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November 12, 2014

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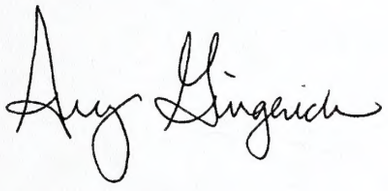
Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

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Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 3, 1924 (Gospel Witness Established 1905) No. 1

EDITORIAL

The persistent effort made by Modernists to undermine the Christian faith and conquer the Christian Church for a Christless christianity is forcibly described in the article, printed elsewhere in this issue, on "Battle all along the Line." Read it.

Much of the material sent in for publication and which we would like to have published weeks and months ago remains unpublished for want of room. We ask the forbearance of our contributors. As spring is coming on and people will be occupied along other lines, we will in all probability be able to use up much of our present surplus.

An interesting item is found in the Relief Notes, printed elsewhere in this issue, where it is found that the total contributions (most of them by the Mennonite Relief Commission) to the "Christenpflicht" of Germany amounted to 3,373,272,283,262,689.04 marks. If that were dollars instead of marks, we could certainly turn "the world upside down."

Gospel Herald, Volume XVII. — With this number of the Gospel Herald we start on the seventeenth year of the history of the paper. Several special features will add to the value of the paper for the coming year. Bro. Lapp's "Thoughts for the Devotional Hour" are calling forth a number of favorable comments. Beginning with next number, we expect to begin an illuminating series of articles from the pen of Bro. Geo. R. Brunk, covering the entire range of Christian doctrine. The regular features of the paper will be continued. The stirring issues now before us will be met in a Christian way, and discussed from time to time in the light of events as they occur. Our aim is to be of substantial help to every congregation, every institution, and every loyal enterprise in the Church, and in this connection we invite your continued prayers, cooperation, advice, and support. Your help has meant much in the past, and by your continued prayers and support we hope to make the coming year the most profitable and helpful in the history of the Gospel Herald.

The Great Essential.—On one occasion, in response to an inquiry by the disciples as to why they failed in an attempt to perform a certain miracle, Christ said, "This kind can come forth by nothing but by fasting and prayer." In other words, great things for God are accomplished at the expense of great consecration, great faith, and sacrificial efforts. As parents we sometimes lose sight of this fact in the important work of bringing up our children for God. We are too liable to overemphasize the relative importance of intellect, wealth, education, social standing, or general Church influence, when the essential thing is to be constantly before the throne of God in intercessory prayer as well as constantly alert in leading our children in the way they should go. Many a fond parent has depended on one or the other of the things named to bring their children up for God, neglected the matter of "fasting and prayer"—only to wake up some day to find their children lost! Amram and Jochebed burdened for the unborn Moses and Hannah burdened for the unborn Samuel are two examples of parental concern which bring results from God.

MY COMFORTER

is the Spirit of the living God.

He was sent into the world by the Father and the Son, and as the third person of the holy Trinity performs the following offices:

1. Reproves the world of sin, of righteousness, and of judgment.

2. Testifies of the Lord Jesus Christ, bringing to the remembrance of Christian people the things which Christ taught upon earth.

3. Serves as the abiding Comforter of God's people, guiding them into all truth.

4. Serves as Teacher and Guide, dwelling in the hearts of God's believing children.

He is "the Spirit of truth," "the Spirit of life," "the Spirit of God," "the Spirit of glory" whose indwelling is cherished by every believer.

"God is a Spirit: and they that worship him must worship him in Spirit and in truth."

Life Insurance. — A writer in the "Dearborn Independent" undertakes to turn the light on the shady side of that business. He himself has no objections to life insurance as such, yet he furnishes a number of figures which causes one to think. Taking 1922 statistics, he reveals a number of startling facts, gleaned from the report of the official Insurance Year Book for 1923-24. Here are a few facts given:

Total life insurance in force,	$50,028,063,373.
Total payments to policyholders,	1,006,931,734.
Total income of all companies,	2,137,294,355.
Net gain for companies,	1,130,362,621.
Admitted assets of 260 companies,	8,717,758,247.

More than twice as much insurance terminated by lapse or surrender than in the regular way.

Four men insured for $15,500,000.

Amount of life insruance doubled in eight years.

This is dealing with but one phase of the subject. At a net gain of over a billion a year, how long will it take this immense monopoly to get a stranglehold on the wealth of nations? With this constant stream of money flowing from the pockets of the masses into the coffers of rich corporations, where does the idea of charity or benevolent support come in?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE LOVE OF CHRIST

That ye....may be able to comprehend ....the breadth and length and depth and height; and tc know the love of Christ, which passeth knowledge.—Eph. 3:17-19.

How broad is His love? Oh, as broad as man's trespass,
As wide as the need of the world can be;
And yet to the need of one soul it can narrow,—
He came to the world and He came to me.

How long is His love? Without end or beginning,
Eternal as Christ and His life it must be,
For, to everlasting as from everlasting
He loveth the world and He loveth me.

How deep is His love? Oh, as deep as man's sinning,
As low as that uttermost vileness can be;
In the fathomless gulf of the Father's forsaking
He died for the world and He died for me.

How high is His love? It is high as the heavens,
As high as the throne of His glory must be;
And yet from that height He hath stooped to redeem us,—
He so loved the world and He so loved me.

How great is His love? Oh, it passeth all knowledge,
No man's comprehension its measure can be;
It filleth the world, yet each heart may contain it,—
He so loves the world and He so loves me.

—Annie Johnson Flint.

THE CHRISTIAN SABBATH

By George Hostetler

For the Gospel Herald.

Some people believe that the Christians are still under the old covenant or law and must therefore keep the seventh day Sabbath. They say that Constantine, the first Christian emperor, changed the day and that Christians should not obey him. But if he changed God's law he was no Christian, and no Christian would have obeyed him. History says he favored the Christians altho he was not baptized till near the end of his life. Therefore it is evident that he changed only the civil law in favor of the Christians. The Jews that rejected Christ remained under the law and would not change for Christ or Constantine even to this day. But the Christians changed for Christ, as we see in Matt. 28:1. In the German it says, "Des ersten Feiertages der Sabbathen." (The first holiday of the Sabbath days.) Every one of the eight references to the first day of the week in the English is called Sabbath in the German. By this we see that a new line of holidays was started on Christ's resurrection day, for it was the first one, and that implies that more were to follow.

Now we will turn to Isa. 58:13, 14 to see how we should keep them. We may know it refers to the New Covenant Sabbath, because under the Old it was given with a, "Thou shalt" and a "Thou shalt not," while the new says, "If ye will, ye can do them good;" "If ye love me, keep my commandments;" "If ye know these things, happy are ye if ye do them," etc.; and here it says, "If thou turn away thy foot on the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

In conclusion, shall we choose to spend our Sundays to the Master's glory and honor, or run after our own pleasures and worldly interests?

Aurora, Oreg.

ANABAPTIST BAPTISM IN 1527

By Harold S. Bender

For the Gospel Herald.

An interesting note is given in Dr. Loserth's book on Hubmaier, p. 155, concerning the mode of baptism practised by the early "Taufer" brethren, interesting because the practise of the Mennonite church today does not deviate much from it. The note concerns a pamphlet of Hubmaier's published after his death in Nicolsburg, Moravia, 1537, but written in 1527, entitled "Eine Form, zu taufen im Wasser (A Form for Baptizing in Water). At the time of writing Hubmaier was the leader of the Anabaptists in Moravia with his residence in Nicolsburg, whither he had fled from Zürich after being expelled from Waldshut in 1525. Though not a thorough "Taufer," since he was not fully nonresistant, he nevertheless was an authoritative leader of the movement from the beginning and his writings had a determinative influence on the "Taufer" faith and practise. The extract describing the process of baptism as Hubmaier prescribes it follows:

"The person who desires to be baptized shall indicate the same to the bishop that the bishop may examine him to ascertain whether he has had satisfactory instruction and knowledge in the articles of the law, the Gospel, faith and doctrine, whether he can pray and repeat with understanding the elements of the Christian faith. Should this be the case, the bishop places him before the congregation, requests the brethren and sisters to kneel and pray to God to give this person grace. Thereupon follows the formula of the baptismal prayer and vow, then the baptism, laying on of hands, and acceptance of the baptized into the Church."

From this description of baptism as it was practised not only in Moravia at this time but doubtless in Waldshut, Zürich, and other Täufer communities it is to be remarked:

1. That the formula and procedure was simple, non-sacramental and primarily a symbol of the entrance of the applicant into the fellowship of the "Gemeinde."

2. That the mode was not immersion, nor baptism in running water, but either pouring or sprinkling;

3. That there was a definite doctrine "Creed," faith held by the church in which the applicant was instructed and that he vowed faithfulness to the regulations (Gesetze) of the brotherhood along with his confession of personal acceptance of the doctrine;

4. That the applicant for baptism must have adult "understanding" and a religious experience which included personal prayer.

According to the records thousands were baptized in Nicolsburg and the surrounding Moravian district at this time. One report mentions over 12,000 members, many of whom had fled thither for refuge from the persecutions elsewhere.

Hellmannsberg, Germany.

SOME THOUGHTS ON EZEKIEL'S VISION OF DRY BONES

(Ezekiel 37)

By Elias Swartzendruber

For the Gospel Herald.

The prophet Ezekiel in a vision was carried in the Spirit of the Lord in the midst of a valley which was full of bones. "And, behold, there were very many in the open valley; and, lo, they were very dry." And it was said unto him, "Can these bones live?" We imagine that the prophet looked upon these human bones as those of people that had been slain in a battle and were disinterred as we would look upon the bones of a carcass which had been exposed to the weather for years. We, too, would exclaim, "Can these bones live?" With God all things are possible. By the reading of this account our

first thought might be that the coming of life to these dry bones might signify the resurrection of the dead at Christ's coming, but by giving this passage a careful study we see that these words are not spoken of the natural dead, even though they are called "slain" in verse 9. In verse 11 we read, "These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost! We are cut off for our parts." The condition of Israel at this time was such that they had almost lost hope of deliverance of any kind.

Ezekiel prophesied at the time of the captivity when Israel was in great distress. The preceding chapters we find a continual reproof for Israel and woes were pronounced upon them. Hence it is not strange that they used such a statement as "Our bones are dried, and our hope is lost." Probably this is the very condition that God would have Israel in, that they may come to an end of self.

Aside from any interpretation that might be made of this concerning the literal restoration of the Jews this part of the vision has a spirital application and foreshadows a beautiful picture of what was to take place at and after the first coming of Christ, when the Holy Spirit was poured out upon the believers. Not only Israel but the whole human race was dead in sin and as dry bones, slain by the enemy of the soul. And only by the miraculous power of God can such a change take place that mankind is brought to spiritual life again.

In verse 10 the prophet said, "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." In verse 12 the prophet was commanded, "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." We want to notice this difference. In verse 10 the prophet saw in the vision that they **"stood up upon their feet;"** and in verse 12 it is said, **"I will open your graves;"** also in verse 13 it is said.**"When I have opened your graves."** We might take this as symbolical of two distinct resurrections.

Christ's teaching on the resurrection in Jno. 5:25-28 harmonizes beautifully with the application we have made of the vision of Ezekiel. Christ says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." This quotation had a literal fulfillment when Jesus miraculously restored some to life such as Jairus' daughter, the widow's son, and Lazarus. But we can also give it a spiritual interpretation. The whole human race had been dead in trespass and sin. Christ's mission was to bring eternal life to the human race. He says, "They that hear shall live." The conversation of a soul to God is its resurrection from death unto life. Christ says, "Marvel not at this." He refers to what He had said about the dead rising. Then He continues by saying, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto resurrection of damnation." The first resurrection is the gateway to heaven. The road must be paved in this life. "Today if ye will hear his voice, harden not your heart."

Manson, Ia.

HUMILITY

By S. G. Musser

For the Gospel Herald.

God promises great blessings on humility, but pride is an abomination to Him. It is sad to think that we who have promised on bended knees to be loyal to God are often carried away by things that belong to the "pride of life," the things of this ungodly world. It certainly must be an abomination in the sight of God to see people without sufficient clothing to appear in decent society. Sometimes innocent children are dressed in this way by parents who profess to be Christians who have renounced the world. We cannot justify ourselves by saying that others have it, and therefore we can have it too. Yes, we can have the things of the world if we choose, but it will be at the awful cost of doing that which is displeasing in the sight of God.

Let us go to the school of Jesus and sit at His feet. There we will learn meekness and lowliness of heart. When the heart is lowly it will be shown on the outside of the body. The world looks with contempt on humility but in the sight of God and God's people it is a precious jewel. It is one of God's greatest blessings and one of the means of admitting us into the realm of all the spiritual blessings of Christ Jesus, both here and hereafter. May we in this, as in all other Christian virtues, pray for each other and go hand in hand till we reach the eternal shore.

Mohnton, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Phil. 2:6. Why should it be called robbery to be equal with God? S. J. S.

The verse reads: "Who, being in the form of God, thought it not robbery to be equal with God." It was a part of Paul's reasoning, showing that while Christ had the very best of reasons for feeling exalted, He was meek and humble, making Himself "of no reputation," and that there we should have the same attitude continually. This is no reason, however, why we should not recognize our divine relationship. If Christ recognized His right to reckon Himself equal with God, we should not consider it boasting if we humbly acknowledge ourselves the children of God. There is but one condition under which Christ would have been guilty of impious assumption—"robbery"—in counting Himself equal with God, and that would have been in case He had not been the Son of God. In that case His impious assumption would have been blasphemy. But as He was—IS—the Son of God, He had and has a perfect right to count Himself "equal with God." "In him dwelleth all the fulness of the godhead bodily."

Please explain Isa. 28:16, last clause. J. A. R.

The verse reads as follows: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

This verse refers to Christ, as made evident in I Pet. 2:6. The latter clause expresses the calmness and surety so characteristic of every one having a perfect faith in God. Faith in God brings a confident trust in His promises that removes all hysteria from the life.

I Tim. 2:9. We are so earnestly taught against the wearing of gold: why not also teach against the wearing of pearls, when the two are mentioned in the same verse? A reader.

The force of this teaching rests not upon one word but upon the fact that all manner of bodily ornamentation is here forbidden. Certainly we should preach against the wearing of gold, the wearing of pearls, and the wearing of every other glistening thing that is put there for bodily ornamentation. You

(Continued on page 5)

THE MINISTER OF THE GOSPEL

By S. C. Yoder

(The following article was printed in the Gospel Herald in the issue of Dec. 16, 1915, as one of a series on "The Minister of the Gospel." Feeling that it carries a message that may be read with profit we reprint it at this time.—Ed.)

There is perhaps no class of men upon whom the welfare of the Church depends to a greater degree, than the men to whom God entrusted the ministration of the Word "For perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" namely, the preacher.

In considering the preacher we want to look at him from the same angle that God looks at him, and call the ministry a success that God calls success: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written herein, for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

The one quality which appeals to us as being first in consideration and which stands out above all others, is soundness in the faith. The saying that "a church never rises higher than the men to whom the ministration of the Word has been committed," may be somewhat overdrawn, and yet it is true. Hence in this age of unbelief, doubt, scepticism, the first qualification which ought to be taken into consideration is this, "Is the man sound in the faith." If not, then it seems to me that even though he might "speak with the tongues of men and of angels" and though he might "have all knowledge," he is yet unfitted to preach the everlasting Gospel to a world that can be saved alone by the power of the Gospel.

If, however, he is sound in the faith the question arises, "Has he sufficient knowledge of the Word to carry on the work successfully? If so, good and well; if not, then the question of how and where, whether by experience or taking up some systematic course of training, that may be acquired which he now lacks. Upon the latter we shall make but a passing comment. That whatever course may be pursued that the most wholesome surroundings and conditions alone should be taken into consideration. The last of the fundamental requirements now follows. If the man is sound in the faith and has a good working knowledge of the word, has he the gift of teaching? or, in other words, "If he believes the Word of God in the whole and in detail, is he able to hand it out in such a way that others may also receive it and understand it?" If so, then this man is a man whom God can use somewhere in His great vineyard.

In addition to the above mentioned qualities there are certain characteristics which if not acquired by nature, must be acquired by cultiation through the grace of God, in order that he may be of the highest service to God in bringing the Gospel message to man.

1. Firmness of purpose to proclaim a whole Gospel, whether it is accepted by man or not.

It is an easy matter to preach when everybody nods assent to what you say, but when one must stand alone upon the wall of Zion and preach to a people who demand something else from that which is being preached, there is great danger that he will begin to temper his message to the wants of the people rather than to their needs.

2. **Fearlessness.** "Cry aloud, and spare not; lift up your voice like a trumpet, and show my people their transgressions and the house of Jacob their sins" (Isa. 58:1).

Many ministers are very strong to condemn sin when they are among the saints but when they get into places where this is really needed their voices fail and sin is neither reproved nor condemned.

3. **Courage.** When Joshua took command of Israel upon the death of Moses the Lord well knew that in spite of his good qualities if his courage should fail the work would not succeed. Hence the admonitions, "Be strong and of good courage" (Josh. 1:6), "Only be thou strong and very courageous" (Josh. 1:7); "Be strong and of good courage, be not afraid neither be thou dismayed" (Josh. 1:9); "Only be strong and of good courage" (Josh. 1:18). While the battles of the present day may differ somewhat from those of the day of Joshua, yet the same qualities which were essential to success in the day of Joshua are essential to success in this present evil day, "When we wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places."

4. A willingness to sacrifice personal comforts, benefits, and interests that the cause of Christ may prosper.

There are many who preach and teach as long as their spiritual labors do not conflict with their secular interests. The man of God in all ages of the world who made things count, was the man with whom the Lord's work was first, who left his plow in the furrow as Elisha in the days of old, or who was "willing to spend and be spent," as was the apostle Paul, rather than to see the Lord's work suffer. When the Church has a self-sacrificing ministry the work will grow, but when men's own interests come first there is but one result that can follow and that is spiritual decay.

In conclusion we may make mention of a number of things which preachers ought not to be:

1. Not man pleasers. Every minister ought to consider that his calling is from God, who will hold him accountable for the preaching of the Word. It sometimes appears as though preachers were more concerned about what men think and say than they are about what God thinks and says. They are willing to preach almost an thing that is pleasing to their audience, regardless of whether it is in keeping with the Word of God and the needs of their hearers or not. When they are in a community where liberalism abounds they are liberalists. When they are in a community where the people are extremists they preach to suit their liking. When they are in a community where people are orthodox in their religion they can preach the real Gospel providing they think it suits their hearers. Hence they preach every ism that's afloat, not caring so much whether people are converted and saved as whether they are pleased; not caring so much whether God approves their work as whether man does. The result is that liberalism, unsoundness in the faith, sin, etc., go on undisturbed and unrebuked and people go on in their sin to an endless hell as fast as time can carry them, consoling themselves with the thought that God's servants, the preachers, approve of what they do.

2. No compromisers. Another great evil, and not an uncommon one among men, is to compromise with unrighteousness. Because they consider numbers of more importance than principle they are willing to compromise with those who are not in line with the Word of God and sacrifice a Gospel principle and often annul a direct commandment rather than sacrifice the unruly and non-consecrated members. And because of this worldliness is slowly creeping into the Church which is in many cases become the habitation of every unclean thing.

3. Not overly sympathetic. While sympathy is one of the essential qualities of the thoroughly furnished man of God, yet one's feelings ought not to be made the basis of his decisions, but rather the Word of God. The

minister is many times called upon to perform difficult tasks which come in line with his duty, especially in handling people who have been in sin and seek peace but want as easy a way out of it as possible. Unless one is careful and prayerful he may give way to his feelings and not take God's plan, which is often humiliating to the sinner, with the result that no peace is found, the seeker after truth becomes discouraged and drops out and the Church loses power with God.

The sum total of it all then is this: That the minister ought to live and preach a whole Gospel, anywhere, everywhere, all the time. Do and teach everything that the Word commands. Abstain from and teach against all things that the Word forbids. Then will his work prosper and he shall have "good success."

Kalona, Iowa.

BATTLE ALL ALONG THE LINE

The Fundamentalists have no need to fear the issue of the present great conflict. The people are aroused and the fight is on.

The Modernists are busy talking peace. They are fearful of a fight. They are sweetly telling everywhere how peaceably disposed they are. They wouldn't put an orthodox person out of their church for anything. All they ask is to be left in peace in the same way.

They want to be left in peace while quietly and piously they destroy the whole foundation of the Christian faith.

With them there is no inspired Bible; no holy virgin born Christ; no miraculous ministry; no vicarious death; no real resurrection; no bodil ascension; and no personal return of Christ.

They differ not one iota from the Unitarian in heart; and yet they want to maintain their position and draw their salaries from Churches which were established to maintain the truth which they are seeking to destroy.

But the Churches are being aroused —Anglican, Presbyterian, and Baptist. The greatest danger in the conflict are the neutrals: those who, as Elijah put it, "Go limping between the two sides." We are glad that the Modernists is being compelled to show himself; there should be no peace until he bows his knee to Jesus Christ as Lord and God, or until he withdraws or is expelled from the Church which Jesus Christ founded upon that rock-confession.

A Real Conflict

But the fight is not a sham fight. The enemy has succeeded in entrenching himself everywhere. In all the organizations at home and abroad he has worked his leaders or else neutrals that he can control into positions that dominate the work of the Lord, the holding of which ensures his own safety and permits the sowing of his tares of doubt in every direction and in every department of Christian life.

But what are to be our weapons? First a life lived in the power of the Holy Ghost, expressive ever of love toward the sinner but wrath upon his sin.

When the orthodox return to the place of spiritual power it will be again true as of old time that "of the rest durst no man join himself to them." Acts 5:13.

Let us humbly confess before God that the lifelessness of much of our orthodoxy is the reason that heterodox teaching has taken such hold within the Church. Let us seek a spiritual revival within our own ranks, within ourselves, as the first step toward the confuting and confounding of modernism.

Secondly, let us use the Word of God. Let us proclaim its truth, and give forth the living Word from the deepest convictions of our own hearts. Contending for the inspiration of the Word will never save a soul, but preaching the inspired Word as those that believe it, will bring life to the lost, and give food for the faithful.

When by the preaching and teaching of the Word believers are brought to the place of confident faith in a living Christ and abounding joy through their faith in Him, the modernist will be convicted and confounded.

Thirdly, do not put the ammunition into the hands of the modernist to enable him to fight against you. When God's children continue to support institutions of any kind where the modernist dominates or is tolerated, they are simply selling out their own cause. It is wrong for Christians to place their money into concerns that have no clear-cut Gospel testimony.

Fourthly, go in for aiding by all the means you can those interests that stand without a question loyal to the old standards of the faith and are actively propagating it.

The battle is not lost. We are on the winning side, for He whom we love shall reign until every foe is vanquished. He shall reign until His enemies shall become his footstool.

Dead religious leaders cannot bring into this sin-darkened world a bright God-given revival but living leaders can by God's help where people are willing to repent. God help the living.—A. E. Good.

QUESTION DRAWER

(Continued from page 3)

get the full force of this teaching by reading the context as well as the text.

Can you explain why the congregation should rise for singing? It never used to be so. E. B.

It is sometimes done to rest the body that has become tired after sitting for an hour or more, and sometimes to drive away the sleepiness that creeps over some tired or disinterested frames. Whether it is right or wrong depends entirely upon the motive that prompts it. The fact that it formerly was not the custom to rise for singing does not affect the question of its being proper or improper now, unless there is evidence of right or wrong motives. One thought given by the writer of the above question is worthy of consideration. It is too often that the matter of rising, either for singing or for prayer, is an aping after popular custom rather than because of a real need for so doing.

Please explain Acts 19:2-7. What is the Holy Ghost, and when do people receive Him? M. W.

These men had known only the baptism of John, and had evidently not been instructed in the Gospel and salvation of Jesus Christ. But when Paul explained to them the relation between John's baptism and that of the baptism of the Holy Ghost which was to come through the preaching and acceptance of Christ and His Gospel, they believed, were baptized, and were filled with the Holy Ghost.

The Holy Ghost is God in the Spirit, the third Person of the Trinity. The time of the baptism of the Holy Ghost is impressively illustrated in the story of what happened in the house of Cornelius. Peter, relating this experience, said: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." In other words, as the Gospel of Christ was opened up to these seekers after heavenly light they accepted the Lord Jesus Christ and the Holy Ghost filled their soul. Likewise these twelve men referred to in the query. As Paul laid his hands on them they were not only baptized with water but received also the gift of the Holy Ghost. The Spirit of God is ready to fill the soul of whoever opens his heart to Him. There is no scriptural reference to any "wilderness life" between conversion and the baptism of the Holy Ghost.

When you go to take things out of their scriptural order, then trouble arises.—J. S. Hartzler.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THOUGHTS GLEANED FROM A STUDY OF THE LIFE OF MOSES

(The following extracts, taken from Macintosh's Book on the Exodus, loaned to me by a friend, have proved a real blessing and inspiration, and have been so forcibly impressed that I wish to pass them on to others.—I. K.)

First, we learn from Josephus that the parents of this Christ-type character were righteous. Amram, his father, became disquieted at the king's decrees against the offspring of Israel, fearing there would be a want of young men to be brought up hereafter. He betook himself to prayer to God, entreating Him to have compassion on those who had in no wise transgressed His laws of worship, to deliver them from the miseries they were enduring and to render at naught their enemies' thwarts in the destruction of their people. Accordingly, God answered his petitions—He stood before him in his sleep and told him not to despair of his future favors; that He remembered their piety towards Him and would reward them for it as He had beforehand granted favors to his forefathers and made them increase from a few to multitudes. Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself, for that child who shall deliver the Hebrew nation from their distress, shall be thine—He shall be concealed from those who watch to destroy him and shall be brought up in a surprising way—this name shall be famous while the world lasts.—All this shall be the effect of my favor to thee and to thy posterity.

After this vision, Amram awaked and told it to his wife, Jochebed, who was then with child. Together they bore the great concern for the child and the happiness that would come to them. God lent His mercy to the mother and she was delivered in ease. Together they nourished the child at home, privately, for three months. At last, trusting in God's promise, they cast their care upon Him, assured He would provide for his safety. Thus determined, the ark of bulrushes was prepared. By faith, they committed their child to the river, and his preservation to God.

Let us meditate and ponder over this interesting narrative how that God proved Himself to these faithful parents and Moses was again placed back under the care of his mother to nurse him for the king's daughter. Here, we believe, this faithful mother made use of every opportunity to impress upon her child genuine faith in Israel's God. Here we see God's power over Satan in that the very one who had said, "If it be a son, then ye shall kill him" and again, "Every son that is born, ye shall cast into the river," should have in his court to nourish and bring up the very instrument He used to confound Pharaoh's plans.

O that the beautiful faith of Moses' parents might be a lesson to the parents of today to be more willing to bear and raise up children in the "nurture and admonition of the Lord," who will later in life go into all the world and lead men and women out of a life of bondage into a field of freedom and victory.

Next we will consider Moses' education. First, in the school of Pharaoh's house where he was "learned in all the wisdom of the Egyptians" for forty years together with his experience "at the back side of the desert" where he was alone with God—a school indispensable in qualifying one for Christian service. Human wisdom and learning, however valuable in themselves, can never constitute or equip anyone for divine service. Worldly wisdom exalts and refines nature while divine teaching seeks to shrivel it up. Even tho Moses might have come forth laden with literary honors and pursued a brilliant course in the schools and colleges of Egypt, his intellect stored with learning and his heart full of pride and self-sufficiency, he might have taken out his degree in the school of man and yet have to learn his a b c's in the school of God. The true servant of God must learn many a lesson and endure many a conflict in secret before he is qualified to act in public. Nature would rather figure in public than learn in private. It would rather be gazed upon by the eye of man than be disciplined by the hand of God. But nature must be withered, crushed, crucified, and set aside 'ere we can serve God acceptably. O, that we all seek to become better acquainted with the mind of God in reference to self and all its desires—then would our spirits be more tranquil, then would we be more loyal to Him, our efforts more acceptable and our testimony more effective. Too many of us just go far enough in our Christian life to have more zeal than act according to knowledge. If we try to lead people to Christ before we ourselves are rightly qualified, it will only prove a failure.

And Moses "looked this way and that way" (Exodus 2:12). So we too, have so much of self-life about us that we often "look this way and that way" either to shun a mortal's frown or watch for his smile of approval. If Moses would have felt assured of God's presence and was conscious of being divinely commissioned he would not have "looked this way and that way." This should teach us all a deep, practical lesson. Let us be assured that neither the fear of man's wrath nor the hope of his favor induces us to act—that nothing short of bringing honor and glory to His Name, magnifying Him and extending His Cause be our sole desire and motive in all we do or say. What does the opinion of people count if we truly act on "wisdom's heavenly council." "Let thine eyes look right on and let thine eyelids look straight before thee' (Prov. 4:25). Divine intelligence will always lead us to look upward and onward. O let us so allow our wills to be molded with God's that we can feel the assurance of divine commission and divine presence. This is the only remedy to deliver us from the tendency to "look this way and that way." When these are really possessed there is entire deliverance from human influence.

Let us turn our eyes away from the opinion of people and fix them on Jesus, the only true and perfect example. Then will we care neither for human applause nor human censure. Then whatever we do or say will have holy stability and be of more effect. Of Jesus it is said, "His leaf shall not wither and whatsoever He doeth shall prosper." Everything He did was done to God so it turned to profitable account. Every action, every word, every movement, every look, every thought was like a beautiful cluster of fruit sent up to refresh the heart of God. He was never afraid of the result of His work, because He always acted with and for God. He could say, "I came down from heaven, not to do mine own will, but the will of Him that sent me." Hence He did "always those things which pleased the Father" and never had any occasion to fear, to repent, or to "look this way and that way."

Even tho Moses feared, Paul repented, and the most devoted persons make mistakes, yet the more we are enabled, through His grace, to mortify our own will and strive to become each day more like our "perfect example," the fewer will be our mistakes. And how happy we may be if we live by faith and single-eyed

We learn many lessons of faith from the life of Moses. Faith led him to despise the pleasures, attractions and honors of Pharaoh's house.

(Continued on page 12)

SUNDAY SCHOOL LESSON

Lesson for April 13, 1924—I Kings 18:20-39

ELIJAH AND THE STRUGGLE WITH BAAL

Golden Text.—No man can serve two masters. . . . .Ye can not serve God and mammon.—Matt. 6:24.

Lesson Story—Under the powerful influence of Jezebel, Israel sunk into a deplorable state of idolatry during the reign of Ahab. God had a faithful prophet in Elijah, and through him a message was sent Ahab saying that the rain would be withheld from Israel until God through Elijah would permit it to rain again. For three years and six months Israel struggled against starvation brought on by the drought. Finally Elijah appeared again, and submitted the proposition that the prophets of Baal should erect an altar in honor of Baal, and he would erect one in honor of God, and each offer a sacrifice. The one—whether the God of heaven or Baal—who should answer the offering and consume the sacrifice should be recognized as the God of Israel. Ahab called the people together on Carmel for the test. The prophets of Baal, four hundred fifty of them, cried for hours, calling upon Baal to hear them, but no answer came. Then Elijah offered his sacrifice. After they had thoroughly drenched his sacrifice, so that the water filled the trenches, he calmly called upon God. There came fire from heaven and consumed his sacrifice. The people, seeing beyond the possibility of a doubt that the God of heaven was the living God inasmuch as He promptly answered the prayer of His prophet, fell on their faces, saying, "The Lord, he is the God; the Lord, he is the God." The victory of God being complete, the prophets of Baal were slain, and God blessed the earth with an abundance of rain.

Lesson Thoughts.—1. The power of influence, for good or for evil, was manifest in both Elijah and Jezebel. The northern kingdom was bad enough as it was; but it took the influence of Jezebel to bring it to a depth that called for a halt by divine interference. On the other hand, the influence of Elijah, backed by the power of God, wrought a mighty change when a cowardly people were converted into a reverential crowd of worshipers acknowledging the God of heaven as the God of Israel.

2 It takes courage to stand lone-handed for the truth. Against Elijah were Jezebel, Ahab, the soldiery, and a horde of false prophets. His sole support was the God of heaven, for such of the people as sympathized with his cause were too cowardly to defend him. But his sublime courage brought him a mighty victory. Fear not to stand for right, even though the world may be against you. It is the world to come with which you must reckon any way. "Be thou strong and very courageous. . . . and then shalt thou have good success."

3. Did you ever see any people who were whichever way the wind blew? We have a notable example of them in the people of Israel. When Elijah called upon them to choose the God whom they should serve, they were speechless. When he proposed to them that they should be on the winning side, they consented. When the victory was won, they shouted, "The Lord, he is the God." The world is full of that kind of people today, both outside and inside the Church. Like the chaff driven with the winds, such people drift hither and thither, in the Church or out of it, for righteouness or against it, pious or impious, devout or giddy, depending upon which way the popular current takes them. Their mission is to fill up space.

4 A most remarkable character was Obadiah. He was a trusted servant of Ahab, hunting for the lone prophet of God. On the other hand, he fed a multitude of prophets whom Jezebel wanted to destroy. He could make a good case for himself, whether on the side of Ahab or of the Almighty. Were he living today he could be a professional sport, a politician, a business man, a society leader, a welfare worker, a lay preacher, and have a respectable standing in each of these callings. Have you any Obadiahs in your community?

5. God wants men and women who are out and out for Him. Halting between two opinions means the ruin of any man who takes that kind of an attitude. Jezebel, with all her wickedness, deserves more respect than the miserable time-servers who had to be shown which was the winning side before they declared themselves, for there was no doubt as to where she stood. "I would thou wert cold or hot," is God's burning message to all whose lukewarmness leads them to halt between two opinions whenever there is a crisis on. "Ye can not serve God and mammon."—K.

BIBLE MEETING TOPIC

SALVATION THROUGH THE BLOOD. Heb. 9.

Topic for April 13

MOTTO

"And they overcame him by the blood of the Lamb."

MEDITATIONS ON THE TOPIC

I. The Blood of Christ. — Blood is essential to the life of the creature in whom it is. To shed blood is to break the fountain of life and to cause death. The first sad fact that man learned about sin was that it brought death into the world and that "the soul that sinneth, it shall die." This death was not only physical but spiritual. It separated the soul from the favor and friendship of God and brought him into condemnation whereby, when death had severed the soul and body, he would be cast off forever into torment.

God's truth and righteousness is such that it is impossible to admit sin into His presence. His justice in keeping the harmony of His government is so true that it would be impossible to admit sinners into His favor unless there were an atonement whereby the principles of His government of righteousness would not be broken down. God planned for this from the earliest time. He taught the first people that sin called for the shedding of blood as an atonement. But the shedding of the blood of beasts was only typical of the sacrifice that was a real atonement. None of the blood of beasts was ever sufficient to take sin away. It was only as the sinner who offered this blood had faith in God, who had given the ordinance, and believed in His promise, that God could accept him. And if the blood of Jesus had not been in the mind and plan of God, the blood of beasts would have been useless.

In the fullness of time God sent His Son for the purpose of completing the great work of redemption. When His blood was shed on the cross, it was for the redemption of every sinner who had in faith offered sacrifices under the Old Testament, as well as for every sinner who would be in the world unto the end of time, after the work of Christ made the offering of beasts unnecessary. By the blood of Christ we are reconciled to God by faith. By the blood we are admitted into fellowship with God and given every favor which God has planned for His beloved. Our sins are washed away. His Spirit is given to us. Our names are written in the book of life. We have an inheritance with Christ the Son who has risen and ascended into heaven in our behalf. "God forbid that I should glory, save in the cross of our Lord Jesus Christ".

II. The Text. — Heb. 9. — This chapter is partly explained by the Outline Study. The thoughts given in the above meditation also are derived from a study of this chapter.

PERSONAL THOUGHT

I owe all my hope to the blood of Jesus which was shed as an atonement for sin. May I ever keep sacred my covenant of peace with God through the blood.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 3, 1924

Field Notes

Bro. J. F. Bressler is preaching at Columbia every Sunday evening during March and two Sundays in April. M.

The brotherhood at Rohrerstown, Pa., enjoyed a series of meetings recently conducted by Bro. J. C. Clemens of Lansdale, Pa.

We hope to be able to print the report of the recent Fundamentals Conference at Archbold, Ohio, in next week's Gospel Herald.

On account of health of his family Bro. C. Z. Martin of the Columbia Mission has moved to the country. His new address will be Mountville, Pa., after April 1.

Mennonite Church and Current Issues.—The second issue of this book is now off the press and orders are being filled. Any future orders for the book will be promptly filled.

Brother and Sister S. E. Allgyer were expected to return to their home at West Liberty, Ohio, by March 30, after spending several months in Oregon, California, Colorado, and several other western states.

Bro. J. S. Mast of Elverson, Pa., assisted by the editor, served as instructor in a Bible conference at Greenwood, Del., March 21-23. There was good attendance and good interest.

Bro. B. N. Gamber of the Publishing House force spent the week-end with home folks in Lancaster Co., Pa. Sister Mary Schload, who has spent the past few weeks in said county, is expected back in a few days.

The Bible Instruction term closed at Columbia Mission with very good interest and very instructive messages by the instructors Brethren N. H. Mack and J. F. Bressler, many expressing regret for not being able to attend. C. Z. M.

Bro. S. E. Allgyer of West Liberty, Ohio, filled a few appointments at Kansas City Mission on his return east. Bro. Mininger, the superintendent, reciprocated the kindness by writing the monthly Mission Letter for Bro. Allgyer.

Missionaries to Sail for South America.—Bro. and Sister J. W. Shank, missionaries on furlough from South America, are soon to return to their field of labor, expecting to sail from New York May 3. They hope to meet Bro. and Sister T. K. Hershey, now enroute home on furlough, before the time of sailing.

Bro. John L. Horst, our associate in the office here, accompanied by his brother, Bro, Isaac Horst of Chambersburg, Pa., left on Wednesday night of last week for California and intervening points. They expect to be gone about three months. The Lord bless them on the way and grant them a safe return.

Correspondence

Duchess, Alta.

The dedication of the new church at this place was held on March 9, with a full house. The weather was very nice and the people took advantage of it. The house is nicely furnished and the people were very well pleased with the accomplishment of the building and also with the services rendered on this occasion. Bishop N. E. Miller of Springs, Pa., preached the sermon and Bishops N. B. Stauffer, and N. E. Roth of Tofield, Alta., and the local minister, Bro. H. B. Ramer, spoke a few words as testimony to the sermon.

We had an all week Bible instruction, with preaching in the evening. There was a very keen interest taken all through these meetings. The people here are very anxious to hear the truth of the Bible. We have Sunday school every Sunday at 10 o'clock, followed by preaching.

We ask an interest in your prayers in our behalf. There are good chances here at present for such as are looking for homes. We are glad for those that are coming this spring from Pennsylvania. If there are any that are anticipating a trip this summer we would urge them to plan to stop off here.

May the Lord bless you all and us here at Duchess as well.

March 17, 1924. S. B. Ramer.

Kenmare, N. Dak.

Dear Herald Readers:—Since we have last written, God has been very kind to us, bestowing upon us blessings, both natural and spiritual.

Health in general is fair. The nice March weather, which we have been enjoying, indicates that spring is near.

This week we were permitted to have Bro. I. S. Mast, of Ulen, Minn., with us a few days. He preached two sermons for us Sunday, and three sermons the three following evenings. On Wednesday we had communion services.

When we think of God's great goodness to us, we are indeed reminded of the words, "What is man that thou art mindful of him?"

March 20, 1924. Cor.

Colorado Springs, Colo.
(Manitou Congregation)

Dear Gospel Herald Readers:-Greetings of love to all. On Sat., Mar. 15, Bro. J. A. Heatwole of La Junta, Colo., and Bro. S. E. Allgyer and wife of West Liberty, Ohio, came into our midst. In the evening, counsel meeting was held, and peace was expressed.

On Sunday we were again priviledg-

ed to commemorate the death and suffering of our blessed Saviour, after which the ordinance of feet-washing was observed. I Cor. 11:26 "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Bros. Heatwole and Allgyer officiated.

In the afternoon a number of the congregation went to the home of Bro. and Sister L. W. Shradley to hold communion service for Sister Shradley who could not attend, because of sickness. Bro. Allgyer officiated, as Bro. Heatwole had left in the afternoon for Pueblo.

Sunday evening Bro. Allgyer again preached to us from Heb. 2:1-3; also on Monday and Tuesday evening, which was his last night here. His text was Heb. 9.24, 26, 28. (The three appearances of Christ.) We were taught what Christ had accomplished, and has finished His work, that whosoever will may be saved. Christ is our advocate, and is always in His office, so we can always come to Him, and bring our troubles to Him in prayer.

The Bro. taught us many blessed truths from God's Word. May we make it practical in our Christian lives, and be watching and praying for the Lord's return. Jesus is coming again, but we know not when: so let us be loyal to our Master in service and be ready. May the Lord bless and keep Bro. Allgyer in his service for many more years. Come again, Brother.

We are always glad for visiting brethren to stop here and preach God's Word to us, and again invite all who can, to stop off, and worship with us.

Bro. and Sister Allgyer left here for Limon, Colo., on Wednesday.

Sister Daisy Broaches has been very sick the last week. May we all remember her in our prayers that she may remain faithful to the end.

We ask an interest in your prayers for this place, that every thing may be done to the glory of God.

E. A. Rediger.

Limon, Colo.

Greetings of Love to All:—Bro. Earl Hartzler and wife have left for Kansas City. We miss them very much, but we trust and pray the Lord can use them to help the needy little ones there. We trust others will come and fill their place here.

There are many about us who need to know, of the Man who died for me and for them. Anyone wishing to know about this place can write to us, or Bro. L. C. Miller, or J. M. Troyer.

We were glad to have Bro. S. E. Allgyer and wife stop with us one night on their way home from the west.

We have much snow and cold this winter.

March 22, 1024. Sarah Hartzler.

Alto, Mich.

Dear Herald Readers, Greeting:—On March 19 Bro. D. A. Yoder came to Elmdale and preached the same evening. On Thursday forenoon there was baptismal service, when three persons were baptized and received into fellowship and one sister was reclaimed. May the Lord give them grace to hold out faithful to the end. Bro. Yoder preached again in the evening and started home after the evening service.

March 24, 1924. S. J. Speicher.

Wadsworth, Ohio

Dear Herald Readers, Greetings:—On March 23, we had the privilege of having Bro. M. C. Lehman in our midst. We had two meetings which we much appreciated—in the morning at the Guilford Church and in the evening at Bethel. The brother favored us with talks on the work in India.

After having listened to our brother's talks, we were made to wonder if we really are doing all, as is required of us, in giving of our means, so that the work may be carried on more successfully.

Those of us, who can not go to proclaim the messages of God in heathen lands, can help support those whom God calls, by our prayers.

Bertha Hunsberger.

March 24, 1924.

Fairview, Mich.

Greetings in the Precious Name of Jesus:—Sunday school and church were well attended here yesterday. We expect to use Bibles next quarter instead of quarterlies. May God bless the efforts put forth, that much good may come therefrom.

There is yet some sickness thruout the community. The appearance is that spring is at hand, as the snow is disappearing.

March 24, 1924. Cor.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers, Greeting:—On Feb. 24, Bro. Jacob Brubaker of Lancaster, Pa., came into our midst and broke unto us the bread of life. Text, Psa. 27:4. He emphasized the "one thing" in our lives that is needful to Christian growth.

Mar. 20 Brethren Daniel Kauffman and D. B. Raber favored us with a visit. Bro. K. gave us a timely message on "Fellowship" as found in I Jno. 1:7. We appreciate their visit and thank God for the messages.

Apr. 29 D. V., is the time set for the all day mission meeting at this place. May 3 and 4, D. V., we expect to again commemorate the death and suffering of our Lord Jesus Christ.

Teachers' meeting every Saturday evening at 7:30 promptly, at the church. All welcome.

We ask an interest in your prayers that we may remain humble and faithful in these days of apostasy.

May 25, 1924. Laura F. Fuss.

New Holland, Pa.

(Welsh Mountain Mission)

Dear Herald Readers:—"Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous" (Psa. 112:4). How truly we have again felt the verifying of this passage.

Since the last writing from this place there have varied experiences come to the work here, which brought about some changes. Bro. and Sister Paul Graybill of New Holland are laboring with us, at least until further arrangements are made. Bro. Graybill is teaching the township school here, finishing the unexpired term of Bro. Moyer.

Sister Moyer, who has undergone an operation about a month ago, is recovering remarkably well, and we hope the day is not far distant when she may be able to again be with us in the work. Sister Anna Kauffman has come to help us during her absence, which is much appreciated.

We were glad for the interest of our people during our series of meetings. Although the weather was quite unfavorable for almost a week, still there were those who would come out to services each night, and we together greatly enjoyed the good things from God's Word. We were thankful also for the encouragement we received from the brotherhood, as well as the assistance from Bro.'s Abraham Martin, Ira Hershey, and David Landis in giving out the eternal truths.

It gives us added joy to note the increased attendance even at our regular services. Our Sunday school attendance is better, and the interest in our children's meeting is growing. On March 16 Bro. John Mosemann gave us a very helpful message.

We wish to thank you for your interest in prayer which we have realized in the recent past, and beg that this same interest may continue for us and the work. Brethren, pray that the price which has been paid here, might not so soon be forgotten, but that it may yet bring forth the much longed-for fruit.

Yours for the cause,

March 26, 1924. Emma H. Rudy.

Miscellaneous

THOSE MANSIONS ABOVE

O, for a home in those mansions above,
O, for a rest in that heaven of love,
O, to be free from this body of sin,
This warfare without, those conflicts within.

Give me, dear Savior, a heart wholly Thine,
A heart that can feel, "my beloved is mine,"
A heart that can say, "I know I am His,"
That ransomed from woe, I am purchased for bliss.

Give me, O Father, Thy Spirit divine,
Proving the purchased possession is Thine;
The earnest of joys they only can know,
Who walk in the light of the Spirit below.

On me then bestow that armor complete
That covers the head and reaches the feet,
The armor they wear who fight the good fight,
And having "done all, stand fast" in Thy might.

Clad in this armor sent down from above,
Wrought in the council of covenant love,
Our aim ever upward our hearts all a-glow,
Joyfully onward and homeward we go.

We strain every nerve, we strive for the prize
Of our calling in Christ, a home in the skies,
The battles all fought, the victory won,
We have the reward, "Good servant, well done."

Come enter thy home, these mansions above,
And rest in the heaven of infinite love,
From sorrow and sin be forever released,
Come sit with the guests at the heavenly feast.

All stains washed away, in robes of pure white,
We bask in His rays, we shine in His light;
The crown of rejoicing we evermore wear,
The glory of Christ eternally share.

Make me, O Father, more grateful for life,
More willing to bear the turmoil and strife,
More anxious to serve, more like Him to be,
Who gave His own life a ransom for me.

That bearing Christ's image e'en while here below,
My work done in Him, His glory may show,
Till summons I hear in accents of love,
"My child, come higher, and serve Me above."

What glories await the spirit set free
From fetters of earth untrampled to be,
The work begun here is continued above;
And all that blest life is service and love.

—Selected by Anna M. Graybill.

We can get a better view of the work on the mission field by giving of our means, of our time, and continue to pray for the work.—Frances Bechtel.

WASTED

By Silvanus Yoder

For the Gospel Herald.

"Was Saul a good man, children?" asked the superintendent of the Sunday school. After a moment's silence a feeble voice answered, "Sometimes." The superintendent responded with a smile, but more serious grew the solemn conviction as the discussion of the lesson followed that partial obedience is nothing short of disobedience, and the stalwart young man who stood head and shoulders above his fellowman a perfect specimen of health and vigor and goodly to look upon started on his downward course which ended in suicide on Mount Gilboa.

Is it a wonder Samuel mourned for Saul and lamented for his disobedient and fallen condition? Only an indifferent, hard-hearted person, who was unconcerned for the welfare of the one whom he anointed as king over God's beloved Israel could do otherwise. The one who was humble and little in his own sight, whose very appearance sparkled with his God-given ability for usefulness, the one upon whom Samuel looked and hoped for good was lost to the cause of God. We wonder not that Samuel mourned. Similar instances of mourning have occurred many times since the days of Samuel for the wasted lives of stalwart young men whose youth bespoke a life of vigor, strength, and virtue but because of disobedience have been lost to the cause for which they pledged their lives.

Ah, yes! Partial obedience is nothing short of disobedience. "To obey is better than sacrifice, and to hearken than the fat of rams." You need not expect to mend your acts of disobedience by any sacrifice however great it may be. Your loyalty to God is not measured by your being good sometimes. Only a devoted life whose zeal for the cause of Christ is aglow at all times, whose attitude of perfect obedience under any condition has been proven is the one whose life counts in full for God.

Young man we admire your stately appearance. Your brawny arms of strength are a valuable asset. Your face of tan gives evidence of a long life. Your active mind and glowing impulses throb at every heart-beat with that yearning to accomplish something. In the cause of God there is room for your highest ideals. There are no limits or bounds for your life-giving service. Your whole life can be given as "a living sacrifice, holy and acceptable unto God." It is your "reasonable service." Why waste is by disobedience, disrespect, and irreverence?

Dear backslider (if there are any such who read this) you who have once been called to the service of God who have sat in the presence of God and heard His life-giving message, who like Saul have been anointed and ordained to a life of usefulness in His cause and have prophesied among the prophets and have found the favor of God and His people resting upon you and lacked nothing of the blessings of God and whose life by reason of stately appearance and glowing health gave promises of active usefulness, have you been like Saul, good only sometimes and disobeyed the commandments of God? Are you, like Saul, living out the remainder of your life in degredation and misery? Have you lost God's favor and misspent His blessings? Has your life become desolate and empty because you have lost your fellowship with the saints? Are you duplicating the life of Saul? Well may the ardent soul who spent many years of active service in God's cause, seeking the welfare of young men and women, lament and mourn for a life thus wasted.

Goshen, Ind.

SACRIFICIAL GIVING

"The things we can't spare"

Mere living becomes real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence and we have not yet begun to live.

Christ does not begin His reckoning, nor do we come within the range of the heavenly standards until all superfluities have been stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not His own Son"—the One He could not spare—gave Himself with the gift and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. It occasions him little or no thought. He is dealing with superfluities, and the forceful riches of his life remain untouched.

But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary!" And the light fades out of the father's sky.

"Take now thy son, thine only son, whom thou lovest, ... and offer him for an offering upon one of the mountains which I will tell thee of."

That is the experience which shatters. That is where existence ripens into life. The five dollars were given and nothing with it. The lad was given and a life went out with him. It is the things we can't spare which make our offerings alive.

You can spare a dollar! It is the dollar which you can't spare which bears the hall-mark of Calvary and is the minister of redemptive life. It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ. It is sacrifice that makes all deeds effective. There is money and money. We are told that "A dollar's a dollar whoever gives it," whether by Dives, who is burdened by abundance, or by a widow who is surrendering her all. "A dollar's a dollar whoever gives it!" I have come to regard such speech as the most perilous and deadly nonsense.

A dollar may be a dollar whoever gives it, if you are only going to build a stable; but a dollar may differ greatly from another dollar if you are going to build the city of God. I have come to believe that, if a spiritual presence can hold a material body, it is not incredible that a spiritual influence can accompany a material gift.

In these realms the character of the giver determines the value of his gift. If there be sacrifice in the giver there will be spiritual power in the gift.

I believe that all our offerings—of strength, or time, or money—have their virtue conditioned by the sacrifice which gave them birth. And therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater.

Everybody knows that in the realm of the kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to Him, in affection for Him, that we find the source of Christian liberality and sacrifice. "We love Him because He first loved us."

When we begin to know Him, the river of sacrifice begins to flow; "That I may know Him .... and the fellowship of His sufferings!" This is the assured and certain order. It is devotion to Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service. Such is the order proclaimed by Paul, by Peter, and by John.

"Partakers of the divine nature," that is the beginning; "Partakers of the sufferings of Christ," that is what follows; "Partakers of the glory," that is the inconceivable end.

—Tract; Sel. Fannie Landis.

THE CHURCH

By Floy Kauffman

For the Gospel Herald.

> Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

The Church is a divine institution of which Christ is the Head and His people are the component parts. It is the organization through which God works to make known His Word and will to man, and through which the Holy Ghost moves in choosing the Bride of the Lamb.

The Church of God as a Chosen Generation

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

Names

The different names for the Church are the Visible Church, Church of Christ, and Church Triumphant.

The **Visible Church** is the church on earth as man sees it.

The **Church of Christ** is the body of believers of the present dispensation.

The **Church Triumphant** refers to Christ's chosen people in heaven, or the church in the future.

The Author of our Church is God. —"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Body of the Church.—"Now ye are the body of Christ, and members in particular" (I Cor. 12:27). We, as faithful, loyal members, are the body of Christ.

Power of the Church.—"And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jno. 20:23).

The Purpose of Organization

Is to bring members in the unity of the Faith. In Eph. 4:12-16, Paul very forcibly states the reasons for God providing for the organization of the church: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There is a good thought in Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Conditions for Admission

1. **Repentance.**—In Acts 2:38 Peter tells the people, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
2. **Faith.**—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).
3. **New Birth.**—In John 3:3 Jesus says, "Except a man be born again, he cannot see the kingdom of God."
4. **Conversion.**—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).
5. **Obedience.**—Jesus says, "If ye love me, keep my commandments" (Jno. 14:14); "ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9).

Minot, N. Dak.

A WORD OF APPRECIATION

By a Reader

Dear friends, brothers and sisters, readers of the Gospel Herald, Greetings in Jesus' Name:

I am a reader of the Gospel Herald for over 20 years and wait patiently for its coming. Since the article on "Thoughts for the Devotional Hour" have been printed by our dear brother, George J. Lapp, it has made the paper more dear to me. My only hope is that he will continue in the good work. It is like a real sermon to me for each day of the week.

I have been an invalid or shut in, most all winter. I could not attend church services so the Herald was my companion.

Lancaster, Pa.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, April Seventh

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

We become the richer by having come to know our faults and blemishes. It becomes a true friend to meekly and kindly correct the faults and errors of his fellowmen. He accordingly leaves himself open to correction and like our Savior puts himself in the erring one's place and seeks to remove the cause of the stumbling.

Jesus knows why you and I are erring. It may be our ignorance or faulty training or adverse and evil influences or previous habits which have left our power of resistance weak. At our best we are what we are only by the grace of God. We need to say as Paul and Barnabas, "We are men of like passions with you." Let us be of mutual help that both may be the better. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

* * *

Tuesday, April Eighth

We then, as workers together with Him.—II Cor. 6:1.

God does not need our help to paint nature or finish His handiwork on land and sea. The blue of the heavens, the beautiful afterglow, the shades of autumn cannot be duplicated by the genius of man. Neither can man independently of God harness the forces of nature and invent the most wonderful instruments of use. He may fail to recognize the part God plays and herein is the tragedy. Jehovah cooperates in parenthood, in every profession and industry, and seeks to place the stamp of sacredness on every public and private service.

Every task and every material is sacred and needs sacred handling. Our work is His and He is ours and at best our efforts are only meagre. They become important only as they have the stamp of divine approval upon them. Our task, however humble and unnoticed, becomes highly important and yields abundant satisfaction if humbly and prayerfully done.

* * *

Wednesday, April Ninth

Be ye stedfast, unmoveable, always abounding in the work of the Lord.—I Cor. 15:58

As the ocean waves carry us beyond our depth so our duties carry us beyond our strength. We soon realize that it takes more than human ability to successfully accomplish any task set before us. Therefore our strength must be from on High, our righteousness the faith kind and we must seek to attain to higher and higher achievements in our earthly life and Christian experience.

Faith will not stagger at any difficulty or command. When it hears "Thou shalt." it answers, "I will." At "Canst thou drink of this cup?" it answers, "We are able," and at every call it responds, "Here am I, send me." It is the "I am ready" of Paul, to preach, to be bound, to be offered. It is content with its lot and ever seeks to enlarge the position in which it is placed. It abounds in the work of the Lord.

* * *

Thursday, April Tenth

There was given to me a thorn in the flesh.—II Cor. 12:7.

The blind child, Fannie Crosby, has blessed the world with her Christian hymns. The blind mute, Helen Keller, speaks eloquently of the possibilities of surmounting the seemingly impossible. Paul, under physical handicap, dictated many of his wonderful messages to the churches.

Our weakness draws the strength of God. The best thoughts, the richest lessons, the sweetest songs have come thru privation and suffering. The most successful amateur radio operator of today remains bedridden and hidden from the world. Infirmity, lameness, poverty, sorrow, disappointment and the like are all thorns. Who does not have some one of them? Satan seeks to buffet us thru them but despite them we can do all things through Christ who strengtheneth us. "Our light afflictions are but for a moment."

* * *

Friday, April Eleventh

Pray without ceasing.—I Thess. 5:17.

By communion with our Father we climb upward toward Him. It often costs us our will and our pleasures to pray acceptably. It often takes whole nights of intercessory struggle and hours of self examination, and the removal of hindrances in our own lives for us to reach the Throne. But once there what joy, what peace, what calm, what assurance of His abiding and comforting presence, what a holy atmosphere, what heights of heavenly rapture are ours.

Prayer is not merely an act, it is a life, the very life of the soul. Without it our efforts, however seemingly successful, fall far short of the divine purpose. It is an attitude, the attitude of the heart, bowing in humble submission to the Father's will. The bended knee in compliance with the bowed heart becomes a spontaneous manifestation of the crucifixion of self and the acceptance of the Way of Life. "Ask, and ye shall receive."

* * *

Saturday, April Twelfth

There is a friend that sticketh closer than a brother.—Prov. 18:24.

The best friend to have is Jesus. He is perfect in patience and endurance. He prays for us and lifts our burdens as a friend. He puts Himself in our place. What He gives us enriches us far more than what we give up for His sake. He wins our loyalty and woos us to Himself.

Do not make it hard for another to be your friend. Do not take and not give equal or of greater value. Be not exacting in demanding obligations or expressions of friendship. Be patient, endure the imperfections of those whom you befriend, and strive for their highest welfare.

True friendship knows no color line, no geographical boundaries, no national or racial difference, no caste, no favoritism. It knows only the needs of humankind and like the Good Samaritan pours in the oil and wine and pays the price of sacrificial service for the salvation of immortal souls.

* * *

Sunday, April Thirteenth

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt 5:48.

We should be impartial, unretaliating, kind, truthful, giving no offense, peaceful, holy in daily life and walk and in all manner of conversation, obedient to Christ's every teaching, realizing one's personal responsibility before God and man, yielding the fruit of the Spirit, claiming God's promises and blessings for every condition in life and its relationships. We are weak in mind, body, power of resistance, and oftentimes err. Do we not, however, go astray in our judgment and relations with our fellowmen largely because we have become lax in our communion and walk with God? Do we not sin because we have knowingly or unknowingly broken His commands or failed to rest on His promises? Perfection is only possible in so far as we yield to divine guidance and become more and more adjusted to the divine will. It is possible, for He has commanded it, and He that has called us from darkness into light is faithful and also will do it.

THOUGHTS GLEANED FROM A STUDY OF THE LIFE OF MOSES

(Continued from page 6)

Faith led him to "choose rather to suffer affliction with the people of God" and "esteem the reproach of Christ greater riches than the treasures of Egypt." May God grant us grace to walk by faith as did Moses and not by sight lest we become only patrons of the Lord's cause—if by faith we have real fellowship with Him and this is what he demands of us.

Many are the beautiful lessons in the life of Moses which we might enumerate and are as food to our souls when we think of them, but we will conclude with an admonition to all those who love to read and study God's Word in which we have record of the beautiful lives of those who have really taken within them-

selves the true characteristics of Christ and in all these graces strive to become "more like thee" until that great day when the Lord will come and judge us not only according to how much we have accomplished for Him in our weak efforts, but the real love and fellowship that has been pent up in our hearts, and in manifesting this toward our fellowman we prove our attitude toward our Christ. Blessed be our Redeemer who shall some day return and "will bring to light the hidden things of darkness" and will make manifest the council of the hearts, and then shall every man have praise of God.

—Sel. by Inez Kuhns.

MENNONITE RELIEF WORK "CHRISTENPFLICHT"

Contributions received by the "Christenpflicht" from January 1, to March 1, 1924.

Reader of the Gemeindeblatt	$ 5 00
Through F. I. Smucker, collection of the Willow Springs Cong., Tiskilwa, Ill.	28.08
S C Clemens, Lansdale, Pa.	5.00
C. F. Claassen, Newton, Kans.	300 00
U. D. Byler, Middlefield, O.	10 00
S. S. Troyer, Millersburg, O.	10.00
Through M. Horsch, Upland, Calif.	50 00
Through S. D. Guengerich, Wellman, Ia.	150 00
J. A. Kroker, Winkler, Man.	10.00
J. F. Harms, Hillsboro, Kans.	10.00
Isaac E. Gingerich, Hazleton,	60.00
J. Schantz, Wisner, Nebr.	10.00
Through Harold S. Bender from Menn. Board of Mission, Elkhart, Ind.	181.00
Cyrus Schuhmacher, Payne	25.00
Amos J Ziegler, Smithville, O.	25.00
Oscar Martin, Waterloo, Ont.	4.00
Howard A. Dettweiler, Telford, Pa.	30 00
Ella Markley, Wadsworth, O.	5.00
Through L. Mumaw, Scottdale, Pa.	150.00
C. F. Claassen, Newton, Kans.	200.00
C R. Widmer, Albany, Oreg.	25.00
Valentin Weber, Niederfeld near Ingolstadt	5.00
Helene Görz, Upland, Calif.	5.00
Jos. Schantz, Wisner, Nebr.	5.00
John Garber, Gibson City, Ill.	20.00
Through Chr. H. Musselman from Berne Missionary Church	45.17
Through John Horsch, Scottdale, Pa.	36.00
Jos. Schantz, Wisner, Nebr.	10 00
Jakob Weber, Ringsee, Ingolstadt	5.40
C. F. Claassen, Newton, Kans.	500 00
Through L. Mumaw, Scottdale, Pa.	500.00
Letter of credit for	500.00
C. F. Claassen, Newton, Kans.	300.00
Through Harold S. Bender from M. B. of M. & C.	305.00
Through C. F. Claassen, Newton, Kans., from Cong., Wisner, Nebr.	25 00
C. F. Claassen, Newton, Kans.	300.00
Through Harold S. Bender	500.00
C. F. Claassen, Newton, Kans.	300.00
Through E. Reist	250.00

S. D. Guengerich, Wellman, Ia. 2 packages with 22 pair of shoes, 3 shirts and 1 pair leather gloves.

Helene Görz, Upland, Calif., 1 package of clothing.

B. Wall, Fairmead, Calif., 1 bale of clothing.

Mennonite Central Committee, 152 bales of clothing and shoes, 19½ tons.

We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver.

Ingolstadt a Donau, Hellsmansberg, Germany.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

The Annual Financial Report of the "Christenpflicht" for the year 1923 will be of special interest. We are submitting it as it reached us. The one special feature to be noticed is the grand total of Marks to which our American money has been converted. A new system of exchange is now in effect and according to recent reports, will reduce the value of the American Dollar in German values a little over one-half of its former purchasing power. This will mean that our budget must be doubled to feed the same amount of people with the same rations as during the past year.

Mennonite Relief Work "Christenpflicht" Jngolstadt a-D Hellmannsberg
Financial Report for the year 1923.

Receipts

Balance from 1922			2 080 017.84M
Contributions from America			
Mennonite Relief Commission for War Sufferers (L. Mumaw)	3 134.95 Dollar		
Emergency Relief Commission of the Gen. Conf. of the Mennonites of North America (C. F. Claassen)	930.— "		
Rundschau Publishing House Winnipeg (H. H. Neufeld)	135.82 "		
First Mennonite Church Upland Cal. (M. Horsch)	125.— "		
By John Horsch, Scottdale	160.50 "		
Herold der Wahrheit (S. D. Guengerich)	105.— "		
D. C. Peachey } Collection of	272.50 "		
J. S. Peachey } Amish Congs.	127.— "		
J. P. Friesen, Rosthern	100.— "		
Individuals	175.81 "		
Totals	5 266.58 "		
Balance for 1924	1 928 66 "		
Expenditures 1923	3 337.92 "	=	3 349 923 439 589 399.75M
Contributions from Switzerland	150.— Frs.	=	16 758 000 000 000.— "
Contributions from Luxemburg by Nafziger, Weyer 155 Frs.	These contributions had been paid in Frs		
Contributions from France: by H. Volkmar, Colmar 79 " Collection fr. Weilertal 21 "			
Contributions Germany			
Baden congregations			4 754 097 333 000.— "
Bavarian congregations			640 908 928 500.— "
North German congregations			1 009 120 005 000.— "
Palatinate—Hessian congregations			186 690 020 200.— "
Compensations for Emigrants			17 601 534.— "
Profit and Loss			7 496 537.45 "
Total:			3 373 272 283 262 289.04M
Repayed loan by refugees of Lechfeld			191 500.— "
Repayed loan from Erzgebirge			17 000.— "

Disbursements

	% of actual disbursements	
Relief: Augsburg	10 -	442 766 846 998 000.—M
" Ingolstadt	3.5	236 132 240 175 115.70 "
" München	38.5	417 439 473 274 500.— "
" Nürnberg	17.5	475 877 820 450 000.— "
" Würzburg	6.5	810 420 608 520 000.— "
" Lechfeld	9.-	270 288 041 012 105.— "
" Erzegebirge	1.5	78 606 859 783 875.— "
" Individuals	4.-	45 430 017 769 470.— "
" Occupied territories	1.5	147 648 469 120 000.— "
" Emigrants	4.5	1 151 691 670.— "
Compensations for helpers		132 696 146 346 987.45 "
Telegr, teleph., bank fees, postage	3.-	70 390 221 339 826.20 "
Traveling expenses		2 526 005 717 200.— "
Loan for refugees	0 5	105 000 000 000 000.— "
Profit and Loss		7 496 537.45 "
Balance for 1924		138 048 373 567 402.24 "
Total	100.-%	3 373 272 283 262 689.04M

Hellmannsberg, January 7, 1924
(Signed) M. Horsch, Chairman.

Audited and attested
Harold S. Bender, Tübingen, Germany.

The figures given above represent true values only in so far as they are in dollars or in francs. Those in marks, though correctly entered on the books, no longer represent either actual or relative values, due to the continual change in value of the mark. For this reason disbursements have also been given in percentages in order to give a true picture of the actual use of the money received.

The seemingly large balance for 1924 is due to two factors. First, an unusually large number of gifts were received in the latter part of December, whose distribution naturally falls largely in January of 1924. Second the cheap purchase of sup-

plies for the 3500 persons being supported, due to the high purchasing power of the dollar, permitted a slight balance to accumulate which is now rapidly disappearing under the expense of greatly increased prices. The support which formerly required in the neighborhood of $500. per month now requires at least $1200. It is evident that the continuance of this splendid work for so many needy and suffering ones will be possible only if continued support comes from the brotherhood in America. But we believe the Lord will move hearts to give as long as the need exists. And the prospect is that this will be the case for some time to come.

Finally, in justice to the German givers, it should be remembered that though their total contributions in marks seem small it by no means represents either the actual money value or purchasing power of the sums at the time of donation.

May the Lord reward all who by their generous gifts have made possible this work of love for the thousands of suffering ones in Germany.

Tübingen, Germany. Harold S. Bender.

FINANCIAL REPORT

For the Gospel Herald.

Report of Receipts of Eastern Mennonite Board of Missions and Charities for February, 1924

Children's Home, Millersville, Pa.	
Mt Joy & Kraybills Cong	$ 3 00
General Mission Fund	
Stumptown Cong	$180 00
Mt Pleasant Cong	16 60
Lichtys S S	33 00
Mount Joy S S	47 28
Paradise Pa Cong & S S	181 00
Bosslers S S	41 06
Strasburg Pa S S	40 60
Elmer Martin	15 00
Mellingers Cong	293 50
A Sister Strasburg Cong	5 00
E Petersburg S S Class 8	1 50
No 7676 Pa	60 00
A Brother Pa	10 00
C B E	11 00
A Brother Pa	32 50
	$967 44
India Mission	
L H Lititz Pa	$ 3 50
Landisville Pa S S	24 00
David Stoltzfus Class	4 00
Maple Grove S S Atglen Pa	11 00
	$ 42 50
India Native Worker Support	
E Petersburg Y M B C	$ 7 50
Manheim Bible Study Class	7 50
	$ 15 00
India Orphan Support	
Susie C Hess S S Class	$ 30 00
Benj Keeners S S Class	14 00
Allen Gantz	7 00
Barbara Musser	14 00
A Bro Paradise Pa	14 00
	$ 79 00
India Missionary Support	
Mrs Mattie Book	$ 30 00
India Ghatula Dispensary	
Anna N Ranck	$ 5 00
India Teachers' Support	
H Z Erb	$100 00
Strasburg Pa S S	14 00
	$114 00
India Widow Support	
Susie C Hess S S Class	$ 20 00
Near East Relief	
Oscar Good	$ 20 00
Mary Rutt	10 00
A H Hershey	30 00
	$ 60 00
South American Mission	
L H Lititz Pa	$ 3 50
E & F R M	20 00
Mount Joy Y P M	3 10
Primary Class Frazer Pa S S	6 00
Frazer Cong	14 00
J E Kurtz S S Class	1 55
	$ 48 15
S. A. Missionary Children Support	
Mount Joy Pa S S	$ 50 00
S. A. Missionary Personal	
E Petersburg S S Sisters B C	$ 9 60
S. A. "The True Way"	
Henry K Hershey	$ 25 00
Jacob L Kling	25 00
David Stoltzfus Class	10 00
	$ 60 00
S. A. Trenque Lauquen Church Building	
Jacob L Kling	$ 60 00
Total for month	$1,563 69

Gratefully acknowledged,
Eli G. Reist, Treas.

CONTRIBUTIONS

Received by the Mennonite Relief Commission During the month of January, 1924

For the Gospel Herald.

GENERAL	
Two Sisters Smithville Ohio	$100 00
Zeeland Mich	1 05
Mary Kooper	1 50
Matt 7:12	10 00
Gideon Christner	10 00
Creston S S Mont	2 41
Firdale Cong Ore	87
A Bro & Sister Hopewell Cong Ind	2 50
Scottdale S S Pa	8 50
	$136 83
Child Relief	
Frank Stutzman	$ 7 50
Martha Tyson & Elsie Brubaker	7 50
G Monroe Miller	5 00
William H Loucks	15 00
	$ 35 00
Germany Relief	
Y Girls Cl Locust Gr S S Ohio	$ 10 00
O Mens Cl Locust Gr S S Ohio	10 00
A Brother	5 00
Henry Ley	10 00
T T Yoder	4 00
Hopedale Cong Ill (H S Bender)	235 00
Levi M Miller	10 00
J F Swartzendruber	10 00
A Girls verse money	1 39
David & Lucinda Yoder (H S B)	20 00
Eli Swartzendruber	10 00
Maple Grove S S Ind	25 00
O O Mennonite Cong Dundee O	88 50
North Barrens O O Am Cong Ind	86 25
A Bro & Sister Lowville N Y	15 00
Hopedale Cong Ill	13 00
O O Menn Cong Mt Hope Ohio	75 00
Wood River Cong Nebr	22 52
Bethel Cong Ore	10 98
Albany Mission Meeting Ore	77 01
Bethel Cong Charity Fund Ore	17 70
Christian Rediger	10 00
A Bro & Sister Lima Ohio	2 00
Joseph Bechtel	50 00
Yellow Creek Cong Ind (H S B)	111 00
Christophel Sisters	10 00
Wm F Holdeman	10 00
A R Miller	5 00
Scottdale Cong Pa	10 00
O O Am North Barrens Cong Ind	39 06
Cedar Grove Cong Ont	70 00
	$1,073 41
Near East Relief	
A Brother Pa	$ 30 00
Marion Cong Pa	15 31
Pleasant View S S Pa	28 00
Miller Boys Cl Lima S S Ohio	5 00
Maple Grove S S Ind	25 00
Salem Cong Ohio	9 00
Martins Cong Ohio	7 00
Friends Wisler Cong Dalton O	40 00
Beach Cong Ohio	3 00
J E Sommers	2 00
Mr & Mrs Norman Lutz & family	60 00
Mrs M O Krabill	1 00
John J Krabill	10 00
Midway Cong Ohio	29 00
Earl R Kurtz	1 00
S M Blosser	1 00
Earl Kurtz	1 00
Albert J Steiner	1 00
Bessie Stauffer & Elsie Yoder	20 00
I A Rickert	25 00
North Lima Cong Ohio	13 00
Harry J Krabill	10 00
Mary Weaver	5 00
Noah Weaver	5 00
Susan Blosser	1 00
A M Detrow	15 00
W H & Mrs Compton	12 00
Herman Swope	1 00
Manasses Zeigler	60 00
Royer Brothers	10 00
Leetonia S S Ohio	60 00
Paul Zeigler	5 00
Isaac Brubaker	5 00
Leetonia Cong Ohio	14 15
Locust Gr S S Cl & Teacher	39 57
Elton Krabill	1 00
Martha Hostetler	5 00
Henry J Bender	5 00
Canton Cong Ohio	44 17
W E Eschliman	3 00
D C Hostetler	10 00
Aaron Eberly	10 00
Peoria S S Ill	5 00
Pike & Salem Cong Ohio	12 56
A M Leatherman	1 27
Sycamore Grove S S Mo	27 54
Junior Girls Bethel S S Mo	5 00
Catlin S S Kans	5 00
Oak Grove Cong Wayne Co O	67 33
Katie M Smucker	15 00
Leah Kropf	2 00
Olive Cong Ind	40 25
Nappanee N Main St Cong Ind	5 00
Class 20 Holdeman S S Ind	54 50
Salem S S Ind	115 85
Clinton Brick Cong Ind	13 41
D E Stutzman	4 00
Sonnenberg Cong Ohio	133 82
Beach Cong Ohio	14 00
Gospel Hill S S Va	5 00
Clara Brenneman	1 00
Orrville Cong Ohio	110 88
	$1,285 61
Japan	
Jr Boys Cl Pleasant View S S Pa	$ 2 00
Russia	
Pigeon River Cong Mich	$ 32 50
A L Amstutz	15 00
D S Hostetler	30 00
Harrisburg A M Cong Ore	38 00
Mrs J P Oyers Cl Bethel S S Mich	7 50
Classes 1 & 2 Mattawana S S Pa	5 00
Class 15 Belleville S S Pa	2 50
Teachers Reserve Fairview S S Mich	5 00
F F Stutzman	2 50
Fairview S S Mich	
Class 8	2 50
" 9	1 00
" 10	2 00
" 11	2 50
" 12	5 00
" 14	2 50
" 15	2 50
Chauncey Zook	5 00

Ed Handrick	7 50
Dan Eigsti	5 00
Alice Hershberger & others	2 50
Noah Welty	15 00
Mattawana S S Pa	7 50
Y Wom Cl Belleville A M S S Pa	2 50
Rockton S S Pa	7 50
Friends Lancaster Pa	2 00
A Friend Exeland Wisc	5 00
Emma Yoder	5 00
A Bro & Sister Canton Kans	30 00
Casselman S S Md	60 00
Sharon S S A Wengers Cl Alta	7 50
Salem S S Alta	18 00
Beach Y P B M Ohio	5 00
Beach S S Ohio	20 00
James Stutzman	5 00
Pleasant View S S Ohio	9 16
Belleville A M Cong Pa	11 72
Pigeon River S S Mich	32 50
Sycamore Grove S S Mo	27 53
East Holbrook S S Colo	9 25
White Hall S S Mo	5 00
Mt Zion Cong Mo	16 37
Otis J Bontrager and wife	2 50
Busy Workers Cl Emma S S Ind	7 00
Bethany S S Mich	7 50
Good Samaritan Cl Elkhart S S Ind	12 00
Scottdale S S Pa	52 50
Thomas S S Pa	16 59
Nora Harpers Class Va	31 75
Kitchener Y P M Ont	25 00
Kitchener S S Ont	45 00
A Bro & Sister Elida Ohio	25 00
	$702 37

Siberia

Conservative A M Md-Pa Dist	$ 25 00
Bethel S S Kans	22 00
Locust Grove A M Cong Pa	100 00
Bethel S S Kans	44 80
	$191 80

Total contributed for the month of January 1924	$ 3,427 02
Previously Reported	656,819 70
	$660,246 72
Previously reported by E M B M C ——	

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSIONS AND CHARITIES
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

REPORT
Of the Mennonite Home, Lancaster, Pa.
(For January and February, 1924)

For the Gospel Herald.

The following contributed: Harry Brenneman, 4 bu. of apples; Mr. and Mrs. Henry Landis, some rice, sugar, and soap.

Cash.—Watt & Shand, 53.61; Annie B. Herr, 1.00; Samuel O. Martin, 2.00; Howard Delp, 1.00; Elmer Kauffman, 5.36; Mrs. Bowers, 3.00; Henry Landis, 1.00; Alverda Minninger, 1.00; Mrs. John Mumma, 1.00; Mollie Weaver, 1.00; Contribution, 1.50.

Services.—Jan. 13: Regular services were conducted this afternoon by Bros. J. C. Clemens, D. N. Lehman, and Abram Brenner. Text, Matt. 6:21. Jan. 27. Regular services were conducted this afternoon by Bros. Aaron Wenger, John Snavely, Seth Ebersole, and Deacon Henry Heagy. Text, Mark 11:22. Feb. 10: Regular Services were conducted this afternoon by Bros. Frank Kreider and Amos Kauffman. Text, Isa. 4:1, 2. Feb. 23: Today we were visited by Bro. and Sister Wm. Jennings of Tennessee, who, after the dinner meal, gave us a very beautiful talk out of the Bible and a few songs and prayer which were very much appreciated by us all. Feb. 24: Regular services were conducted by Bros. D. H. Mosemann. Text, Heb. 11:4.

We have at this time two of our inmates who are sadly afflicted—one sister in faith who has been here almost 12 years with cancer and a brother who has throat affection is very poorly. Others have colds, but the majority of the old pilgrims are well for their age.

Gratefully acknowledged,
T. E. Moyer, Supt.

TREASURER'S REPORT
Of the Manitou, Colo., Mission Church for the year 1923

For the Gospel Herald.

Indebtedness on buildings and ground, Jan. 1, 1923	$839.24
Contributed since Jan. 1, 1923—	
Jacob C. Brenneman, Kalona, Ia.	$ 5.00
Jacob M. Stoltzfus & Family, Bird-in-Hand, Pa.	30.00
West Union Cong., Ia.	133.50
Alpha, Minn., S. S.	4.78
Artemus Yoder, Ia.	2.00
Kores Kinsinger, Ia.	2.50
Beemer Cong., Nebr.	5.00
E. A. Miller, Colorado Springs, Colo.	10.00
J. D. Harshbarger, Kalona, Ia.	10.00
Lena Stalter, Gridley, Ill.	10.00
East Union Con., Ia.	160.00
Levi Miller, Manitou, Colo.	10.00
H. C. Lehman, Manitou, Colo.	10.00
Vina Blosser, Colorado Springs, Colo.	5.00
E. Buckwalter, Trea. Kan-Mo Conf.	40.00
D. B. King, Treas. Ia.-Nebr. Dist. Mission Board	100.00
M. P. Shetler, Treas., Manitou, Colo., Cong.	100.00
E. Buckwalter, Trea. Kan-Mo Conf.	100.00
Mennonite Board of M & C	3.00
Joe, Lena & Barbara Stalter, Ill.	20.00
Lester Salzman, Ill.	10.00
J. D. Hartzler, Ill.	5.00
J. K. Yordy, Ill.	5.00
J. Roy Hartzler, Ill.	5.00
Dan Eigsti, Ill.	1.00
Wm. Yordy, Ill.	1.00
Total	$787.78
Paid Int. July 1, 1923	$ 50.00
Paid on Note	737.78
Total	$787.78
Indebtedness Jan. 1, 1924	$101.46

Gratefully submitted,
D. J. Fisher, Treas.

Married

Richard—Graber.—On March 18, 1924, at the home of the bride's mother near Sterling, Ohio, Bro. Joseph Richard and Sister Sarah Evelyn Graber were united in marriage by Bro. J. S. Gerig. May God's richest blessings attend them through life.

Withrick—Graber.—On March 16, 1924, at the home of the bride's mother near Sterling, Ohio, occurred the marriage of Sister Anna Graber and Bro. Louis Withrick of Rittman, Ohio. Bro. J. S. Gerig officiating. May the Lord richly bless them through life.

Landis—Barkdoll.—On March 20, 1924, at the home of the officiating bishop, Geo. S. Keener, Bro. Menno E. Landis of Chambersburg, Pa., and Sister Anna Mary Barkdoll of Hagerstown, Md., were united in the holy bonds of matrimony. May their pathway be bright in Christ through life.

Oaks—Handrick.—On March 3, 1924, at the home of the officiating bishop, Bro. Menno Esch, Mio, Mich., Bro. Charles Oaks and Sister Mary Handrick, both members of the Fairview Mennonite Church, were united in holy marriage. May God's richest blessings rest upon them.

Reinford—Detweiler.—On March 15, 1924, Bro. William F. Reinford of the Skippack congregation and Sister Edna S. Detweiler of the Rockhill congregation were joined in holy matrimony by Bro. A. G. Clemmer of Franconia, Pa. May heaven's blessings attend them throughout life's journey.

Obituary

Brendle.—Esaias Brendle, Bowmansville, Pa., was buried March 22, 1924, aged 80 y. 8 m. 9 d. Services were held in Bowmansville Mennonite Church, of which Bro. Brendle was a member, and interment in the adjoining burying ground. He leaves his widow and ten children, also a number of grandchildren and great-grandchildren. Services by Bros. Benj. Weaver and N. B. Bowman.

Horner.—Daniel Ananias, son of William and Christina Horner, was born in Kelso, Pa., March 24, 1924, and lived only one day. The parents feel very keenly the loss of their only child. Funeral services were conducted in the home by S. G. Shetler, where a number of relatives and neighbors were gathered together. The remains were laid away in the Stahl Mennonite cemetery.

Gehman.—Lydia Ann, daughter of Peter and Susanna Gehman, was born in Bucks Co., Pa., May 18, 1880; died March 19, 1924; aged 43 y. 10 m. 1 d. She was baptized and received into fellowship at Bowmansville, Pa., in 1897. Her mother died seven years ago. She leaves father, 3 sisters, and a brother. Services in Allegheny Church by Bro. Benj. Weaver and the home ministers. Text, Num. 10:29.

Mishler.—Joseph T. Mishler of Johnstown, Pa., was born Sept. 16, 1849; died March 16, 1924; aged 74 y. 6 m. Bro. Mishler leaves his widow, Elizabeth (Yoder) Mishler, four daughters, and one son to mourn his departure. The brother was ailing for some time, a blessed opportunity to make his calling and election sure. We hope his departure from this life was stepping forward to the heavenly life in the land of bliss. Funeral services were conducted March 19, by Wm. C. Hershberger (Theme—"What is your life?" Jas. 4:14) and S. G. Shetler. Services held in the Stahl meeting house. Interment in the cemetery nearby.

Thomas.—Ruth N., only daughter of Jacob B. and Mary S. Thomas, New Danville, Pa., died March 4, 1924; aged 3 m. 29 d. She is survived by her parents, four brothers (Clayton, David, John, and Jacob), 4 grandparents, and 1 great-grandmother. Her departure has cast a deep shadow over the home, but we know that God doeth all things well. Funeral services were held March 8, conducted at the home and at the New Danville Church by Bro. Aaron Harnish and Bro. Maris Hess. Texts, Zech. 14:7; Psalms 39:9.

"Dearest darling, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal."

Herr.—Mabel, daughter of Bro. John R. and Sister Mary Emma Herr of Quarryville, Pa., died Mar. 1, 1924; aged 15 y. 11 m. 11 d. She had been sick for ten weeks with heart trouble before death came. She united with the Mennonite Church about 4 years ago and was a faithful member and regular attendant whenever possible. She was very patient during her illness and never complained. She had won a large circle of friends and will be missed by many. She is survived by her parents, 6 brothers, 1 sister, and many other relatives and friends. Her remains were laid away on Mar. 4. Double funeral services were held for her and her niece, Emma E. Herr (aged 5 years) who

was burned to death Mar. 3. Emma was a daughter of Bro. Elmer H. and Sister Mary Herr. Funeral services were held at New Providence Mennonite Church by Brethren John B. Myers and Abram D. Metzler. Interment in the adjoining cemetery.

Eberly.—Miriam R., daughter of Henry and Emma Eberly of Christiana, Pa., died March 18, 1924; aged 5 y. 2 m. She leaves her parents, 2 sisters (Sue and Fanny) and 2 brothers (Eugene and Morris). For a year she suffered from spinal trouble; the most skilled advice was sought, but to no avail; she became helpless. She was sick only one day. Miriam was of a sunny disposition, and even during her affliction she always greeted one with her bright smile. Funeral services at Mellinger's Church, March 21, conducted by Bros. C. M. Brackbill and J. B. Senger.

"Safe in the arms of her Savior she lies—
Wonderful peace to her given!
In that blest mansion the soul never dies;
Still we may love her in heaven."

S. C. R.

Oswald.—Emanuel D. Oswald was born near Beck's Mills, Ohio, March 6, 1858; died at Charm, Ohio, March 12, 1924; aged 66 y. 6 d. He was united in marriage to Lydia Helmuth, March 16, 1880. To this union were born 9 sons and 2 daughters. Two sons died in infancy. Lydia died Feb. 28, 1900. He was married again to Sarah Miller, Dec. 22, 1901. To this union were born 3 sons. He leaves his widow, 10 sons, 2 daughters, 28 grandchildren, 1 brother, 1 sister, and a host of relatives and friends. His sickness lasted over a year. Cause of death was cerebral apoplexy. He united with the Walnut Creek A. M. Church in his younger years where he was in good standing at the time of his death. Service at the Walnut Creek A. M. meeting house, conducted by Lester Hostetler and S. H. Miller. Text, Jas. 4:14. Buried in cemetery nearby.

Culp.—Marelda J., daughter of John and Mary (Tintsman) Parcell, was born near Oak Grove, St. Joseph Co., Ind., Feb. 22, 1868; died of paralysis near Wakarusa, Ind., Mar. 8, 1924; aged 56 y. 15 d. In her teens she accepted Christ as her personal Savior and continued true and steadfast with unchanging fidelity unto the end. In her early Christian experience she united with the Mennonite Church. On May 10, 1891, she was married to Simon P. Culp. To them were born four children (Claude C., Chloe May, married to Wm. Nussbaum, Mary Pearl, and Lucile Fern). She is the first of the immediate family to depart and be with Christ. Besides her family she is survived by two sisters and one brother (Mrs. T. J. Shely, Mrs. Aaron Holdeman, and John M. Parcell). Funeral services were conducted by J. W. Christophel and D. A. Yoder. Text, Phil. 1:21.

Howard.—Barbara N., widow of Levi Howard, died at her home in Fertility, East Lampeter Twp., Lancaster Co., Pa., March 4, 1924, in the 95th year of her age. She died of pneumonia after an illness of 10 days. She was a member of the Mennonite Church. She is survived by two daughters, Amanda, wife of Martin Kreider, and Mary C. Howard, at home. The funeral was held March 8, at the home conducted by Bro. David Landis with further services at Mellinger's Church, conducted by Sanford Landis. Text, Job. 5:26. Interment in adjoining cemetery.

'Tis hard to part with grandmother dear,
No more to see, no more to hear;
A nobler grandmother could not be
Found this side of eternity.
But yet we're glad, if God thought best
To end her troubles and give her rest
In heaven, to sing with angels fair,
May our names, too, be written there?
That we again may grandmother meet
And walk with her through the golden street.

Hoffman.—John C. Hoffman was born in East Hemphill Township, Lancaster Co., Pa., Feb. 7, 1872; died March 16, 1924; aged 52 y. 1 m. 9 d. He was stricken with pleuropneumonia and suffered great pain, although his sickness was of very short duration. He was a faithful member of the Mennonite Church. He leaves a sorrowing wife, 3 sons, and 2 daughters (Mabel R., Amos R., John R., C. Heistand and Mary Kathryn Hoffman), his aged mother, 4 brothers, 5 sisters, and many relatives and friends to mourn his early departure. Funeral services were held at the home by Bro. Daniel Gish, of Millersville, and at East Petersburg conducted by Bros. Frank Kreider and John Gochnauer. Interment in adjoining cemetery.

Oh, Father, how we miss your smiles,
Your loving tender voice,
How we longed to keep you with us,
But God has made His choice.

By the Family.

Hartzler.—Clyde Wm., son of David and Isabelle Hartzler, was born in Wayne Co., Ohio, April 26, 1903; peacefully passed away at his home from valvular heart trouble, March 7, 1924; aged 20 y. 10 m. 11 d. His affliction covered a period of several months. In his suffering he was patient and resigned, submitting himself into the hands of a kind, loving, heavenly Father. On April 21, 1918, he accepted Christ as his Savior, and by baptism was received into the Oak Grove Mennonite Church. He remained true to the faith until the final summons came to call him to the shore of immortality. He leaves father and mother, 3 brothers, and a large circle of near relatives and friends. Services were conducted at the Oak Grove Church by Brethren C. Z. Yoder, J. S. Gerig, and Jesse Smucker, from Psa. 37:5; 90:12.

"Not now but in the coming years,
It may be in the better land,
We'll know the meaning of our tears,
And there sometime we'll understand."

Snyder.—Nathan L. Snyder was born Sept. 5, 1875; entered into rest March 15, 1924; aged 48 y. 6 m. 10 d. He is survived by his widow and the following children: Edna, wife of Christ G. Hess; Sue, wife of D. Paul Hershey; C. Abram and Helen at home; also one grandchild, Eugene Hess, his aged mother, one sister and one brother. He was a son of the late Christian B. and Susan Longenecker Snyder, and was born on the old Snyder homestead, where he was reared and later operated the farm himself for a period of twenty-five years until a year ago when he moved to Lititz. There was evidence of failing health since November last, but six weeks ago his condition became acute, and he was obliged to take his bed. During his illness he suffered patiently and expressed peace of soul.

His race is run, his work is done.
His soul has gone to be at rest;
His loving smile, his kindly word,
Is now a memory of the past.

Wenger.—Elmer, son of Bro. Henry and Sister Susan Wenger, was born in Elkhart Co., Ind., May 27, 1886; died Mar. 12, 1924; aged 37 y. 9 m. 14 d. He is survived by his parents, 4 brothers (Noah, Clarence, Jacob, and John), and 1 sister (Edna). Four brothers (Vernon, Joseph, Jonas and Walter), and 2 sisters (Emma and Bertha), preceded him to the spirit world. He has been in ill health for about 22 years. In the latter part of June, 1923, he was admitted to the "Indiana Village for Epileptics," at New Castle, Ind. He returned about 13 days before his death and on his way home talked of those which preceded him to the spirit world. He united with the Mennonite Church while quite young and remained faithful till death. He gave a bright evidence just a few days before passing away, saying, "I hope I can soon go to a better home." Funeral services were conducted by J. W. Christophel at the home and by C. A. Shank and D. A. Yoder at the Olive Church near Elkhart, Ind. Text, Job 14: 14, 15.

With all the problems that we are facing today may we know that we may have the fellowship and aid of Christ in facing every problem.—M. C. Lehman.

CONFERENCE ANNOUNCEMENTS

Lancaster

The spring session of the Lancaster Conference will be held at Rohrerstown, Pa., on Friday, April 11.

The Board of Bishops will be in session all day on Thursday previous to the regular conference.

Noah H. Mack, Sec.

Alberta-Saskatchewan

The Annual Meeting of the Alberta-Saskatchewan Mennonite Conference will be held this summer, the Lord willing, with the brotherhood near Creston, Montana, the second week in July.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The teaching of this familiar text is clear to most of us—we must be changed from the sinful nature with which we are burdened and become as children in simplicity, in faith, in forgiveness, in humility, in trustfulness to our Lord and Master.

The question comes to us, How would this statement apply to our membership if we considered it as referring to the way we work for missions and their support? In connection with the Easter number of the Words of Cheer and the Youths Christian Companion there is to be a statement regarding the returns last year from the so-called Quarter Fund. A word of explanation might be in order here regarding this fund and how it is used.

For a number of years in various places individuals, sometimes Sunday school superintendents or teachers, lent small sums of money to groups of children in the spring, with the understanding that they invest the loan in some enterprise during the summer, and return the loan with at least part of the proceeds to the lender to be used in some form of mission work. The plan appealed particularly to a brother in the west, who set apart a thousand dollars to be used for the purpose of giving a quarter or more to any child that would like to have it, as an investment in some enterprise by which to earn mission money. The thousand dollars is in the hands of the Treasurer of the Mennonite Board of Misions and Charities. For a number of years the interest in this work has been increasing until the earnings for last year totaled $5606.67, and the whole of the thousand was not given out at that. There is more available, and it is hoped that during the coming season all this money may be put to use.

Let it be understood that the main object in this Quarter Fund is not to exploit the earnings of children, nor is the income that is derived considered the chief motive in advocating the plan, tho it is true that a donation of more than five and a-half thousand dollars in a single year is by no means to be despised. Aside from this, however, there are many advantages. Perhaps the first object we should think of is the training of the children in habits of thought of doing something real and tangible in service for the Master. In earlier days mission work was regarded with suspicion, and many really good people were openly opposed to such work. The generation now growing up, encouraged in earning something to give to the work of giving the Gospel to the heathen, take missions as a matter of course. Then there is the training in the habit of earning to give. It is right to earn to save, but that life is nobler which puts self at least second and not first. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty (Prov. 11:24). Poverty is not so much a result of failure to earn as it is due to a lack of wisdom to properly invest. Training children to deposit in the bank of heaven will be of infinite value to them both here and hereafter. And not least in the benefits derived from this form of work is the training it gives in thinking of the relation between God's work and money values. Far too many people think and act as if there were no relationship between religion and business. Apparently they use one side of their brain for business and the other side for religion. The inevitable result of such a course, the religious side will become atrophied, dried up and useless. We cannot begin too young to train in the thought that religion involves the whole being, and that God demands all our powers. Only as this is lived out can there be true success.

"AND JESUS"

(Raising of Jairus' daughter. Mk. 5:35-42.)

There were six in the room where Death had been;
The little dead maid was one,
Two were the parents with broken hearts,
For all they could do was done;

Three were the pitying men who came
To the house where the dead child lay;
And Death was stronger than all of them,
For Death had had his way.

The power of man and the strength of man
Were vain to help or save,
And the mother-love could not restore
The life that once she gave.

But Life had followed the feet of Death,
To banish man's despair,
And the child came back from the gates of the grave;
There were six, and Jesus—there.

—By Annie Johnson Flint, in Sunday School Times.

And we come back to the text at the head of the page and ask, What would be the result if the grown-ups, you and I and the rest of us all, were to put as much energy and sanctified zeal into the work of missions as the children put into it of youthful enthusiasm? We will not forget that parents do a great deal to help children earn, nor that the children do not have the handicaps that older folks often have—the necessity of earning a living for a family and of carrying on a business in the face of odds. Sift out all the drawbacks, however, and the lesson of a seven hundred precent income from an investment the children have given us is well worth stud ing and contemplating for our own profit.

Easter.—Before another number of our Supplement reaches our readers the day we remember as the one on which our Lord and Savior rose from the dead will have come and gone.

We do well to stop long enough to contemplate this most joyful event of all the world's history. Death had seemed triumphant. The grave had been sealed and guarded. The meek and lowly One seemed forever disposed of by His enemies. But that first Easter morning found the tomb without its tenant. What had become of that body which the loving disciples had placed there three days before?

Was it taken away by enemies? Never! They would have produced and shown the body the moment the disciples claimed He was alive.

Was it taken away by friends? Impossible! Besides, the body of Jesus dead was the last thing they wanted after they knew He was alive.

Only one other supposition remains—the true one—that Jesus rose from the dead by His own miraculous power.

On that faith hangs the hope of the Church of all ages, and with that miracle of miracles Christianity lives or dies.

And, Oh joy! Jesus lives today!

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

X. Mission Stations Visited During Latter Part of Stay in India.

After an imaginary vacation for a month, the writer is pleased to again join the band of Mission Supplement readers, and have you accompany us as we make calls at a number of mission institutions established east of Dhamtari, India, including Calcutta. Having had the privilege or opportunity to make those visits during the latter part of our stay in India, our observations and experiences are more minutely and vividly remembered by the writer.

It was our privilege to make several visits at four or five of the places we are about to refer to, once in company with Brother and Sister Geo. J. Lapp, and a little later with Bro. J. N. Kaufman as we started on our homeward journey by way of Calcutta. Thus the scenes and associations were more deeply impressed upon our minds.

At Raipur (a medium sized city situated north of Dhamtari where the narrow guage railway leading from Dhamtari northward intersects with the Main Line running across the Continent of India from Bombay to Calcutta) we had the privilege to visit Rev. Stoll and wife and Rev. Gass and wife, missionaries of many years experience who at that time had charge of the mission activities carried on at Raipur under the auspices of the German Evangelical Church or Board. They gave us a hearty welcome and recounted to us their varied experiences during the thirty or more years they had been in the missionary harness. They reported about three thousand communicants in the district, and two hundred scholars in the Mission School, with one hundred and ten students in the Bible School. We greatly appreciated the privilege of visiting those aged missionaries and their work at this place.

On our way eastward we stopped off at Naila where Bro. P. N. Penner of the General Conference Mennonites met us and conveyed us to their Mission Station established at Janjgir about two miles from Naila. We greatly appreciated our visit with Bro. Penner and workers. Their work at that time was principally along evengelistic, medical and educational lines. Sister Funk one of the devoted workers had the oversight of a girls' school which was well attended at the time we visited the school. While on her return to America on furlough, a few years later, this devoted missionary perished in the awful catastrophe of the sinking of the S. S. Titanic. Having met Sister Funk in India and known her as a faithful worker for the Master we were greatly shocked when we received the report of her sad fate, but it was comforting to feel assured that she was prepared to take her departure and be with Christ which was far better. While at Janjgir we visited an ancient heathen temple which was a marvel of architecture, a picture of which may be seen on page 433 in "Among Missions in the Orient." We shall long remember our visit at Janjgir. See accompanying illustration.

Our visit at Champa has also left with us pleasant memories, here we had the pleasure of meeting brethren P. A. Penner and C. H. Suckau and their wives and other workers who were engaged in evangelistic, educational, and Leper Asylum work at this place. The work at Champa is also carried on under the auspices of the General Conference Mennonite Mission Board. The work seemed well organized and in a prosperous condition. We had the privilege to spend Sunday with the workers at this place, and attended preaching services at the Leper Asylum located about a half mile from the mission station. The lepers of which there were one hundred and thirty six in the asylum at the time we were there, many of which were present at the service and seemed to drink in the Gospel message with eagerness. Quite a number of them were Christians, and tho their bodies were disfigured with the incurable disease of leprosy, nevertheless their souls were cleansed and healed of sin thru faith in the atoning merits of the shed blood of our Lord and Saviour. The joy of salvation could be seen beaming in the countenances of those who had accepted Christ as their Saviour.

We also had the privilege to visit the large Leper Aslyum at Chankuri where three hundred and fifty lepers were sheltered, fed, clothed, and kindly cared for. The caretaker who seemed to be very devoted to his work kindly and faithfully looked after both their physical and spiritual needs. Many of the lepers seemed to be real devoted Christians. Our visit at this Institution will long be remembered.

After having visited the more central mission stations along the way to Calcutta, we went on to Howrah a suburb of Calcutta where we left our baggage or luggage and went on to Serampore twelve miles north of Howrah. Upon our arrival at this place we secured a "gari" to take us to the Baptist College founded by Wm. Carey, Dr. Marshman, and Mr. Ward in the year 1818. We were kindly received and first taken to the ancient Pagoda near the Ganges river where Henry Martin lived and labored for the Lord in 1806. As we stood besides this antique missionary relic and looked out over the river Ganges it caused a mingling of joy and sadness to thrill the writer's heart. Joy because the missionary messages of the Gospel had been brought to the heathen living in this part of India over a century ago, sadness to think of the many mothers who had in the centuries past cast their infants into the waters of the river Ganges to be devoured by the crocodiles, with the hope of appeasing the wrath of their gods which they worshipped.

We next visited the Cary Theological School, which is quite extensive in the way of buildings and equipment, but the students were very few in number. Professor Rawson took us thru the various departments. We next visited the ancient Christian Church said to be the oldest church edifice in India, hence it was of special interest to us to make a careful inspection of the building both within and without. We then took a stroll to the cemetery

in which Dr. Carey is buried, and were permitted to stand by the last resting place of that devoted pioneer missionary who lived, labored, and died for the lost in India. A very modest tombstone marks the place where the body of this devoted servant of the Lord is entombed. The absence of display at Dr. Carey's grave is certainly worthy of imitation by all Christians.

After visiting the places of special interest to us in and around Serampore we returned to Howrah for our luggage and went on to Calcutta proper. Upon our arrival we secured a vehicle to take us to Lee's Memorial Home where we engaged accomodation for a few days stay in Calcutta. Mr. and Mrs. Lee were old missionaries and had charge of a large Girls' Boarding School at the time we were there. The Lee's are generally known in missionary circles both in home and foreign lands because of the sad disaster which befell them in the loss of six of their children in an awful land-slide while they were attending school at Darjeeling. We found Mr. and Mrs. Lee to be very congenial and devoted to their work in the city of Calcutta. We also had the pleasure while at the Lee's Memorial Home to meet and have a pleasant visit with Sister Braun of the General Conference Mennonite Mission and Sister Wieand of the Bethany Bible School of Chicago. We were privileged to spend Sunday with the workers at this place which we greatly appreciated. We attended religious services at the Thoburn Methodist church at 8:30 A. M. The sermon was preached by Rev. Koch, using Acts. 2:33 as the basis of his message. At 12 o'clock high noon we attended a Hindi service held in the chapel connected with the Memorial Home. Bro. Lapp delivered the Gospel message to an attentive audience. Tho the writer failed to understand the sermon, nevertheless he was inspired in noting the expressions of interest on the faces of those who understood. At 3:00 P. M. we attended a Bengali service in the same chapel. Sermon by the Native Pastor. Text Lu. 12:15. Again the writer failed to understand the message, but those who understood the Bengali language seemed to appreciate what was said, even the crows which were sitting on the sills of the open windows seemed to endorse the message by responding in what sounded very like German yah! yah! yah! At 6 o'clock we again attended services at the Thoburn Methodist church, with Rev. Manley in charge. Text, John 8:31, 32. The meeting was well attended and the sermon very inspiring. An after service followed which lasted about 30 minutes, the same was of special interest. Bro. Lapp spoke to a class of Hindu boys after returning to the Home after the services of the day. We feel that it was a day spent profitably in the Master's service. We were impressed with the truthfulness of the words of Peter to Cornelius: "I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted of Him" (Acts 10:34,35).

We praise God for His unspeakable love and grace manifested unto us in so many, many ways, in giving us the privilege and opportunity to behold many scenes of special interest, and to enjoy so much congenial associations while traveling in India, also for being brought in such close touch and fellowship with so many devoted workers in His vineyard. We greatly appreciate these pleasant and helpful memories. To God be all the praises both in time and eternity.

Dakota, Ill.

A SYMPOSIUM

Of Articles read at the Annual Business Meeting of Missionaries at Dhamtari, C. P., India, February, 1924.

How can we as Missionaries help the India Church to meet her greatest possible need

The Church consists of individuals, and to be a help to them, we must study their natures. Some of the main graces we as missionaries should have, are patience, love, concern, and sympathy. The members in our churches are much like those were of the early churches in the apostles' time.

So we can get much help by reading from the Epistles. Paul has given many lessons as to how to deal with them, such as, "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1); "Him that is weak in the faith receive ye, but not to doubtful disputation" (Rom. 14:1); "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men" (I Thes. 5:14). We are to share the burdens of others, by patience, bear even with their conceit. Paul's advice is that with the erring and provoking brother or sister, we who are spiritual should restore him in the spirit of meekness. The brother or sister who is especially trying to us ought to have our greatest sympathy, and be borne with to seventy times seven, even to the measure of the law of Christ, by patiently teaching him or her the same things over and over again, and by not despising him even though he is dull. Christ had much patience with His disciples. Most of them were ordinary men, and how often they did not understand Him, and how often do we, who have known of the Christian religion from childhood, fail in living up to our better knowledge, and how the Lord bears with our mistakes. We almost despair at times when we study the life of Jesus, in the Gospels, and feel that we ought to be like He was, and see how unlike Him we are.

We can help them by closer mingling with them and finding out their temptations, and in our dealings with them, set an honest and pure example before them. We should visit and comfort them when sick and in sorrow, praying with them in their homes, urge them to attend religious meetings, have revival and consecration meetings with the church occasionally, so they may be brought to see their negligence of living up to their better knowledge, and also see that God expects fruit from them.

Having access to good books will help them much to become stronger. In Rom. 12, we see how we as leaders among them should be examples. "Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation, continuing instant in prayer, given to hospitality, bless and curse not, rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another, mind not high things, but condescend to men of low estate."

Prayer is another strong factor in which we can help. We must question the wisdom of any one who fails to practice and emphasize prayer, and have to doubt the outcome of any work done in the Church which is not backed up by prayer. If we have crowded prayer out of our daily programme, let us change our programme, and not go on with any undertaking, unless undertaken thru prayer. Prayer ought to occupy the most important place in the life of a Christian. We have so many promises in God's Word that He will answer prayer. So let us pray for our weak, careless brethren and sisters that they may receive power to overcome the many temptations, that befall them. Often while we are praying for them, God is working in their hearts. Suppose there came some day a message from the Lord Jesus promising that if we would ask, He himself would go to the erring ones, and deal directly with them—not in body, but in the spirit—in the home, the Church, and community, with all His

tact, wisdom, patience, compassion, and love to bring back to God that soul for whom He died. This is what prayer will accomplish, for He says, "If ye ask anything in my name, I will do it."

Often it appears to us, that many opportunities made use of, have been lost, yet it will be seen later that in His Book of Remembrance our labor after all was not in vain. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward; not willing that any should perish, but that all should come to repentance" (II Peter, 3:9).

Feb. 12. 1924. Sarah Lapp.

My Greatest Spiritual Need and How I Meet It

In the stress of work which comes to us from day to day we all no doubt find it more or less difficult to meet our spiritual needs as we should meet them. Tho we may not be conscious of it, we allow our daily tasks to have first place in our time and thought. Reading and studying God's Word and spending time in prayer find a secondary place in our lives. It takes determination to spend late hours in prayer or rise early for the purpose when we feel in need of rest for our mind and body. Perhaps most of us are spiritually too lazy to accomplish the things we might for Christ's kingdom thru determined effort in communion with Him. To know Him we must read His Word and spend time with Him in prayer. It is true that at any and all times we can lift our heart to Him in prayer whether in the crowd or alone. It has been said "prayer is the soul's sincere desire unuttered or expressed," so it is not entirely necessary that we spend all the time we pray in some secluded spot on our knees yet in that we have a great advantage as it shuts out the world from us and there is none to interrupt.

In Christ we have a wonderful example of the prayer life and how to meet spiritual need. When in sorrow, when overtaxed with the day's work, when a busy day or special trial was to follow we see Him going to the desert or the mountain side where He could commune with and pour out His heart to His heavenly Father. We see this at the death of John the Baptist, the feeding of the five thousand, before the healing of many sick who were brought to Him. We also see Him in the garden the night of His betrayal imploring the Father for strength that He might meet the world's great need in giving His life for it.

We hear Christ teaching His disciples to pray as a safeguard against temptation, and with it He also says, "Watch," which is quite as necessary as to pray. If I have learned one thing more than another in my Christian experience it is that a temptation or weakness overcome once does not mean that it has been overcome for all time and here is where watching is very useful. Satan is ever busy and delights in attacking us at our weakest point and if he can find us off guard his purpose is accomplished.

With prayer and watching it is equally important that we spend time in studying God's Word. It has been said that "It is more important that God speak to us than that we speak to Him" which He most often does thru His Word. From His Word we gain strength for our weakness, victory over temptation, encouragement when all seems to be going wrong, sympathy in sorrow and a better understanding of His greatness and His love for us and all others whether in or out of His fold.

What, then, would I say is my greatest spiritual need? More prayerful watchfulness which includes more study of His Word. And how do I meet it? I have never yet met that need as I should have done. I realize that in so far as I have not met it, has my usefulness in His service been hindered. I ask an interest in your prayers that I may be more faithful in meeting my own spiritual need.

Anna Stalter.

More Touring

Early Monday morning the cart was loaded with tents, tables, beds, and eatables ready to wend its way to our camping place at Ghutkel a village eighteen miles south of Ghatula. There we planned to stay three days and visit the surrounding villages of a part of our district in which we had not yet been. We planned that the men with the aid of some villagers would have the tents set up and everything in order ready for our arrival by auto about 3:00 P. M. Tuesday.

Everything went as we had planned except that instead of living in our tent they had aranged for a small bungalo which we occupied. They had pitched one of the small tents for the Bible women and another for our service near the bungalo. The men of the party had obtained a good place in a verandah room of the malguzar's house.

By making a few readjustments we were ready for work among the village of Ghutkel where a fair number of people had gathered to hear the singing and see the pictures of the life of Christ which we threw on the screen. Early the next morning our whole evangelistic party consisting of two evangelists, two Bible women, and ourselves took the car and drove to villages lying in the Jeypur State. We held four general meetings with the people and sold a large number of books. Some of them were not able to read and write but wanted the literature for their friends to read. In such meetings we sang hymns set to native tunes and explained them, read some suitable portion of Scripture and set before them the way of salvation. Every meeting was accompanied by prayer somewhere in the service. The messages must be made as simple as possible for most of the people are illiterate. One of these services was held by the roadside with cartmen who had come long distances—some over a hundred miles—to haul railroad ties from the jungles to Dhamtari the nearest railroad station. While going thru a jungle road to one of the villages called Bharawan we asked an old man to show us the way and told him to sit on the running board of the car. He had never been on such a thing and held on tight. When we came to the village and were ready to stop he deliberately rolled off on the ground turned over several times and skinned his one hand. We asked him why he did this as we were stopping the car. He said he did not know how to get off and thought the the easiest way was to roll off.

In the afternoon of the first day and so on thru the remainer of the time we visited villages close to Ghutkel. All the people gladly heard the message and asked us to soon come to them again or send teachers that they might hear more of this good message. The second evening was also taken up with an evangelistic service and many people from the near villages also came together in Ghutkel. On this tour over one hundred books, Scripture portions, and a few New Testaments were sold. In each village where they brought sick people to us we asked them to bring them the last morning of our camping and we would give them medicine and treat them the best we could.

True to their promises they came for the medicine. Over fifty sick and suffering were present. Here were consumptives, sufferers from enlarged spleen, open sores, cataracts and other affections of the eyes, coughs, dropsy, burns, and after effects of some prolonged illness or infection. In some cases one dose of medicine would be effective but others required several treatments which we could not there give. We advised them to either come to Ghatula or on to Dhamtari where they would have the skilled attention of our doctors. One

poor boy had been badly burned and the skin of his chin and chest had so grown together that he could not lift his head erect. A slight operation would correct it if they would only bring him in to the main station. Another little girl of about eight was crawling along on the ground. When we asked what ailed her the people told us she was bewitched when little and did not seem to concern themselves further about her. They live over fifty-five miles from the railway and as far from a doctor and with only walking as a means to get them to a dispensary we do not wonder that they resort to charms, witch doctors, etc., in their ignorance. How we longed to help all of them not only physically but to emancipate them from their awful condition of darkness.

We have definitely planned to open an evangelistic sub-station in Ghutkel. The village owner has promised us land and the district when opened will extend the influence of the Mission many more miles to the south and as far as Hindi is spoken. There are four places in our Ghatula Mission district where we could open sub-stations if we only had the money and the workers to put out. We believe the Lord will provide these that the work may go on.

Only a few days ago a mother walked from Ghutkel to Ghatula carrying her sick baby to us for treatment. It has bad sores on its little body. They are living in one of the rooms of our medical dispensary and receiving treatment every day. No doubt others will also come.

In one village we visited an old woman who listened very attentively told us that when she was a little girl her religious teacher told them the time would come when teachers would come among them teaching a better way and would take in all castes and make them one. In addition she said, "Now this time has come and we believe this message is true." Would God the teeming millions of India's heathen might make the same confession and be open for the Gospel.

We were also entertained while there by groups of people who came with their crude drums, and fifes made of bamboos. They went thru all their entertaining ceremonies and plays with the hope that we would pay them well for the time they spent. We told them we are not interested in their songs to their gods and heroes and that our gifts would be such as would lead them to our great Teacher.

If such as they are actually poor and are in need of food and clothing we are not opposed to giving them some articles of wear and grain. But so many times they will take money and spend it for drink. We examined a hollow piece of wood which one used as a drum. It was unique in its way but made a hollow sound very well symbolizing the hollowness of their religious beliefs. The members of one of the groups were Marias. This tribe is one of the most backward jungle tribes in this country. If one were to meet such a group of howling jumping men in the forest when alone he would have an uncanny feeling.

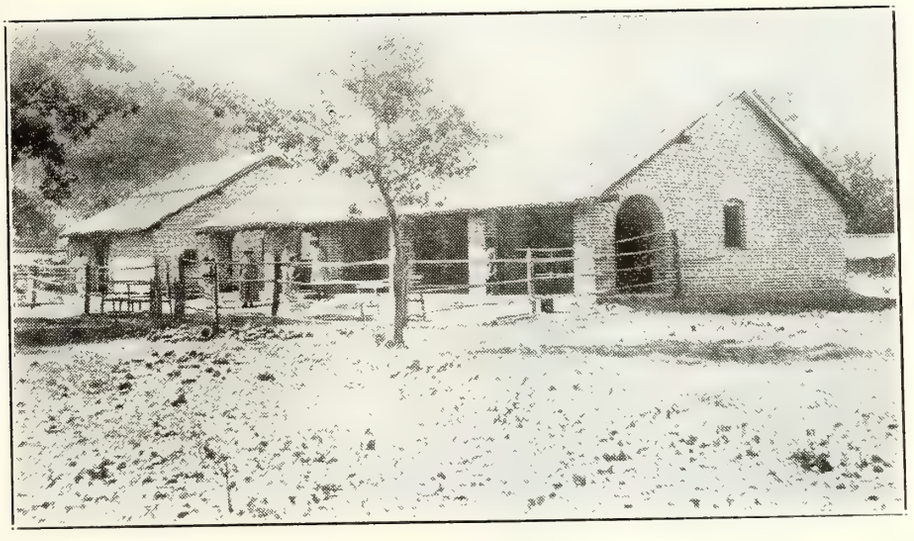
They all need the Gospel so much. It is a great pleasure to go among them and teach them that the blood of Christ can cleanse them from all sin. Can it not be that means be provided to reach them before they perish? Pray with us to that end.

G. J. Lapp.

HOME LIFE IN THE JUNGLE OF INDIA

By the Editor

Maybe this is a breach of etiquette, for I am showing these pictures to you without asking permission of those who sent them, nor of those to whom they were sent in America. But somehow, in one of the thousands of ways editors have, they got into my possession for a time and I am going to run all risks by letting our readers share the views.



Dispensary at Ghatula. House of Mukut and Sonai at the left. Some time we hope to see a brick wall where the bamboo fence now is.

Perhaps it is not exactly accurate to speak of the Ghatula station as being in the jungle. I never was there—only about halfway there one time—I mean halfway from Dhamtari, C. P., which was at that time the center of all activities to us. Mahlon Lapp and I rode to Gatisilli on our bicycles and remained all night and Gatisilli is about halfway to Ghatula from the first station of the American Mennonite Mission in India—but that is entirely beside this story.

There is plenty of jungle all along the way we went that day, and there is much jungle all the way. But here and there, there are villages in open spaces, and about Sihawa there is a group of villages, and a little farther on there is the village of Ghatula, now the site and center of the mission activities done and directed and accompanied by Brother and Sister George J. Lapp.

That dispensary building looks natural. Not that we ever saw that building, but it is built in a style of architecture very common for such edifices in that part of India. The unplastered solid brick, the symmetrical arches over the end of the verandah and over the window, the sturdy, unplastered pillars, the evenly laid tile roof—all these indicate a distinct advance over the work that was done twenty-five years ago, when the cruder forms seen in the buildings erected at that time were thought to be quite up to date.

Mukut! Yes that is Mukut by the fence over to our left. He looks more portly that he was when he was in the orphanage. He was always cheerful, and his humor was clean, healthy, helpful. It was the weekly custom to send a couple of boys out to gather from the babool trees sticks about six inches long to be used as tooth brushes (datoons) during the coming week. It happened on this particular day that the stick that was handed out to Mukut was rather thin and emaciated in appearance. Mukut looked at the piece of wood critically, turned it over and over, and then remarked, "Kya lakri hai? Kuchh to nahin dikhta hai!" (Is there a piece of wood here? I can't see anything!) There was an audible smile all 'round

and the next week the boys that went for tooth sticks found sticks that could be seen and felt without so much effort. He is a whole-souled Christian and a fine worker.

The second picture needs little explanation. There was an old stump. Young "sprouts" of India are covering it to have their picture taken. Such is the hope of India. What are you (I mean **YOU**) doing to help them?

The third picture is the home of the missionaries at Ghatula.

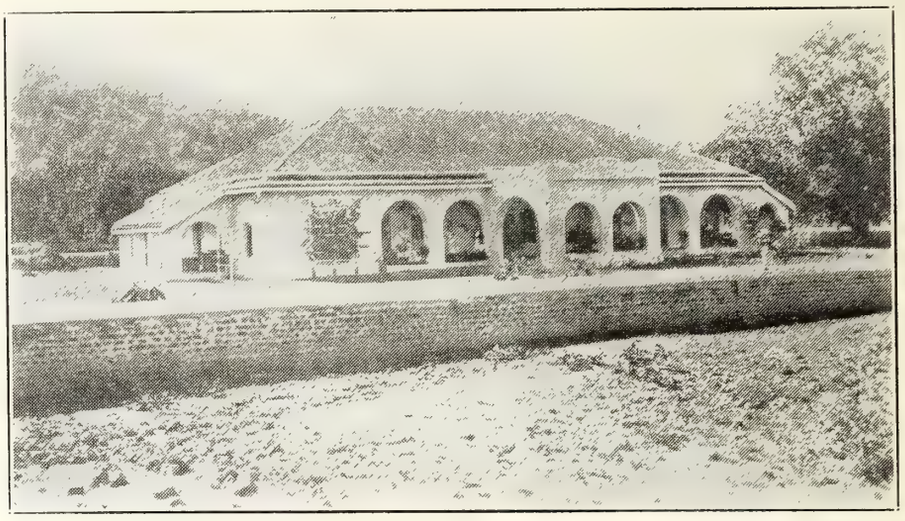
What is your impression as you see this structure? Did you ever hear the homes of missionaries spoken of as "palaces?" Let us go into this one. The ceilings are made of cloth and are about ten or twelve feet in height. It reminds us of a barn-floor with the high "overden" of the eastern part of the United States. You sit at the bottom of this huge box and forget that you are in a "palace." No one in America lives in a barn-floor by choice.

The reason for this size is hard to find in the cool season, when climate



An Old Indian Stump and Some Young Indian "Sprouts" at Ghatula

and surroundings are ideal in every way. But with the breath of the hot winds that begin in February, that continue thru March, that seem to blow fire in April and May, you feel that you need a place of refuge. For six weeks or more the thermometer rises over 10 in the shade every day, and it goes up about eight in the morning and remains up until six in the evening. Then it is that you throw open every door and window at night and gather in all the coolness you can, and in the early forenoon you close all doors and windows and breathe the air you have confined. That is the reason for the size. And with every advantage that buildings can give, the missionary still has a hard battle with heat and mosquitoes and often with various insects without wings, until it takes all the grace vouchsafed to mortals to remember that the purpose of the work is to live Christ in the land where He is unknown.



Home of the missionaries, Ghatula, on beyond Sihawa, through the jungles from Dhamtari, C. P., India.

And if it were not for our prayers—yours and mine—the missionary's task would wear him down and out. You and I hold the balance of power. If we sustain the missionary by our prayers—and that will secure our means—he is a success. If we fail him in prayer, he at last must relinquish the unequal fight.

On which side is our influence cast?

WEEKLY LETTER FROM THE ARGENTINE

(Feb. 26, 1924.)

For the Gospel Herald.

Dear Brethren in the Homeland,

"O magnify the Lord with me and let us exalt His name together".

A letter from Trenque Lauquen says the work is going on with the usual interest. Bro. Juan C. Varetto and Bro. Albano Luayza were with us Wednesday evening, Bro. Varetto preached a very inspiring sermon.

Our second annual conference of the Mennonite Church of the Argentine was held at Pehuajo Feb. 21-24. The missionaries from all the stations were present. There were also three of the native members from Trenque Lauquen, one from Carlos Casares and one from Santa Rosa present, the majority of our members at Pehuajo were able to attend and together we had a blessed season of conference. The brethren manifested a desire to continue the work with a greater zeal.

During these seasons of blessing opposing forces have been put into action through one of the news papers, however the enemy has again been caught in his own trap and his article proved to be more of a propaganda for our work than a hinderance. On Sunday evening we had another meeting in the Plaza when Bro. Luayza preached. Several hundred gathered listening attentively to the Word, this was a different class of people than at our former meetings.

Our converts at Madero have been as sheep without a shepherd. The enemy in the form of the doctrine of Seventh Day Adventism has been trying to attack them. Pray that there might be some one sent to guard the flock.

Bro. and Sister Hershey will have a very busy month in the work before they leave for the homeland, their date of sailing from Buenos Aires is March 27. We are glad for the new missionaries Bro. and Sister Swartzendruber whom we expect in the near future. May the Lord bless them and give them a safe voyage.

In Christ Jesus,

Selena N. Gamber.

"An optimist is not a fellow who is living in the sunshine all the time, but a fellow who is living in the drizzling rain and who keeps his serenity and happiness. He is a man who is up against the stiffest sort of a situation and still is happy."

FROM OUR MISSION STATIONS

Mennonite Gospel Mission
(200 S. 7th St., Kansas City, Kans.)

For the Gospel Herald.

Dear Herald Readers:—

Greetings in the name of Him, "Whom having not seen we love."

Below we mention a few items of interest, regarding the work of our Kansas City Missions:

An interesting and instructive program was rendered by the Junior members of our Congregation, at each of our Missions, the subject for discussion was, "The Angels of God." The Bible teaching on this subject was brought to our minds in a vivid manner by our Juniors. At the Argentine Mission, Sister Martha Frey was the leader of this meeting and at the 7th St Mission Sister Maude Shellenberger was leader.

Brethren D. H. Bender, J. R. Shank, and J. M. Kreider were among our out of town ministers, who stopped off in Kansas City long enough to preach for us. The Sunday when Bro. Kreider was here there were a number of confessions at Argentine.

Our hearts were touched, the other Sunday, when a young motherless girl of possibly a dozen summers came to the Argentine Sunday school, after an absence of possibly a year. This child along with her younger sister, were at one time under the care of the Children's Home, it was during that time that she had been led to accept Christ as her Saviour and was admitted as a member of the Church. Later her father moved away and took his children to Oklahoma. This young girl told us the pitiful story that she had kept house for her father until he died, thus they were rendered fatherless and motherless and she in the meantime had drifted away from God and the Church. She made a voluntary confession before the church and was again re-instated as a member of the Kansas City Mission congregation. Put yourself in the place of these little orphan sisters, then pray with us that as they are again under the efficient care of the Children's Home that they may grow up to faithfuly serve Him, who is "the Father of the fatherless."

From a wedding to the bedside of the dying

One day we were present at a happy wedding in the home of "King's Children" on North Twelfth St., and in a day or so, called to the bedside, of Viola Meade, who is hourly waiting the summons to come up higher.

Suppose you go along with us to this home; it will not take long as it is only a few doors from the 7th St. Mission on Pacific Ave. As we are nearing the place you must "watch your step," for we must descend about two flights of stairways to a basement. Here in two or three basement rooms we find three persons living. Part of the time, the foster parents have been at work leaving Viola at home alone—no, not alone, for "Surely the Lord is in this place."

Viola's voice is one of exquisite tenderness. Her heart has been crushed so many times, that she has learned to trust Him, "Who is a Man of Sorrows and acquainted with Grief" in a marvelous way.

Her wretched husband has forsaken her, (Yet how she longs and prays for his salvation). Her babe is hundreds of miles away from her, so that she will likely never in this world see it again. Her mother-heart longs for it, but then in a better world than this she hopes to meet it. She had been in the charity ward at a hospital but they would keep her as a charity patient no longer. So here in the basement we find her.

Notice, there on the wall that motto which reads: "Ewig Dein." And on the bed with her is a copy of the New Testament with Psalms, with large type. Her eyes are failing so kind friends from the Mission Congregations who love to go there and visit and sing and pray left her this "Dear Old Blessed Book."

This "Time-table for the Celestial City" is her comfort, as that awful disease (which her father also had) "T. B." is gradually weakening her down. I think it was Spurgeon who said that death beds are great teachers.

One of the lessons to be learnt here is that of the sweetest, childlike trust and confidence. Though helpless and possessing nothing temporally but what friends feel to give her she seems to be without a care.

When our Ruth visited her some time ago, before leaving the city, they sang together, "We'll never say good-bye in heaven." She is a poor-rich girl as Bro. Sanford C. Yoder remarked after a visit there on Sunday afternoon.

Yes, she is now a member of the Mennonite church.

At her request, wife and I among others visited there lately one evening when she was so very weak. When we left she remarked, "I shall be looking for you again to-morrow evening and if I am not here anymore, I will be watching and looking for you "over yonder," till you come.

Beloved, Does City Mission-work pay?

Does it pay to minister spiritual help to such as these for whom Christ died?

Saturday Mar. 8th, brethren Noah Oyer and Sanford C. Yoder stopped here, Bro. Yoder remained over Sunday and preached at both Missions. Bro. Will Helmuth's of Garden City, Mo., also stopped at the Mission on Sunday.

Among our friends from a distance who stopped with us recently are: Bro. and Sister J. B. Delp, Souderton, Pa., Bro Wayne Driver, Harrisonburg, Va., Ezra Grove, —— Canada, Sadie Brubaker, Gravios Mills, Mo., and W. M. Headrick, La Junta, Colo.

Work on the new church building at Argentine is progressing slowly. We are looking to the Lord for the needed funds to complete it. Also we are looking to Him for about $300.00, the amount needed to close the year's account without a deficit. It is precious to know that as we "adopt the program of God we may also bank on the resources of God." Precious to experience that "Where God guides, God also provides," for He has said "the silver is mine and the gold is mine." Hag. 2:8.

Yours resting on the words of the King (II Chron. 32:8).

J. D. Minninger.

March 13, 1924.

Portland, Oreg.
(739 Savier St.)

Greetings in Jesus' name.

We were glad for a visit from Bro. John Detwiler who has spent several years as a Near East Relief worker. He also spent several months in India. Bro. Detwiler gave us an interesting talk on Mar. 13 concerning his travels. He is on his way to his home in Missouri and expects to stop at various places on the way.

Bro. Good has recently been spending some time visiting our country churches. His object is to encourage the children in taking quarters. A thousand of these have just lately been received for this purpose. The field for these is throughout the Western states, and Northwestern Canada. Any isolated members within this district wishing to have a share in this, will please write to us. The proceeds of this money will be a "nest egg" for the Portland Mission Building Fund.

Bro. N. A. Lind of Albany, Oreg., worshiped with us on last Sunday. He preached for us in the afternoon. We expect Bro. Wm. Bond of Hubbard to conduct services for us next Sunday. Bro. Good is planning to worship at Sheridan.

In addition to our workers singing for the men at the jail twice a month, they also have services with the women prisoners. And once a month services are held at the "Rock Pile" where some of the prisoners have been transferred. One of these has confessed Christ, and will receive his release soon.

Two bright young Sunday school girls stood up for Christ on last Sunday night, and want to unite with us. Pray for them and their invalid mother.

We are at this time preparing for an Easter program.

In His service,

Mar. 20, 1924. Fannie Good.

WHAT CAN THE RURAL CONGREGATIONS DO TO HELP THE CITY MISSIONS

By J. M. Nissley

For the Gospel Herald.

This question is often asked of the city missionary and is in the mind among many congregations.

To do successful work in a city mission, the most of the workers need to devote their whole time to the work; therefore the force of workers are depending upon the rural congregations for their living, support, clothing, etc.

1. Ways of Supplying Support

The near congregations can have a regular, appointed time each month to supply the table needs, such as vegetables, flour, etc., while the congregations living farther away can take up collections and send the money towards the use of the running expenses of the work, such as fuel, light, taxes, repair of the building. Individual congregations might make themselves responsible for the support of a worker in supplying their necessary needs—clothing, car fare for them to attend conferences, and to and from their vacation.

2. Dorcases

The sister Dorcases can do a noble work in making garments for infants, boys and girls, and bed clothing. This is a great asset to the work. As the mothers come or send their children for clothing, the worker has an opportunity for getting into the home and acquainted with the conditions there, giving the garment with the understanding that the boy or girl will be present in Sunday school the following Sunday. In this way we can keep in touch with the home, and later on we have the privilege of doing home department work, or have a prayer service with them. Many families have been reached in this way besides helping to give a little comfort to a poverty stricken home.

Another way of helping is by making devotional coverings, bonnets, and plain clothing for the converts, so that the sister workers can give more of their time in visitation work.

3. Your presence is needed

Come, lend a helping hand in visitation work a few days, getting acquainted with the city members and seeing some of the problems confronting them, and the conditions of some homes where sin and vice dwell. Come prepared and ready for service to teach a Sunday school class. Give a talk to Children's Meeting, Y. P. Meeting or lead a prayer service. We need a closer cooperation. It always gives an inspiration to the workers and congregation to have you come and worship with us.

4. Prayer.

We need your assistance in intercessory prayers in behalf of the force of the workers that they may be an instrument in God's hand to be used in bringing souls to Christ. It is thru prayer that many a vile sinner has been converted. It means much to know the Church is praying for you and for the work you are interested in.

5. Correspondence

It is quite helpful to the workers to receive occasionally a letter from a brother or sister giving a word of encouragement or pointing them to a promise in the Word, and keeping them in touch with their home congregations and activities. It is also helpful to write to some of the members about your age, in this way strengthening one another in the faith.

6. Consistency.

Be true to the profession you profess in word and deed, attire and your Christian living. "Ye are our epistles written in our hearts, known and read of all men."

Altoona, Pa.

CHRIST AS A SOLUTION OF THE WORLD'S PROBLEMS

It is not an assumption, or begging the question, to affirm that the world has problems—real, perplexing problems, mental and spiritual, civil and religious, national and internationl, social, educational and industrial, and their associated interests almost without number.

Anxious concern has been felt on the part of all responsible representatives both of church and state, and by all serious and right thinking persons, to find and apply some effective remedy for this afflicted world.

It would not be true to state that no earnest and well-meant endeavor has been made to correct the world's disorders, but the fact that they are constitutional and complicated, as well as persistent and contagious, makes it imperative that the remedy be equal to the disorder.

Before any prescribed remedy is applied in this special case there must first be a realization of the need, a readiness to adopt the remedy, and a general recognition of Him who came to bring "peace and goodwill among men," even Christ, the "King of Kings and Lord of Lords."

To the degree that men and nations have recognized Christ, adopted His teachings and imbibed the spirit and practice of the teacher, have their perplexing problems disappeared; yet how slow is civilization in general to recognize this outstanding fact. Perhaps the limited success attained is not sufficiently convincing to inspire confidence in the proposed remedy. This must be admitted in part, but the charge of failure cannot be laid to the prescribed remedy, but to the failure of men who profess faith in the means to apply it. The remedy is not at fault, but the sick man or his medical adviser.

The charge that "Christian civilization failed to avert the late war" is untrue. Instead, it was the failure of professedly Christian nations to fully adopt and apply Christian methods and principles, that precipitated the calamity. And in the adjustment of differences ever since this same failure is a marked feature of the problem.

It is generally conceded, and will hardly be questioned, that Church problems must be settled in and by the spirit of Christ; such problems as come either through internal strife, divisions and disorders, or such as come in connection with its program for the promotion of the kingdom of Christ. These are among her chief problems, and perhaps the most perplexing of all, yet she always prescribes as an antidote the overmastering spirit of her Lord. And were it not for the following words of hope and inspiration the church would surely fail in her mission to the world: "Not by might nor by power, but by my Spirit saith the Lord" (Mal. 4:6); "I can do all things through Christ which strengtheneth me" (Phil. 4:13); "I will be with thee even unto the end of the world" (Matt. 28:20). Then the fact that church history and individual Christian experience verify the statements just quoted, have steadfastly sustained the church in her ever present need of divine help from the beginning, otherwise she would long ago have been

crushed by the weight of her problems. The industrial world too has its problems, and we do not hesitate to state that our convictions that the chief and more perplexing ones are being borne by the staggering world of industry, without the aid of the carpenter of Nazareth. Both capital and labor are giving too limited place in their counsels to Him who said, "Whatsoever ye would that men should do unto you, do ye even so to them." We almost search in vain to find such spirit manifested upon either side of this vexed question. The admonition to "Bear ye one another's burdens, and so fulfill the law of Christ" is evidently of secondary consideration, as has been, and is being demonstrated in so marked a manner, that we find difficulty in associating Christ with the methods used, in general, with the industrial problems of the day, and we need not fear to prophesy the defeat of every method that fails to apply to this problem the principles of the teaching of Him who said: "Thou shalt love thy neighbor as thyself."

Then comes to thinking men the sense of the almost overwhelming national and international problems and their solution. There is an intense desire for peace and harmony, but the lack of confidence, produced by such demonstrations of selfishness and unreliability on the part of most of the governments involved, have both precipitated and perpetuated the discord and strife so generally prevailing. We have no other remedy for this condition to prescribe than the recognition of Christ as King and Ruler, and the adoption of His counsels in the affairs of state; for "all law" and civil government are "ordained of God," and "peace and goodwill "among men" through such recognition. Charles McFarland, of the Federal Council of Churches, in his "Impressions of Europe and her problems" says: "No one who was present at the Bethesda Conference, or the meeting of the "World Alliance," went away with any doubt that the Gospel of Christ has in it the moral and spiritual principles which are for the 'healing of the nations.' But those principles have yet to be translated into terms of present day policies in international life."

Premier Lloyd George, speaking a few weeks ago of the danger of another war said: "If the churches of Europe and America allow the present conditions to bear fruit, they had better close their doors, for they can not hope that the Christian Gospel of brotherhood will come to men with any compelling power unless we can find some way to make that gospel a reality in the relations of nations to each other, and can prevent that utter denial of brotherhood which we now see war to be."

In this world of sin, selfishness, turmoil and strife, with all the perplexing problems that naturally follow the violation of divine law, no effective remedy can be found to eliminate these evil results except that prescribed by the God of all wisdom and righteousness, through His Son Jesus Christ. There is no condition either temporal or spiritual in this world of problems that God's prescribed remedy will not reach and correct if accepted and applied. This was and still is the thought and plan of God for the world, and this must be the burden of the message of the Church. **"Christ for Every Life and for all of Life,"** should be distinctly displayed across its banner, and proclaimed from its pulpits persistently as the message of the Gospel of the kingdom of Christ.—J. Howe, Missionary Secretary in The Christian Conservator.

"QUITCHYERQUITTEN"

Iowa S. S. Worker.

You can't find it in the dictionary, but it has a meaning just the same.

Whenever the old enemy sees people tempted to do wrong he steps up quickly and whispers, "Go to." But there is another word which he likes just as well or better, and uses just as readily (although it is the opposite) namely the word "Quit!"

If the ministers say something in the sermon you do not like Satan whispers: "Quit Church!" If some one in the congregation makes a little remark that hurts. "Quit!" If some little misunderstanding turns up. "Quit!" If they don't ask you at all, "Quit!"

When unpleasant things happen in a congregation Satan suggests to the minister. " Quit!" When the church does not prosper. "Quit!" When it seems that all preaching is in vain. "Quit!" When people misunderstand, criticise, and slander, "Quit!"

We all know that when something displeases or offends us the first thought that comes is "Quit!" That is human nature. The readiness to quit seems to be inborn, but what is worse—the enemy of our souls encourages this tendency to quit wherever he can. But the Kingdom of God cannot be built up by quitting.

If on the Day of Judgment those that stand at the left of the Supreme Judge should be divided into groups there would be the infidels, the idolators, the adulterers, the liars, etc. but there would also be the group of "Quitters!" Many a man has forfeited his success in life and even his soul's salvation by quitting at some critical moment.

Therefore we all, pastor as well as parishioners ought to keep in mind the warning, "Quit your quitting!" or if you say it quickly, "QUITCHERQUITTEN!"

AN ALPINE CLIMBER'S TESTIMONY

Year by year there are numbers of fatal accidents and terrible calamities on the Alps. One of the worst fatalities occurred in the autumn of 1870. Mr. M'Corkindale, a Scotch Presbyterian minister, Messrs. Randall and Bean, Americans, accompanied by three guides and five porters, left Chamonix on the morning of September 6th. They spent the night at the inn on the ice-field called the Grand Mulets, and on the following day were seen near the Petits Mulets. That was the last that was seen of them alive. A resuce party of twenty-three men left Chamonix on the 16th. They found the bodies of Mr. M'Corkindale and two of the porters 750 feet from the summit of the mountain.

The remains of Mr. Bean were discovered a short time after. A memorandum was found in his notebook in which he said: "We have been

On the Top of Mont Blanc

for two days in a terrible snowstorm. I have no hope of descending. We have no food. My feet are already frozen, and I am exhausted. I DIE IN THE FAITH OF JESUS CHRIST, with affectionate thoughts of my family; my remembrances to all."

When face to face with the grim messenger of death Mr. Bean had no fear. What was **the ground of his confidence?** Was he resting on his prayers, church-goings, or ceremonial observances? Assuredly not. The best works done by the holiest men are stained with sin, and could not stand the searching eye of a holy God. A "good" work must spring from a right motive, and if it is not done from love to God it is unacceptable by Him.

If the reader were now summoned into eternity what reason would you give why you should not be punished on account of your numerous sins? Any so-called good "works" done by you would be utterly valueless as a ground of confidence. The American did not expect to enter glory on his own merits. **"I die in the faith of Jesus Christ,"** was his testimony. "The life which I now live in the flesh," said the Apostle Paul, "I live by the faith of the Son of God, Who loved me, and gave Himself for me"

(Gal. 2:20). He **lived** by faith in the Son of God, and in that same faith he **died.**

In view of meeting God, are you afraid? "I hope not."

What is the Ground of Your Hope? Are you trusting in what **Christ has done** for you, or in what **you have done** for Christ? WHICH? If you expect to enter Heaven because of your prayers, works, or religious observances you are building on a sandy foundation. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Believe and "have" even NOW.

A. M., in Gospel Graphic.

OUR TASK
The Problem of Winning Women in China

A servant was placed in a land of sheep that were scattered over an area of many square miles. He did not know the sheep and the sheep did not know him. His was the task of drawing these sheep to his master. The sheep had pasture of a sort not very satisfying, but it was all they had. The servant had a new pasture for them, better, more satisfying and more pleasing to the eye. The sheep distrust this servant; his voice and appearance are strange. They fear he wants to entice them. Those who have tried the new pasture like it and tell the others how satisfying it is to their hunger, yet they will not believe. Why should a stranger take so much trouble for them? They are suspicious of him. Many of the sheep are scattered so far out that they never even hear the strange news. The servant is puzzled as to how to win all of them. He goes here and there, trying to win a few, and desires to gather them together, feed them and then send them among the flocks as leaders to lead the other sheep to the pasture.

We, servants in a strange land with a strange tongue, find our thousands of women scattered over a large area. Some are hungry; some satisfied with their lot; most are ignorant, supersitious and in bondage to sin. With all our studying we never can talk Chinese without a foreign accent. They doubt our motives in coming to a strange land. Our customs are different. We cannot reach the masses in many, many years. We must try to gather a few of their own people together to teach and to lead them to the Savior, and then send them out to their own.

To accomplish this is our task and our problem. We cannot choose the women and say, "Come and be trained." We must take those we can get. Therefore, our first duty is to go with a native woman to the villages, and to their homes, making friends and teaching them the love of the Father, hoping and praying that some seed may fall on some heart, creating a hunger for the love and good tidings that will release them from their bondage to sin and idolatry and bring them to the freedom of the Gospel.

The work is slow and indefinite. The women must be sought. They do not know enough even to desire better things. Precept upon precept, line upon line, one or two or three will be won. Furthermore, the Chinese woman is not free to choose. She must obey her mother-in-law and her husband. If they say no church attendance she cannot come. Sometimes we hear the expression, "When the old folks die I will be free to do as I please about coming." They are afraid of being laughed at by their neighbors for following foreigners. They are afraid of a repetition of 1900. Many hindrances come their way. We can only pray that some seed may germinate and change lives to such an extent that they may win their home people to the realization of the true Light.

Our task is not easy. Only as we allow the Holy Spirit to work through us can we do anything. It takes patience, love, and a strong conviction that we ourselves have that which they need for their salvation. Only a truly changed life can be used in changing other lives.—The Missionary Visitor.

"DR. FRANK CRANE'S IDEA"

Men's ideas are not worth much —when they differ from God's. Dr. Frank Crane, formerly a Christian minister, now a popular newspaper and magazine writer who has abandoned the Gospel and true Christianity, is running a series of syndicated newspaper articles, one of which is entitled, "Dr. Frank Crane's Idea." He frankly differs with God. Thus a recently published "idea" of his is that "among the ancient frauds that have stalked up and down the earth, two of the most deadly are the twin humbugs, Rewards and Punishments." God in both the Old Testament and the New says differently. In both Testaments the fear of punishment, both temporal and eternal, is constantly urged as a reason for doing God's will; and the hope of reward, especially at the judgment seat of Christ, is a God-given incentive. Dr. Crane has a "better" idea. "There is only one way to make men good, and that is to increase their intelligence and strengthen their moral inhibitions." God's Word shows that the increasing of men's intelligence has never made them good, never will, and never can. And there is only one way to "strengthen our moral inhibitions," and that is to confess our sinfulness and accept Christ as Savior from the death and hell that we deserve. Then only can we be "good;" then only shall we escape our deserved punishment; and then only can we win the rewards that God wants us to have.—Sunday School Times.

FUEL AND FIRE

In winter, when the house grows cold, little reasoning is required to lead to the conclusion that there is something wrong at the furnace—either the absence of fire, or a lack of good fuel. This has an application in the realm of spiritual things. The psalmist once said, "While I was musing, the fire burned." So, if we experience a "cooling off" in our enthusiasm for evangelism or missions, the suspicion is justified that our creed, the object of our meditation, is inadequate, or that our meditation thereon itself is superficial, that we have not been gripped by its logic.

There once was a young minister who tried to conduct a revival meeting but without success. He seemed shorn of power most of the time. One reason for his failure was that he had no clear-cut message for sinners. He did not know what the Gospel really is. He had been taught that the innate tendency of man is upward, and that conscience, even in the case of the unevangelized heathen, is a safe guide. He was also under the impression that the vicarious sufferings of Christ were different from ours only in degree, and not also in kind. He believed, moreover, that the study of philosophy leads to God. It is any wonder that, notwithstanding his diligent study and even earnest prayer, the fire would not burn?

One secret of Paul's power was his doctrine. Thoroughly conversant with the highest of Greek thought, he boldly declared that "the world by wisdom knew not God." Mankind, he regarded as lost, "no hope and without God in the world." The love of Christ constrained him because of his interpretation of the death on the cross. Even though the preaching of this message was "to the Jews a stumbling block, and to the Greeks foolishness," yet he was "determined to know nothing among them but Christ and him crucified."

But Paul's doctrine was more than a mere formal creed. It was a vision of human need written in

letters of fire that burned. He had thought through the implications of discipleship and was a new creation in Christ Jesus, with a consuming passion for the salvation of souls. He was gripped by the logic of the Old Story, an illustration of which experience is afforded by the imprisoned criminal, who, when told for the first time of the wonders of the "blood," said to the astonished preacher, "If I believed what you say you believe, I would, if necessary, crawl all over the country on my hands and knees to tell the story."

A student, in comparing his church with others, once said, "We have the doctrine, but they have the fire." In the light of the foregoing, however, such a conception is open to serious question, for how can true doctrine and genuine zeal be separated? If one has zeal without doctrine, it must be zeal that is not according to knowledge, and may indeed be strange fire before the Lord. On the other hand, how can one have the doctrine without the zeal, unless, like the devils that believe and tremble, he have a creed without the courage to surrender to its logic? The conclusion is irresistible, that only in proportion to our grasp of the doctrine have we the zeal, and that only in proportion to our measure of true zeal have we the doctrine.

Our crisis in missionary finance is not due, primarily, to the fact that the times are hard, nor does it exist because our program is too big. It is due rather to the fact that we have not the doctrine with a conviction that is sufficient to drive us into a program that is adequate for the needs of the hour. We are not wholly buried with Christ, and therefore our newness of life is not full and aggressive. We need, like Paul of old, to go into "Arabia," to be separated unto the Gospel of God, that we may so love that we will give of our best.

BEST METHODS

Missionary Possibilities of Stories and Story Telling

"Let me tell the stories of a nation," said G. Stanley Hall, "and I care not who writes its textbooks."

"I would rather he the children's story teller than the king's counsellor or the queen's favorite," is Kate Douglas Wiggin's expression of the same thought.

Story telling was the Master Teacher's favorite teaching method. Over twenty times it is recorded, "And he spake unto them a parable," and many other times he told a story to impress a truth.

In our missionary methods we make too little use of this marvelous possibility. Stories of consecration of life are followed by the consecration of other lives.

Robert E. Speer says, "There is power in life stories."

Again and again children who have read or heard the story of Livingstone, the Pathfinder, have broken the moment of silence that paid tribute to his life by saying, "I want to be a pathfinder too."

Countless numbers of small pockets, and larger pockets as well, have been empty when they reached literal and figurative gingerbread stands, because, following the example of Cyrus Hamlin, the contents of those pockets were emptied into the missionary box.

An ounce of concrete missionary example, well administered in an interesting story, is worth a pound of abstract missionary exhortation.—The Missionary Review of the World.

TIMES OF STRAIN FOR THE SOUL

To every soul there come times when everything in which he has trusted seems about to give way. Human fellowships are often disappointments. The props do not always furnish support. The joys sometimes have a bitter taste. There seems to be no sure refuge, no place of comfort, no certain hope—except in God. We are driven to Him by sheer force of circumstances. And always we find Him a refuge and strength, a very present help in trouble. He is without failing a source of comfort and spiritual refreshment. In Him our hope is fixed and undisturbed.

It is not strange that the writers of the Psalms have so much to say about trusting in God. They are but voicing human experience; an experience of disappointment in things earthly and of delight and satisfaction in things heavenly. Again and again it has come to pass that he who trusts in the Lord, and does good, not only dwells in the land, but is fed also; for "the Lord redeemeth the souls of his servants; and none of them that trust in him shall be desolate. —Selected.

It does little good to bother about the landmarks along the pathway of life, for we are not coming back this way; but it does pay to pursue a straight and careful path lest we run afoul of some of the heaps of wreckage that others have left.—Selected.

"When you are in diverse temptations count it all for joy; for God is faithful and He has promised to make you more than conqueror on every battlefield."

THYSELF, THY WORD, THY WORK

Thyself, O God, I yearn to see
With eyes anointed from on high,
That I Thy glory may behold,—
For this by day and night I cry.

Thyself, O God, within me dwell,
Until of evil not a thing,
Inwrought by Satan's deadly pow'r,
Shall for a moment to me cling.

Thy Word, O God, Thy holy Word,
By inspiration surely giv'n,
Blest fountain of eternal truth,
And the unfailing chart to heav'n.

Thy Word, O God, Thy quick'ning Word,
How great its saving, cleansing pow'r,
More precious than the gold of earth,
Oh may I live in it each hour.

Thy Work, O God, alone be mine,
No other service do I crave,
Therewith may mind and heart be filled,
Lord, make me strong and wise and brave.

Thy Work, O God, how vast the field,
How few the toilers, ah, how few!
May all Thy children everywhere
Most clearly hear Thy call anew.
—From King's Business.

A MISSIONARY APPEAL

Firm as yonder mount appearing
So stand we, the "Helping Hands."
Glorious news of Jesus bearing
To those in benighted lands.
Let us hasten
With God's help we'll loose their bands.

To the world we show our banner,
Is it not a glorious sight?
As the nations grope in darkness
May we lead them to the light.
Trusting in Him
We march forward to the fight.

Yes, we will fling out our banner,
Float it o'er seas dark and wide.
Show our glory in His cross,
Our one hope—the Crucified.
Praying that all
May believe on Him who died.

Captive one, has the night been long?
Have we so unfaithful proved;
And in God's holy sight done wrong
As we heard thy sighs unmoved?
Oh, ye nations,
Thou art by our God beloved

Christian friends, we now address you,
Speed, speed quickly on your way;
Hasten to the ones in darkness—
Tell them of Christ's love today.
They are waiting;
Wilt thou go without delay?

Let us pray and give and labor,
The Gospel send to every land,
Till all people of every nation
On Heaven's side shall safely stand.
All united
In praise to God and to the Lamb.
—Ida M. Blume.

A merry heart is never self-centered; its love encircles the world. There is nothing mean or small about it; it is fashioned on generous, universal lines. It sees the best in everybody, whereas the selfish spirit sees only its counterpart in others."

AFRAID? OF WHAT?

Afraid? Of what? The dark of night?
The boisterous wind? The tossing waves?
Dost doubt His love? Dost doubt His might?
Where is thy faith in Him who saves?
Hast thou so soon forgot the bread
He brake, and hungry thousands fed?

Hast thou forgot His healing touch—
The lame that walk, the blind that see,
The dead that live? Forgot how much
Through all the years He's done for thee?
Forgot the birds and flowers, His care
Of all things, here and everywhere?

O soul of mine, thy God of love
Hath built foundations for thy faith;
If thou wilt dwell on them and prove
The blessed truth of what He saith,
No doubt, no care, can e'er affright;
He'll bring thee joyous through the night!
—By George Lee Burton, in Sunday School Times.

THE SINGLE HEAD OF WHEAT

"She hath done what she could."—Mark 14:8.
All my daily tasks were ended
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.

"He that goeth forth and weepeth
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."

This I read and deeply pondered,
What of seed my hand had sown,
What of harvest I was reaping
To be laid before the throne.

While my thoughts were swiftly glancing
O'er the path my feet had trod,
Sleep sealed up my weary eyelids
And a vision came from God.

In the world's great field of labor
All the reapers' tasks were done,
Each one hastened to the Master
With the sheaves that he had won.

Some with sheaves so poor and scanty,
Sadly told the number o'er,
Others staggered 'neath the burden
Of the golden grain they bore.

Gladly then the pearly gateways
Opened wide to let them in,
And they sought the Master's presence,
With their burdens rich or thin.

Slowly, sadly, with the reapers,
Who had labored long and late,
Came I, at the Master's bidding,
And was latest at the gate.

There apart from all the others,
Weeping bitterly, I stood:
I had toiled from early morning,
Working for the others' good,

Where one friend had fallen fainting,
By his piles of golden grain,
With a glass of cooling water
I revived his strength again.

And another, worn and weary,
I had held and cheered awhile,
Till her failing strength returning,
She went forward with a smile.

And the others I had aided
While the golden moments fled,
Till the day was spent, and evening
On the earth her tear-drops shed;

And I to the Master's presence
Came with weary toil-worn feet,
Bearing as my gathered harvest,
But a single head of wheat.

So, with tearful eyes, I watched them,
As, with faces glad and bright,
One by one they laid their burdens
Down before the throne of light.

Ah! how sweetly, then, the blessings
Sounded to my listening ear;
"Nobly done my faithful servants,
Rest now in your mansions here."

Then I thought with keenest sorrow,
Words like these are not for me.
Only those with heavy burdens,
Heavenly rest and blessing see;

Yet I love the Master truly
And I've labored hard since dawn,
But I have no heavy burden,
Will He bid me to be gone?

While I questioned thus in sadness,
Christ, the Master, called for me,
And I knelt before Him, saying
"I have only this for thee.

"I have labored hard, O Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their burdens light;

"So the day had passed unnoticed,
And tonight with shame I come,
Bringing as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping
At His blessed, pierced feet,
And He smiled upon me trembling—
Ah! His smile was passing sweet

"Child, it is enough," He answered.
"All I asked for, thou hast brought,
And among the band of reapers,
Truly bravely hast thou wrought.

"This was thy appointed mission—
Well hast thou performed thy task;
Have no fears that I will chide thee—
Truly, bravely hast thou wrought"

Then I woke: but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in its depths it bore.

And at length its lesson slowly
Dawned upon my wandering mind
Never mind what others gather,
Do whate'er thy hands can find

If it be thy 'lotted mission,
Thus to serve the reaper band.
And the evening find thee weary
With an empty sheafless hand:

Let thy heart be never troubled,
Faithfully fulfil thy task.
Have no fears that He will chide thee
Heavy sheaves he will not ask.
—Selected by a brother, Lancaster, Pa.

"Therefore, to whom turn I but to Thee,
the ineffable Name?
Builder and maker, Thou, of houses not
made with hands,
What! have fear of change from Thee who
art ever the same?
Doubt that Thy power can fill the heart
that Thy power expands?"

"In conversion, the cross is the will; in sanctification, the cross is the affections."

A Faithful Witness

Miss Marie Gauthey, of the American Presbyterian Mission at Kodoli, western India, writes: "Girzabai, an illiterate widow who used to be, as many widows are, second wife to a heathen man, was baptized and received into the Church in 1918. She lives in one of the furthest villages, Sagaon, and for over two years no one visited her village. During an evangelistic campaign one group visited Sagaon and found her happy and busy testifying. Five of her relatives, three women and two men, were ready to be baptized. After a recent campaign in that village fifty asked for baptism. One of our newly ordained Indian preachers and session composed of newly ordained elders are planning to go out to Sagaon to baptize this group. This is a sample of the way Kodoli Christians 'carry on.'"

MINUTES

Of the Thirteenth Annual Conference of the Mennonite Church in India

For the Gospel Herald.

The thirteenth Annual Conference of the Mennonite Church in India convened at Sankra in the Zion Church January 1, 1924, with Bro. A. C. Brunk as moderator. Bro. G. J. Lapp conducted the devotional services by reading I Cor. 12:1-27 and leading in prayer.

The Conference sermon was preached by Bro. C D. Esch who used as a text Neh. 2:17, 18 He dwelt on the successful manner in which Nehemiah solved his problems and made the appropriate applications to the solution of our present day problems in the Church.

The Discipline was read by the Hindi Secretary and the roll was called to which 44 members of Conference responded with a personal testimony. All but two were present. The Conference membership was made up of eighteen Missionaries and twenty-six Indian delegates.

The pastors of congregations next were called upon to give verbal reports of their respective congregations. The reports disclosed that communion services were held twice in each congregation during the year. There were many problems before the Pastors but the Indian brethren had assumed much responsibility and rendered effective help.

The English Secretary then gave the statistical report for the year. There were 115 baptisms in the year just past. The total membership was 1199 and the total Christian community numbered 1927. These totals show less than the totals for last year due to the fact that for the last several years due to some errors some were counted twice. The total amount contributed for Christian work by all the Congregations was nearly $400.00.

The following Committees were appointed by moderator.

Resolution Committee:—Bro. P. A. Friesen, Bro. Peter, Bro. Parsodi.

Nominating Committee:—Bro. Prasano, Bro. Iliajar, Bro. E. E. Miller.

The forenoon session closed with prayer by Bro. Friesen.

The afternoon session was opened with Scripture reading (Eph. 4:1-16) and prayer by Bro. Mukut.

The Conference Minutes committee reported that the Conference resolutions of former conferences were copied and are now available by the members. They

should further be systematically arranged which work was referred to the Ministerial meeting.

The Home Mission Committee reported that the work at the Home Mission station—Mogragahan—was going satisfactorily.

The committee was authorized last year to purchase land for a new station but though investigations were made no suitable site was found.

A little over Rs. 500, were collected for Home Mission expenses of which a little more than four hundred rupees were expended. Bro. Sukrit was chosen by conference to be located at the new Home Mission station as soon as the work can be arranged.

The Sunday School Conference program committee reported the preparation of a program and the Conference held.

Question 1.—**How can the Indian brethren best prepare to take over the responsibilities of the Church?**

Answer.—Resolved, that in order to prepare for the responsibilities of the Church we first improve the conditions in our own homes, teach our children how to work, and that the church leaders endeavor to give both physical and spiritual help to the weak brethren and urge the giving of the tenth to the Lord.

Question 2—**Why are deacons' wives not permitted to vote in conference?**

Answer.—Since according to the conference rules all missionaries are considered members of conference whether men or women and are permitted to vote, and since the conference rules would have to be changed in order to permit deacons' wives to vote, it was decided to refer this matter to the Ministerial Meeting for recommendation to next conference.

Question 3.—**Why do we not hold general Bible conferences every year instead of every two years?**

Answer.—It was decided to hold general Bible conference every year.

Question 4.—**What are the best ways of observing such occasions as Thanksgiving, Easter, New Year's Day, Good Friday?**

Answer. It was decided to refer this matter to the Ministerial Meeting to make recommendations to the next Annual Conference.

Bishop P. A. Friesen brought greetings to the Indian Mennonite Church from the Churches in America. He requested permission to ordain another bishop for the conference since the home going of Bishop M. C. Lapp left a vacancy. His request was granted by conference.

The work of revising the conference discipline was given to the Ministerial Meeting.

Bro. D. B. Peter was chosen to represent the church at the Mid India Christian Council and Rs 15—voted towards his traveling expenses.

The organization was effected as follows:

Representative on the Mennonite Board of Missions and Charities, M. C. Lehman; Moderator, J. N. Kaufman; Ass. Moderator, Mukut; Secretaries, G. J. Lapp, Sukrit; Chorister, Paul; S. S. Conference Committee, P. A. Friesen, Mukut, Matthias; Bible Conference Committee, A. C. Brunk, Iliajar, Sidh Gopal, Mikail, Shivarasing; Home Mission Committee, J. N. Kaufman, Chairman; Malwa, Secretary; John Haider, Treasurer; Prabhudas, Elisha.

Resolution:—Whereas it has pleased God to remove from our midst our Bishop M. C. Lapp we hereby record our deep sense of loss to the Church and to his family and express our heartful sympathies to Sister Lapp and our prayers that she may have His sustaining grace in this time of sorrow. That a copy of this resolution be given to Sister Lapp.

Whereas it has pleased God to remove from our midst Sister Sewti Bai, wife of Bro. Parsodi, deacon of Maradeo congregation, we record our deep sympathies to our bereaved brother and pledge our prayers for him in this time of sorrow that God might sustain him by His grace. That a copy of this resolution be given to Bro. Parsodi.

It was decided to hold our next annual conference at Balodgahan.

After singing hymn number 156 conference closed with prayer by Bro. Kaufman.

Secretaries,
Suklal,
J. N. Kaufman.

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES

For February 1924

General Mission Fund

Forks Cong Ind	$ 25 10
Union S S Ill	10 00
Roanoke S S Birthday Offering Ill	10 00
Pleasant Grove S S Ill	17 00
Calkins Cong Mont	2 50
A Brother Morral Ohio	29 50
Miss Meet Logan & Champaign Cos O	68 73
Leetonia Cong Ohio	16 60
Beach Cong Ohio	36 53
Plainview S S Ohio	15 00
Salem S S Tofield Alta	9 24
Cresston S S Mont	1 07
Casselman Cong Md	1 60
Glade Cong Md	2 00
Weavers S S Va	40 75
Roseland Cong Nebr	7 87
Liberty Cong Kans	2 50
Sugarcreek Cong Ia	74 70
L Deer Crk Cong Ia	29 62
Berea Cong Mo	50
Mt Zion Cong Mo	1 00
	$401 81

INDIA

India General Fund

Calkins Cong Mont (Jan)	$ 1 75
Fairview Cong N Dak (Jan)	5 00
E Fairview S S Nebr	159 34
D L Miller	20 00
A Bro Hubbard Oreg	18 00
Fairview Cong Oreg	14 56
Salem Cong Wayne Co Ohio	11 75
A Bro & Sister Oreg	150 00
Science Ridge Cong Ill	14 16
Waldo Cong Ill	12 27
Fairview Cong N Dak	5 00
Oak Grove S S Ohio	40 49
Orrville Cong Ohio	17 58
E Scottdale S S Pa	5 74
Casselman Cong Md	1 60
Glade Cong Md	2 00
Orie D Yoder	10 00
Rockton S S Pa	2 61
Plum Crk S S Nebr	9 75
Liberty Cong Kans	5 50
Joseph Horsch	8 00
A Bro Souderton Pa	5 00
Souderton Teach M Pa	25 00
Spring City Pa	100 00
A Bro Lansdale Pa	20 00
Zion Cong Ore	22 00
(Olive Cong) A Bro Ind	10 00
LaJunta Cong Colo	18 85
Geiger S S Ont	26 23
L H Lititz Pa	3 50
Landisville S S Pa	24 00
David Stoltzfus Cl Pa	4 00
Maple Grove S S Pa	11 00
	$784 68

India Missionary Support

Friends W Liberty O	$ 75 00
Mission Friends Ohio	4 00
Lockport A M S S & Cong Ohio	28 00
Blooming Glen S S Pa	112 50
Yellow Crk S S Ind	100 00
Pleas Valley S S Kans	17 50
Sprg Valley S S Kans	75 00
	$412 00

India Missionary Children Support

Conestoga S S Pa	32 10
Logan Co S C West Liberty O	3 50
Clinton Fr S S Ind	9 00
Larned S S Kans	7 50
	$ 52 10

India Native Evangelist

Charlton Brothers	$ 10 00
Spg Valley Cong N Dak (Jan)	5 00
A Bro's Oil Lease Money Conway Kans	120 00
Spg Valley Cong N Dak	5 00
A Brother	10 00
Two Sisters	5 00
Boyertown & Hereford Cong Pa	10 00
Ft Wayne Cong Ind	14 00
Waterloo YPBM Ont	60 00
Biehn YPBM Ont	60 00
Latschar YPBM Ont	60 00
Markham YPBM Ont	22 50
E Petersburg YMBC Pa	7 50
Manheim BS Cl	7 50
	$396 50

India Bible Women

Pri Dept Birthday Off Roanoke S S Ill	$ 3 25
Logan Co S C Ohio	4 00
O Sis Cl Bethel S S O	9 00
Bowne Cong Mich	3 00
	$ 19 25

India Teachers' Support

Stahl S S Pa	$ 40 62
Ed Handrick	15 00
Four Sis Lanc Pa	9 00
Sister Ethel M Myer	7 00
Several Sisters Millersville Pa	6 00
Mary K Zimmerman	6 00
Mollie Weavers S S Cl Pa	5 00
A Sister Mellingers Cong Pa	5 00
Stahl S S Pa	46 61
Elkhart Lit Soc Ind	15 00
Mt Zion Cong Mo	22 50
W Liberty S S Kans C W Coopriders Cl	5 00
Mr & Mrs C D Smith	50 00
H Z Erb	100 00
Strasburg S S Pa	14 00
	$346 73

India Orphans

Geo W Beechy	$ 14 00
Mrs J C Landis	7 00
Mothers Cl No 7 Howard-Miami S S Ind	7 00
E J Varns	60 00
Mothers Cl (Walnut Creek S S Ohio	28 00
Coalridge Cong Mont	2 00
Mrs Kanagys S S Cl Chi Home Miss Ill	7 50
Laura E Suters Cl Va	20 50
Jr Mission Cl Nampa S S Ida	8 00
Stahl S S Pa	7 75
A L Buzzards Cl Ill	5 54
Harmony S S Ill	10 56
E W Showalter	7 50
Cl 14 Waldo S S Ill	7 00
Sam R Hoover	8 00
Iva Sommers Cl Ind	1 00
C H Hochstetler	30 00
Mahlon T Yoder	58 00
J D Hartzler	28 00
J S Lehman	15 00
Pri Dept Oak Grove S S Ohio	5 00
Inter Dept Oak Grove S S Ohio	5 00
Aged Sisters Oak Grove S S Ohio	5 00
A Bro Oak Grove S S O	5 00
Orrville S S Ohio	116 00
Salem S S Tofield Alta	12 50
C Burkey	30 00
Jonathan Kurtz	15 00
A D Diener	7 50
Pinto Union S S Md	14 50
Scottdale S S (Loyal Lads Class) Pa	35 00
Eula Kinceley's S S Cl Va	16 57
Mr & Mrs E T Eash	17 00
O Sis Cl Goshen S S Ind	7 00
Blooming Glen S S Pa	14 00
A Bro Olive Cong Ind	30 00
Noah Christophel	7 50
C A Shantz & wife	21 50
Berean Y L Cl Elkhart S S Ind	7 00
Allie Millers Class Sycamore Gr S S Mo	7 00
Mary Kings Class Sycamore Gr S S Mo	11 25
Mabel Groh	7 00

Sherkston S S Ont	29 00
Susie C Hess S S Cl Pa	30 00
Benj Keeners Cl Pa	14 00
Allen Gantz	7 00
Barbara Mussers Cl Pa	14 00
A Bro Paradise Pa	14 00
S M Bender	28 00
	$864 67

India Widows

Cl 7 Martins Cr S S O	$ 7 35
Mrs J N Hartzler	5 00
Gortner Union S S Md	6 00
Susie C Hess	20 00
	$ 38 35

India Medical Work

Bethel & Guilford Cong Ohio	$ 20 00
Charlton Bros	15 00
Delaware S S Pa	6 80
C 14 Fairview S S Mich	5 00
Willing Workers Cl Elkhart S S Ind	11 40
	$ 58 20

India Personal

Pri Dept Gulfhaven S S Miss	$ 1 49

Native Nurse Support

Two Sisters	$ 8 00

New Missionaries

Hesston S S Kans	$100 00

Ghatula Dispensary

Anna N Ranck	$ 5 00

Sankra Church Building

Orrville Cong Ohio	$ 20 90
Total receipts for India	$3,107 87

SOUTH AMERICA

South America General Fund

Calkins Cong Mont (Jan)	$ 2 50
Gulf Haven S S Miss	4 76
Laura & Floyd Bontrager	10 00
A Bro & Sister Archbold O	5 00
D L Miller	20 00
A Bro Hubbard Oreg	18 00
A Bro & Sister Oreg	250 00
East Bend S S Ill	50 00
Cullom Cong Ill	57 16
Fisher Cong Ill	10 00
Freeport Cong Ill	22 70
Metamora Cong Ill	5 00
Tiskilwa Cong Ill	5 00
Morrison Cong Ill	8 00
Hopedale Cong Ill	15 00
Manson Cong Ia	15 00
Wayland Cong Ia	5 00
E Union Cong Ill	2 25
Harper Cong Kans	16 00
Protection Cong Kans	4 26
Jet Okla	6 22
Inman Kans	19 50
Penna Cong Kans	16 00
Cherry Box Cong Mo	11 40
Roanoke Cong Ill	15 00
Deer Creek Cong Ill	7 10
Fairview Cong N Dak	3 50
Oak Grove S S Ohio	40 49
Midway S S Ohio	16 44
Pleasant View S S Ohio	7 50
Orrville Cong O	52 54
E Scottdale S S Pa	2 47
Scottdale Cong Pa	24 21
Orie D Yoder	15 00
Salem Cong Nebr	33 25
Liberty Cong Kans	1 00
A Bro Souderton Pa	5 00
Skippack Cong Pa	14 00
Max Hellers Cl Ft Wayne S S Ind	5 00
LaJunta Cong Colo	18 85
Mt Zion Cong Mo	1 00
L H Lititz Pa	3 50
E & F R M	20 00
Mt Joy YPBM Pa	3 10
J E Kurtz S S Cl Pa	1 55
Pri Cl Frazer S S Pa	6 00
Frazer Cong Pa	14 00
	$889 25

South America Missionary Support

A Friend Kokomo Ind	$ 5 83
Sycamore Gr Cong Mo	25 00
Sisters of Miller Cong Md	4 00
A Sister Reiff Cong Md	3 00
	$ 37 83

South America Missionary Children

Orrville Cong Ohio	$ 19 01
Clear Water S S Alta (Jr Inv Earnings)	5 00
Mt Joy S S Pa	50 00
	$ 74 01

Native Evangelist

Charlton Brothers	$ 15 00
Beulah S S S Dak (Jr Inv Earnings)	2 00
A Sister	250 00
A R Miller	5 00
	$272 00

Bible Readers

Mrs Rohrers Cl Lanc Pa	$ 5 00

Kindergarten

Charlton Brothers	$ 10 00
Pri Dept Clinton Br S S Ind	2 24
	$ 12 24

New Missionary

Mt Pleasant S S Va	$ 37 75
E Zora A M Cong Ont	57 15
Walnut A M Cong Ont	53 40
	$148 30

True Way & Publication Fund

LaJunta S S Colo	$ 15 00
W Union Cong Ia	29 81
Henry K Hershey	25 00
Jacob L Kling	25 00
David Stoltzfus Cl Pa	10 00
	$104 81

Horse & Cart Fund

Sarah Reber & S S Cl	$ 3 83

South America Personal

Jr Dept Gulf Haven S S Miss	$ 1 99
E Petersburg Sisters B C Penna	9 60
	$ 11 59

Trenque Lauquen Bldg.

Kaufman Cong Pa	$ 2 00
John M Weldy	10 00
R F Yoder	25 00
Salem B C Ind	15 00
Jacob L Kling	60 00
	$112 00

Church Building

Mr & Mrs Chas J Lapp	$ 3 00
Mr & Mrs Albert Litwiler	5 00
A Bro Hydro Okla	15 00
Sugar Creek Cong Ia	115 50
Lydia M Heatwole	5 00
H E Hostetler	5 00
Gladys Plank & Phebe Hamilton	5 00
Mt Zion Cong Mo	3 00
	$156 50

Total receipts for South America	$1,827 36

CITY MISSIONS

Chicago Home Mission

Willow Spgs Cong Ill	$ 5 60
Stahl Cong Pa	22 35
Mary Sommer	5 00
Bro Bontrager	2 00
Bro Hartman	1 00
Sister Drange	1 00
Mary Sommer	2 00
Rental Income	71 00
	$109 95

Altoona Mission

Stahl Cong Pa	$ 22 36
Schellburg Cong Pa	2 00
	$ 24 36

Altoona Building Debt

Scottdale S S Pa	$ 76 02
Glade Cong Md	1 00
	$ 77 02

Canton Mission

Bethel & Guilford Cong O	$ 20 00
Endowment Interest	3 20
Wom Miss Society Sugar Creek O	10 00
Martins YPBM Wayne Co Ohio	6 69
Beach YPBM Stark Co Ohio	4 95
Sarah Rickert	3 00
Canton Mission S S	16 61
House Income	20 00
	$ 84 45

Fort Wayne Mission

Y Wom Cl Shore S S Ind	$ 1 10
Endowment Interest	3 20
Shore Cong Ind	10 00
Sylvester J Miller	5 00
Fairview Cong Mich	27 00
Yellow Cr S S Ind	100 00
	$146 30

Fort Wayne Endowment

Moses Brenneman Est	$ 93 00

Kansas City Mission

Fairview Cong N Dak	$ 14 00
Fairview S C N Dak	2 00
Spg Valley Cong N Dak	7 00
Manson Cong Ia	14 00
Pleasant Hill Cong Nebr	3 00
Liberty Cong Kans	50
Rockhill Cong Pa	100 00
Doylestown Cong Pa	43 00
Holdeman Cong Ind	23 61
Sycamore Gr Cong Mo	15 90
Mt Zion Cong Mo	1 25
Brother Yoder	50
Alice Hershberger	1 00
A Sis Harrisonburg Va	50
A Bro & Sis Goshen Ind	100 00
Mrs D L Yoder	5 00
	$866 34

Kansas City Church Building

L Deer Crk Cong Ia	$ 42 00

Lima Mission

Miss Meet Logan & Champaign Co O	$ 50 00
Endowment Interest	3 20
Herman King	5 00
Mary Good	5 00
Mose Brenneman Est	93 00
Sunday Eve Coll	4 55
Sunday School Off	22 34
	$183 09

Los Angeles Mission

Bethel S S Ore	$ 5 00
Albany Cong Ore	18 58
Bethel S S Ore	5 00
	$ 28 58

Peoria Mission

Willow Springs Cong	$ 18 36
Morrison Cong Ill	10 00
Mrs J C Eigsti	1 00
Garage Income	3 00
	$ 32 36

Toronto Mission

Hagey S S Ont	$ 22 00
Detweiler Cong Ont	7 75
Mr & Mrs C D Smith	50 00
Wideman S S Ont	40 00
Hagey S S Ont	9 61
	$129 36

Wichita Mission

LaJunta Cong Colo	$ 28 54
Pleasant Val Cong Kans	17 00
Spring Val S S Kans	3 83
Cherry Box Cong Mo	8 55
Mt Zion Cong Mo	13 50
	$ 71 42

Wichita Building

Penna Cong Kans	$ 17 11
Spring Val Cong Kans	24 00
W Liberty Cong Kans	13 34
Catlin Cong Kans	9 25
Pleasant Val Cong Kans	32 00
Yoder Cong Kans	15 75
Hesston Cong Kans	58 00
Palmyra Cong Mo	5 00
Sycamore Gr Cong Mo	80 00
Wichita Cong Dedication Serv	87 01
	$341 46

Total for City Missions	$2,229 69

CHARITABLE INSTITUTIONS

Children's Welfare Home

Sam R Hoover	$ 12 00
Sharon S S Alta (Jr Inv Earnings)	25 00
Catlin S S Kans (Jr Inv Earnings)	3 75
Kans City Telephone Co	21 00
Special Support	297 00
	$358 75

Orphans' Home

Bank S S Va (Jr Inv Earnings)	$ 2 17
Science Ridge S S Ill	4 37
Morrison Cong Ill	7 75
Lakeview S S N Dak (Jr Inv Earnings)	4 50
Miss Meet Logan & Champaign Cos O	200 00
Sharon S S Alta (Jr Inv Earnings)	25 00
Kaufman Cong Pa	10 00
Anna Yoders Cl S Union S S Ohio	4 25
Calkins Cong Mont	1 00
Lizzie Kauffman	5 00
Oliver Byler	25 00
Moses Brenneman Est	93 00
Special Support	194 50
Farm Income	19 20
	$595 74

Illinois Home for Aged

Goodfield Cong Ill	$ 8 75
Bethel Cong Ohio	45 50
Yellow Crk S S Ind	100 00
Mt Zion Cong Mo	25
Ezra Yordy	78 00
Will Camby	17 35
George Andrews	2 00
Mrs W A Kreider	1 50
Mattie Schertz	52
A Friend	1 90
Farm Income	14 03
	$269 80

Illinois Home for Aged Bldg.

A Bro & Sister Oreg	$100 00
Levi Mann	6 00
	$106 00

Total Received for Char Institutions	$1,330 29

OTHER FUNDS

District General Funds

Lakeview Cong N Dak (Jan)	$ 3 00
Calkins Cong Mont (Jan)	3 75
Spg Valley Cong N Dak (Jan)	4 00
Lakeview Cong N Dak	6 11
Calkins Cong Mont	4 50
Spg Valley Cong N Dak	2 88
Perkasie YPM Pa	25 56
Plain Cong Pa	105 00
Souderton Cong Pa	69 50
Providence Cong Pa	28 00
Worcester Cong Pa	6 00
Howard-Miami Cong Ind	20 55
Sylvester J Miller	5 00
Emma Cong Ind	13 75
Clinton Fr Cong Ind	49 12
Salem S S Ind	18 08
Midland Cong Mich	9 71
Friends (Ia-Nebr)	1 46
Berea Cong Mo	50
Bethel Cong Mo	5 00
Palmyra Cong Mo	6 56
Limon Cong Colo	1 50
Milan Val Cong Okla	5 15
White Hall Cong Mo	2 38
E Holbrook Cong Colo	13 30
LaJunta Cong Colo	24 26
Protection Cong Kans	6 50
Spg Valley S S Kans	40 50
Hopewell Cong Ore	3 12
Albany Cong Ore	10 15
Nampa Cong Ida	6 34
Albany Cong Ore	10 49
Pacific Coast Conf Coll	29 15
Kaufman Cong Pa	10 00
	$550 87

Board of Education

Willow Spgs Cong Ill	$ 6 76

Publishing House

Orrville Cong Ohio	$ 12 00

Hesston College

Pleas Hill Cong Nebr	$ 1 00
Liberty Cong Kans	50
	$ 1 50

Germany Evangelistic

A Sister Lanc Pa	$ 10 00
Mrs Jos S Yoder	5 00
J D Yoder	5 00
A Menn Belleville Pa	17 00
	$ 37 00

Rural Missions

A Sister Morrison Ill	$250 00
A Bro Souderton Pa (Roaring)	15 00
Howard-Miami S S Ind	35 00
A Bro Olive Cong Ind	5 00
Olive Cong Ind	29 20
Shore Cong Ind	7 00
Yellow Crk Cong Ind	29 00
Elkhart Cong Ind	50 03
Mt Zion Cong Mo	25
Glade Cong Md	1 00
	$421 48

Duchess Church Bldg. Canada

Orrville Cong Ohio	$ 13 37

Administration Expense

Canadian Bank Inter	$ 4 92

Dakota-Montana Bible School

Sharon Val Cong Minn (Jan)	$ 1 25
Spg Val Cong N Dak (Jan)	3 93
Fairview Cong N Dak	8 50
Spg Val Cong N Dak	2 20
Bible School	88
	$ 16 76

Church Buildings

Middlebury Cong Ind	$ 20 64

Colportage & Tracts

Holdeman Cong Ind	$ 20 93

Missionary Preparation

Beulah Beach	$ 5 00

General Sunday School Committee

Friends Ia-Nebr Dist	$ 3 18

Mo-Kans Conference Expense

Mt Zion Cong Mo	$ 50

Evangelistic Fund

Cherry Box Cong Mo	$ 4 00
Berea Cong Mo	50
Bethel Cong Mo	4 15
Pacific Coast School Fund	148 75
	$157 40

Pennsylvania Old People's Home

Blough Cong Pa	$ 22 50

S. W. Pa. S. S. Conf. Mission Fund

Kaufman S S Pa	$ 7 19
Blough S S Pa	9 00
	$ 16 19

Total received for Other Funds	$1,311 00

SUMMARY DISTRICT BOARD REPORTS

Alta-Sask Dist Bd	$ 77 81
Canadian Treasurer	559 56
Eastern Mennonite Bd	503 25
Franconia Dist Bd	720 56
Dak-Mont Dist Bd (Jan)	55 18
Dak-Mont Dist Bd	42 07
Illinois Dist Bd	221 28
Ind-Mich Dist Bd	878 02
Ia-Nebr Dist Bd	388 97
Mo-Kans Dist Bd	753 18
Ohio Dist Bd	856 78
S W Penna Dist Bd	302 15
Pacific Coast Dist Bd	258 58
Wash Co Md-Frank Co Pa Bd	7 00
Middle Dist Va Bd	57 32
Menn Bd of M & C	4,526 31

Total receipts for February	$10,208 02

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the month of February, 1924.

General

N Lima Cong Ohio	$ 19 59
Cresston S S Mont	2 74
Liberty Cong Kans	50
Cl 7 Emma S S Ind	8 00
Berea Cong Mo	45
	$ 31 28

Child Relief

Wm S & Ella Landis	$ 15 00
Catlin S S Kans	5 00
Alice Harshberger & Others	2 89
Cl 9 Spg Val S S Kans	7 50
Five Sisters Mattawana S S Pa	5 00
Cl 8 Fairview S S Mich	2 50
R Yoder	30 00
J B Suttzman	7 50
C 12 Plainview S S O	7 50
C 4 Plainview S S Ohio	5 00
Venus Hershberger	7 50
Joseph Walls	7 50
Blough S S Pa	27 50
Weaver S S Va	39 76
Shore S S Ind	23 08
Shore S S Ind	18 00
G Monroe Miller	5 00
Clinton Fr S S Ind	40 00
Cherry Box Cong Mo	5 00
LaJunta S S Colo	
T M Erbs Cl	2 50
Marvin Rhodes Cl	2 50
Ancil Showalters Cl	2 50
J K Zooks Cl	2 50
	$271 23

Germany Relief

Mr & Mrs Jesse D Byler	$ 10 00
E M Bricker	5 00
O O North Barrens Amish Cong Ind	7 00
A Bro Hydro Okla	1 70
O O Amish Yel Cr Ind	50 50
D L Miller	15 00
S C Plainview Cong O	8 00
Cl 14 Fairview S S Mich	2 50
O O Amish N Barrens Cong Ind	39 25
Dan Mast	10 00
A Friend & Family	5 00
Tiskilwa S S Ill	28 08
A Bro Wooster O	5 00
Brethren Kitchener Ont	5 00
Oscar Martin	4 00
Friends Goshen Ind	9 00
Howard A Detwiler	30 00
Ella Markley	5 00
J S Miller	25 00
U D Byler	10 00
S C Clemens	5 00
Amos J Ziegler	25 00
C R Widmer	25 00
A Bro & Sis Goshen Ind	1,000 00
Cyrus Schumacker	25 00
O O Amish Yel Crk Ind	47 00
A Bro & Sister	50 00
Mrs Wm A Hoover	5 00
P W Kilmer	50 00
Alpha S S Minn	6 11
A R Miller	5 00
Levi Mann	8 00
Anna Shaum	5 00
A Bro & Sis Reiffs Cong Md	10 00
	$1,551 14

Near East Relief

Noah Weldys Cl Holdeman S S Ind	$ 6 00
Ethel Zook	5 00
Berlin Cong O	4 50
Jay H Eberly	22 00
Andy Schertz & wife	25 00
Coalridge Cong Mont	5 00
Mrs Wm McLoughlin	25
Mrs W F Deitler	10
Cl 7 Jr Dept Lima S S O	1 00
Mrs Chas Sutton	1 00
L D Messinger	2 00
Eli Stoltzfus	12 00
Mrs H Mueller	5 00
Mrs Rosetta Cary	30
Lois Diller	5 00
Nellie Hagey	5 00
B B Stoltzfus	10 70
Levi P Gerber	5 00
Plainview Cong O	13 00
J N Hartzler	15 00
John L Yoder	5 00
A L Smucker	50 00
Della Smucker	24 00
David Krabill	5 50
Allen Krabill	2 75
Sylva Krabill	2 75
John D Miller	5 00
Daniel Schmucker	2 00
Eli Becher	2 00
H H Sommers	4 00
Amos Schloneger	4 00
Fred Yoder	1 00
Ernest Miller	1 00
J E Sommers	2 00
Oak Gr Cong Smithville Ohio	239 90
Salem Cong Wayne Co Ohio	11 75
D C Hostetler	10 00
John Eshliman	3 00
William Eshliman	3 00
Irvin J Amstutz	4 00
Allen Amstutz	2 00
Reuben Steiner	5 00
A B Mumaw	1 00
Anna Amstutz	2 00
Celestia Amstutz	2 00
Myrtle & Nora Gregory	1 00
Mens Cl Martins Cong O	4 32
Sr Girls Cl Martins Cong O	2 25
A Bro Milford Nebr	10 00
W F Hartman & Class Delphos Ohio	9 00
Elton Krabill	2 00
Edwin Bowen	2 00
Lester Bowen	2 00
C H Byler	2 00
Mt View S S Alta	40 00
Herman Swope	1 00
Sarah Rickert	60 00
Allen Rickert	10 00
Hopewell Cong Ind	9 62
Yellow Crk Cong Ind	23 68
Clinton Br Cong Ind	14 13
John Slagell	11 50
Vineland YPM Ont	10 00
	$754 10

Russia Relief

S D Guengerich	$ 30 00
O O Amish Cong New Haven Ind	135 50
Coalridge Cong Mont	3 35
Fairview Cong N Dak	2 50
Cls 1 2 Mattawana S S Pa	5 00
Cl 19 Belleville S S Pa	2 50
D L Miller	25 00
Fairview S S Mich Class 12	2 50
" 10	2 00
" 8	2 50
Jos S Yoder & wife	20 00
J D & Susan Yoder	20 00
A Friend & family	5 00
Amos Yoder	5 00
Pri Dept Oak Gr S S O	5 00
Inter Dept O Gr S S O	5 00
A Bro Oak Gr S S O	5 00
Beach S S Ohio	20 00
Mt View S C Alta	7 50
Salem S S Tofield Alta	18 00
Pigeon Riv S S Mich	22 50
P W Kilmer	50 00
Nora Harpers S S Cl Va	2 00
Cls 9 11 Middlebury S S Ind	10 50
Cls 7 8 Bowne S S Mich	5 00
Sycamore Gr Cong Mo	82 86
Mt Zion Cong Mo	2 75
Mary Kings Cl	11 25
Cherry Box Cong Mo	5 00
Bethel Cong Mo	16 15
E Holbrook S S Colo	10 80
Crystal Spgs S S Kans	5 00
	$545 16

Siberia Relief

Bethel S S Kans	$ 45 87
Orrville Cong Ohio	9 56
A Friend of the Needy	5 00
	$ 60 43

Total contributed for the month of Feb.	$ 3,213 24
Previously reported	660,246 72
	$663,459 96

Gratefully acknowledged and reported by the
Mennonite Board of Missions & Charities,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

GLEANINGS

First Turkish Woman Doctor

Dr. Safieh Ali, a member of the class of 1916 of the Constantinople Woman's College, who for the past seven years has been studying medicine abroad, is the first Turkish woman to practice in Constantinople where her success has been remarkable. She has been holding a clinic at the American hospital and more than 200 patients have been treated by her there. She is also giving a course of public lectures on the care of children, to which both men and women are invited. The Director of the Turkish Medical School and the Rector of the University have both personally encouraged Dr. Ali and a personal letter wishing her success has been sent from Mustapha Kemal Pasha, president of the new Republic.

Drawn by the Bible

The power of the Word of God to win men to faith in Christ is illustrated in the following recent stories from Persia. A young sheikh, a member of a prominent family, went to a native evangelist in a missionary party which was visiting the fanatical Moslem city of Turbat, and told him that as a result of reading a few chapters of the Bible some months before he had come to the conclusion that Jesus Christ was God, and he wanted to be baptized. "I gave him as much instruction as I could," says the missionary, "in the two days before I left Turbat, but he was so busy talking with his friends about his new faith that it was difficult to find time to teach him. The next day this man proudly brought in one of his friends, another sheikh, whom he had led to believe on Christ. 'What first interested you in Christianity?' I asked. 'I came here to the hospital the day before it closed, 'the second sheikh replied, 'and the doctor was having prayers. As he read from the Bible and explained its meaning my heart was strangely drawn. Then when I saw how the Christians were here healing our sick while we were doing nothing for them. I realized that the Christian religion must be true.'"

Gifts from Tree-Climbers

A C. M. S. missionary in North India, who recently made a tour in South India and Ceylon, wrote of his experiences in Tinnevelly, where the Indian Church is largely self-governing and wholly self-supporting: "I had some interesting talks with three of the leading Indian clergy. There are immense numbers of tar trees (palmyra palms) in the district (which often in North India are a cause of drunkenness). Here they produce great quantities of jagari, or sugar. In one part even the 'poor' congregations are fairly well off, and are able unitedly to raise Rs 5,000 a year from the manufacture of jagari, besides contributing Rs 2,000 to collections. The tar trees have to be climbed three times a day, to keep the sap flowing. On Sundays they must be climbed twice, but the people have instituted the rule that all jagari gathered on Sundays is devoted to God's service. A 'poor' man can hand to the pastor Rs 70 for the year as his special tithe for God, besides what he gives in other ways. I learnt elsewhere that the converts from the tree-climbing class are a particularly fine set of men, with such grit in them as makes them successful in many branches of work."

Once a Drunken Conductor

A young Japanese theological student, whose home is in the city of Tottori, owes his present purpose to the devotion of Mrs. Bennett, an American woman missionary. He was formerly a railroad conductor, and one day while intoxicated he insulted a young woman who was traveling alone. A missionary mother, who was also on the train, interfered in behalf of the young woman. The conductor became very angry, but when he had cooled down a bit the missionary persuaded him to come and see her at her home when he was off duty. He did so, and before he left her house he had promised never to drink again. But the missionary did not let the matter end with this promise. A few days later, to her sorrow, she found the man half drunk. But her self-sacrifice and evident motherly interest in his welfare so overcame the man that he then and there made a solemn vow against drink, which he has kept ever since. His conversion soon took place, and he rapidly developed into a powerful local preacher. From that it was only a step to consecrate himself to the ministry.

A Chinese Bible Student

Pastor Hsieh, a C. I. M. worker in Anhui Province, has been holding special meetings, including a two weeks' Bible training school, at various points in Kansu Province. Miss H. E. Levermore, of Tsinchow, writes of him in China's Millions: "His quiet, bright, thorough Christian character has impressed everyone. For twenty years he has been giving his whole time to work for the Lord, during which time he has never accepted a wage or asked for help, but told only his needs to the Lord, trusting Him to supply every need for himself and family, which He never has failed to do. He told us something of the deep testing of the first year and the way the Lord met his need. A simple man of very little school education, his messages and sermons were full of quotations from the Confucian classics and from Buddhist and Taoist sources used with much aptness, often to show that while these religions had good moralistic maxims they altogether lacked the power to follow them. He spoke on many subjects that closely touch a Chinese mind and heart, many of which it would be difficult for a foreigner to treat with the same force or acceptance. I realize more than ever that the Bible just meets the needs of the Chinese people."

College Students in Colombia

A fruitful sphere of Christian work in Bogota has been found among the students. "It is estimated," writes Rev. W. H. Rainey of the British and Foreign Bible Society, "that there are 5,000 university and technical school students in the Colombian capital. There are no boarding departments, or hostels, in connection with the University, so the provincial students live in boarding houses. Personal experience is needed to make one realize how cheerless, squalid or overcrowded some of these places are.....Some of these young men make great sacrifices and suffer actual privation in order to secure a higher education, which, in Colombia, is the only door to the professions. Many of them specialize in the classics, but are quite ignorant of the Great Classic—the Bible. I spoke one day with a young man who had just graduated as a Doctor of Law, and he confessed to never having had a Bible in his hands, but, he naively continued—'I have heard that the literary style of the book of Job is very fine.' We were able to present him, as well as a number of other graduates we visited, with a Bible as a souvenir of his graduation. Our Committee had generously granted 100 Spanish Bibles for this purpose. Thus in Colombia we are reaching not only the lower classes, but also those who tomorrow will hold the destiny of the republic in their hands."

International Ideals

Not only the great Student Volunteer convention at Indianapolis, but also the nine student summer conferences, gave large place to what David R. Porter in The Student World calls "the cultivation of the international mind." In illustration may be cited the following international ideals, which, after considerable discussion, were adopted by the forums at the Estes Park and Lake Geneva conferences:

"We believe

"I. That nations no less than individuals are subject to God's immutable moral laws.

"II. That nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.

"III. That nations regarding themselves as Christian have special international obligations

"IV. That the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

"V. That Christian patriotism demands the practice of goodwill among nations.

"VI. That international policies should secure equal justice for all races.

"VII. That all nations should associate themselves permanently for world-peace and good will.

"VIII. In international law, and in the universal use of international courts of justice and boards of arbitration

"IX. In a sweeping reduction of armaments by all nations.

"X. In a warless world, and dedicate ourselves to its achievement."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 10, 1924 (Gospel Witness Established 1905) No. 2

EDITORIAL

"Do all to the glory of God."

When you improve every opportunity to encourage your ministers, to strengthen your home congregation, to support the institutions of your church, you thereby improve the opportunity of your church to accomplish great things for God.

Looking back over the record of the Church since January 1, we find an unusual number of young men ordained to the ministry. We praise the Lord. Other things being equal, the ministry is strongest when young, middle aged, and old are all represented in the ministry. Thank God for our aged pillars of faith. Thank God for the young pillars coming on and being installed.

Bro. J. W. Hess, formerly from Manson, Iowa, but now of Akron, Pa., closed a series of meetings at the Scottdale Mennonite Church on Monday evening, March 31. There was a general feeling of regret when Bro. Hess was called home at the time that he was, as we all felt that the work was only well begun. But the messages of truth and general interest awakened were such that we look for more definite results to follow. Seven precious souls made the good confession. Our brother goes with the best wishes and prayers of the brotherhood at Scottdale.

Good Friday is a day remembered because it always comes two days before Easter. Really we see fully as much reason to remember this day as either Easter or Christmas. Through it we remember the crucifixion of Christ, the shedding of His precious blood as a ransom for our sins, the very purpose for which He came to earth. Christ's coming to earth and His resurrection from the grave, though important, are simply incidental to the great purchase price of our redemption. We are glad that a number of our congregations are making preparations to spend the entire day in a season of devotion and prayerful study of God's Word and will.

MY BIBLE

is the Word of God, given to the world through the instrumentality of holy men of God who wrote as they were moved by the Holy Ghost.

It is the only book of its kind, being a direct revelation from God to man, inerrant and authoritative, peculiarly adapted to meet and supply the needs of man in every clime and age.

It has stood the test of the ages, and while its critics have been discredited by later revelations of science it has been vindicated in every point in which it has been assailed.

The fulfillment of its prophecies have clearly demonstrated that it could not possibly have been the production of mere man, and presents conclusive evidence that the scriptural prophecies of things yet future will certainly be fulfilled.

Its divine character is attested by the fact that light springs up wherever its message becomes known, while those who reverently and daily read this inspiring message are more and more conformed into the image of their Maker.

From beginning to end the Bible gives evidence that it was given by inspiration of God. It lightens the pilgrim's pathway, is "the power of God unto salvation to every one that believeth," is "sharper than any two-edged sword," and by it we will be judged in the last day.

Our Subscription List.—In response to the numerous renewals which have been coming in during the last few weeks we desire to express our thanks. You are doing well. April 30 marks the close of the present fiscal year of our Publishing House, and every renewal that comes in before that time will help in putting the balance on the right side of the ledger. Our old offer to advance the credit on your subscription one year for every two new subscribers accompanied by $3 still stands. If the present rate of renewals and new subscriptions continues during the remainder of this month, the annual report will show the most favorable subscription record the Gospel Herald has made for many years. We thank you.

Revival meetings are a necessity at times. Ordinary efforts will do for ordinary occasions, but there are times when nothing short of weeks of preaching, praying, singing, and personal work will reach the inner life of sin-hardened souls. Even church members sometimes become so calloused in the daily routine of life that they must be taken through this kind of a siege before being fully awakened. So let us have our revival meetings, and don't make them too short.

On the other hand, let us remember that the chief purpose of such meetings is to bring about conditions in which the Church can work effectively. After all, the principal thing which builds up a church is the constant, daily, weekly, yearly service which keeps the individual members in touch with God and about their Father's business in working to win other souls for God. A revival, to be effectual, must be perpetual. There is no more reason why any one should rise for God during a series of meetings than at any other meeting; why we should be more concerned and work harder for the salvation of the lost at that time than at any other time. To make a satisfactory record before the Lord we need to be alive and in the Father's service all the time. It is the spirit of Acts 20:31 that makes the growth of the congregation permanent rather than spasmodic.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

ORDINANCES

There is something in the constitution of human nature which demands the stimulus of outward ceremony and material tokens to enable man to grasp and perpetuate the great and indispensable truths and principles upon which the natural and spiritual welfare of our race depends.

The power of this principle is manifested in the practices of the savage Indians in their tokens of war and peace with which all are familiar. Likewise we have in the American flag—a beautiful emblem of justice and liberty upon which this nation was supposed to be founded, and neither friend nor foe can deny its great power to stir up and perpetuate the spirit of patriotism and loyalty in the hearts of millions of Americans.

What is it that forcibly impresses upon us the love of a mother for her prattling child? Take away the outward tokens of the beaming eye, the smiles, the tender caresses and the wealth of beauty and power are lost, and the principle of love itself endangered.

In every home are carefully preserved (some visible) remembrances of dear ones who go in and out before us no more. To see and touch a little garment, a battered toy, a pair of little half-worn shoes annihilates the benumbing work of years and nullifies the callous effects of time.

A marriage ceremony may be a very simple thing, but its importance can not be over estimated. Suppose the marriage ceremony should be abolished, and there would be no formal acknowledgment of divine authority, no open vows, no witnesses, no definite time, no hour and minute when responsibilities of husband, wife and home begin; how long until the holy principles involved would fall into neglect, obscurity and oblivion and the institution of the home be broken down and civilization undermined? From the time that sin entered into the world God has required religious ceremonies.

There were **two difficult lessons** especially for man to learn and remember: the **holiness** of God and the **sinfulness** of man. In the sacrifice of millions upon millions of **only clean** animals during a period of thousands of years, and all the time declaring that it was inadequate to remove sin; with all the washings and purifyings and warnings not to go into the holy place, not to touch holy things, not to touch the mountain of God's presence, etc., we have a terrible emphasis upon these two foundation facts which words alone could not have conveyed any more than mere words could convey to a savage of tropical Africa, a true conception of ice and snow.

Many who hold a false notion as to the present intellectual and spiritual superiority of the race above that of olden times are inclined to hold that these ordinances and ceremonies were good and necessary for the childhood of the race but that they are now outgrown and are no longer necessary.

In answer to this we point to the fact that the ceremonies began with the first family and greatly increased under the law of Moses and were established in the Christian Church to be continued to the end of the world. The Old Testament ordinances were done away in Christ and they are not binding upon the Christian.

We likewise are forbidden to keep the unscriptural ordinances of men, but Jesus Himself whom the objectors call the super-man, faithfully kept the ordinances during all His earthly life and commanded the Christian ordinances to be kept to the end of time.

One famous religious body considered itself too spiritual to keep the ordinances, others consider themselves too intellectual—time proves that all such make shipwreck. Take away the human form, and the human spirit vanishes; so also with the Church. Rom. 6:17.

"To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word" (Isa. 66:2). This verse sets forth clearly and forcibly the attitude we must maintain toward the Scriptures in order to have the divine favor and co-operation. "Blessed are the poor in spirit, for theirs is the kingdom of God" (Matt. 5:3), is a restatement of the same truth by the Savior. Those who in pride and self-complacency sit in judgment against God's Word, calmly deciding for themselves what are the "essentials" and "non-essentials" of the Gospel, are strangers to this spirit of humility and submission. Likewise the blind, carnal formalist comes short of the saving mark and by his inconsistent life brings reproach upon the cause of Christ.

Peter set up his judgment against the Lord in the matter of feetwashing and was soundly rebuked by the Master who then gave expression to the very important truth that **if we rebel against His will in refusal of His instruction we can have no part with Him.**

The Savior also sets forth a very comforting truth therewith, which is that tho we like Peter, should be ignorant of the real spiritual significance of the divinely appointed ordinances we can nevertheless by meek submission and obedience thereto, be blessed and happy in the performance of them. This certainly is a comforting thought to all such as have felt their inability to understand fully the meaning of the ordinances of God's house, and especially to Christian children.

You may say that the externals of religion have no salvation in them and that they **do not "appeal" to you.** Well, Christ's feetwashing program did not **"appeal"** to Peter either; but the Lord quickly showed that he was **not thereby released,** and also showed him emphatically that if there is no **saving merit** in the divinely appointed ceremonies **there is destruction in the studied and egotistical rejection of them.** While we never look upon the outward ceremonies as containing **saving merit** we do hold that **there is salvation thru the instrumentality of divinely appointed external observances and organization of the church.** Because cattle cannot eat locust posts and barbed wire, it does not therefore follow that fences, gates, mangers and shelter are not essential, or that they could be safely dispensed with.

We are not to trust in outward organization and ordinances as having **saving merit** in themselves, but to submit ourselves fully to them as divinely appointed means to help us reach the high plateau of saving truth, and helps to keep us from wandering into forbidden fields of human speculation and false philosophies.

Denbigh, Va.

INDICATIONS OF THE NEAR RETURN OF THE LORD

By J. H. Byler

For the Gospel Herald.

A writer on the second coming of Christ said the signs of the Lord's imminent return are simply forcing themselves upon the earnest attention of God's people; and then says what some of these signs are; namely, Church signs, industrial signs, chronological signs, Jewish signs, and the great political signs. But He does not go into details concerning them. When meditating upon them it surely gives us many things to think about.

Is it true that these signs are forcing us to believe that the return of the Lord is imminent? When we

are forced to believe something it is no longer a matter of choice or as I please. It means I must, whether I want to or not. Is it really true that we are living in the days when the midnight cry is so loudly sounded that the foolish virgins are hearing and are arising and trimming their lamps which now no longer burn because they have no oil (which means the absence of the Holy Spirit)?

Some Church Signs

When we take into consideration what is going on in the Church today, to what extent the falling away spoken of in II Thes. 2:3 has developed, we are forced to believe that His return is imminent. In some of the larger denominations it has become necessary for those who "earnestly contend for the faith once delivered to the saints" to withdraw from the element known as Liberalist or Modernist. This latter class has become so numerous that the Church is no longer able to control them and the only alternative is separation.

It seems these poor, deluded people cling tenaciously to the orthodox element, pleading for patience, saying, "Is not the Church wide enough and broad enough for us all?" They want to stay in the Church regardless of what they believe and teach which if true, as they say, Jesus Christ the Savior of the world would not have been a Savior at all but a great impostor.

It is hard to conceive of a Satan-invented scheme whereby he could do more harm to the cause of Christ than this one. All the Bob Ingersolls, Tom Paines, and all their associates, could not equal this scheme. The "Literary Digest" gives an account of a minister lately who on a certain occasion preached a sermon on the subject of divorce, who from the reading we would gather that he did not know the conditions of his members, especially the choir members. And when he was informed that a number of the choir were divorced men and women, especially the leader, he apologized. We see here the weakness of this minister backing down after speaking the truth. In Rev. 21:8 we read of a class of people that were excluded from the Kingdom that are called **"fearful."** Who are they? Are they not such as were afraid to speak the truth, or those afraid to witness for Christ, or raise their voices to testify to the saving grace of the Lord Jesus?

If we contrast these conditions with that of the apostle Paul **(we say)** some falling away sure. Again imagine a choir largely composed of divorced men and women who are supposed to sing to the honor and glory of God. How can it be? It **can not** be.

In considering conditions in our own church, I am glad to say that so far as I know we do not have Modernism to contend with (I say, so far as I know) and that the church is very much more alive in many ways than it was years ago, especially in mission work, Bible conference work, Sunday school work, etc. But on the other hand there is lukewarmness, indifference, pride, and a tendency to follow after the vain fashions of the world. Even after all the efforts put forth by the ministry to stem this tide of worldliness, we see it is still moving forward at race-horse speed. Nothing seems to make an impression. In some ways things seem to have improved, but in other things matters have become worse.

I remember hearing an old brother say, "When I joined Church it was customary to carry our handkerchief in our hats. These handkerchiefs no doubt were silk of many colors and often made quite a display. One morning, as we came in the presence of our instructors, one of the ministers said, 'Put your handkerchief in your pocket. I do not like to see so much display in this way.' The minister no doubt saw a manifestation of pride. I put my handkerchief in my pocket." Notice how willing they were to submit and obey, even in this little act.

I imagine I can hear some say, "How foolish is such a little thing!" But many little things make big things. A snowflake is a very small thing, but when enough fall together they defy the steam engine. And is not this where we have failed in the past—winked at disobedience in little things? A lack of discipline on the part of the ministry has caused many of our people to wax very bold and defiant. When told about matters more weighty they too refuse to obey. And when steps are taken to war against such things as fashionable attire, the various forms of the use of tobacco, or the frequenting of moving picture shows many will not obey. With some people it seems as though disobedience were no longer sin at all. Loose discipline in the home encourages disobedience — loose discipline in the Church cultivates disobedience to God.

When children once form the habit of disobeying in little things it becomes an easy matter for them to disobey in larger matters—first in little things then gradually in larger things—and finally all reverence for God and the Church and the ministry is lost.

Notice where the above conditions prevail the next step is unbelief in doctrine. I do not any longer believe in restrictions; such as simplicity of attire, prayer head covering, marriage restrictions, etc. As some say, "If Paul the apostle were here today he would not teach as he did then, he would teach according to the modern way." And so one point after another is discarded until the point is reached where a beginning can be made to disbelieve the doctrine of the virgin birth, or the Blood atonement, or the miracles, or the bodily resurrection. At least where the above conditions exist the church is very suceptable to modernism. It seems to me we can read between the lines that the coming of the Lord is very near.

Belleville, Pa.

(To be concluded)

IF YOU DON'T BELIEVE THIS, JUST TAKE OUT YOUR BIBLE AND LOOK UP THE REFERENCES

(From the Kansas City Star)

The words of the hymn "Rock of Ages" are printed by Charles Arthur Jones in the King's Business in such a manner as to show that all of them are identical quotations of paraphrases from the Bible.

Rock of ages, cleft for me.—Ps. 62:5-8.
Let me hide myself in Thee.—Ex. 33:22.
Let the water and the blood.—I John 5:6.
From Thy riven side which flowed.—John 19:34.
Be of sin the double cure.—II Kings 2: 9, 10.
Cleanse me from its guilt and power.—Isa. 1:18.
Not the labor of my hands.—John 5:30 (first clause).
Can fulfill the law's demands.—Matt. 5: 17, 18.
Could my zeal no respite know.—Psalm 69:6 (first clause).
Could my tears forever flow.—Psalm 6:6.
All for sin could not atone.—Heb. 10: 5, 6.
Thou must save, and Thou alone.—Heb. 10:8-10.
Nothing in my hand I bring.—Isa. 4:1.
Simply to Thy cross I cling.—Gal. 6:14.
Naked, come to Thee for dress,—Rom. 13:14 (first clause).
Helpless, look to Thee for grace,—Phil. 4:13.
Foul, I to the fountain fly.—Psalm 11:7.
Wash me, Savior, or I die—John 13:8 (second clause).
While I draw this fleeting breath—Psalm 97:15, 16.
When my eyelids close in death—Eccl. 12:3-7.
When I soar to worlds unknown—John 14:2, 3.
See Thee on Thy judgment throne—Matt. 25:31.
Rock of ages, cleft for me—I Cor. 10:4 (third clause).
Let me hide myself in Thee.—Psalm 17:8.

—Selected.

The reason why we have no more government or order in the Church than we have is because we have lost it in the home.—D. D. Miller.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE SISTERS IN TRENQUE LAUQUEN

By Lillie F. Lantz

For the Gospel Herald.

I am sure you all will be interested to hear about our sisters here. I will tell you about their work, home life, and surroundings. Most of our sisters are of the working class, from 14 to 25 years old, bright, active, and all of a happy disposition. There are many temptations, and things to fight against, as you will see later on. I will only describe the lives of a few of them as it will give an idea of the lives of the majority of them. Those whom I will mention by name were the first members here.

Ambrosia Valerdi is 26 years old. Her mother died while she was very young. She being the elder of the girls, the responsibility in managing the house was upon her. There being nine in the family, her task was not an easy one. Two years ago she was converted, baptized, and since that time she has proven faithful. She is Supt. of the home department, teacher in the primary class, also has been reading the Bible in the different homes for two years, attending to her household duties as well. During the two hot summer months she has been helping her four brothers who have a butcher shop in another town about thirty miles from here. She says it is a trying time for her, as her brothers are not saved and therefore do not see things as she does. They like to have wine at the table, go to places of amusement, etc. This of course does not make it pleasant for her.

Carman, her younger sister, is at home with her father while Ambrosia is away. During the winter she is with her brothers. During her stay here this summer she has grown spiritually, and has been taking her sister's place, taking part in the different meetings.

Silinda Villarino is in the country most of the time. She told us that this summer she had to work very hard, began the days work at 4 o'clock and keep at it until 10 at night. She is now at home with a run down system. She has a Sunday school class, takes pleasure in studying God's Word, has much faith in prayer, and a splendid testimony in answered prayer, as to what God has done in their family. Her mother being strong Catholic and always was present at the early mass, but never understanding a word as it was in Latin, how many more here are just as sincere and earnest in the form of worship, as they were. Her three sisters, father and mother all are converts, preparing for baptism.

Anna Salida is 19 years old, is at home and always has a smile and a loving disposition, takes a great interest in the Lord's service, but her father is very cranky about religion, and will not allow her to go out in the evening. Therefore Anna can not attend the Mission as she would like. There are nine in the family, all living in two rooms, a smoky black kitchen, and very little furniture. We feel sorry for Anna, for we would so much like to have her as a teacher in the Sunday school. The Sunday schools are large and the teachers few.

Raquel Romano is 18 years old. Her mother died when she was three years old. She was educated in the Catholic school, and has a fairly good education. While living with Bro. Shanks she was taken into the Church. Her father is not a member and has a brutish temper. At times he is so angry that he breaks everything he gets hold of. Once he told us he was afraid of hurting his daughter while in one of his fits of temper. Lately the poor girl has had a disappointment in expecting to marry a young man whom she thought was respectable and honest —when one day a woman came to her home telling her that the same man had been living with her over two years and had been supporting her and her three children. This of course frightened Raquel and she came to the Mission to tell us her story. She thanks God for finding it out before it was too late. We might say here, that the social problem among our young people here is a difficult one.

Hulia and Remigia Urquiza, two sisters, and their mother have been Christians before coming here to Trenque Lauquen. These two girls have some talents that could be used for the Lord. Their home life and surroundings are none of the most pleasant, Huila was one of the Bible readers for a few months last year.

Maria Gonsaliza, 18 years old, is one of the last ones baptized and takes an interest in all the meetings and in the studying of God's Word. She is praying earnestly that her mother and father will be saved, as her mother does not live with her father, and the sad thing about it is that they are not married. There are eight children in the family. But, how many more families are just like this one. We find a good many in our Mission work, and Oh the sad and aching hearts there are because of this one sin alone, which is so common in this country.

These dear young sisters do need the prayers of all those who know the value of prayer, that they all will marry Christian men, so that their homes may be happy, and the means of spreading the Gospel to this wicked sin-cursed Nation.

Trenque Lauquen,
F. C. O., Argentina.

OBJECTS OF INTERCESSION IN THE MISSIONS

By Esther F. Burkhart

For the Gospel Herald.

Jesus commanded His followers to go into all the world and teach all nations. It is not His will that we should all go to the foreign field, but it is His will that we give our prayers and our means to this cause. Wherever we are and in whatsoever walk of life we are, if we are His true followers we will obey this command. After we are cleansed by His grace and atoning blood, and kept by His power, then and then only can we pray successfully for this great work.

In I Tim. 2:4 we read that all men should be saved and come to a knowledge of the Truth. He also commands all men everywhere to pray, lifting up holy hands without wrath or doubting—doubtings which destroy the hope and blessedness of the Christ life. We should pray that this be fulfilled in His children both at home and those at the battle front, that men and women may be brought to a knowledge of the truth of God's Word.

We are often made to wonder why it is that sinners are so slow to accept the offered mercy. Since Christ the True Light has come, why is He not accepted more freely? There is spiritual sleep, spiritual death, and we should intercede with the Father that the Holy Spirit may cause a spiritual awakening that the true light may shine in. The true Light which lighteth every man, has come and is ready to shed His beams into the hearts of those who will accept Him. We should pray that the Holy Spirit may have His way and wherever His Word is being taught that Christ the true Light may shine forth and cause men and women everywhere to live the salvation He has brought into the world. In Heb. 13:16 we are taught that we should not forget to do good and communicate. We are taught that praise is a sacrifice. Therefore we should

pray for a spirit of praise and sacrifice in ourselves and for those who are being taught.

Another great object of prayer is unity or Christian fellowship, that those who are sent out with the Gospel message and those who remain to work where they are, may hold forth the same precious faith, that we may be workers together with God, and that the cross of Christ may be the theme of salvation to a lost and dying world, and that believing on Jesus will lift sinful men and women to a saving knowledge of the Truth as given in God's Word. There are three things perfect; God's Word, God's way, God's will. We should pray that His Word, His way and His will may be fulfilled in the teaching of His Word. Let us make it an object of prayer also, that the true faith may not be mingled with false doctrines now so common in the world, that the blessed Gospel message may not be weakened by compromise. Unscriptural doctrines rob Christianity of its message and leave the world in doubt. Christianity is seemingly passing through a cloud of this atmosphere at present, and we must stand fast in the faith. Work, watch, and believe that the Church may come out as gold tried in the fire. "That the trial of her faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory at the appearing of our Lord Jesus Christ."

We are commanded to have "no fellowship with the unfruitful works of darkness but rather reprove them." We hear from the mission fields of the corrupt conditions and the awful sins prevailing. Then let us pray for those in charge that by their teaching and by their life they can reprove these sins which we believe are works of darkness in the fullest sense of the words. We are commanded to redeem the time because the days are evil.

Is it any wonder that the Master Himself says, "The harvest truly is great but the laborers are few. Pray ye the Lord of the harvest that he may send forth more labourers into his harvest?" This was spoken long ago, and conditions are no better today. We wonder how they look to an all-seeing eye today. At any rate we dare not give up the fight, for the warfare is spiritual, not carnal. We sometimes wonder how long these conditions will exist. The answer comes back, "Until the day break and the shadows flee away," or, "Until the day break and the day star arise in their hearts." The shadows and clouds of sin will flee away when Christ the beautiful Day Star is allowed to come into the hearts and lives of the people of the nations and it will be only in His glorious reign, that His people will know the results of intercessory prayer.

La Junta, Colo.

NOTES FROM MAUGANSVILLE

For the Gospel Herald.

Maugansville, Md

(Mennonite Old People's Home)

The Home is moving along nicely. But we were reminded that we can not stay here always, as one of our members was taken from time to eternity on Feb. 24.

Since that time our people were getting along reasonably well until the past few days one has been under the care of our doctor. He is improving.

We have nine members here at present. We are very thankful to our people for the help given to the Home in many ways. Our Home is not fully furnished yet. We have a number of rooms not furnished so there is yet room for further help. Our financial condition is good but a little help is very much appreciated.

There are a few of our people thinking of coming to our Home in the near future. We will be pleased to try to make them a pleasant home with us. We trust Him who has promised to care for us, and if we are faithful, He will not fail to continue His blessings.

Asking you to remember us in your prayers, we are in his name.

B. E. Stauffer.

April 4, 1924.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Will you please explain Gen. 32:30 and Ex. 33:11. In what sense did they speak face to face, since John says, "No man hath seen God at any time" (Jno. 1:18)? S. E. S.

When John said, "No man hath seen God at any time," his testimony was in harmony with what God said (Deut. 33:20): "There shall no man see me, and live." Undoubtedly, the instances recorded where Moses talked with God face to face represent him as having seen God in some symbolic form; as, for instance, at the burning bush. Here there was a direct conversation between God and Moses. The Old Testament records many appearances of God, but always in some typical or symbolic form. A similar illustration is to be found at the time of the baptism of Jesus. Here the Holy Ghost appeared in the bodily form of a dove, yet nobody would want to say that the Holy Ghost looks like a dove. Not until God gives us glorified bodies will we behold Him in the fullest sense of the word. "Now we see through a glass darkly, but then face to face."

What constitutes good congregational singing? Must it include the four parts in order to make it edifying, and inspirational? Does it spoil the singing when male voices are heard in soprano? J. L. M.

"And they sung as it were a new song before the throne, and before the four beasts, and before the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14:3). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). These scriptures may shed some light on the questions before us. Only the redeemed can sing the songs of Zion. The thought is that in order to sing, we must be gathered together in unity, in love, and with one heart and mind. If a brother cannot carry a tune let him not be restrained from making a "joyful noise unto the Lord." Or, if he is able to sing only the soprano, let not that debar him from engaging in that part of service in which all partake.

There was a time when our church had only one-part music, and it was inspiring, edifying, and spiritual. Since four-part music has been developed, there are those who are unable to sing their proper part. God forbid that they should be debared from singing the soprano.

It is true that it would sound better if all the male voices would sing tenor or bass and it would be well if brethren and sisters would gather together on special occasions to practice singing the four parts, but when it comes to the church service let all join in singing the part they are able. The acceptable service in song is the unity of spirit among the congregation and not the sound produced. C. K. L.

When influential ministers of the Gospel make excuses for and justify the wearing of apparel that leads to the abominable fashions of the world, which are tolerated in the great majority of churches, it is time that those who honor the teachings of the Bible warn all within their power, that they be not deceived.—J. S. Coffman.

Family Circle

DOES IT PAY TO BE TRUE?

By David D. Miller

For the Gospel Herald.

The question has but one answer. The answer is the same, whether in business matters, the care of our physical make-up, or our attitude toward God and His Word. Very emphatically, it **always** and **everywhere** pays to be true.

The young man may begin what he considers an innocent career. He takes the first untruthful step (may be going against the advice of parents) which finally lands him in miserable trouble, bringing disgrace on the worthy parents.

One may take (?) a nickle; the same one may later see no more harm in running off with an automobile. The same Bible principle is involved in both. Why regard the little nickle!

A girl who has had teaching against dancing is in company with a girl friend who dances. The latter persuades the former, against parental teaching, to "just go along." She goes—dances one innocent (?) dance, which started her toward the white slavers' den. Does it pay?

A man and his wife in Acts 5 said they brought all to the apostles when they had kept just a little. One of the apostles told them they had lied to the Holy Ghost, and because of it suffered death on the spot. Would it not have paid to tell the truth, whether they brought all, none, or part?

A man of the Old Testament had orders from God to preach the Word to a certain city. He started, but went elsewhere, and the miserable experience of being three days and three nights in the whale's belly was the result. Does truthfulness count in preaching to the Ninevehites of today?

Solomon the wise did a few things God had told the children of Israel not to do. Next we read that "Solomon did evil in the sight of the Lord, and went not fully after the Lord." God was no longer pleased with him. Does it pay to **fully** follow the Lord? Or is it easier to be an evil-doer by disobeying here a little (?) and there a little (?)?

Adam and Eve started the earthly ball of sin rolling by an act of disobedience, and the same ball has been rolling ever since because of similar acts.

The Lord needs truthful men; the world needs truthful men, men that will lift high above all else the cross of Jesus Christ, men that will urge that people have the blood shed on this cross applied to their lives, corrupt lives made white as snow, and have joy in **fully** knowing and doing God's whole will. It pays here and hereafter.

Protection, Kans.

IS IT WRONG?

Often I am asked this question: "Is it wrong?"

Is it wrong to dance?

Is it wrong to play cards?

My answer is this: "Anything that weakens your will power is wrong for you. You may have a girl companion who weakens your will power. If so, it is wrong for you to go with her.

Perhaps your young man friend weakens your will. He might soil your soul and blast you life and then take the first train for parts unknown while you would face the world crushed in heart and broken in hope, unhonoured and disgraced. Readers of the page have written me of just this same experience. My dear girls, never trust any young man who would rob you of good character. It is wrong for you to go with him anywhere. The trinity of a woman's power is her purity, dingnity and spirituality.

There is a fine modesty in her who has this power that no true gentleman will ever encroach upon.

Make no compromise of character for the sake of any favour, position, promotion, advantage or privilege.

I have known girls who have sold their soul for a seal coat—the coat is now worn out and so is the soul.

Do you joke about religion? Do you go to questionable amusements? Do you allow men to speak coarse language in your presence? Do you smoke? Do you drink? These weaken your character. The girl who indulges in these is within easy distance of shame. Every moment is jewelled with infinitive possibility.

—Selected by Joseph D. Brubaker
Youngstown, Alta.

A WISE MOTHER

I used to see her at church occasionally. She always seemed so happy. She lived miles and miles from the church and had no way to get there except in the big road wagon. She and her children always looked so neat and clean, but she told me afterwards she had a hard time to get them all ready for church.

She was a long way from the nearest neighbor, and miles from the nearest store. The farm rough and crops often were poor, but she always seemed so cheerful, and one felt better for having been associated with her. I thought, "There is one person who is always happy," but I learned afterwards that she had gone through sorest privation and perhaps the deepest sorrows the heart can know. By and by the family moved near church and school. I visited in that home recently. All the family is in the church and one is a leader in Christian work.

As I observed her manly boys, and saw how obedient they are, how respectful they are to their mother, how they enjoy spending their evenings with her in the home, how they enjoy their church life, how they save their money, their kind and courteous manner to each other, I began to wonder "just why."

Then I observed this: That mother is blessed not only with a deep love for her children, but with an abundance of tact. She is their confidential friend; they go to her with everything. She sympathizes. She does not always agree with them in every plan and idea, but she keeps quiet till it comes to real principle. She has a firm conviction of right and wrong and stays by it. She prays with her children; sings with them, laughs with them; she weeps with them, she reads with them. She buys a few good magazines. She invites the best people into her home, and when they are gone she extols their virtues instead of their mistakes. She speaks respectfully of the church and her leaders; she is a good cook and a neat housekeeper, but is not fastidious and does not believe in spending all her time at these things at the expense of those things which make for eternity; and, after all, I decided there is a reason—she loves God and she understand boys.

BUILDING IN BOYS

"Who builds in Boys builds in Truth,
And vanished hands are multiplied in power,
And sounds of living voices, hour by hour,
Speak forth his message with the lips of Youth.

"Here is the House of Hope, whose doors are Love,
To shape young souls in images of right,
To train frail twigs straight upward toward the Light;
Such work as this God measures from above!

"And faring forth, triumphant, with the dawn,
Each fresh young soul a missioner for weal,
Forward they carry, as a shield, the seal
Of his example—so his work goes on.

"Granite may crumble, wind and wave destroy;
Urn, shaft or word may perish or decay,
But this shall last forever and a day—
His living monument, a Boy!"

—Elsie K. Sanger in "Gospel Messenger."

SUNDAY SCHOOL LESSON

Lesson for April 20, 1924.—II Kings 6:15-23.

ELISHA: TEACHER AND STATESMAN

Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Biographical Sketch.—The first we hear of Elisha is when his predecessor, Elijah, came up from behind him when he was plowing and threw a mantle over him. From this time on Elisha was a follower of Elijah, much of the time his intimate companion. He was present with Elijah at the time of the latter's taking away, and from that time on occupied a prominent place in the kingdom of Israel. Numerous miracles were performed by him, the one recorded in this lesson being perhaps the most notable one. In his characteristics he differed widely from Elisha, but his power with God was none the less marked. Though stern in his rebukes of sin and sinners, his personal magnetism won for him the friendship of kings, and he died as a man honored by God and fellowmen.

Lesson Story.—The Syrians were incensed at the knowledge that there was a man of God in the camp of Israel who knew all their secret plans and they were determined to capture this man who stood in the way of their success. At Dothan Elisha and his servant found themselves surrounded by the hosts of Syria. "Alas, my master! how shall we do?" said the frightened servant, as he beheld the hosts of the enemy. But Elisha was in touch with the living God, and did not share the servant's fears. "Fear not," said he, "for they that be with us are more than they that be with them." Then he prayed that God might open the servant's eyes. God heard the prayer, opened the young man's eyes, and "behold, the mountain was full of horses and chariots of fire round about Elisha." The Syrians came on. Elisha prayed that God might smite them with blindness, and this prayer also was heard. Elisha then led the blind Syrians into the city. "Shall I smite them?" asked the king. No, said Elisha; but he directed the king to feed them instead. After they had their feast, Elisha sent them away, and the Syrians ceased molesting Israel.

Lesson Thoughts.—1. Men of spiritual vision see things which others cannot grasp. The vision which the young man saw was seen by Elisha all the time. Any church may safely follow its leaders when they are in touch with God, in constant communion with Him, supported by the heavenly powers over which "the gates of hell shall not prevail."

2. "Perfect love casteth out fear." Elisha had no fear, because he knew that he was in touch with the power of God. For the same reason Stephen was without fear. He saw the same hosts which Elisha and his servant saw; that is, the heavenly host. Though in Stephen's case the enemy crushed the body, his was no less a triumph than was that of Elisha. "If God be for us, who can be against us?"

3. The power of prayer is manifest in this lesson. Elisha prayed that the servant's eyes might be opened; that the Syrians might be smitten with blindness, and they were smitten. It was not a case of him lifting himself to greater heights because he was in the spirit of prayer, but a personal God, in a personal way, answered his petitions. But these prayers were vested with power, only because Elisha was in touch with the living God—an essential to every answered prayer.

4. "Shall I smite them?" asked the king of Elisha. Elisha's answer must ever be regarded as one of the sublimest lessons on nonresistance. Why should these helpless people be smitten when they were completely in the hands of God? Were they not enemies? Yes; but what can an enemy do when God is on our side? Did they not deserve punishment? Yes; but they needed the grace of God more. "If thine enemy hunger, feed him." This lesson should be studied, not that we may know what Elisha did, but that we may know what we should do with our enemies. In the midst of "wars and rumors of war" God is not glorified more in what He does for His people because His professed people so seldom give Him a chance.

5. The Bible tells us to "honor the king." But this lesson points to the fact that the man of God is of greater authority than the man of state. What is more natural than to conclude that in this case the king should have authority to deal with the captive enemy. But the prophet commanded him not to harm them but rather to do them kindness instead. In other words, the authority of God is higher than the authority of man, and the man of God can not but obey the highest authority. God over all, in dominion and power, is something that no one should question. When God rules, nations prosper.—K.

BIBLE MEETING TOPIC

THE POWER OF THE RESURRECTION. — Eph. 1:15-23.

Topic for April 20

MOTTO

"When he ascended up on high, he led captivity captive and gave gifts unto men."

MEDITATIONS ON THE TOPIC

I. The Power by Which Christ Rose and What it Accomplishes. — Jesus Christ was the Divine Being veiled in the flesh. When He died on the cross and was laid in the tomb the divine power which was in Him could not be put to death by the death of the body. That divinity could again come to the body which lay in the tomb and reinhabit it and quicken it into life and action. Such an act was no greater manifestation of the power of God than the creation of a body in the first place and making it the habitation of the soul.

Because Jesus was the first fruits of them that slept, in that He was the first to be raised by the divine power to a body of deathless glory that will no more be put to death, so He has become the hope of all them who believe on Him that they also shall be raised up by the same power and be given bodies of glory like Him (Phil. 3:20,21). It should not be hard for any who believe in the resurrection of Christ to grasp the fact that we may receive from Him the gifts and blessing promised to the believer and have a glorious resurrection of our bodies though long dead. Well could Paul reason that our preaching is vain if Christ is not risen. What would be our hope if we should have a Christ who was not able to resurrect His own body? How could we hope to be raised? Where would be the power that would give us strength for this life to live unto Him? What inspiration or expectation would our Gospel afford if the resurrection power were taken out of it?

But now we have a resurrected Christ. We know that our labor is not in vain in the Lord. So we have something to hold us to a steadfast, unmovable and abounding Christian service. Let us live as in the presence of His divine power and labor with the blessed hope of being like Him.

II. The Text. — Eph. 1:15-23. — Paul's prayer here is that the believers might have an understanding of the wonderful things that have been brought to the inheritance of the saints through the power of God which brought about the resurrection of Christ.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-words "Resurrection," "Raise."
2. What Resurrection Power Has Done.

For Young People

1. The Victory of Resurrection Power in the Son of God.
2. The Blessing of Resurrection Power in Our Experience.
3. The Hope of Resurrection Power for the Future.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 10, 1924

Field Notes

Good Friday is to be spent at Salem Church near Foraker, Ind., by a goodly portion of the brotherhood in Elkhart county, Ind., in a special meeting suitable for the occasion. The program in our possession indicates that it will be a good place to be.

On Sunday, March 30, a class of 23 precious souls were baptized and received into church membership, at the River Corner Church, Lancaster Co., Pa., Bish. D. N. Lehman officiating. Cor.

The Pacific Coast Conference is to be held this year at Albany, Oreg., June 3-6. A program in our possession indicates that it will be an interesting and profitable meeting to attend.

Bro. Chris Graber of Wayland, Iowa, has moved to Goshen, Ind., to serve as business manager of Goshen College. Our brother filled appointments at Middlebury and Froks churches March 23 and 30. The Lord bless him in his new field of labor.

As this meets your eye, breathe a prayer in behalf of the work of the brotherhood assembled together at Paradise, Pa., in attendance at the tenth annual meeting of the Eastern Mennonite Board of Missions and Charities, April 8 and 9, probably in session about the time you get this paper.

Bro. Allen B. Christophel, former worker in the Mennonite Publishing House, was ordained to the ministry in the Yellow Creek congregation, Elkhart Co., Ind., on Sunday, March 30. The best wishes of his former associates in the House are with him, and our prayers ascend to the end that his ministry may be profitable to the Lord in his home congregation and wherever his services may be rendered.

Bro. D. B. Raber of Aurora, Ohio, remembered friends at Scottdale by a brief visit one day last week. He was returning after several months of ministerial service in Tennessee, Virginia, Maryland, and eastern Pennsplvania. His intended trip to Job, W. Va., was prevented by the high waters in the vicinity of Cumberland and other railroad points along the B. & O. railroad. It is his intention, the Lord willing, to visit the West Viriginia field later.

Bishop Sebastian Gerig of Wayland, Iowa, was called to his eternal home early Thursday morning, April 3. For many years his voice was heard in Conference and his counsels were sought far and near. Loved by all who knew him, he will be sadly missed not only in his home and home congregatiion but by the Church at large. Funeral was announced for Saturday afternoon, April 5. "Their works do follow them," will certainly be true of our aged but now departed brother. The Lord comfort the bereaved family, especially his aged companion.

An interesting Sunday school meeting was held at White Hall Church near Oronogo, Mo., on Sunday, March 30. Report will be printed later.

Bro. J. D. Mininger of Kansas City, Kans., worshiped with the congregation at Mansen, Iowa, over Sunday, March 30, taking part in their Sunday school meeting.

Bro N. E. Miller of Springs, Pa., returned home recently after a five months evangelistic tour in the Pacific Coast and Albeta-Saskatchewan conference districts.

Schedule of Dates.—Bro. and Sister J. W. Shank, soon to sail for South America, will be on their way eastward by the time this reaches the eye of the reader. Following is their schedule of dates:

Hesston, Kans., April 9.
Kalona, and So. English, Iowa, April 11-14.
Chicago, Ill., April 15, 16.
(Possibly in Elkhart, Ind., evening Apr. 16.)
Orrville, Ohio, April 17.
Scottdale, Pa., April 18-21.
Altoona, Pa., evening of April 21.
Lancaster, Pa., April 22.
Sail from New York, May 3.

AT HOME

For the Gospel Herald.

We desire to inform our many friends with whom we have been privileged to associate the past five and a half months, as well as others, of our safe arrival home on March 28. We are now enjoying the comforts of home life again. We are very grateful to our kind heavenly Father, who so graciously protected us on this trip to the Pacific coast and return, and for the grace and health He has granted, as well as the doors of service that were opened unto us.

We also desire to take this opportunity of thanking the brethren, sisters, and friends, all along the line, for their hospitality. We greatly appreciate the kindness that has been shown us, and our prayer is that the Lord may richly reward each one for their labors of love.

We certainly enjoyed our visit as well as the work in California. The climate was ideal, and the oranges and raisens were fine. The places visited were Terra Bella, Los Angeles, and Upland.

The next three weeks were spent

in Colorado—at LaJunta, Holbrook Valley, Colorado Springs, Manitou, Limon and Denver. While in this locality, we visited the Mennonite Sanitarium and Hospital, and are glad to report the work in a prosperous condition. It is worthy of note that our sisters desiring to take nurses' training are now privileged to receive most of their training in our own institutions and among our own people. We trust the time may not be far distant when the entire course can be completed under our own jurisdiction.

The next stop was Hesston, Kans. Even tho the roads were in a manner impassable, we found a very congenial company of people with which to spend Sunday and the atmosphere especially healthful and agreeable around the college.

On account of the condition of the roads, it was neccessary to recall our appointment at Peabody, so we hastened on to Kansas City, where two days were spent very pleasantly visiting the Mission and some of the brethren; also the Children's Welfare Home in Argentine, a few sick folks. and the man without hands or eyes who is very happy in the Lord and who reads the Bible with his tongue. The meeting on the evening of the 25th was well attended with eager listeners, and from the appearance of the audience the work looked very encouraging.

We now make a short stop in Chicago at the Home Mission, and also at Lima Ohio Mission. But waste no time in getting back to West Liberty where friends are anxiously awaiting our arrival. We praise the Lord for His goodness, and for His wonderful works to us. Friends well and every thing around the home just as we left it Oct. 17, 1923.—being vacant during this time, but as we return we find dinner ready.

In His glad service.

S. E. & P. Allgyer.

West Liberty, Ohio.

Correspondence

Limon, Colo.

Gospel Herald Readers, Greeting in our Dear Lord's Worthy Name:—Having received letters from ten different states, relative to our congregation and general farm conditions here, I concluded that a short letter from this place would be appreciated. Church was organized here Sept. 10, 1922, with nineteen members. At present we have twenty-five. We have our services in a school house six miles south and two west of Limon on the Ocean to Ocean Pike's Peak Highway. Sunday school, preaching, and young people's meeting every Sunday, when the weather permits. We have had considerable snow this winter which made meetings impossible sometimes.

Farming methods and conditions are much the same here as in Kansas and Oklahoma. We have a few distinct advantages over the states mentioned. Namely: no hot winds, few grasshoppers, and no extremely hot summer days. Another favorable item is that a fair grade of soft coal can be bought at the mines here for an average of about $3.00 per ton. Hail storms are our greatest disadvantage. Our principal field crops are corn, beans, barley, wheat, potatoes, speltz, and rye.

We were more forcibly impressed recently with our responsibilities and opportunities by being called upon to supply our first missionaries from our small number. Our assistant Sunday school superintendent and Mission Board member and our primary teacher, Bro. Earl Hartzler and wife, were selected to take charge of the Children's Welfare Home in Kansas City, Kans. We sorely miss them but wish them God's richest blessings in their new field of labor for Him. Bro. J. M. Troyer was selected to fill Bro. Earl's place as Mission Board member and Bro. Albert Miller was elected as assistant S. S. Supt. Sister Mary Miller was appointed to take charge of the primary class in Sister Hartzler's place. Our church trustees were also elected a short time ago. The following brethren were chosen: J. M. Troyer, Albert Miller, and John Hartzler.

We are in a field where God needs stalwart, active, faithful soldiers for His cause. Will you pray that we may be humble and submissive in His hands?

Yours in His Name,

March 26, 1924 L. C. Miller.

Minot, N. Dak.

Dear Friends and Readers of the Herald, Greetings:—The good Lord be praised for all His mercies to the children of the Kingdom.

On the 18th we listened to two instructive messages given by Bro. N. E. Miller of Springs, Pa., stopping only one day with us on his return trip from the coast, of which mention has been made in these columns. We were indeed grateful to listen to some one else bringing the message, and hope it will bear fruit to God's glory. Thank you, brother. Come again.

On Thursday and Friday evening, 20th and 21st, Bro. I. S. Mast of Ulen, Minn., preached to us, and on Sunday the 23rd we held our communion and also the ordinance of feet washing.

We thank God for this opportunity, and trust He was glorified in every heart; for every member at home at the time was present and partook of the sacred emblems.

On Sunday, the 30th, we reorganized our Sunday school with the following results: Supts., Sol. Zook and Elmer Glick; Chors., A. D. Yoder and Floy Kauffman; Sec-treas., Durban Yoder.

This has been an unusually nice winter for the northwest. We would see in papers and in private letters of storms and disagreeable weather south and east and we could enjoy the nicest kind of winter weather. Autos were in use constantly, not one day all winter excepted. Don't you think it was unusual for the "refrigerator state?"

Health in general is good among the adults, while measles and chicken pox are common among the younger class of people.

Yours for the Master,

March 30, 1924. L. S. Glick.

Wolf Trap, Va.

Dear Readers:—We were favored by a visit from Bro. Clayton Bergey Mar. 21 to 24. He gave us four helpful sermons. Somehow we felt the one—"Blessed are the pure in heart"—was an especially good sermon. May we drop a pinch of advice—all of us to study this subject more carefully and see how much it really means.

Our brother went from here to Knoxville Mission. May his labors of love be an honor to God and a benefit to souls.

There has been much sickness, suffering, and death in our community lately. May it be a means of drawing us nearer to Him "Who comforteth us in all tribulation" (II Cor. 1: 4). Two sudden deaths near us last week, remind us anew of how we ought to live each day and hour as tho it were our last. Be ready to meet God any time and all the time.

Pray for us.

Mar. 31, 1924. Lydia Harman.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers of the Gospel Herald:—On Sunday, March 2, the voice of the congregation was taken as to the ordination of a minister at this place. There was a unanimous vote in favor of ordaining. The following Sunday evening, March 9, Bro. D. A. Yoder preached on "Qualifications of the Minister." On March 15 votes were taken and Bro. A. B. Christophel was chosen to be ordained. On Sunday, March 30, ordination services were held, Bro. D. A. Yoder officiating. We trust the many timely and

(Continued on page 45)

Miscellaneous

MORE ABOUT JESUS

S. P. Yoder

For the Gospel Herald.

More about Jesus would I hear,
How unto all, both far and near,
Faith in His Word salvation brings—
Less of life's vain and trivial things.

More about Jesus would I know,
Why He still loves humanity so.
More of salvation's wondrous plan—
All the good things prepared for man.

More about Jesus from above
Showing to us the Father's love,—
More of religious principles true,
Less of man's own opinion or view.

More about Jesus,—how to live
True unto Him in whom we believe;
Filled with His love, guided aright,
Gaining each day more spiritual light.

More of His work,—seeking the lost,
Seeking to save, paying the cost.
How He forgives, saves us from sin,
Keeping us by His Spirit within.

More about Jesus and His Word
Which His disciples gladly heard:
More of the living Bread of Life,
Less of soul starvation and strife.

More about Jesus would I hear,
More of the love that casts out fear;
More of the sacred truths He taught,
Less of the things that come to naught

More about Jesus would I hear
More of His grace that brings good cheer;
More of His spiritual kingdom learn,
More of the joys of heaven discern.

More about Jesus, till we grow
Into His likeness here below.
More of His grace and truth receive,
More of the Christ-life daily live.

More about Jesus—why He came,
And of the power in His name,—
Power to live convictions true,
Helping us **now** His will to do.

Denbigh, Va.

MENNONITE IMMIGRATION TO CANADA FROM RUSSIA

By E. S. Hallman

For the Gospel Herald.

It may be of interest to the various branches of the Mennonite church in America to have outlined, although somewhat briefly, a report of the work of the Canadian Mennonite Board of Colonization having its office at Rosthern, Sask., Can.

Last year nearly three thousand Mennonite people from southern Russia emigrated to points in Western Canada. They arrived in groups, sometimes several hundred, other times only a few at a time. The transportation of these groups was not accomplished without serious delays, mostly due to medical examination at various places en route, which resulted in the parting of families, detentions, and followed up by several following later.

The movement of this large number of people from Russia was made possible in the providence of God through the co-operation of the great Canadian Pacific Railway and Steamship Companies, and friends of the movement in America. This transportation company arranged to give credit to the Mennonite immigrants for their transportation on short time payments through the Board. Owing to the many delays in the transportation of this large number, they arrived too late in the season to earn sufficient to make their payments when due. Accordingly our Mennonite brethren are loaning money to the immigrants on interest-bearing notes, so that the payments can be made to the C. P. R. The money that has already been loaned—mostly by brethren from Kansas, Lancaster Co., Pa., and Ontario—has been greatly appreciated. However, the account is still overdue.

An urgent appeal is now being made to raise a further loan within a few weeks, of $50,000 to meet the present requirements of the C. P. R., which has supplied transportation on credit of over 350,000, of which only about $80,000 has been paid over by earnings and loans to date. We can hardly realize the wonderful opportunity we have in rendering sympathetic help in giving loans to our Mennonite immigrants. The Board urgently requests the co-operation of all who are able to help in raising the required amount. Further information regarding these loans may be obtained from the Canadian Mennonite Board of Colonization, Rosthern, Sask.

The Mennonite immigrants have also formed committees with various duties of their own to perform, in addition to their work in connection with the Board. At present the Board is inspecting certain tracts of homestead lands, and lands for sale in various parts of Western Canada that are being considered in the selection of their future homes. Of course it takes considerable time to do this work satisfactorily. In the meantime accommodation is being given them in our homes and communities in Manitoba, Saskatchewan, and Alberta. Many have employment at present, and others can find work as the spring season approaches.

It may be generally known that the administration of the present Soviet government in Russia, with its effects upon the destruction of property and occasionally to life, together with its anti-religious propaganda in the schools and otherwise, also burdensome taxation, makes living conditions almost unbearable to the followers of the Christian religion, and the situation is so serious that no relief is yet in sight.

Owing to the working out of the present contract between the C. P. R. and the Mennonite people, and in view of further immigration work, the Chief Commissioner of the C. P. R. arranged to meet a delegation of the Board at their offices in Montreal during the middle of March. The party consisted of David Toews, E. S. Hallman, S. F. Coffman, and A. A. Friesen. The interview was quite satisfactory to both parties, and arrangements are almost completed to enter into an agreement between the C. P. R. and the Board that 5,000 more Mennonite immigrants who have already secured their passports, may be able to receive transportation on the credit plan, with a longer time before payments fall due, so that the immigrants can earn the money for their transportation according to the agreement. On our return from Montreal, we stopped off at Ottawa and had very satisfactory interviews with several Cabinet Ministers of the Dominion Government relative to homestead lands and immigration regulations. We greatly appreciate the attitude of the C. P. R. and the Dominion Government toward the Mennonite people, and we trust that we may continue to be worthy of their esteem.

A family by the name of Hildebrand has just arrived through much difficulty from Omsk, Siberia, about 3,000 miles in the interior of Russia. The severity of the present Russian Soviet Government has caused him to leave, however, not without the bonds of two citizens "unto death," if he will not return upon request. About 2,000 Mennonites would be willing to leave that district, if passports can be obtained, and if opportunities are presented for them to secure homes here. It is understood that these people would be able to pay their own transportation expenses. May our prayers arise on behalf of these, as well as those of Southern Russia, that the hand of God may bring them out of their bondage into a place of liberty, where they with their families may be able to serve God according to His Word. Many are the calls from Russia, asking the Board to help them out of their misery, and the Board urgently requests any who are able to assist, to do so at this time.

Guernsey, Sask.

And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.—I John 5:14.

A TREMENDOUS EVIL

By Joseph Metzler

For the Gospel Herald.

Greed for riches as it exists in the world today is a tremendous evil. Hear Paul's warnings concerning evils and dangers of riches: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." Covetousness and love of money are, no doubt, the most prevalent and most insidious sins of all evils. It is a sad and awful fact that when a person is once deeply rooted in them and the devil has a strong hold on him, he will hardly ever repent, but will continue in his terrible condition until death. Have you ever heard of or known a person who was miserly and close-fisted, but who in later years was generous and open-handed in all his dealings and in his attitude toward the poor, and benevolent causes? No wonder Paul warns us to flee these things, which drown men in destruction and perdition.

Some of the most dangerous sins which greed for riches brings are: hoarding up riches, trusting in riches, and wasting money. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." "Lay not up for yourselves treasures upon earth.....For where your treasure is, there will your heart be also." "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. (A poor beggar Lazarus was laid at the rich man's gate, desiring to be fed with the crumbs that fell from his table.) And in hell he lift up his eyes, being in torments." How many people fare like this rich man, wasting God's beneficent gifts in sumptuous living and neglecting the poor shamefully!

Jesus tells of another rich man who stored his crops in his big new barn, and had a mind to enjoy them all himself until Jesus told him he was a fool—to-night his soul would be required of him, then whose will all those hoarded riches be? How many bring themselves into the condemnation which Jesus pronounced on this rich man—"fool!" Tremendous piles of wealth are hoarded up "for the beholding" which should be on God's altar and in His treasury! How many have no nobler ideals of their riches than selfishly to revel in them, to "eat, drink and be merry," imitating the rich fool. Think of the tremendous amount of money wasted in extravagant living, in fashion, gambling, strong drink, and war, and a thousand other evils. How long will God endure it? Then think that every individual is responsible to God for every dollar of His money which he or she misuses or wastes! What is the remedy for this tremendous evil? Regeneration and the Golden Rule.

If our vision is not obscured by the awful sin of covetousness, we can see that the tremendous, break-neck greed for riches and the mighty dollar is becoming more desperate, and the cup of iniquity of this wicked world is filling. "For all seek their own, not the things which are Jesus Christ's." Tremendous selfishness and covetousness prevails! Read Paul's description of the perilous times of the last days. The rich and strong run over the poor and weak, oppressing them in their tremendous scramble for "filthy lucre;" and how many stumble and fall and plunge themselves into "destruction and perdition?" Rich men and millionaires are multiplying in numbers at a fast rate, and God knows how much of their riches they accumulate by lawful, Golden Rule means, and how much by fraud and extortion. Speculators, business men, manufacturers, and officers and some classes of laboring men, demand and take tremendously high profits and wages and prices, enriching themselves and making the financial world abnormal. Other classes, who are not yet on stilts, are making a tremendous effort to get there, trying to boost themselves up into a lucrative state where they can make the dollars come spontaneously. The better and humanitarian solution of this financial problem would be: Let the latter classes "be content with their wages," and heed Paul's advice, "But godliness with contentment is great gain." And let the other classes come down a tremendous step from their excessively lucrative, sky-high plane, to a normal platform with Golden Rule policies. Excessive financial boosting of individuals or classes of people is hard on the poor and dangerous to the souls of men; and oftentimes it involves those who want to be loyal to God and His Word, with the unequal yoke of unbelievers through unchristian organizations. "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall overtake him." Thousands who made the accumulation of wealth their chief aim, have learned by vain and hard experience that riches do not bring true happiness, and have confessed that their lives were failures.

A farmer in the West bought farm after farm when land was cheap, until he owned all the farms around for miles. When he was called to the Great Beyond he confessed, "I am the poorest man in the world; I wish I had never been born." A certain millionaire lamented, "I suppose I am the poorest devil on earth." Oh, the vanity, the folly and sin of the tremendous greed for perishable riches! Many men, and women, have risked their souls to enrich themselves by engaging in harmful business, as managing theaters, horse-racing, and raising and selling tobacco, etc. How many poor souls are going to ruin body and soul by inheriting fortunes, which they misuse and waste as easily gotten gain, in riotous living or hoarding "to their hurt." Some parents have done their children tremendous harm by giving them overmuch inheritance, and by being too busy accumulating riches to give them proper training. Wise parents dispose of their estates as of all other problems, as the Lord wills, without failing to remember His cause as well as their children. Some of the Lord's stewards who have no children make shipwreck of their riches, failing to give them back to the Lord before they go to their long home. Are their heirs doing all they can to redeem the wreck? or do they hoard the inherited riches also, failing to give them back to the Lord?

If one is given to excessive closeness which breeds covetousness; if he denies himself of a thousand comforts of living; if he gives contemptibly small amounts of money to the Lord's cause; if he adds farm to farm or security to security tax-free, as if the Bible said we should make and hoard all the money we can in this time of grace; we should look into our hearts and see if we are worshipping God or mammon. Yet the sin of covetousness afflicts and deceives man in a thousand ways. "Woe to them which join house to house and field to field, that they may live all alone in the midst of the earth." Liberal giving, however, does not justify one to be intemperate in accumulating riches, or to grind others. A certain reformer laments the fact that rich men are the greatest hindrance to the spiritual prosperity of the church. Is it not a fact that as a rule, the richer men are, the worldlier they are, and the leaner in giving? If I would commit robbery on man I would be arrested and the church would discipline me; but if I rob God in "tithes and offerings" year in and year out, I am tolerated, an unmolested church member.

If people would obey the Golden Rule which Jesus gave us in the Sermon on the Mount, when "He was manifested to destroy the works of the devil," tremendous evils wuold be destroyed, one of which is the get-rich-quick policy, which is adopted through covetousness, piloted by greed for gain and ended in love of money or "destruction and perdition." The addicts of this policy ignore the welfare of others when dealing with them; they buy as cheap as they can and sell as high as they can, often at tremendous inconvenience and work to themselves, and discomfort and disgust to others; and they want to do everything themselves, so that Number 2 won't get a chance through them, no matter how poor he is.

North Lima, Ohio.

(To be concluded)

God can form man in four ways: from a man and woman, as constant custom shows; from neither man nor woman, as Adam; from a man without a woman, as Eve; and from a woman without a man, as the Son of God.—Anselm.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, April Fourteenth

No man can serve two masters.—Matt. 6:24.

Seek where we will, we cannot find a counterpart of the mind of the Infinite. He is supreme, all wise, all knowing, has set the pace of all natural and spiritual forces, knows our highest good, and leads us into the way everlasting. Every other agency or power which claims supremacy over man works counter to our loving Father's plans and works havoc in the world. Therefore we cannot serve both except as every other agency which claims our service or loyalty becomes subordinate to the divine will.

I will serve God first, have Him foremost in my thoughts and service. I will yield obedience to His every command, remain loyal to His Word, resist the powers of evil that seek to overthrow my soul, hope in Him, remain steadfast in my love and loyalty to His dear Son, who hath died for me. I will not serve mammon or become enslaved to the earthly.

* * *

Tuesday, April Fifteenth

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

We may come as confidently to our heavenly Parent as a child comes to his father. He will give neither a stone nor a serpent for bread and meat. We shall receive from His omnipotent hand that which will enrich our lives, deepen our love, establish our eternal inheritance, and enable us to be of the largest service to humanity.

Dost thou desire riches? Seek that which cannot be corrupted and whose treasury is in heaven. Dost thou desire power? Seek it not of man but search out its secret in the closet on bended knee before God and the open Word. Open thine heart to Him and His fullness. Seek Him, receive Him for when He becomes thine all thou wilt possess all and become all things to all men for all time and eternity.

"How much more shall your Father which is in heaven give good things to them that ask Him."

* * *

Wednesday, April Sixteenth

Thou therefore which teachest another, teachest thou not thyself?—Rom. 2:21.

It is essential that we be taught before we teach others. The artisan learns the secrets of his handicraft before he becomes a master workman. The student learns from tutors, the child learns from parents, the disciple learns from the apostle. We never cease our learning, yea, we realize the need of it the more as we grow in years and experience.

Our teachers are books, fair lives, criticism, opposition, competition, correction. Our critics may see but one error to correct but they see that well. A shoemaker judged an artist's work. He judged it well although he only saw the buckle on the shoe of the portrait. We too need the corrective influences of opinion and suggestion.

We need most to learn of Him who was tempted in all points like as we yet without sin. Direct Thou my feeble steps, O Lord, endue Thy servant with wisdom, with truth, with that never failing knowledge which Thou hast so graciously left for me in Thy holy Word.

* * *

Thursday, April Seventeenth

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Christ came to manifest the great love of God to the world. He paid the price in loving service and ultimately with His own life. We may meet our earthly obligations and receive the receipt for value paid. But although we have paid our debt of love today it will be greater tomorrow for our capacity for loving has become greater. To pay this debt we must cast our everything and ourselves at the feet of Him who gave His all.

We are in debt not to our own particular set but to everyone in need. If we have but five loaves and two fishes, only one talent, only a little bread and a cruse of oil, we trust Him to muliply many fold, enabling us to not only feed multitudes but to have sufficient left for ourselves.

I would learn to give from Jesus. I would learn to look upon the misery, the poverty, and the pain of man as He looked upon them. I would love as He loved.

* * *

Friday, April Eighteenth

For though he was crucified through weakness yet he liveth by the power of God.—II Cor. 13:4.

"They say that Christ is the prophet of the weak, but in reality he came to give strength to the languid and to elevate the downtrodden higher than kings. They say that His religion is a religion for the sick and the moribund, yet it heals the infirm and resuscitates the sleeping. They say that He is against life but He really overcomes death. That He is the God of sadness while in fact He calls upon His followers to rejoice and promises an eternal banquet of joy to His friends. They say that He has introduced sadness and mortification into the world, whereas, when He was alive, He ate and drank and allowed His feet to be anointed with perfume and held in aversion hypocritical fasts and vainglorious penitences. Many people have left Him because they have never known Him. The world today seeks Peace more than Liberty, and there is no secure Peace except under Christ's yoke."
—Papini in The Story of Christ.

* * *

Saturday, April Nineteenth

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—II Cor. 3:18.

The finger of God is everywhere manifest. It is our privilege to interpret Him to those who would know the mysteries of life, of nature, of the starry heights, of the depths of the sea, and of divine love. We may interpret Him to others in art, in history, in wholesome literature, in correct knowledge as we impart it to the young in their receptive years. By utilizing our talents as He has given them to us we may with Kepler "think God's thoughts after Him," or as Moses, or David, or John, or Paul render Christian leadership, or by well balanced authority and devoted service to God, or by loving devotion to the Son, or by eloquent expression or powerful persuasion interpret the loving acts of a kindly Providence and the meaning of His will to the world and bring them to the feet of Jesus Christ.

"Hid in the garments of His works
We feel His presence still
With us, and through us fashioning,
The mystery of His will."

—Alice Cary.

* * *

Sunday, April Twentieth

He is not here, but is risen.—Luke 24:6.

The guards of the tomb became as dead men when Jesus arose and although they were later sworn to falsehood they had ample proof of His resurrection. He also manifested Himself to His followers many times during the forty days previous to His ascension. How we cherish the words, "Mary, Go and tell His disciples and Peter." "Why seek ye the living among the dead?" "Did not our hearts burn within us as He talked with us by the way." "Be not faithless, but believing." "Feed my lambs." "Feed my sheep."

By His death and resurrection Jesus established the dual basis of our justification. The crucifixion has continued through all the centuries and will continue to the end. We are partakers of His dying and rising as we mortify our members which are on the earth and seek those things which are above. We through Him die to our old nature and show by our experience and walk that the grave of Christ lies between us and the allurements of the world and the resurrection between us and immortality.

We shall know Him and hear His glad welcome. We shall know our loved ones who are fashioned after the body of Christ's resurrection. We shall praise Him who has become our life and eternal hope.

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

CORRESPONDENCE

(Continued from page 41)

practical admonitions given at the several meetings may be long remembered.

We wish God's blessing upon our brother as he enters upon his new labors and responsibilities, and solicit an interest in your prayers in his behalf.

March 31, 1924. Anna Hoover.

Kenmare, N. Dak.,

Dear Gospel Herald Readers:—We are still having beautiful weather, altho it was somewhat colder the past week.

Last Sunday we reorganized our Sunday school, and the following officers were elected: Supts., L. C. Kauffman, A. A. Kauffman; Sec.-treas., Ralph King, George Kauffman; Chors., Lina Kauffman, Edna King.

Pray for the work at this place.

March 31, 1924. Cor.

Concord, Tenn.

Dear Readers, Greeting:—We were glad to have with us Clayton Bergey of Fentress, Va., on Mar. 30, being our regular 5th Sunday Mission Meeting. He gave us timely thoughts from Matt. 9:38: "Pray ye."

Helpful thoughts were presented by others and the meeting enjoyed by those present.

We are glad and thankful to have Sister Lydia Newhauser with us again.

Yours in Him,
Anna G. Jennings.

March 31, 1924.

Clarence Center, N. Y.

Dear Readers, Greetings in the Master's Name:—Health in general is fair among the brotherhood at this place. The weather had been very spring-like for a few weeks, until the last few days.

Bro. Isaiah Kauffman and family have lately moved into the Clarence Center district. We have 17 families living in our part of the state, with 12 families living in the Clarence Center district.

On April 6 (D. V.) we expect to organize young people's meeting.

The Lord surely has showered us with blessings from above the past week in that Bro. C. F. Derstine was in our midst and held a refreshing revival. Bro. Derstine began meetings Friday evening, March 21, and continued until Friday evening, Mar. 28, having preached 10 sermons with power. The visible results were 6 confessions with many more under conviction. Our prayers are that these will yet yield before it is forever too late. These meetings were held in the River Brethren church. We had very good attendance, people from all denominations having attended. The brethren at this place join in wishing God's richest blessing upon Bro. Derstine and his work.

Bro. Amos Cripe of La Grange, Ind., broke the bread of life to us Sunday morning, March 30, and expects to preach again for us April 6.

Brethren, pray for the work at this place, that many more may turn unto the Lord and be saved.

Yours until Jesus comes,
Michael Wagler and John H.

March 31, 1924. Peachey.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, Mar. 23, Bro. Oscar Burkholder of Breslau preached to us at this place and on the following Sunday morning, Missionary Whitman of the Sudan United Mission gave an interesting address on the conditions and possibilities of mission work in dark Africa.

On the evening of the same day Bro. U. K. Weber of this place filled the appointment at Waterloo while Bro. David Wismer filled Bro. Weber's appointment at home.

On Monday evening, Mar. 31, Bro. C. F. Derstine of Eureka, Ill., was with us and preached an the subject of "Maintaining our Spiritual Life" in a very practical way.

Bro. Samuel Bowman, our aged minister, has been confined to his home practically all winter by reason of bodily ailments, but with the advent of warmer weather hopes to be able to go out again.

April 1, 1924. G. A. Weber.

Jet, Okla.

Dear Readers of the Gospel Herald:—The Milan Valley congregation has enjoyed another Quarterly Sunday school meeting on the evening of Mar. 30. Some very good thot's were presented. Our attendance at Sunday school has been rather small thru the month of March on account of much rain, snow, and bad roads. The weather is a little more pleasant and spring-like at present.

The following communion dates have been aranged for in Bishop S. C. Miller's district.

Protection, Kans., April 20.
Harper, Kans., April 27.
Milan Valley, Okla., May 4.

Pray for the work.

In His Name, Alta Hooley.

April 2, 1924.

FUNDAMENTALS CONFERENCE REPORT

For the Gospel Herald.

Report of the Fundamental Conference held at the Central Church in Fulton Co., Ohio, Feb. 26-28 1924.

On account of a funeral service at the Church on Tuesday forenoon no session was held until the afternoon.

After choosing Bro. David Garber and Curtis Cressman as Moderators, J. Y. King and I. B. Witmer as secretaries, and J. B. Smith, Oscar Burkholder, D. H. Bender, Andrew Brenneman, and Levi L. Plank as a committee on resolutions, the following subjects were taken up in the order named and discussed by the brethren to whom they were assigned:

The Inspiration of the Bible. D. H. Bender.
God. Daniel Kauffman.
Deity and Humanity of Christ. J. B. Smith.
Sin and its Consequences. Oscar Burkholder.
Necessity of the New Birth. B. B. King.
The Victorious Life. J. M. Shenk.
Prayer. J. S. Gerig.
The Present Evil World. B. B. King.
The Great Commission. A. J. Steiner.
Maintenance of a Plain Church. David Garber.
The Predicted Apostasy. Oscar Burkholder.
History, Nature, and Methods of Modernism. D. H. Bender.
Results of Modernism. Daniel Kauffman.
Meaning and Importance of Orthodoxy. J. B. Smith.
Orthodoxy as Related to Fellowship and Service. J. B. Smith.
The Doctrinal Emphasis in the Pastoral Epistles. J. S. Hartzler.
The Authority of the Church. A. B. Stoltzfus.
Clarifving the Issues. Daniel Kauffman.
The Call for Effective Discipline. D. H. Bender.
Love and Discipline. C. F. Derstine.
"Occupy Till I Come" David Garber.
The Blessed Hope. C. F. Derstine.

Following are some of the points given in the discussion of the subjects:

The inspiration of the Bible is fundamental to all other fundamentals. The Word of God is the final word in everything of which it speaks. To accept the inspiration of the Bible we must accept the miraculous. Revelation is the act of God in making known to the writers of the Bible what could not otherwise be known. Illumination is the operation of God upon the minds of men enabling them to understand divine truth. The Bible is to be accepted in its entirety.

Our conception of God is that somewhere in the universe is a personal being of supernatural wisdom and power. Man is finite, God is infinite. God is a practical God, ordering all things for the good of man.

When we think of Christ we do not think of two but of one. Christ had all the attributes of God. Christ was God in the flesh; the first and the last, the Alpha and the Omega; the mighty God. "In him dwelleth all the fulness of the Godhead bodily." He is omnipotent, omniscient, and omnipresent. He created and preserves all things. He had power to forgive sins, to raise the dead and to give life. He was called a man, "the man Christ Jesus." He called Himself the son of man. He had a human body and soul and spirit. He shared human infirmity.

Some sins that are very prevalent today: disobedience, indifference, unbelief. God brings punishment upon sin and sinners. (1) Death. (2) We reap what we sow. (3) We shall be rewarded according to the deeds done in the body. (4) Eternal punishment.

Man is conceived in sin Psa. 51:6. "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). The natural man receiveth not the things of the Spirit of God neither can he know them" (1Cor. 2:14). "The carnal mind is not subject to the law of God and cannot be " (Rom. 8:7). Regeneration is not reformation. Regeneration is the work of the Holy Spirit.

Rest and victory are through Christ. We are to have victory over the world, the flesh, and the devil. A doctrine that will save and is sound must be whole. We are to have on the whole armor of God.

We may approach the great God of the universe. In prayer we may adore and hallow Him. We may ask for what we may need. We need to pray much. Jesus spent whole nights in prayer. We need to watch in prayer. We are living in a busy age, going at a fast rate. Do we take time to pray? We want to pray very definitely. Parents who neglect to teach their children to pray neglect one of the most important things in their training. We must pray in faith and according to the will of God.

Text, Gal. 1:4: "That he might deliver us from this present evil world." The whole world lieth in the wicked one." Satan is the god of this world. The world is corrupt (Rom. 1:24-32). The present world is evil beyond dispute.

The evangelization of the world is the biggest business in the whole world. The early Church was a missionary church. We have about one missionary to every 500 members. The U. S. is responsible for the evangelization of 560 millions of souls. 50 millions in our country do not go to church. In India 24 missionaries are responsible for one million souls. The message of the Church is to preach Christ.

Godliness has a form. The nearer we keep to original simplicity the nearer we will keep to original innocency. God has a standard on the dress question as well as on any other question.

Results of Modernism! (1) Corrupted school books. (2) Our school system is tained. (3) It cripples churches. (4) It undermines and destroys faith. (5) It destroys the spirit of evangelism. (6) Faithful men have become aroused. Remedy: Cling to the Bible.

Orthodoxy means right thinking about the Bible. (1) Its inspiration is unique. (2) It is dynamic. (3) It is plenary. (4) It is verbal. To be orthodox is to believe in the historic faith. To be orthodox in a local sense is to give assent to the doctrinal standards of denominations or congregations. Orthodoxy is an attitude. Heresy is a breach of orthodoxy.

Separation before unity, sanctification before unity, truth before unity. It is more important to be evangelical than to be evangelistic. Obedience before love, means life and blessing. Transgression means death and judgment.

Text, II Tim. 4:17. Doctrine is what God has said. Doctrines taught in the pastoral epistles: Grace, church maintenance, officers, deacons and elders, prayer, woman's dress, widows, etc.

The Church has the authority to receive members, and to expel the unruly. She is to warn, teach, exhort, rebuke. She is to reconcile if possible and at last expel from number those who are rebellious.

Clarifying the issues. Fundamentalism vs. Liberalism—do we believe that the Bible is the last word on any subject of which it speaks? We cannot mix human works with the Word of God. Shall we stand separate from the world or shall we not?

To discipline means to teach, to follow that which is right. The spirit of the age has engulfed us. It is bolshevism. There is a call for discipline because of God's order, a call for discipline because of God's first act of discipline. Jesus taught that we should discipline. The condition. of the Church is a call for effective discipline. (1) because of the discouraged; (2) because of unwise zeal. How discipline? (1) By teaching, (2) By intelligent dealing.

No discipline is worse than poor discipline. Poor discipline is a world better than none. Real love in discipline respects the opinion of others. Love may degenerate into weak sentimentalism. Love does advance work. Stern measures need to be taken in love.

The second coming of Christ is the greatest event in the world's history. Our responsibility is measured by our capability. Occupy implies faithfulness; every one is responsible for what he can do. God puts high honor to the most faithful.

The Resolutions Committee presented the following resolutions which were passed by the conference:

We believe that the teaching given during this Fundamentals Conference has been according to Scripture, has been helpful and uplifting to all who have attended, therefore we would advise that more conferences of this nature be held throughout the Church.

Since the question of orthoxy is of such vital importance to the Christian Church, and since there is a very powerful menace to the maintenance of orthodoxy in the present wave of Modernism, we, brethren and sisters of the Mennonite Church assembled in Fundamentals Conference near Archbold, Ohio, Feb. 26-28, 1924, deem it advisable to urge Bro. J. B. Smith to write out his addresses on the subject of orthodoxy for publication and distribution in the Mennonite brotherhood.

Whereas, a wave of blighting liberalism is weeping over the religious world engulfing many of the churches of the land, even threatening the unity and future welfare of the Mennonite Church, be it

Resolved, that we see the need of our members acquainting themselves with the position of the General Conference on the fundamental doctrines of the Word and the Church. Moreover we believe that in order to counteract these harmful influences our ministers should publicly declare themselves with reference to the menace of Modernism and kindred evils, faithfully teach the fundamental truths, and warn their congregations against the destructive results of all these false teachings.

Resolved, that we express our hearty appreciation and gratitude to our brethren and sisters of this district for making provision for the holding of this conference, and for the kind hospitality they have manifested in providing for our bodily comforts, and we trust and pray that the spiritual feast and uplift we all have received while sitting together in heavenly places, may not only in a manifold way reward all the sacrifices that have been made, but that they may result in lasting benefit in maintenance of our like precious faith and in great glory to Him from whom all blessings flow.

J. Y. King,
I. B. Witmer,
Secretaries.

REPORT

For the Gospel Herald.

The following is a report of the Belleville and Allensville A. M. Sewings for year ending March 6, 1924.

Membership about	40
No. of meetings held	12
Average attendance	22
No. articles made:	
For Altoona	118
For Foreign Use	170
Total No. made	288
Collections from Sewing Circle during the year	$76.18
From other places	83.80
Total	159.98
Am't in Treasury last March	36.80
Am't paid out during year	172.96

Mabel Hartzler, Sec-treas.

REPORT

For the Gospel Herald.

Of the Sewing Circle, Hopedale, Ill., from April 1, 1923, to April 1, 1924.

Number of meetings	12
Average attendance	11
Number of garments made	336
Comforters made	9
Number of articles donated	39
No. of pieces bought already made	197
Money on hand, April 1, 1923	$ 73.22
Money received this year	354.09
Money expended	320.10
Money given for support of missionary in India, also for Teachers' Home and Medical Fund	108.00
Balance on hand	33.99

Martha Nafziger, Sec-treas.

Married

Engel—Blank.—On Dec. 27, 1923, Bro. Nicholas Engel and Sister Carrie Blank, both of Gap, Pa., were united in the holy bonds of matrimony by Bishop John S. Mast of Elverson, Pa. May God's blessings attend them through life.

Nussbaum—Falb.—On Feb. 28, 1924, Bro. Amos Nussbaum and Sister Lydia Falb, both of the Swiss Mennonite Church, were united in marriage at the home of the officiating bishop, Bro. C. N. Amstutz, near Apple Creek, Ohio. May God's richest blessings attend them through life.

Neuenschwander—Amstutz.—On March 13, Bro. Amos Neuenschwander and Sister Levina Amstutz, both of the Swiss Mennonite Church, near Dalton, Ohio, were married at the home of the bride, daughter of Bishop C. N. Amstutz, Bishop Jacob C. Nussbaum officiating. May their married life be one of joy and happiness.

Hostetler—Hooley.—On March 8, 1924, at the home of the bride's parents, Bro. and Sister Milo Hooley of near Shipshewana, Ind., Bro. Amos O. Hostetler of the Emma congregation and Sister Theresa Hooley of the Shore congregation, were united in marriage, Bro. O. S. Hostetler, father of the groom, officiating. May God's richest blessings attend them through life.

Zimmerman—Yoder.—At the home of the bride's mother, Sister Annie Yoder, near Garden City, Mo., on Feb. 21, 1924, there were united in holy matrimony Bro. Milton Zimmerman of the Crystal Sprnigs, Kans., congregation, and Sister Matilda A. Yoder of the Sycamore Grove Cong., Cass Co., Mo. May the blessings of the kind heavenly Father attend them all through their life.

Obituary

Bumbaugh.—Infant son of Harry and Emma Bumbaugh died March 27 in Pond Bank, Pa. Short funeral services were conducted at the home of its great-grandparents, Bro. Wagaman's, by Harvey E. Shank. Buried in Ponk Bank Cemetery.

Shank.—Jonas Shank was born near Leitersburg, Md., Sept. 3, 1844; died at the home of his son in Waynesboro, Pa., Mar. 20, 1924; aged 79 y. 6 m. 17 d. Surviving are his wife and sons (Henry, Noah and Jerome), also 3 sisters (Fannie, Mrs. Martha Miner, and Mrs. Susan Witmer). He was a member of the Mennonite Church for many years. Interment at Miller Mennonite Church.

Groff.—Sister Mary E. Groff was born June 29, 1883; died Feb. 29, 1924; aged 40 y. 8 m. She was married to Christian M. Groff Aug. 6, 1908. She is survived by her husband and 3 children (Elizabeth, Ira and Gladys); also 1 sister and 3 brothers. She was a faithful member of the Mennonite Church from youth. Funeral services were conducted at the home of Bro. Jacob Thomas, and at the New Providence Mennonite Church by Bros. Jacob Thomas and Aaron Harnish. Interment in adjoining cemetery.

Detweiler.—Amanda M. Myers, wife of Mahlon F. Detweiler of Souderton, Pa., was born Jan. 25, 1873; died Mar. 11, 1924; aged 51 y. 1 m. 16 d. She is survived by her husband, 2 daughters, 2 sons, and 6 grandchildren. Funeral services were held Mar. 15 at Rockhill Mennonite Church, conducted by Mahlon Souder, Alfred Detweiler, and Joseph Ruth. Text, Matt. 24:42.

"God in His wisdom has recalled
The boon His love had given;
And though the body slumbers here,
The soul is safe in heaven."

Shoup.—Samuel M., son of Jacob and Nancy Shoup, was born in Holmes Co., Ohio, June 27, 1859; died Mar. 17, 1924, at his home near Seville, Ohio; aged 64 y. 8 m. 20 d. He was united in marriage to Katie Nold Nov. 20, 1884. To this union were born 6 sons and 3 daughters. Three sons preceded him in death. There are left to mourn his departure, his life companion (Katie), 3 sons and 3 daughters (Jacob, Allen, Elizabeth Kreider, Nancy Steinke, Hettie and Ralph), 10 grandchildren, 3 brothers, and 3 sisters. He united with the Mennonite Church in 1888 and remained a member of the same until death.

Leatherman.—Cora (Houseworth) Leatherman was born in Medina Co., Ohio, Sept. 3, 1871; died Feb. 19, 1924; aged 52 y. 5 m. 16 d. She was married to Frank R. Leatherman March 17, 1894. To this union there was born one daughter who died in infancy. She leaves to mourn her departure her bereaved husband, her niece, Winona, whom she cared for since early childhood, two brothers and a host of relatives and friends. She united with the Mennonite Church Feb. 10, 1907. She was a faithful member until death. She spent all her life in this vicinity, being loved by all who knew her. She was always willing to lend a helping hand whenever she could. Although her health has failed for the last five years it was not considered serious until about a year ago when she underwent a surgical operation from which she never fully recovered. She has been confined to her bed for nearly eight months, at times suffering untold agony. She bore it all patiently. Funeral services were held at the Bethel Church, Feb. 22, conducted by Christ Gerig of Wauseon, Ohio, and the home ministers, S. D. Rohrer and J. M. Kreider. Text, II Kings 20:1, latter clause.

Litwiller.—Catherine (Birky) Litwiller was born in Tazewell Co., Ill., March 13, 1843; died Dec. 30, 1923; aged 80 y. 9 m. 17 d. She was united in marriage to Joseph Litwiller, March 9, 1862. To this union were born nine children, namely: Mary Oswald, Beemer, Nebr., Salome Eichelberger, Emden, Ill., Katie, at home, Christian A., John W., Daniel and Louis of Hopedale, Ill., and Ben F., Lakeworth, Fla. Her husband and two sons preceded her to the great beyond. She is also survived by 3 brothers, 3 sisters, 36 grandchildren, and 25 great-grandchildren, besides many relatives and friends. She united with the Amish Mennonite Church in her youth and remained faithful and loyal to the end. Funeral services were held Jan. 2, at the A. M. Church near Hopedale, Ill., conducted by Samuel Gerber, of Tremont, Ill.

Just a rest for weary footsteps,
Just a folding of tired hands;
Just a glimpse across the river,
Where the holy city stands.
By a granddaughter.

Wingard.—Sister Susannah Weaver Wingard was born in Cambria Co., Pa., Sept. 28, 1838; died of the infirmities of old age at the home of her daughter, Sister Christina Knavel, near Salix, Pa., March 16, 1924; aged 85 y. 5 m. 18 d. Her husband, Bro. John Wingard, with whom she had lived in matrimony about 65 years, died May 29, 1923. She was the mother of 15 children of whom 8 survive her. A few weeks before her death, she desired to be anointed and her daughters, Mrs. Lydia Craig and Mrs. Maria Thomas, of Quakertown, Pa., and her son Abram from New Mexico were also present. She was a faithful member of the Mennonite Church for many years and longed for the time of her departure. Funeral services were conducted in the home by Bro. Hiram Wingard and in the Weaver Church by Bro. S. G. Shetler, assisted by Bro. Wingard. A very large concourse of relatives and friends were assembled in the church in memory of one of the oldest members of the church. Interment in the Weaver cemetery.

Shantz.—Mary Ann Shantz, beloved wife of Wendell Shantz, was born near Baden, Ont., July 31, 1846; died Feb. 13, 1924; aged 76 y. 6 m. 12 d. She was married to Wendell Shantz, Nov. 28, 1870. This union was blessed with ten children of whom 2 sons and 2 daughters preceded her in death. She is survived by her husband, 3 sons, 3 daughters, 17 grandchildren, 3 brothers, and 1 sister. Four years ago they observed their golden wedding anniversary with their family and relatives. In December, 1922, she was stricken with paralysis and was rendered almost helpless for 14 months until the message came, "Come home." Funeral services were conducted Feb. 16 by Orphen Wismer and Manasseh Hallman. Text, Psa. 27:10. Interment in the Shantz cemetery.

"We miss thee, mother, we must confess,
But we're glad to know thou art at rest;
We cannot understand sometimes just why
Thou art gone to the home in yonder sky,
But trust that some day we'll understand
When together with loved ones in heaven we stand."

Shank.—On Feb. 14, 1924, death entered the home of Bro. Lewis Shank of Paradise, Pa., and claimed the wife and mother, Sister Margaret Shank, aged 67 y. 3 m. 23 d. Her illness began with grippe, and her heart was also very weak. For a time it was thought she would recover, but other complications set in, which she was unable to overcome. Her sickness covered a period of six weeks. Sister Shank was married twice. Her first husband, Isaac E. LeFever, was killed in a runaway in 1896. Two children survive, Samuel M. Lefever of Paradise and Lydia, wife of Henry Burkhard of Roseland, Nebr. In 1903 she was again married to Lewis H. Shank of Missouri. He remains to mourn his great loss of a wife and companion, as do also his eight children by a former marriage. Sister Shank was an earnest Christian, always very generous towards everyone, and especially those who were really in need. She possessed that rare quality of making every one about her feel good. The funeral services were in charge of Bro. J. B. Senger at the home, and at the Paradise Church by Bishops Abram Martin and C. M. Brackbill. She was buried in the cemetery adjoining the Mennonite Church at Strasburg, Pa.

McGowen.—Elizabeth Weber was born in Tuscarawas Co., Ohio, Nov. 12, 1852, and came with her parents to Indiana in the spring of 1856. They settled on the farm 1½ miles west of Nappaneee, now owned by her and her husband, living on said farm 34 years. In 1909 she with her husband moved to Nappanee, where on Mar. 21, 1924, she fell peacefully asleep in Jesus, aged 71 y. 4 m. 9 d. She was united in marriage to James H. McGowen Feb. 25, 1875. To this union were born 2 sons and 2 daughters (Charles E., Nellie M., Milo V., and Mary A.). Charles E. died July 26, 1903, and Milo V. died June 25, 1909. She united with the Mennonite Church nearly 44 years ago and lived a consistent Christian life to the end. A few weeks before her end she desired the weekly prayer service to be held at their home, which she appreciated and enjoyed very much. Her work of charity among the needy will long be remembered. She leaves her husband, 2 daughters (Nellie Stahley and Mary Gwin), 8 grandchildren, 1 daughter-in-law, 4 sisters, 1 brother, and many relatives and friends. Funeral at the North Main Street Church in Nappanee, conducted by D. J. Johns, assisted by D. D. Troyer.

"All is over, hands are folded
O'er a calm and peaceful breast;
All her suffering here is ended,
And dear mother is at rest."

Brackbill.—Barbara, daughter of the late Christian and Mattie Hershey, was born in Paradise Twp., Lancaster Co., Pa., Aug. 1, 1848; died March 8, 1924, at her home at Kinzer, aged 75 y. 7 m. 7 d. She was afflicted with a complication of diseases, and was sick only a few days. She lived in the neighborhood of her birthplace until death. She became a member of Hershey's Mennonite Church in early years, remaining faithful until the end. She will be greatly missed in the home, and in the church, where her seat was seldom vacant unless health would not permit her to go. On Dec. 8, 1869, she was married to Elam H. Brackbill. She was a faithful and loving wife and mother. She is survived by her husband, 2 sons (1 son having died in infancy), 5 daughters, 34 grandchildren, 10 great-grandchildren; also 5 brothers and 3 sisters. The end came peacefully. Before she left us she gave the expression, "I am ready to go." We feel assured that she is sweetly resting in the arms of Jesus. It brought sorrow to all, but it was the Lord's will to take her home to glory. Funeral services were held March 12, conducted by Bro. C. M. Brackbill at the house, and by Bro. A. L. Martin at Hershey's Church. Texts, Matt. 24:44; Acts 13:36. Interment in the adjoining cemetery.

"All is over, hands are folded
On a calm and peaceful breast;
All her suffering here is ended,
And dear mother is at rest."
By a granddaughter.

The standard of life should not be, what per cent shall I give, but what per cent is mine to keep, according to God's standard. Ray F. Yoder.

Put the proposition of missions up to the Church and then let them face Jesus with it.— B. B. King.

ITEMS AND COMMENTS

Gasolene production in the United States amounted to 7,555,945,143 gallons in 1923, a new high record for this industry.

Comparing Los Angeles and San Francisco, Calif., in 1917 with 1922, statistics show that the number of arrests for intoxication were cut in two. The decrease is attributed to the influence of prohibition.

A noted beauty expert warns the girls of America that bobbed hair will result in baldness among women, as it exists among men. But the average bobbed-hair girl is less concerned about results than about being approved by Dame Fashion.

Dr. Venceslas Sokolowski, former first secretary of the Polish legation in Washington, D. C., has been dismissed from the diplomatic service because a raid on his Washington residence revealed him to be in possession of alcoholic liquors estimated to be worth about $50,000.

The New York Methodist Conference went on record recently in support of "a great national newspaper to be printed daily except Sunday in at least three great centers." The object of said paper was declared to be "a suitable and satisfactory mouthpiece for the Protestantism of our whole country." For many years Christian people have been wishing for a Christian newspaper which would print the legitimate news without carrying the demoralizing features found in the average daily of the present time. But whether there could be general agreement as to which are proper and which improper features for a Christian newspaper remains to be seen.

Nine arrests were made recently in Lancaster, Pa., for selling cigarettes to a boy under fifteen years of age. Some of those arrested have already plead guilty and paid their fine for breaking the law. The law-makers have realized the great harm to the health and morals as well as other harmful effects of nicotine, and have enacted laws prohibiting the sale of cigarettes to boys under a certain age. This commendable act, shows that it is necessary to protect the innocent from the tobacco evil. This is probably the first step to the passing of laws to prevent smoking even by older people, who are unaware of the deaths resulting from slow nicotine poisoning, which kills in the United States alone a toll of 100,000 per year according to reliable authorities. If our government goes a little further, as it did in opiates and alcoholic stimulants, such as opium, whiskey, etc., it will without doubt legislate to restrict the production and distributon of tobacco in general. May God speed the day, so that our boys and men, cannot buy the stuff that degrades their morals, and spiritual lives, and shortens their lives as well. Is it right that Christian professors should produce, handle, or use anything that requires civil law regulation to protect our boys?—J. D. B.

Unless the Church, like zealous Menno Simons, pious John Wesley and his colaborers, and many others, takes the responsibility to say what is plain and becoming apparel for disciples of Jesus, she will soon be led by the gaudy votaries of fashion to her shame and the dishonor of our humble Master.—J. S. Coffman in Feb. 15, 1882, number of Herald of Truth.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, **A. C. Brunk, Secretary.**
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., **John L. Harnish, Supt.**
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

SEVENTEENTH ANNUAL MEETING
of the
Mennonite Board of Missions and Charities

Executive and Mission Committee are called to meet, the Lord willing, at Sterling, Ill., on Friday and Saturday, May 2 and 3.

Programs will be given at the Science Ridge Mennonite Church near Sterling, Ill., Sunday, Monday, and Tuesday, May 4, 5, and 6.

Business session begins Monday morning.

This shall be considered as official notice to all Board members. Trust all will be present in person or by proxy. All brethren and sisters have a cordial invitation to be present.

All committees and individuals making reports are asked to submit same in writing.

D. D. Miller, Chairman.
S. C. Yoder, Secretary.

BOOK REVIEW

Seven Questions in Dispute

By William Jennings Bryan

This book of 158 pages presents a careful discussion, from a scriptural viewpoint, of the following subjects:

The Inspiration of the Bible
The Deity of Christ
The Virgin Birth
The Blood Atonement
The Bodily Resurrection of Jesus
The Miracles of Our Lord
The Origin of Man

It is of especial value to those who have had the least doubt on any of these doctrines. The articles first appeared in the Sunday School Times, and are now collected in book form for the convenience of those who cherish the doctrines herein set worth.

Published by Fleming H. Revell & Co. Price, $1.25.

Cures for the Seven Prevailing Sins of Society

By L. C. Miller

This is the title of a little booklet, just off the press, in which the writer, briefly and pointedly, discusses the following:

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When the church fails to evangelize its community it fails in its duty to rural civilization. While urban population exceeds rural, there are 2,500,000 more children in villages and the open country than in cities. —W. W. Johnstone.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 17, 1924 (Gospel Witness Established 1905) No. 3

EDITORIAL

"Blessed are the pure in heart."

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy WORD."

It takes a living faith to make the Word of God a living power in the lives of men. Paul says that the Gospel of Christ "is the power of God unto salvation—to **every one that** BELIEVETH." To the unbelieving it is a dead letter. If people actually believed that Christ, after having been dead three days, rose again; that there are incalculable riches ahead for the righteous and an eternity of punishment ahead for all who "obey not the Gospel of our Lord Jesus Christ:" the Word of God would have an entirely different effect upon them from what it has. "This is the victory that overcometh the world, even our faith."

Why is there so little faith in God? It is not because God does not manifest His power, nor because of a lack of evidence that the Bible is true. Look whichever way you will, and there are evidences in abundance of the existence of a super-human Being, evidences that the Bible is all that it claims to be, the Word of God. Why then do not people believe? There are three reasons: (1) The god of this world has blinded their eyes. (2) They are so filled up with the affairs of this life that it is hard to get them to think seriously concerning the life to come. (3) Too many professing Christians live a life so worldly that it gives people an unfavorable opinion of Christianity.

"Lord, increase our faith," should be the prayer of all disciples. There are a number of reasons why this prayer should be repeated frequently. Faith may be had for the asking. It strengthens us in the Christian service, enabling us to live the overcoming life. It makes our lives shine with a brighter light. Faith in God not only brings about faithful living but it also enables its possessor to do great things for God. It lifts its possessor into the realms of the heavenlies, impresses the world that Christianity is an experience worth while, and by it the sycamine trees of doubt and indifference are plucked up by the roots. Brother, may your life and testimony say to all around you, "Have faith in God."

MY CREED

is the Gospel of our Lord Jesus Christ.

This creed was defined by Christ when He said: "all things whatsoever I have commanded you."

This includes faith, repentance, self-denial, obedience, heart purity, the sinless life, Christian ordinances, Bible restrictions, and every other thing which Jesus Christ enjoined upon believers.

We recognize the authority of the Church, acting under the leadership of Christ the Head of the Church, to collect the scriptural teachings as to Christian faith and life, and publish them as a "church discipline" or "rules and regulations" for individual members.

As a creed is simply the sum total of what individuals or bodies of people believe, it is impossible for any church to be without a creed unless it is also without doctrines.

While it is the right of any church to compile its creed and publish it in convenient form for the use of its members, it is not within the rights of any church to put into its creed things which the Bible forbids, or to omit things which the Bible teaches. The Word of God must decide what a church shall or shall not have in its creed.

Every loyal member should cherish a clear-cut statement of Christian doctrine or confession of faith as founded upon the word of God.

Easter.—What does this name suggest to you? That is, what is the first thing that comes to your mind as you think of the approaching day?

Whatever may be our honest answer to this question, this is what it ought to be:

1. We ought to think of the glorious rising of our blessed Lord, the third day after His crucifixion, triumphant over every foe.

2. We ought to think of the fact that the resurrection of Jesus was but "the firstfruits of them that slept;" that by and by the hour is coming when "all that are in the graves shall hear his voice, and shall come forth." Thank God, the resurrection is not merely a dream; it is a blessed reality.

3. We ought to think of the overcoming life and whence comes the power to live it. It was by the power of God that Christ overcame every foe. Physically He made no resistance and put Himself on a level with the weakest of men. But in the fulness of time the power of God enabled Him to rise in triumph and forty days thereafter ascend in glory. So may we also, by the same power, be able to live the overcoming life, thrilled with the promise: "He that overcometh shall inherit all things."

4. We ought to think of our Christian privilege and duty. What can we do to lead people to enter into full sympathy with the triumph of Christ in His sacrificial offering to bring about the redemption of the human family? Are we living the resurrection life? and are we an inspiration to others to do likewise? What are our plans for Easter day? and do we believe that our risen Lord fully approves of such plans? Let the coming Easter day redound with the resurrection spirit and our worship in the house of God show that the risen Lord holds first place in our lives.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

AS HE SAID

He is risen, even as he said.—(Matt. 28:6)
If I go, I will come again. (John 14:3)

He had risen, as He said;
Christ the Lord the promise gave
To His weak disciples' hearts
When He told of cross and grave;
But they failed to understand,
And they heard—or heeded—not,
And when they had seen Him dead
All His promise they forgot.

So upon that Easter morn
When the long, sad hours were past,
And they came unto the tomb
Where the watch had sealed Him fast,
They had not remembered yet
All the gracious words He said,
'Till the shining angel spake:
"He is risen, as He said."

Do we, too, forget today
Other words He uttered then:
"Wait and watch and keep the faith,"
"If I go, I come again?"
Since the centuries have past
And all things remain the same,
Does His church forget her Lord
And the glory due His name?

When we take the bread and wine
In remembrance of His death,
Do we never hear him say:—
"'Till I come; hold fast your faith?"
Heaven and earth alike are dumb
To the questioning of men,
But remember that He said:
"If I go, I come again."

Comfort ye with this, His own,
Though the day seem very long,
Though the clouds grow very dark,
And the evil waxes strong;
Never yet His word has failed;
As He lives, who once was dead,
Comfort ye, His promise holds,
He will come, as He hath said.

—Annie Johnson Flint in S. S. Times.

THE CRUCIFIXION OF OUR LORD

By Levi Blauch

For the Gospel Herald.

And they crucified him.—Matt. 27:35.

I have often wished that we might know the exact date on which our dear Savior was crucified. But God knew best, and saw fit not to give us the exact date. So let us say that He was crucified on Good Friday, which comes this year on the 18th of April. Last year the date was different from this, next year there will be another date, and so on from year to year.

But it matters not whether we know the day or not. One thing we do know, and that is that He was crucified; and while on the cross He died for the sins of the whole world. This we know because it is so stated in the Book of books, the Bible. It is not so important to know **when** He died as it is to know **why** and **for whom** He died. It is of the utmost importance to us that we realize that He died for US, and that there is no other way by which men can be saved.

Where would we poor mortals be if Christ our dear Savior would not have come and lived and died as none ever lived and died! He **died for us,** that we poor **mortals** might have **eternal life,** even in this world, but much more so in the world to come.

O how busy our Savior was just before He died. Read John 17 to see how deeply He was concerned for His disciples, not those in His own presence only but for the disciples of all ages. How His loving heart should draw us close to Him, so close that we should all feel like assembling ourselves together in the different houses of worship on Good Friday and there sing, pray, and give thanks to our heavenly Father for sending His Son into the world that the world through Him might be saved.

Would not Good Friday be an appropriate time to have a sermon on the Crucifixion in all our houses of woship? This seems to me to be far better than to get ready to celebrate the unnecessary, foolish, sinful Easter follies. O that the crucifixion of our dear Savior would mean enough to us to prompt us to love our dear Savior as we ought, teach His Word as we ought, worship Him as we ought, carry the news from shore to shore, tell of the Savior's love, warn the unsaved to flee from the wrath to come. If we would do these things as we ought to do them, I am sure that the death of Christ on the cross would mean more to us than Easter eggs or any other folly that may come to us.

"And they crucified him." Who did it? Those cruel, wicked, sinful people did it! Did they offer Him anything before they crucified Him? Yes; they gave Him vinegar to drink, mingled with gall. That is Satan's way. He offers us many things that are mingled with the sinful gall of wickedness. We should be wise as our Savior was. He refused; so should we.

May the grace of God the Father be with us all, that our crucified Redeemer may be loved by all.

Johnstown, Pa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

I. BAPTISM

Many Baptisms.—Under the Jewish economy there were **divers baptisms**—performed according to the requirements of the law of Moses.

When the Old Testament dispensation was drawing to a close God sent John who baptized almost the whole populace in acknowledgment of their sins and in token of their expectancy of the promised Messiah.

Jesus introduced the Christian baptism, which meant more than that of John's, and by which the recipient expressed his renunciation of sin and Satan and his dedication to the cause and Kingdom of Christ. In addition to these baptisms with water, there is set forth in the scriptures with great emphasis the power and importance of the Holy Spirit baptism.

Last of all we have the baptism of suffering which Christ received in His crucifixion and death of which cup His disciples also in a figurative way are to drink.

One Baptism.—In Eph. 4:5 Paul declares that there is **"one baptism,"** but this statement does not necessarily conflict with the scriptures that name other baptisms—each is true in the sense intended.

This statement **"one baptism"** may mean the Holy Ghost baptism (Read I Cor. 12:13.—Ed.) which is **the only saving baptism** and thus bringing the third person of the Godhead into this remarkable passage with the Lord and the Father which seems very fitting and reasonable, or it may mean the ordinance of Christian baptism, as the Lord commanded the church to observe, being the only **baptism with water** now in effect; the Jewish washings and John's baptism having passed with the old dispensation. Either application can be made without destroying the reality and importance of the other.

The Spiritual Baptism

Let us notice that the work of the Holy Spirit is given great prominence in the plan of salvation; He brings terrible conviction, deep repentance, sure guidance and great illumination; works regeneration, and purification, and last of all the **crowning work** of **anointing for service.** It is thru the Spirit baptism that we are fully inducted into the family of God. I Cor. 12:13. Without having His Spirit we can not be of His children. Rom. 8:9. Christ received the Spirit without measure, but we receive the anointing in varying degrees according to God's will, and our own consecration and faith.

From the way that the Holy Spirit

baptism and water baptism are linked together in the Scripture teachings and expeiences it is clear that there is a relation between them, the Spirit baptism evidently being the substance and the water baptism being the shadow, all comparisons certainly showing that the Spirit baptism is far beyond the other in importance.

For All Christians.—The prophecy of Joel quoted by Peter on the day of Pentecost shows that this experience is to be general throughout the Gospel dispensation. It is to be upon **all flesh**, male and female, old and young—to you and to your children, to all that God will call.

The Fulness.—Without this fulness the personal experience of the individual will be disappointing to himself and his service will be disappointing to the Church.

Peter before Pentecost and after is a striking illustration of this point. It is only thru this fulness that we can have and maintain the zeal, love, power, richness of experience and illumination necessary to personal victory in our lives and rich and effectual service in the Church.

Stumbling Blocks.—The false claims of fanatics paraded with noisy demonstration, fake healings, imaginations, hypocrisies, and often breaking out into disgusting immoralities, are only stumbling blocks cast by Satan in the way of the people but cannot invalidate the true any more than a counterfeit coin can invalidate the genuine.

At the other extreme we have the modernist who is inclined to doubt and deny the supernatural in religion, substituting regret for repentance, reform and culture for regeneration, and psychological and oratorical stage-play for the unction of the Holy Ghost.

The unilluminated are easily deceived and led astray but the **anointing** gives the power to discern between the false and true.

You cannot deceive a bee with an artificial flower, no matter how skillfully it is made.

There, too, is the blind, dull unilluminated formalist who believes and observes everything, but feels and experiences nothing and never perhaps becoming conscious of his emptiness until too late, like the foolish virgins, to find his way to God.

A Crying Need.—The Church, today is in the confusion of double conflict; attacked upon the one hand by faith-destroying falsities of doctrine, and upon the other by soul-deadening worldliness of life.

Without the heavenly defense of this Spirit-grace generally diffused the Church cannot stand, but with it she cannot fall.

The crying need of today is a revival of Spirit power in the general membership to blast the root of sin in the heart and break its power, and the enriching the soul with wealth of supernatural grace which gives immunity from the destructive blight of modern religious skepticism and error.

How Receive.—(1) Ask (Luke 11:13. (2) Obey (Acts 5:32). (3) We must repent of and forsake all known sin (Prov. 28:13). (4) We must confess and make restitution fully and conscientiously — down down down down as long as God reveals more, until there comes the holy silence of divine satisfaction. **The common mistake is to get done long before God does.** (5) There must be a hungering and thirsting—desiring it more than anything on earth (Matt. 5:6, Psa. 73:23-26). (6) There must be the **absolute surrender**—nothing reserved —a perpetual **yes** to anything that God will choose. Read Eph. 3:14-21.

This fulness is the grace wherein we stand (Rom. 5:2) and without it there will be a fluctuating experience and wavering of faith. Too often when the Holy Spirit does bring conviction upon God's children for a thorough separation to God and a deeper work of grace, well meaning friends and sometimes ministers will nullify the work by trying to make them satisfied with a lean experience and a limping life.

"They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace....Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:14, 16).

Denbigh, Va.

INDICATIONS OF THE NEAR RETURN OF THE LORD

By J. H. Byler

(Concluded)

For the Gospel Herald.

A Few Industrial Signs

In Daniel 12:4 we read, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased." We conclude from this that at the time of the end knowledge shall be increased. This is being wonderfully fulfilled today in the industrial world. Almost everything made today is made by machinery. Even machinery is made by machinery. Through this increased knowledge men are accomplishing wonders. The railroad engine made to draw passenger coaches from ocean to ocean is simply a marvel of mechanism. The steamships, submarines, flying machine, telegraph, telephone, automobiles, and, last but not least, the radio, are wonders of wonders. These are only a few of the many things that man has been permitted to know in these last days. Did Daniel ever think that the words he wrote at that time could some day through this increased knowledge be translated into hundreds of languages? Another feature connected to these industries is that nothing is done singly. Everything made today is done by groups of men called companies. Monopoly is the order of the day, a combining together. Huge trusts are formed through which men have become exceedingly rich. These large and powerful trusts control everything in their line so no one can compete with them. Prices are regulated by them even at the expense of the poor man's daily bread. Because of these conditions the poorer classes have united in a powerful labor union which threatens to shake all governments to their very foundations.

We do not see that God is getting much glory from this increased knowledge. Of course we praise God for the blessings we derive from it, but the enemy too is using these means to promote his kingdom and man uses these means for selfish purposes. Profiteering is indulged; it is said that during the first few years of the World War 18,000 men became millionaires.

These are some of the conditions at the time of the end.

Chronological Signs

These signs also point to the time of the end in which we are living. Jesus said, "They (the Jews) shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). A savage Gentile nation has controlled the holy land for many years, even till the late war, when England over-powered the wily Turk and took possession. It would seem from this that times of the Gentiles were fulfilled. There are other dates given in the Bible which seem to be ending in our day.

Jewish Signs

So many things are taking place today with regard to the Jew in fulfilment of prophecy that if we were able to write it all it would require a lot of time and space. They are returning to the land of their fathers, hoping once more to become a nation, and their bitter persecution will end—but do not know that the climax of their suffering will only be reached during the great tribulation which seems now to be very near.

(Continued on page 60)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.
(151 W. 73d St.)

To all Gospel Herald Readers, Greetings:—We feel very grateful to the Giver of every good and perfect gift for the showers of blessings both spiritual and natural.

After an unusually dry winter, we have enjoyed some very refreshing rains the past month, for which we are all very thankful.

Bro. S. E. Allgyer conducted meetings at this place Feb. 7-14. The meetings were well attended and we feel to extend our thanks to the heavenly Father for the encouragement and blessings received during this time. Nine precious souls accepted Christ as their Savior during these meetings. One soul was saved shortly before the meetings, and one since that time.

On April 13 we expect to hold our quarterly Mission Meeting.

April 20, the Lord willing, we expect to have baptismal services.

On May 11 we expect to hold our communion services.

Quite a number will soon be leaving for their homes in the eastern states. The burden of the work will rest upon those few who remain. We ask an interest in your prayers for the work at this place.

April 4, 1924. Cor.

WEEKLY LETTER FROM THE ARGENTINE
(March 11)

For the Gospel Herald.

By W. G. Lauver

Dear Herald Readers, Greeting in the Redeemer's Name:—Today finds us enjoying the first day of the prayer conference. We expect to have it two days in each of the stations. We are expecting great things from the Lord, during these days of prayer. In a later letter we shall write more about these special conferences.

Bro. Hershey, Bro. Lantz, and Bro. Luayza are in Carlos Casares at the time of this writing.

Carnival week is over, with its heathenish customs. The attendance at all the Sunday schools was affected, because of the custom of pouring buckets of water on those who are out on the street. Especially the young ladies who venture out, are almost sure to be victims. We are hoping and praying that the day may soon come when people will see the foolishness of this custom, and the sinfulness of the many evils that are engaged in during the carnival week.

Mrs. Sickel and children from the Brethren Mission at Huinco Renanco, are spending some time at the Trenque Lauquen mission. She also visited the other stations.

A recent hail storm destroyed the fruit and garden vegetables in Trenque Lauquen.

Sister Lantz spent a few days of last week in Pehuajo, canning fruit and vegetables, of which there is an abundance, in the mission garden.

Bro. Lantzes are making preparations to come back to Pehuajo when Bro. Hersheys leave for North America. Bro. Hersheys will set sail on the 27th of this month, D. V.

Bro. Swartz, the Jew convert, who spent six months in working in another town, has returned to C. Casares. We are glad to have his help and presence in the services again.

Brethren, will you pray that there may be a great awakening among the Jews, and that many may find Christ as the promised Messiah and the Savior of the world? Also pray for a revival among all the unsaved in the Argentine.

Carlos Casares, F. C. O.

ON BOARD S. S. "VOLTAIRE"

For the Gospel Herald.

Dear Herald Readers, Greetings of love in the Savior's name:—We feel to praise God for His goodness and His continual presence with us.

When we think of the past months of our preparation, we realize more and more how much our friends and loved ones have helped us. It seemed every one wanted to help or give, and this we appreciated so much. We know the Lord will bless and reward you for what you have done, and for every kindness you have shown towards us. We will always remember you, and we are glad that we have this assurance that you will always remember us at the **Throne.**

We wish to thank the Ontario sewing circles for what they have done. We are very grateful to them for the amount they raised on such short notice. May the Lord continue to bless them in their good work.

We were very much pleased when we discovered that we had thirty-two letters and one telegram awaiting us on the ship. This was a real blessing for us the first day on board. We had something that we could look forward to, each day of our voyage. You will notice that we had the privilege to read two letters some days. Even little Doris seemed to be glad when it was time to open another letter, for sometimes there was one for **her also.**

On Feb. 23, about 1 P. M., we left the shores of the home land and about 6:00 P. M., we had our last glimpse of land—until Feb. 28, when we could see the West Indies. Since this was such a pleasant day and the ocean being very calm, the captain of the ship favored the passengers by taking us quite close to these Islands. This made it very interesting and pleasant.

On Feb. 29, about 8:00 A. M., we landed at the Island of Barbados. Here the passengers were permitted to go ashore for three hours. Here of course our steamer could not get near to shore, so we went in on small boats. It seemed every one was glad to get on land again, even if we had showers going to and from the Island. It is always summer at this place, and very warm at the coolest. The people are mostly colored and speak the English language.

We had a very pleasant voyage, the weather being very favorable with the exception of about four days of high wind before and after crossing the equator. At this time quite a few of the passengers were sick, and Bro. Swartzentruber happened to be one of this number. He was sick for several days, but we give God the glory and praise for complete recovery.

On Mar. 9, 4:00 P. M., we arrived at Rio De Janeiro, and left Mar. 11, at 10:00 A. M. This is a very beautiful spot. Men who have traveled over a great part of this world have told us that Rio is the most beautiful place they have ever seen. We cannot describe the beauty of the mountains, hills, valleys, plains, and flowers. One who has any knowledge of God, could not help but see God in it all.

On Mar. 14, 6:00 A. M., we arrived at Montevideo. Here they had about 900 ton of freight to unload and left at 4:00 A. M., Mar. 15.

We arrived safely at Beunos Aires Mar. 15, 3:00 P. M. We praise God for His protection and care thruout the entire voyage. Bro. Lauver met us with a smiling face. We knew him from a distance.

The Lord be praised for His goodness.

Yours for the needy in South America,

Amos, Edna, and Doris
Swartzentruber.

We sometimes forget that in God's sight it is as bad to act a lie as to tell one.—J. L. S.

JESUS' LAST DAYS PRECEDING THE CRUCIFIXION

By Laura E. Kulp

For the Gospel Herald.

At this season of the year my mind is centered upon events as they occurred in the city of Jerusalem and the surrounding villages, almost nineteen hundred years ago.

In the House of Simon the Leper

It was on Saturday, in the spring of A. D. 33, in the house of Simon the leper, while Jesus sat at meat, that Mary came and anointed His head with precious ointment. Jesus commended her for what she did. Mark 14:6-9. Are we doing what we can for His cause and the needy poor?

The Triumphal Entry

On Sunday He and the disciples wended their way toward the city of Jerusalem. When they were come near to Bethphage unto the Mount of Olives, Jesus sent two of His disciples to bring Him a colt and He entered into the city riding "on an ass's colt." Thus was fulfilled the prophecy of Zech. 9:9. Jesus entered Jerusalem, went into the temple and looked around about upon all things, and when the eventide was come He went to Bethany with the twelve. Mark 11:11.

The Barren Fig Tree

Monday morning as He journeyed from Bethany to Jerusalem, He hungered. Seeing a fig tree afar off, He came to it if haply He might find fruit, but found nothing but leaves.

He had a right to expect fruit on the tree; He also has a perfect right to expect fruit from every professed Christian. The barren fig tree represents the barren church member, and his fate will be the same as that of the unbeliever. To be a professor and not a possessor will avail us nothing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Second Cleansing of the Temple

When they came to Jerusalem Jesus went into the temple of God and cast out all them that sold and bought in the temple and overthrew the tables of the money changers and the seats of them that sold doves, and said unto them: "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." In the evening He retires to Bethany. God's house is a house of order; it is a holy place, and to transact business within its wall, save for His cause, is to dishonor God and His house.

The Withered Fig Tree

On Tuesday morning, as they were going to Jerusalem, Peter reminds Jesus of the withered fig tree. Jesus says, "If ye have faith and doubt not ye shall not only do this which is done to the fig tree; but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." This promise applies to Christ's faithful ones today.

"If ye shall ask **any thing in my** name, I will do it" (Jno. 14:14).

Four Questions

The Pharisees question Him about the tribute money. Matt. 22:15-22.

The Sadducees question Him about the resurrection. Matt. 22:23-33.

The lawyer questioned Him about the great commandment. Matt. 22:34-40.

Jesus asked them a question concerning himself; but they gave Him no answer. Matt. 22:41-46.

He denounced the display of the Scribes and Pharisees; their false zeal for proselyting, their folly about oaths, their zeal for things least important, how they imitated their fathers in being partakers with them in killing the prophets. These parables and teachings of Jesus, mean no less today than they did when He taught them, and each one will profit to take heed thereto.

Lamenting the Sad State of Jerusalem

In Matt. 23:37-39 Jesus lamented over the conditions of Jerusalem. If it were possible for Him to speak to the Church today as He spoke to the audience in the temple, what would the verdict be? Could He greet the assembly with an approval of "well done;" or would He be compelled to greet it with a lamentation, because of inconsistency? Methinks Jesus must have been weary and sad as He sat there in the temple meditating, but He was not too fatigued to observe that the rich and the poor, were casting their gifts into the treasury. We are responsible to God, as to how we use our means and each one must give an account of his or her stewardship.

The Jews rejected Him and would not believe on Him after He had performed so many miracles before them.

A Prophetic Vision

As He departed from the temple the disciples came to Him speaking of its magnificence; but He told them the time should come when it would be destroyed. He gives the events preceding the end of the world. He foretells the destruction of Jerusalem. He warns the disciples against false Christs and false prophets. Truly we are living in an age when we should take **special heed** to this warning and try the spirits, whether they be of God. Read I Jno. 4:1-6.

Christ's Second Coming

Are we expecting Him at any time? "Look up and lift up your heads, for your redemption draweth nigh." Do we have the upward look? If not, we had better read Matt. 24:32-51 and make preparations for His coming; lest we share the same fate as the five foolish virgins in Matt. 25:1-13. This parable gives a description of the faithful and the unfaithful church member at Christ's second coming.

The Ten Talents

This parable teaches us that God has entrusted to each one of us, at least one talent, or gift and to some, two or more, according to our intellectual ability.

Each one is responsible for his or her own talent, and those who fail to use their talents will be unprofitable servants.

The Judgment

At the final judgment a separation will be made between the righteous and the unrighteous. There are opportunities on every hand. Do not wait for an opportunity to accomplish a great work, but take advantage of the one at your door. The smallest service given in His name will not be without reward.

Wednesday was spent with His disciples at Bethany.

The Last Supper

When the even was come He sat down with the twelve. The ordinances of communion and of feet washing were instituted. He foretells His betrayal. After singing a hymn they went out to the Mount of Olives.

His Farewell Discourse

Soon He must leave those whom He loved and taught how to proceed with the work after His departure. His discourse was not only a comfort to His disciples then, but it has been a comfort to all His disciples down to the present time and will continue to be a comfort to all His future disciples. The Comforter was promised after His departure.

The relation between Christ and His followers is shown in the parable of the vine and the branches. It is just as impossible for a church member to grow and bear fruit, unless he abide in Christ, as it is for the branch to live without the vine. Every branch that beareth not fruit

"is rejected and is nigh unto cursing; whose end is to be burned."

We need not think it strange if the world hate us. It hated Christ before it hated us. If the world hate us, it is good evidence that we are not of the world.

The Comforter, which is the Holy Spirit, convinces us of sin, guides us into all truth, will teach us all things, and bring all things to our remembrance.

Christ's Prayer

He prays for Himself, then for the disciples present, and also for future disciples. Jesus was perfect in every respect and if we would be more perfect, we must follow His example. Don't let the cares and pleasures of this world choke out our prayer life. Don't get too busy to spend a little season of prayer with Him at least twice a day, morning and evening being preferable.

If we are too busy to devote that much of our time in prayer each day, let us follow Jesus the last week of His life on earth and see whether we have any more to do than He had.

If we are so entangled with the affairs of this world, that we do not have some time to spend each day for devotion, we had better be getting rid of some things and attending to "first things first."

Agony in Gethsemane

There in the garden, at the midnight hour, we find the only perfect Being in the agony of prayer, because of sin.

I find in this prayer the spirit of submission, without which it is impossible to be a Christian. I find there also the disciples whom He had commanded to "watch" and they are sleeping. He has given us the same command—What are we doing?

The Betrayal and Arrest

The trial of Jesus before Annas (Jno. 18:13-24), before Caiaphas and the Sanhedrin (Matt. 26:57-68), before Pilate (Matt. 27:11-14), before Herod (Luke 23:6-4), before Pilate the second time (Matt. 27:15-26) follow in rapid succession. Barabbas is chosen, Jesus is rejected. He is scourged, sentenced, and crucified!

On the Cross

Jesus was alway thoughtful of others under the most trying circumstances. He made provisions for His mother at the last hour. This shows to us that our responsibilities do not end till death comes. It also shows that if our mind is not impaired, we can be thoughtful of others and assist them, though our bodies are in a helpless condition. "It is finished," the suffering is ended, the plan of salvation is complete. Events at His death gave evidence that more than an ordinary man had died.

The Resurrection

"Thanks be to God through our Lord Christ Jesus," that He rose victorious over the stone, the seal, the guards, death, hell and the grave, and we have our first Easter morn. Think what our condition would have been if He had not risen. Christ is now at the Father's right hand interceding for us, "and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:28).

Harrisonburg, Va.

THE MISSING

In a recent number of the Christian Herald Emma Gary Wallace says:

It is stated that 68,000 girls dropped from sight or ran away from home in the United States in 1922. These are the latest figures available at the present writing. Large cities maintain official bureaus for lost and missing persons. A large percentage of those who are reported are young people, and many of them are never found. Where do they go, we ask, and look at each other in troubled concern?

What becomes of the girl who starts on a journey and never reaches her destination? What becomes of the one who goes to ride in a smoothly-running automobile and never comes back? What becomes of the young folks who, anxious to seek their fortunes, go to the big cities, write back home once or twice, and then are never heard of any more? What becomes of those who, dissatisfied with the conditions of life with which they are surrounded, suddenly disappear and are only heard of vaguely a few times after that?

A speaker recently made the challenging statement that "Delinquent parents are responsible for delinquent children."

The parent whose example falls short of being a pattern worthy of following is delinquent. This means that every parent must, if he would measure up, be a good home-maker, a good friend, a good neighbor, a good citizen, and also possess religious convictions toward which there is a constant outreach in life and thought. The parent who fails at any point must confess, if he would be honest, that he is delinquent.

The American parent, is notably indulgent. This indulgence often borders on weakness. The mother who said of her 5-year-old child, "I can't make him mind—I don't know what to do with him," was facing delinquency on her own part.

The father who brought his 13-year-old daughter to school and said, "I want her to come to school, but I can't make her; she says she will not go to school any more," was facing delinquency on his own part.

The mother who permits her young daughter to go automobile riding without proper chaperonage, to indulge in petting parties, and to come home when there is nowhere else to go, is clearly delinquent.

The father who knows that son or daughter are having too much rope, and who hasn't the force of character to call a halt in the situation, but who lets is slide because that is the easiest way, is delinquent.

Parents who do all the work and sacrifice to the limit and beyond that their children may have fine raiment and toil not, are delinquent. They are deliberately teaching those children to expect and to want and to think they can have what they haven't earned. They are training them to be logical prospects for disappearance from public view some day.

The parents who neglect to teach their children the great secret of life, and who leave them to find out what they needs must know from polluted sources, are shamefully delinquent.

If 68,000 girls disappear, it seems reasonable to suppose that there are at least 100,000 boys and girls who vanish. In ten years, this total will be swelled to 1,000,000. And we must not forget that we are only taking into account those reported upon.

There should be a Back-to-the-Home Movement, broader appreciation and greater enjoyment of simple pleasures, and the development of standards which will make the delinquent parent as well as the delinquent child feel the bitterness of being a pariah in his own land.

Where do the missing girls go? Where do the missing boys go? It is high time that we begin to account for much larger numbers than we are able to account for now!

—Sel. by a Brother.

"WHATSOEVER"

"Whatsoever!" Blessed Lord,
Am I ready for that word?
Is Thy will so dear to mine
That the whispers of Thy love—
Heard all other calls above—
Claim me, keep me wholly thine?
Search me, teach me, hold my heart,
Draw me to Thy blessed feet;
There, in hush or service sweet,
I would live "the better part."

Help me, Christ, my Lord to show
That I love Thee first and best.
"Whatsoever" be the test
That my stewardship shall know.
Let this year my truest be,
Filled with Christ's reality.

—M. Butler Gerds, in London Christian.

SUNDAY SCHOOL LESSON

Lesson for April 27, 1924.—Amos 6:1-6; Hosea 6:1-6

AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS

Golden Text.—Hate the evil, and love the good.—Amos 5:15.

Introductory. — Israel was rapidly drifting into idolatry and its attendant evils. These men of God raised their voices against this apostasy, and they should have been heard. In the fate of Israel, because they failed to hear the warning of God through the prophets, we have an impressive object lesson for our times.

Amos and Hosea.—These men are classed among the "Minor Prophets" in contrast with the four "Major Prophets"—Isaiah, Jeremiah, Ezekiel, and Daniel. This classification does not imply that the twelve were any less inspired than the four, nor that their influence on their people was less. They are called "minor" because their writings in general are shorter and are less prominently known.

Amos came from the land of Judah, and was of rough exterior. But his message was for the land of Israel—the Northern Kingdom. Jeroboam II was on the throne at the time of Amos' prophecy, and the kingdom was outwardly very prosperous. By his activity and natural ability Jeroboam had pushed his conquests from the Mediterranean to the Euphrates and his kingdom almost rivalled that of Solomon in outward splendor. Into the midst of this seeming prosperity came the rough herdsman of Tekoa with his message of warning and doom. Applications of his warnings are as good for our time as for his own.

Hosea presents a remarkable contrast with Amos in many ways. His family relations were a very bitter trial to him, but in this way God showed him the way He regarded the transgressions of Israel against Himself. If Hosea, a man with human limitations, could love and receive to himself again his companion who had been so untrue to him, could not and would not God, who is infinite in love, receive His repentant people of Israel? Like that of Amos, the message of Hosea is mainly for the Northern Kingdom, tho there are frequent references to Judah and other nations. The warnings and invitations are remarkably applicable to the present time.—J. A. R.

Lesson Thoughts. — 1. There is nothing more destructive than that of living in luxury. The prophet warned Israel against three things invariably found in the midst of luxurious living; blind optimism, instrumental music, and surfeiting. Like America, Israel was suffering from a fatty degeneration of the conscience and could not appreciate these faithful warnings of the part of the prophets. Will America wake up before we go as far as did the Israelites?

2. "At ease in Zion!" Read Amos 6:1-6. Then meditate. Does this include us? Or are we awake and alive, self-sacrificing and hard-working, whole-hearted and true, keeping our conscience tender, our hearts pure, our lives upon the altar of the Lord?

3. When Hosea said, "Come, let us return unto the Lord," he sounded the clarion note that ought to appeal to all people whose condition is described in Amos 6:1-6. To be "at ease in Zion" means to float away from the boundaries of Zion city. No man has ever been at ease while floating on the bosom of the stream of indifference but that he was (perhaps unconsciously) drifting away from God, deeper into sin, away from the promises of God to the faithful. To all such the invitation, "Come, let us return," brings the message of life.

4. In this message both Judah and Israel are named. There was a rivalry between the factions, but that did not necessarily mean that because one was wrong the other was right. They were both drifting down hill, even if Israel seemed to be drifting faster than Judah. In the multitudinous churches of the present time it is not so important that we are different from other churches as it is that we are like God. Let this be in the heart of every Christian professor: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." When churches seek the way of the Lord, they will not only become more like Him but more like one another.—K.

THE BLOOD

The line between the church and the world must be drawn in blood, the blood of the Redeemer applied to the hearts of His people. The church cannot hope to transform the church. Christ said that He came to bring division. The conflict between the spirit of Belial and the Spirit of Christ is sharper and ever sharper as the occasions of sin are multiplied by science and the ingenious materialism of this joy-riding age. Within twenty years the churches that are too blind or too weak or too cowardly to restore and maintain the blood-line of separation will be playing second fiddle in some psuedo-religious movement or will have been swallowed up in the tide.—Dodd.

POINTS FOR REFLECTION

By A. E. Good

For the Gospel Herald.

They tell us that until you give more than one-tenth of your income to the Lord, you are not giving a cent. I don't quite agree with that, for we owe our ten-tenths to the Lord.—E. C. Shank in Gospel Herald, Jan. 31.

This is an age for editors to carefully examine the writings of different persons in order to keep their paper truthful.

If the young ladies of our land could understand the power they could wield in not keeping company with young men who use tobacco, profane language, strong drink, etc., they could reform the world.—S. B. Wenger in Gospel Herald, Jan. 31.

Power over evil is scarce nowadays.

For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

How many are willing to let the Spirit of God lead them in this age?

How many know when the Spirit of God is working on their soul or when the powers of evil are acting upon them?

If ye endure chastening.....but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.—Heb. 12:7,8.

And make straight paths for your feet, lest which is lame be turned out of the way; but let it rather be healed.—Heb. 12:13.

The Holy Ghost can teach, but how many want to be taught by Him?

Christ wants people to observe what He teaches but where is a denomination that observes all of the Gospel?

Study the Christian soldier of the New Testament.

Lancaster, Pa.

Jesus was no less God when He was on the earth than He was before or than He is now. The only difference between Christ in the flesh and Christ before He came to earth was a difference in form. On earth He had the form of man; before, He had the form of God.—J. B. Smith.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 17, 1924

Field Notes

The Ohio Mennonite Mission Board held a meeting at Orrville, Ohio, on Tuesday, April 9.

An interesting report of the third annual Mennonite conference held in South America will appear in these columns next week, the Lord willing.

Brethren S. E. Allgyer and H. R. Schertz preached for the congregation at the Mennonite Home Mission in Chicago on Sunday, April 6.

Bro. E. L. Frey of Wauseon Ohio, was among those who were in attendance at the Eastern Mennonite Board of Missions and Charities at Paradise, Pa., last week.

The absence of any comments on the Young People's Meeting topic in this week's Gospel Herald is accounted for by the fact that the Topic Committee decided to leave this week's topic open for selection by each Young People's meeting.

Bro. O. O. Miller of Akron, Pa., favored the Publishing House with a brief visit one day last week. He was on his way to Indiana, where he and Bro. D. A. Yoder expect to visit a number of congregations in the interests of Goshen College.

Bible Conference. — The brotherhood of the Springs, Pa., congregation are looking forward to a spiritual feast in the form of a Bible conference, to be held April 17-21. Brethren A. D. Wenger and J. I. Lehman are the instructors.

The annual meeting of the Eastern Mennonite Board of Missions and Charities was held at Paradise, Pa., on Tuesday and Wednesday of last week. "The best of these meetings I ever attended," was the way one brother expressed himself about the meeting.

Mission Meeting.—We are in possession of a program of the thirteenth annual missionary meeting of York county, Ontario, to be held on Good Friday, April 18, at the Toronto Mission. It is a good, live program, and we hope to hear of a good, live meeting.

The Executive Committee of the Mennonite General Conference expect, the Lord willing, to hold a meeting some time during the coming Mission Board meeting at Sterling, Ill. One of the duties of said committee is to fix time and place of the next regular meeting. The committee is open for any suggestions that any one may have to offer. Any suggestions sent to Bro. Simon Gingerich of Wayland, Iowa, moderator of General Conference, will receive prompt attention.

We regret to learn that Bro. D. C. Amstutz, our aged bishop at Marshallville, Ohio, is in feeble health. May the Lord restore him to his former health. While our brother is reaching the time of life when friends can not expect to see him here many years longer, he has many friends who are praying for his restoration to health.

A letter from Bro. W. G. Lauver, Carlos Casares, F. C. O., Argentine, dated March 14, says: "Tonight I go to Buenos Aires to meet the new missionaries, Bro. and Sister Swartzentruber, who are to land there tomorrow. We praise God that more help is coming." Read their article, which appears on another page of this issue, and which was mailed soon after their arrival at Buenos Aires on March 15.

Bro. Eli E. Borntreger of Topeka, Ind., for many years a minister and bishop and now past the fourscore mark, in renewing his subscription for the Gospel Herald, informs us that as a young man he subscribed for the Herald of Truth (both English and German) soon after that paper was started in 1864, and that he has been a regular reader of that paper and of Gospel Herald ever since. May the Lord add many more years to his busy and useful life.

"Missionary Messenger." — This is the title of a new paper published by the Eastern Mennonite Board of Missions and Charities, with Bro. O. O. Miller editor. The new paper is similar, in size and purpose, to the "Rural Evangel," published by the district Mission Board of Indiana-Michigan Conference, and is to be published quarterly. Our prayer is that the work of the Lord in that district may be greatly strengthened through the publication of this paper.

Correspondence

Harleysville, Pa.
(Salford congregation)

Greeting:—We can say with David, "The Lord hath done great things for us, whereof we are glad." On March 26 Bro. Daniel Raber of Ohio preached an interesting sermon on The Rich Man and Lazareth. He brought out how we should remember what God has given, namely: Moses and the prophets, and now, also, His Son Jesus.

On April 13 we will have communion, the Lord willing, at 9 A. M., and in the afternoon a Sunday school meeting at 1:30. If the present plan is carried out it will be the last meeting in the old church building for this summer, as we will start Monday following communion Sunday to raze the old building and build a larger one in its stead.

We invite all to come to our meetings and enjoy the spiritual feast

which unites us all as one body in Christ if we be so as believing in His death and resurrection as the only one that hath brought salvation into a sinful and dying world.

We ask an interest in the prayers of all who read this that this congregation stand hand in hand and labor together until our church house is completed.

April 1, 1924. E. D. G.

Manson, Ia.

Dear Herald Readers, Greetings:—This vicinity had quite a severe snow-storm on Saturday and Sunday. Indications are that spring work will be delayed for some time.

Bro. J. D. Mininger of Kansas City was with us over Sunday and gave us two impressive sermons. We appreciated his visit very much. On Sunday eening we also had our Sunday svchool quarterly meeting, after which Bro. Mininger preached to us on the subject of "The All-sufficiency of Jesus Christ as our Savior.

Sister D. D. Zehr is still confined to her bed because of a complication of diseases.

Bro. Alvin Zehr was brought home from the Hospital at Ft. Dodge last Friday, his condition being much improved but is still confined to his bed.

Bro. Orva Wenger and family, Bro. Wilbur and Sister Lettie Wenger, and Bro. Ernest Swartzendruber and family, all from Versailles, Mo., moved into our community the first of March. We welcome them into our midst. We ask an interest in your prayers for the work at this place.

April 1, 1924. Cor.

Hesston, Kans.

Dear Christian Friends: — God's blessings to us have continued since we last wrote. And now, all nature unites in putting joy and gladness into each day; the gorgeous sunsets, singing birds and bursting buds are doing their part in the enriching and sweetening of our lives.

But these are not all the blessings which God is making possible to us. On Mar. 22 and 23 Bro. S. E. Allgyer and wife were with us. Brother Allgyer preached three sermons, spoke to the volunteer band and gave a talk to the children. His splendid sermons and talks with a genuine Christian spirit back of them prompted a deeper consecration of lives to the work of the Lord and of the Church.

Sunday morning, March 30, Bro. John Detwiler, who is just returning from the Near East, spoke to the volunteer band. He told of his impressions while visiting our mission in India.

Thursday morning, Bro. Ezra Bowman, of Carver, Mo., conducted chapel. He also preached in the evening.

Bros. John L. and Isaac Horst of Chambersburg, Pa., stopped with us a day on their way to California.

We appreciate these short visits and urge that more of you favor us.

Thursday morning, April 3, marks the opening of our fourth term of school. Bro. Silas Hertzler delivered the term address—a short, pointed speech on "How to Study."

God is blessing us very richly, and as a result lives are being drawn to a deeper, fuller, sweeter communion with Him.

In His service,

April 4, 1924. Margaret Horst.

Lancaster, Pa.

(Mellinger's congregation)

Dear Readers, Greeting:—Our examination meeting was held on Sunday, March 30. All confessed peace and have a desire for communion. Our hearts were saddened, whilst since our last examination meeting last fall, 8 of our number have passtd into eternity. Surely death is in our track. "Take ye heed, watch and pray, for ye know not when the time is" (Mark 13:33). A brother has said, "Death to the Christian is only passing into another room."

Our Sunday school superintendent, Bro. David B. Groff and family have moved to the Columbia Mission to labor in that part of the Lord's vineyard. We pray that their labors may not be in vain in the Lord. Bro. Landis R. Heller has been appointed Supt., Bro. Tobias G. Leaman Ass't. Supt., and Bro. Abram W. Denlinger Sec.-Treas. May God's blessing rest upon our brethren.

The sewing circle is not so well attended as we think it should be. Who will spare one-half day of each month, meaning six days in a year for the Lord, and sew for the needy? Who can say, "I don't have time,' when we have all the time there is, whether we give it for the Lord or for ourselves? "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Pray for us.

April 4, 1924. H. B. B.

Ste. Elizabeth, Man.

Dear Herald Readers:—We have had a mild winter with very little snow. Our snow is all gone for some time, and are having April showers. Bro. Joe Gingerich of Ulen, Minn., was with us on March 30. He preached two sermons while here, but in the homes of the members, as so many of our people had bad colds that we didn't think it advisable to go to our S. S. building for services, as it hadn't been used all winter. We also reorganized our S. S. on Mar. 30. Yesterday, April 6, we opened our S. S. for the summer. Attendance was small on account of muddy roads.

Will close, asking an interest in your prayers.

April 7, 1924. Fannie Stehman.

Millersville, Pa.

After seven long weeks of strenuous waiting we are glad to report that Sister Magdalene, wife of Bish. D. N. Lehman, Millersville, Pa., is recovering from a serious attack of bronchial pneumonia. We feel to say, "Oh praise the Lord for His goodness and for His wonderful works to the children of men."

April 7, 1924. Cor.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On Sunday morning, Feb. 17, we had the privilege of having Bro. and Sister Ira Landis, Neffsville, Pa., come into our midst. Bro. Landis gave a short talk to the Sunday school and also gave us an inspiring sermon from II Tim. 2:3.

Bro. and Sister John F. Bressler and son Leon, Lancaster, Pa., worshiped with us at this place on March 16, Bro. Bressler giving us a very plain and helpful message from Isa. 24:4, 5.

On Mar. 30, our counsel meeting was held. Bro. and Sister Joseph Nissley, Altoona Mission, Pa., were present with us. Bro. Nissley gave a short talk to the Sunday school and also admonished us richly from Matt. 18. Peace was expressed by all.

On Apr. 6, our Sunday school was again organized for another year. The officers are as follows: Supts., Jacob Breneman, Jacob H. Herr; Treas., John Neff and Arthur Witmer. The brethren, Claire Witmer and George Witmer, have charge of the Home Department and Sister Elizabeth Breckbill, Cradle Roll. The missionary committee is composed of three brethren: Harry Leaman, Harry Houser, and Clarence Keener.

The Y. P. M. has also been organized for another season, on Apr. 6, with the following brethren in charge of the meetings: David High, Jacob Harnish, and George Witmer. A meeting will be held every two weeks. Bro. Jacob Hess, Millersville, Pa., was present with us at our first meeting and we expect to have Bro. Abram Landis, Ephrata, Pa., with us at our next meeting, Apr. 20. May God richly bless all our meetings that we may be edified and built up in the Master's service and

(Continued on page 61)

Miscellaneous

THE PROGRAM OF JESUS
(Matt. 4:23)

By A. C. Good

For the Gospel Herald.

Introduction

If we were naming our theme, we would call it "The Program of Jesus." As we study the life of Jesus we are impressed with the thought that He had a definite program. Jesus was systematic, He was definite in the things He undertook to do.

Teaching

By teaching we mean to impart knowledge, to instruct, in things secular or spiritual. Jesus was constantly imparting spiritual truth, and many times by way of approach to a spiritual truth He made frequent use of parables. We are impressed with the effectiveness of His teaching. for did not the people gather around Him in multitudes to hear His messages of truth? and as He closed His teaching in the Sermon on the Mount, "they were astonished at his doctrine, for he taught them as one having authority, and not as the scribes."

Brethren, what we need today is some authoritative teaching that can be backed up by the Word of God.

When Jesus was about ready to leave this world He gathered about Him His disciples and gave to them the Great Commission, saying, "Go ye therefore and teach ALL nations."

Where we have a therefore in Scripture we have a wherefore preceding it. The wherefore here seems to be, "All power is given unto me in heaven and in earth. Therefore, Go Ye." He not only gives the Commission, but gives the text of the message: "Teaching them to observe ALL things whatsoever I have commanded you."

We note the failure of Saul, David, and Solomon—and do we not see the cause to be the failure to observe some of the "all things" that God had taught in His Word? And so today, do we not note a lack of power in the Church and her ministry, and can we not lay it to the same cause? Truth is what Jesus emphasized over and over, again and again, and the truth He declares will make us free. Then, brethren, as the representatives of Jesus Christ and His great cause, should we not be definitely interested in teaching the truth concerning the religion of Jesus, even when there are those who would declare that the religion of Jesus is dying out?

A Professor's Testimony

We quote from an article written by W. J. Bryan in the S. S. Times:

James H. Leuba, professor at Bryn Mawr College, in a book entitled "Belief in God and Immortality," asserts that religion is dying out among the educated in this country. To prove it, he sent a questionnaire to the scientists whose names he found in a book which he declares contained the name of practically every scientist of prominence. Relying upon the ordinary way, he declares that more than half the prominent scientists do not believe in a personal God or a personal immor- a personal God or o personal immortality. Selecting nine representative colleges and universities, he questioned students in the same way and declares that their answers show that only fifteen percent of the freshmen had abandoned Christianity, while thirty-five percent of the Juniors and forty to forty-five percent of the men who graduated had discarded the cardinal principles of the Christian faith. This change toward unbelief was due, in his opinion, to the influence of the cultured men under whose instruction the students passed.

Fairhurst, in his book, "Atheism in our Universities" (Standard Publishing Co., Cincinnati), gives evidence of widespread attacks on the universities. Innumerable instances could be given of the influence of this sort of teaching upon young men and young women who have gone from Christian homes, Christian Sunday schools, and Christian churches into our colleges and universities, only to return with their hearts barren of faith—cynics, agnostics, or atheists. This is the poison which is thinning the ranks of the candidates for the ministry, more than half of whom lose their message while in college and turn from the highest of callings to some line of work that does not require a spiritual vision or the seeming sacrifices that ministers gladly endure because of their love for Christ and zeal for souls.

We ask the question, Who is going to be responsible for those young souls, who have returned to their Christian homes with their hearts barren of faith?

Brethren, what will it mean in the day of judgment to meet there one soul that we have been instrumental in leading astray, and causing them to lose their precious faith in their precious Lord, to the damnation of their souls.

Who Changed the Sign Board?

Recently this illustration came to my notice. A man lay dying, and his pastor was trying to comfort him. In the course of the heart to heart conversation the man said, "One thing troubles me greatly. When I was a boy I was walking along a road, and seeing a sign board I, prompted by mischief, turned the post around, so that the sign pointed in the wrong direction. I have for years been troubled by the thought of the number of weary travelers that must have gone the wrong way, misdirected by the sign board that I changed."

How great is the obligation that rests upon the ministers of the Gospel. They stand here and there at the crowded cross-roads of life. To them countless passing multitudes look for spiritual direction. Do we ever change the sign-boards?

Beloved, in view of the fact that there is much teaching done today that will not stand the test of the search-light of God's Word, would it not be well for the Church to put on a teaching program of TRUTH?

Conditions in the world today concerning truth are but a challenge to the Church. Can not we meet the challenge with the pure and unadulterated word of God? For the Church, as Paul declares, is "the pillar and ground of the truth," and as long as it is such we have the promise that the gates of hell shall not prevail against her.

Preaching

Preaching, we understand, is to declare, to pronounce, to expound. It is not our purpose to give the difference between teaching and preaching, but to note the fact that in the program of Jesus that He preached the word unto them. Mark 2:2.

Deliverance to the Captive

His message was a message of deliverance. And is not this the purpose of our preaching, to set at liberty those that are bound by the fetters of sin?

Our message may be one that will "tickle the ear" but will not have the effect on the multitudes, as on the day of Pentecost when they said, Men and brethren what must we do to be saved. Why do ministers confess that they don't have the power in their preaching that they once had? Better investigate, brother, if God can't use your message to the salvation of souls.

What a Preacher Said

A short time ago I heard a minister say, that of the ninety some churches in his district, not one conversion was reported during the year. There must be a reason for such conditions. Perhaps the message is not sufficiently **watered.** "He that goeth forth and **weepeth** bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Healing

Healing is to restore, to cure. Does it not impress you when you read the account that Jesus healed all that were brought to Him? The program of Jesus is the program of the Church. Do you not remember that when Jesus sent out the seventy that He outlined the work for them? Do we read that the orders have been changed? Do you call to mind

the teaching of James, and is this power lying dormant in the church?

Jesus took Peter, James and John with him up on the Mt. of Transfiguration, and there in that heavenly glory Peter said, "Let us make three tabernacles" — but what was going on down in the valley, the other disciples failing at their task?

Remember, brother, when you are having your mountain top experiences in the very presence of our glorified Lord, that there are some of our brethren down in the valley with a real Struggle on, and are losing the battle.

Did Jesus rebuke His disciples for the effort? No, but for their lack of faith.

The question of the disciples ought to be the question of the Church today. "Why could we not cast him out?" With multitudes on every side bound by the power of sin and error we stand helplessly by. Oh brother, why?

Cannot God put the Church in possession of the supernatural to His honor and glory, as He did in the apostolic days? We believe He can, but there is always a price attached to power. Jesus said, "Howbeit this kind goeth not out but by prayer and fasting." (Not by suppers, feeds, and banquets).

Brethren, I would not limit the power of God in our day if we could meet the conditions. Pentecost was pentecost because conditions were met, and we can have a twentieth century pentecost when we meet the conditions. But we must pay the price.

Then will God's name be glorified, and souls be brought to a saving knowledge of the TRUTH. Amen.

Sterling, Ill.

"JAHRESFEST" IN COLMAR

By Harold S. Bender

For the Gospel Herald.

The 26th of August was a memorable day for the little Mennonite church in Colmar, Alsace. It was first of all "Jahresfest." Just one year before, the new church building had been dedicated and friends had gathered from far and wide to celebrate that event and to join in thanksgiving for the rich blessing of the Lord bestowed during the year. But the day was still more memorable because of the ordination of two brethren to the ministry. A brief description of the day and some account of the church in Colmar may be of interest to Herald readers.

The church at Colmar was organized as a congregation scarcely more than two years ago. Before that time the members who had lived in the city and adjoining territory formed a part of the congregation known as Wolfganzen, which worships in a community some ten miles east of Colmar toward the Rhine. A gradual increase in the number of members in the city made it desirable to form a separate congregation. This was done, and as soon as possible a neat little chapel with residence for the pastor attached was secured. From the very beginning the stream of spiritual life has been strong and deep in the church at Colmar. Not only has the church itself been built up but it has been reaching out to others. A weekly prayer-meeting held in the homes of members has been organized, one of the few among Mennonites in Europe; and through this avenue many outsiders are being reached. The church in Colmar has a great opportunity inasmuch as the ministers of the other Protestant churches are all part of that great number here in Europe who have lost the faith. State Protestantism is for the most part dead in Colmar, but the Gospel light is kept brightly burning in the Mennonite community.

Bro. Henry Volkmar, formerly "reiseprediger" for the Alsatian Conference, is pastor of the church, but increasing opportunities for preaching the Word not only in Colmar but in the Vosges Mountains to the west of the city led to the calling of two additional preachers, Bro. Hans Nussbaum, son of Bishop Samuel Nussbaum, of Basel Dornach, well known to many in America, and Bro. Jack Wack. Bro. Nussbaum is a farmer of near Colmar, while Bro. Wack is manager of a large spinning mill in Logelbach, a suburb of Colmar, and also candidate for the Ph. D. in chemical engineering from the University of Strassbourg. Both are simple, consecrated brethren, filled with the Spirit, with a message of "Christ only" in the heart and on the lips as well as in the life.

The services of the day were helpful and inspiring. A congregation of 200 from Mülhousen, Basel, Altkirch, Markirch and other surrounding congregations as well as the home people filled the medium-sized chapel to overflowing. An American Mennonite would have found himself entirely at home in the gathering. Hearty singing of Gospel songs and old German hymns with Scripture reading and prayer opened the meeting. The aged Bro. Benjamin Peterschmidt, bishop of the congregation, led in the devotional. He was followed by visiting brethren who spoke from various portions of the Word words of exhortation and instruction. Among those who spoke were Bro. Schnall, Mulhausen-Pfastatt; Nussbaumer, Basel-Schänzli; Goldschmitt, Basel-Binningen; Pelsy, Saarburg in Lorraine. Pelsy is moderator of the Alsace Conference.

After a lunch served in the church-yard services were resumed in the afternoon. At this time the various bishops present spoke on the privileges and responsibilities of service in the ministry of the Word, and directed words of instruction to the two brethren about to be ordained. The brethren were exhorted to be true watchmen on the walls of Zion, apostles and witnesses of Christ, and faithful shepherds of the flock.

The brethren Wack and Nussbaumer were then consecrated into the service after taking a solemn pledge to faithfulness to the Word, by the laying on of hands of the Bishops Peterschmitt of the local congregation, Goldschmitt, Reise-prediger of the Alsace conference, Pelsy, moderator of the Alsace conference, and Nussbaumer of the Swiss conference. Following that the newly ordained brethren gave testimony.

The entire day was a rich spiritual feast long to be remembered by all. The Holy Spirit manifested Himself in a very real way. The Gospel was preached in clear, unmistakable tones. Surely the Lord will richly bless the work of His servants and prosper the community at Colmar in spiritual things. The church there has splendid opportunities; it is girding itself for service. May it be greatly used for the winning of souls and the establishment of the Kingdom of God here below.

Tübingen, Germany.

A TREMENDOUS EVIL

By Joseph Metzler

For the Gospel Herald.

(Concluded)

Obeying the Golden Rule policy, the opposite of the policy just described, men would aim, in all the walks of life, to do what will bring the most lasting good to themselves and others, not what will make them the most "mighty," but "uncertain" and "deceitful" dollars and cents in this short life. If the abundance of my riches will not suffer me to sleep, and will cause me to rob God of much time and service which I owe Him, would I not better make a change, "as it pleaseth the Lord," lest I fare like the rich young ruler who denied Jesus but loved and kept his riches? Old and middle-aged people have longed for more sweet, unmolested communion with God, which the abundance of their riches does not afford them, but instead makes them tremendous work, care and unrest.

The wise man's proverb, "For riches certainly make themselves wings; they fly away as an eagle toward heaven," is aptly verified in the fact that in the United States $15,000,000,000 was lost by bad investments in one year, as those who claim to know tell us. Am I one of those who have made unwise investments, and helped to lose a tremendous amount of God's money, which should be working for the uplift of humanity and the salvation of souls? Many became crazy and others worried themselves to death because of the loss of money. Yet "riches will not profit in the day of wrath." In many cases the

(Continued on page 61)

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, April Twenty-first

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10: 10.

Heart lessons are far harder than head lessons. It is easy to learn the Beatitudes but hard to live them. Jesus gives us His precious lessons as fast as we can learn and live them. Some things we cannot bear now which we shall bear in later years. Eoch trial has its own message and His grace is sufficient for each one. His promises become the more precious as we try them in every trial, danger, illness, failure, solitude, sorrow, and in old age. We cannot even bear all the things about heaven. We know only in part but then shall we see face to face and know as we are known.

God graciously gives us to see and know that which will fit us for our duties while living this life, and that which will increase our longing for the life to come. Let us believe and witness to His wondrous grace.

* * *

Tuesday, April Twenty-second

Which of you by taking thought can add one cubit unto his stature.—Matt. 6:27.

Living for today. We build a little fence of trust about each day we live. It has its evils, its blessings, its disadvantages, its opportunities, and yet each day stores our minds with promises which prepare us for the next and enable us to trustfully launch out upon the new day with renewed strength and greater faith.

We fail when trials come because we have not made the promises of God our own and perchance have not kept the vision between us and God clear. By keeping on the most intimate terms with Christ, by walking in the light, and by opening our souls to Him we receive His comforting presence and can comfort others.

I cannot of myself add one virtue to my life, nor make each day of greater account. Thou art my everlasting portion, my all sufficient strength for each day's need, for sustenance and for service.

* * *

Wednesday, April Twenty-second

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.—Eph. 1:17.

The precious texts of the Word open to different ages in life, to the different experience which we have, and by them the bitter waters of Mara become sweetened. By revelation the Bible treasures become ours. Through it we are led to glorify Him with pen, with our lips, in our service, with our hands, in sickness, in health, in poverty, in sorrow, in joy, in adversity, in prosperity. The sweetness of sacred verse, the priceless worth of admonition, the precious lessons of experience, mean the more to us because they have their groundwork in revelation, the revelation of the divine will.

Through revelation we find God a very present help in time of trouble, a succor in time of temptation, a rock and a sure defence. Through it we learn the meanings of life, death, and the final victory which is ours through Jesus Christ our Lord.

* * *

Thursday, April Twenty-fourth

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Psa. 146:5.

Selfishness and unbelief know no songs. They are of the darkness and their forebodings savor of sorrow and death. What joy comes to us at the knowledge of sins forgiven and of union with the divine will! What joy to love and serve our fellowmen! There may be many things to mar this joy but with joy in our souls we may be calm, serene, songful, in the midst of struggle, pain, and wrong.

Had sorrow and pain never been ours we would never have known the value of joy; we would never have treasured the privilege of song, of praise, of joyful fellowship with the redeemed. We could never appreciate the joy of heaven would it not be that our tears will be wiped away.

By looking to Christ, not the darkness of this world, we are enabled to live a life of joy and know that Christian joy is transformed sorrow. It brings the sunshine of God's love to other hearts and lives.

* * *

Friday, April Twenty-fifth

To day if ye will hear His voice, harden not your hearts.—Heb. 3:7, 8.

It is encouraging to know that I may be a believer now. It is necessary that I be one as it satisfies my longing for Truth. As such I place the Kingdom of God first and wealth, social standing, power, and success last. I thus help to preserve the integrity of my home and country, and learn the right use of wealth, liberty, peace, and power.

It is a privilege to place Christ first in my life; to understand that the soul that sinneth it must die, to believe in a hell and seek to escape it and know that punishment follows evildoing, to know that it actually hurts me and society in general not to live a Christian life.

As a believer I come to know Christ as the resurrection and the life and my character, my affections, my friendships, my service, are shaped by His example, His sacrifice, yea, by Him as my all in all.

"I would not shrink into the grave of stupidity and sin, but rise in the new day of His glory."

Saturday, April Twenty-sixth

And hath broken down the middle wall of partition.—Eph. 2:14.

We lacked love, joy, and response to His will therefore were estranged from Him. By coming to love Him and His Word daily and by having His seal upon every affair of our daily life we manifested the signs of union with Him. This was made possible through our Lord Jesus Christ. The great problems of our estrangement from God were solved at the Cross. By it our reconciliation was possible and our transformation from servants of sin to the children of God was made a reality.

We are in the world to glorify Him but not as servants of the worldly wise. Therefore united with Him our interests should and may be centered upon living His will and making it known and striving to lift the fallen, help the needy and bear the image of Christ our Savior in this sinful, dark, godless, hopeless, groping, blinded, alienated world.

* * *

Sunday, April Twenty-seventh

We ought to obey God rather than men.—Acts 5:29.

There are times when officialdom must learn that it cannot intimidate nor force a believer in Christ into forsaking a principle. Although Peter had denied his Lord, yet after he had received a vision of the true Christ, and the power of the Holy Ghost he could fearlessly stand before a king who was striking terror to his subjects.

In a transformed mind fear flees, courage returns, self-interest vanishes, danger has no terror, Christ becomes all. There is no time for timidity when the King's interests forge to the front. The enemies of the Cross may become a seemingly formidable foe but Elisha's God can with one sweep of the hand strike the hosts of the Syrians blind, and scatter the Midianites with a "barley loaf."

"There is no change in Thee, Lord God,
the Holy Ghost,
Thy glorious majesty is as at Pentecost!
O may our loosened tongues proclaim
That thou, O God, art still the same."

—W. Pennefather.

INDICATIONS OF THE NEAR RETURN OF THE LORD

Political Signs

In Dan. 2:40-45 is described the condition of the governments of the world in the last days. Compare gold with clay. Nebuchadnezzar was an autocrat of the worst type but exercising wonderful power. His kingdom was a one-man rule, an autocracy. Today we have nearly all clay governments which has a little of the iron strength in it. But all governments seem to be turning into clay, which is democracy, and as a result there is not one stable government on the earth. All are ready to fall. Look at our own govern-

ment trying to make the country dry—no power to enforce the law. Bank robbing in day light is carried on—no power to stop it. Bribery is a common thing. What is going on in Washington today? A government of clay rule, only a little of the strength of the iron remaining. And so all governments seem to totter, ready to fall any moment. Don't forget that Daniel says, in the days of these kings the God of heaven will set up a Kingdom that shall never be destroyed. In Dan. 2:34, 35 we read, "Thou sawest till a stone was cut out without hand which smote the image upon the feet that were of iron and clay and brake them to pieces, then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like the chaff on the summer threshing floor, and the wind carried them away that no place was found for them and the stone that smote the image became a great mountain and filled the whole earth.'"

We can give a hearty testimony that the signs of the Lord's imminent return are forcing themselves upon God's people. It behooves us then to watch; for we know not when the time is, whether it be at noon, or cock crowing, or in the morning "And what I say to you, I say unto you all, Watch."

Belleville, Pa.

CORRESPONDENCE

(Contimut from Page 57)

God may receive all the honor and glory.

During the past few months there has been much sickness. Sister Sue Landis, who had been at the hospital for an operation, has returned home. Bro. Wm. Gontner, who also has been there for an operation, is still confined there but expects to return home any day now. Bro. Jacob Herr, who had been very sick with pneumonia, is still at the hospital but is improving and expects to be home in the near future. Sister Annie Groff, who had been very sick for the past few months, is improving and will soon again have the privilege of coming to the house of worship. At the present time a young mother, Sister Esther Witmer Deiter, is seriously ill. We hope it may be the Lord's will for her to be spared, but may we ever realize that "God's way is the best way."

Yours "till He come,"

Gertrude M. Lefever.

April 7, 1924.

Some people go to church, take a good sleep, and go home and call that worship. — Sanford B. Landls

A TREMENDOUS EVIL

(Continued from page 59)

investment pilots are unfaithful and covetous. They scheme and deceive the people by offering them abnormal and exorbitant interest, and thousands accept the offers, thinking it a grand thing until their eyes are opened, often when too late. "Moreover it is required in stewards that a man be found faithful." Some lost practically all their living. "The Lord maketh poor and maketh rich: He bringeth low and lifteth up." Others lost snug sums of the mammon of unrighteousness which they did not need "to take them through;" yet they would hesitate to make benevolent loans to honest, needy farmers. When we invest our property unwisely, aside from the Lord's direction, or when our motive in investing is greed for excessively high interest and tax exemption, which is forbidden in God's Word, will we prosper? or will we be chastised as unfaithful stewards of the Lord's riches? When we long and hope for the plaudit, "Well done, thou good and faithful servant," when our stewardship is ended, we consider our possessions as belonging to the Lord, and we use and invest them with His approval. Then we will not make the mistake of investing our money where it gets into the hands of speculators, sharpers and lawyers, who defraud and swindle the people and waste the Lord's money shamefully; or where it will be lost or tied down so that we can not use it for ourselves or for the Lord's cause. How does Jeremiah's denunciation of covetousness on the people of his time apply to the money-mad world of to-day? "For from the least of them even to the greatest of them, every one of them is given to covetousness." When we invest our property in benevolent and charitable institutions and missions it will not be lost, and we will get Golden Rule interest, if we desire, regularly as long as we live, and the principal will continue to work for the uplift of humanity and the salvation of souls when we have gone to our reward.

When we look up the multiplicity of Scripture passages on riches, in the Old and New Testaments, and see how the inspired writers warn us of the evils and dangers of riches, and in no instance encourage us to strive for riches; and when we consider that Jesus gave to the world the finishing touch on riches, in the scathing, metaphorical warning, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God," we must conclude that the safer side concerning riches is not to be rich, and that trusting in riches or having our affections on them, brings "destruction and perdition." Solomon had much experience with riches. He suggests to us a golden mean—"Give me neither poverty nor riches; .....lest I be full, and deny thee, ...or lest I be poor, and steal." Paul teaches us to have our possesions as though we possessed them not, and that we should use this world as not abusing it. In Malachi 3 we see how those who misuse the Lord's riches will meet condemnation, and how those who use them in harmony with His will will be blest. James 5 contains a marvelous and awful looking-glass of riches which all should read.

North Lima, O.

SPECIAL MEETINGS

Greenwood, Del.

Report of the 4th Annual Bible Instruction and Mission Meeting held with the A. M. congregation of Greenwood, Del., Mar. 21-23, 1924.

Organization.—Instructors, Daniel Kauffman, John S. Mast; Chor., Laban Swartzentruber; Secy., Arie Zook.

Topics discussed by Bro. Kauffman:—**Sin, The New Birth, Future Destiny of Man, The Christian's Relation to the World, The God-entrusted Authority of the Church, Present World Evils, My Opportunities in Mission Work, two sermons.**

Topics discussed by Bro. Mast:—**Redemption, Obedience and What it Implies, The Non-resistant Faith, Sailing or Drifting, Reverence in and for God's House, Every Christian a Missionary, The Need of Entire Consecration for Effective Service, two sermons.**

Some Thoughts Presented:—It is sin that has made all the world's sorrow and trouble. A better vision of sin and of Jesus Christ would give us a better vision of redemption. The new birth is an inexplainable miracle wrought by God. Nothing is more certain than the fact that we must face our eternal destiny. Separation from the world has peculiar influence to the world. When we withstand the Church we also withstand God. Pride, selfishness and irreverence are great present day evils. God's house is reverenced by careful conduct and conversation in and around it.

Secretary.

Oronogo, Mo.

Report of Sunday School Conference held at White Hall Mennonite Church, Oronogo, Mo., March 30, 1924.

Opening exercises conducted by Supt., J. C. Good.

A talk on the past quarter's lessons by the Moderator, I. C. Kurtz.

The Twenty-third Psalm repeated from memory, Mabel Berkey, aged 4.

Topics and Speakers:—Types Clustering about Israel's History, E. J. Berkey; The Story of Joseph, Lyma Tweedy; The Sunday School Lesson from the View-point of the Pupil, Bertha Berkey; The Sunday School Lesson from the View-point of the Teacher, Sarah Downs; Select Reading—The Shepherd Psalm, Leroy Good; Jesus Christ the Rightful Heir to the Throne of David, Myrtle Shenk.

Some Thoughts Presented:—Old Testament characters lived under a standard of law, New Testament characters are under grace. Old Testament History is a preparation for a foundation for the wondrous personality of Christ. The plan of salvation is the theme of the whole Bible.

Israel's journey from Egypt to Canaan is typified in human lives. Some points mentioned:—sin, deliverance, conversion, baptism, lethurgy, authority, despondency, also Joshua as the Holy Ghost. The hardships of Joseph were fitting him for future usefulness. If you want to get something out of the Sunday school lesson put something into it. Make use of the Bible. The good teacher is first a sacrifice. Rom. 12:1. Prayer, study and love should go into the lesson. The Shepherd Psalm fits each individual. Christ the Good

Shepherd does not lead us into wicked wanderings.

Myrtle Shenk.

Leetonia, Ohio

Report of the Sixteenth Annual Sunday School meeting held at the Mennonite Church of Leetonia, Ohio, on Dec. 25, 1923.

Organization:—Mods., E. M. Detwiler, H. N. Detwiler; Secys., David Steiner, Walter Royer; Chor., George Mumaw.

Topics and Speakers:—Adoration of the Shepherds, M. C. Lehman; The Power of the Enemy, Elva Lehman, Caleb Yoder; The Power unto Salvation, Lizzie Yoder, Homer Lehman; Children's Meeting, Amanda Wisler, Lydia Lehman; Spiritual Singing, Clark Mellinger; My Place in the Sunday School—As a Pupil, Lois Detwiler; As a Teacher, S. A. Yoder; As a Superintendent, Ed. Zook; As a Minister, A. J. Steiner; Summary by the Moderator.

Some Thoughts Presented:—There is a tendency to reason things out. We cannot reason all things in the Bible out, we must accept it by faith. Christ can give all any soul that accepts Him may wish. Satan takes people unawares. It is alone through Christ we have salvation. If we are not witnesses for Christ wherever we are we have not the Holy Spirit. We will see things alike if we have the power of the Holy Spirit. Spiritual singing is a result of spiritual lives. If we love God and our neighbor as we should there will be spiritual singing. To be successful as a Sunday school superintendent depends largely on three things: Church, a pulling together, cooperation, the Chuch, a pulling together, cooperation, the prayers of God's people.

Secretary.

Married

Martin—Culp.—On March 22, 1924, Bro. John C. Martin and Sister Susan Culp, both of Columbiana, Ohio, were united in marriage, Bro. I. B. Witmer officiating. We wish them God's blessing.

Peachey—Yoder.—On Feb. 10, 1924, at Locust Grove Church, Bro. Christ Y. Peachey and Sister Mattie A. Yoder, both of Belleville, Pa., were united in marriage by Bishop John L. Mast. May their path be bright in Christ through life.

Smith—Berkey.—On Feb. 3, 1924, at the home of the bride's father, Bro. E. J. Berkey, near Oronogo, Mo., Bro. Ralph Smith and Sister Martha Berkey were united in marriage by Bro. P. J. Shenk. May heaven's blessings attend them through life.

Weber—Good.—On the evening of March 1, 1924, at the home of the officiating bishop, Bro. Benj. Weaver, Goodville, Pa., Bro. Chas. B. Weber and Sister Emma M. Good, both of the Bowmansville congregation were united in holy matrimony. May God's richest blessings attend them through life's pathway.

Ruth.—Alderfer.—On March 22, 1924, at the home of the officiating minister, Bro. Joseph G. Ruth, occurred the marriage of Bro. Howard Ruth of the Line Lexington, Pa., congregation and Sister Sue Etta Alderfer of the Souderton, Pa., congregation. May God's blessings rest upon this union.

Showalter—Heatwole.—On the evening of March 22, at the home of the bride's parents, Bro. Joseph Heatwole's of near Elida, Ohio, Bro. Elmo F. Showalter of Rockingham Co., Va., and Sister Susanna C. Heatwole of Elida, Ohio, were united in holy matrimony, Bro. Geo. Ross officiating. May the Lord richly bless them in their new relationship.

Obituary

Livengood.—Margaret Elaine, daughter of Bro. Harry Livengood and wife, Springs, Pa., died March 20, 1924; aged 8 m. 11 d. Funeral services at the Springs Mennonite Church conducted by the brethren, P. S. Davis and N. E. Miller.

Hostetler.—Nannie, daughter of Noah and Mattie Hostetler of Mifflin Co., Pa., died March 25, 1924; aged 4 y. 6 m. 22 d. She leaves her parents, 2 sisters (Ada and Lizzie), and 1 brother (Bennie). She took sick about a week before her death. Let us all prepare to meet her in the land where all is joy and rest, as God gives the little children everlasting rest. She was a bright and happy child. Funeral services were conducted March 27 by Brethren Samuel Peachey and John Peachey.

"All is dark within our dwelling,
Lonely are our hearts today;
For the one we loved so dearly
Has forever passed away."

Rider.—Christian M. Rider was born near Elizabethtown, Pa., Jan. 15, 1853; died of pneumonia at the home of his son-in-law, Earl Donley, in Elizabethtown, Pa., March 21, 1924; aged 71 y. 2 m. 6 d. He was married to Annie Hess. To this union were born 14 children, 6 of whom with the mother preceded him to the spirit world. He is survived by 6 sons, 2 daughters, 15 grandchildren and 3 great-grandchildren. He with his companion united with Risser's Mennonite congregation May 18, 1888, and remained faithful until death. Funeral services were held at the Elizabethtown Mennonite meeting house March 25, conducted by Bros. John Ebersole, Samuel L. Oberholtzer, and Samuel Frey. Text, Luke 23:28. Interment in the Rider burial ground.

Wenger.—Elsie, daughter of Samuel and Anna Lehman, was born near Burton City, Ohio, July 19, 1886; died March 22, 1924; aged 38 y. 8 m. 3 d. She was united in marriage to David W. Wenger Nov. 20, 1912. She was a faithful member of the Mennonite Church until death. She was a devoted wife and helpmate. By her congenial disposition she won many friends who keenly feel our loss, although our loss is her eternal gain. She leaves a sorrowing husband, father and mother (Samuel and Anna Lehman), one brother (George Lehman), two sisters (Mrs. Harry Landis and Mrs. Roy Horst). Funeral services were conducted at the Martin Mennonite Church by Bros. Ben Good, Moses Horst, and Abram Good. Text, "He is risen; he is not here." Laid to rest in cemetery nearby.

Musser.—Catherine Musser (nee Burkhart) was born in East Earl Twp., Lancaster Co., Pa., March 4, 1853; died March 24, 1924; aged 71 y. 20 d. She was married to Israel Musser in 1873. To this union were born 12 children, 3 of whom preceded her to the spirit world. She was a faithful member of the Bowmansville Mennonite Church and departed with a blessed hope to meet her Savior. Her illness was the result of several attacks of paralysis, being conscious until a few hours before her death. The husband survives; also 9 children, 31 grandchildren and one great-grandchild. The funeral was held March 27 at the Bowmansville meeting house and burial was made in the adjoining cemetery. Services by Bro. N. H. Mack in English and Bro. Benj. Weaver in German. Text, II Thess. 4:13-15. A large concourse of friends and neighbors gathered to pay the last tribute of respect to one that was loved by all who met her.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Moyer.—Mary A., daughter of Nicholas and Veronica Bixler, was born in Mahoning Co., Ohio, in 1845, and died at her home at Leetonia, April 1, at the age of 78 years. During her childhood she lived in Mercer Co., Pa., where she was united in marriage to Jacob N. Moyer, January, 1865. She with her husband moved to Leetonia, Ohio, where they have lived ever since. She was a member of the Mennonite Church for many years, remaining faithful to the end. She was faithful in her devotions and possessed a disposition of good will towards everybody and perfect contentment in her lingering illness covering many years. Funeral services were held at the home on April 3, with burial at the Midway Mennonite Church, in charge of Bro. A. J. Steiner, assisted by Bro. I. B. Witmer and Bro. ——— Brilhart. Text, Psa. 46:4.

Hershberger.—Evelyn Mae, daughter of Leander L. and Wilma L. Hershberger, Locktown, Ind., died April 2, 1924; aged 7 y. 10 m. 12 d. Death came after a severe attack of pneumonia, followed by a relapse and other complications. In 1909 she was severely attacked with influenza, which left her weak but apparently well. During her sickness, she bore her sufferings with much patience. Evelyn had a sunny disposition, loved by all who knew her. She leaves father, mother, two brothers (Clyde L. and Lowell D.), and two sisters (Gladys L. and Verda E.), and a great number of relatives and friends. Services at the house by D. D. Troyer and at the church by Silas Weldy and D. D. Troyer. Text, Job 14:1, 2.

"All is over, hands are folded,
On a calm and peaceful breast;
All her suffering here is ended,
And our loved one is at rest."

Shantz.—Mary Ann, beloved wife of Bro. Wendell Shantz, was born near Baden, Ont., July 31, 1846; was married to Wendell Shantz Nov. 28, 1870; died Feb. 16, 1924; aged 76 y. 6 m. 12 d. This union was blessed with 10 children, 2 sons and 2 daughters preceding her in death. She leaves her husband, 3 sons, 3 daughters, 17 grandchildren, 3 brothers, and 1 sister. Four years ago the Lord permitted them to celebrate their golden wedding together with their family and relatives. In December, 1922, she was stricken with paralysis and was rendered almost helpless for fourteen months, until the message came to "come home." May God reward the family for the loving care shown to mother in time of affliction. Funeral services were conducted by Brethren Orphen Wismer and Manasseh Hallman. Text, Psa. 27:10. Interment in Shantz Cemetery.

"We miss thee, dear mother, we must confess,
But are glad to know thou art gone to rest;
We can not understand, sometimes, just why
Thou art gone to thy home in yonder sky,
But trust that some day we'll understand
When together with loved ones in heaven we'll stand."

Landis.—Katie W. (Denlinger), wife of Elmer Landis, Witmer, Pa., entered into rest March 24, 1924; aged 36 y. 4 m. 16 d. She is survived by her husband, 2 children (Clarence and Ellis), also 5 brothers. She united with the Mennonite Church in her early years and was a faithful member of the Mellinger congregation until death, also a Sunday school teacher of little boys in the basement. She was of a cheerful disposition. Sister Katie suffered a great deal during her affliction, but she bore it all patiently. We visited her several times and she would never complain but was always cheerful, that even the physicians wondered. She had the patience of a saint. Funeral services were held March 27, from her late home and at Mellinger's meeting house where a large number of sorrowing relatives and friends had met to show the last tribute of respect to one they

had loved. Services by Bros. David and Sanford Landis. Text, Rev. 7:13-17.

"Afflictions sore, for months she bore,
Physicians were in vain;
Till God did please, to give her ease,
And relieve her of her pain."

Sauder.—Sister Barbara (nee Lehman), wife of Bro. Benj. M. Sauder, fell asleep in Jesus at the Lancaster Central Hospital, March 31, 1924; aged 50 y. 4 m. 14 d. While at work doing the family washing in her home at Florin, Pa., her clothing caught fire. Her youngest daughter, saw the fire, gave the alarm, but help could not avail. She was rushed to the hospital, where she lingered from 8 A. M. to 7 P. M. She retained her consciousness until near the end, and prayed much of the time. She bore her sufferings patiently. She told her husband and daughters that she was trusting in the everlasting arms of Jesus. She leaves her husband, two daughters (Barbara and Mary, both in the fold of Christ), 4 sisters (Anna and Mary A. Lehman—the latter an invalid for 28 years—Fannie Sauder and Emma S. Lineweaver), 2 brothers (John S. and Geo. H. Lehman). She was a faithful member of the Mennonite Church from her youth, being present at all services when health permitted. Funeral services at the home and at Mt. Joy Mennonite Church, conducted by Brethren Isaac Brubaker, Lehman Kraybill, and Henry Lutz. Text, II Tim. 4:6, 7. Though our loss is great, we pray that God's will may be done.

"Earths sorrows will all be forgotten,
And we shall be safe in the fold;
Shut in with our Lord and His angels,
While we walk on the streets of pure gold."

Harrold.—Samuel, third son of Samuel and Susan Harrold, passed peacefully to his eternal home at his residence in Columbiana, Ohio, with the comfort of a living faith and hope in Christ, the Redeemer. Death followed pneumonia after an illness of only a few days duration. He was born Aug. 29, 1850, and died March 20, 1924; aged 73 y. 6 m. 21 d. In 1872 he was united in holy wedlock to Nancy Culp. In the 51 years of their married life last Sunday morning was the first time he did not get up to eat his breakfast. To this union three children were born. Thirty-three years ago he was converted and united with the Mennonite Church. During these years he attended services regularly and took an active part in the Sunday school and other departments of church work. Bro. Harrold was a man with a large acquaintance. He seemed to have a smile and a kind word for everybody. His genial disposition and personal interest in all with whom he came in contact, won for him a warm spot in the lives of the large circle of his friends, as was evidenced by the big assembly of people who met at his funeral to pay their last tribute of respect. He will be missed by his sorrowing family, fellow-townsmen, neighbors and friends and especially at his usual place of worship that always to him was a great source of comfort and spiritual uplift. When a young man and for some years after he was married he engaged in blacksmithing in Columbiana. Later he quit that trade and moved on a farm near the Midway Mennonite Church which he occupied until about eight years ago when he retired from farming and again returned to Columbiana and became affiliated with his son, H. A. Harrold, in a business known as the Harrold Tool Co. In this work as well as in blacksmithing he proved himself a master mechanic. Funeral services were held at his home and at the Midway Mennonite Church, where an overflowing house met to pay their final tribute to the memory of the departed. Funeral in charge of the resident ministers. Interment in the adjoining cemetery.

Stineman.—Barbara Stineman (nee Stahley) was born in Locke Twp., near what is now Nappanee, Ind., Feb. 22, 1844; died in Nappanee April 5, 1924; aged 80 y. 1 m. 13 d. She was united in marriage with Daniel Metzler, Oct. 5, 1862, who died 46 years ago. To this union were born 9 children (John, Jesse, Jonas, Elizabeth Bechtel, David, Mary Strouse, Fannie Hosmer and Anne Myers). One son (Daniel) died in infancy. In 1886 she was united in marriage with Jonas Stineman of Miami Co., Ind. To this union was born one son, Ervin, who died at the age of 22. Mother Stineman was reared to womanhood on the farm where she was born. After their marriage they purchased the 80 acres on the southwest corner of Nappanee where they lived until the town was plotted when they moved south of town where her husband died a few years later. After her second marriage she lived in Miami Co., Ind., until her husband died 4 years ago, since which time she lived in Nappanee with her oldest daughter, Mrs. Menno Bechtel. She is survived by her 8 children, 4 step-children, 50 grandchildren, 71 great-grandchildren, 1 great-great-grandchild, 3 brothers (Moses, Solomon and Samuel), and 1 sister (Mrs. Yost Yoder). She was converted and united with the Mennonite Church in which faith she lived and died triumphantly. Sister Stineman was of a quiet disposition, faithful in her churchgoing and a woman who was serviceable in many avenues of church work. Services were conducted by the brethren, J. H. McGowen and Silas Weldy. Text, Acts 20:24. Buried at Union Center Cemetery.

Gerig.—Sebastian Gerig was born May 27, 1838, in Alsace, France. He accepted Christ as his Savior and united with the Mennonite Church when 14 years of age. Three years later he came to America, spending a few weeks in Canada, about six years in Davis County, Iowa, and two years in Ohio. After this he came to Henry County, Iowa, where he has since resided. On Sept. 11, 1864, he was united in marriage with Magdalena Goldsmith, with whom he lived in holy matrimony almost 60 years. To this union were born three sons and nine daughters. He was called to the ministry of the Sugar Creek congregation, near Wayland, Iowa. Ten years later he was ordained as bishop. He took an active part in this service for 55 years. He was remarkably active until last October, when health began to fail. Since then he has not been able to attend church services. The past ten weeks he was confined to his bed. During his illness he suffered much but bore it patiently. When his pains were almost beyond endurance he always lifted his voice in prayer in behalf of the Church, his children and grandchildren, and thanked the Lord for his many blessings. He was submissive to his Master's will and asked that God's will and not his own be done. On April 3, 1924, he peacefully passed away, at the age of 85 y. 10 m. 6 d. He leaves his aged companion, two sons and eight daughters (Joseph, Jacob, Elizabeth, wife of C. M. Roth, Lydia, wife of Jacob Eigsti, Anna, wife of William Wyse, Mollie, wife of D. W. Orendorf, Lavina, wife of Amos Wyse, Eva Leichty, Emma, wife of A. D. Blosser, Minnie, wife of S. J. Sutter; all of the Sugar Creek congregation, near Wayland, Iowa, excepting Joseph, who is residing near Springdale, Ark., and Lydia, living near Morton, Ill.), and 29 grandchildren and many other relatives and friends. One son, a daughter, and a grandson preceded him to the eternal beyond. Funeral services at the Sugar Creek Church, April , conducted by Bros. Joe Hershberger, Daniel Graber, and Simon Gingerich, the sermon being based on Luke 2:29, the text which was selected by the aged bishop. He was especially interested in the welfare of young people, and willing to lend a helping hand to any one in need. He will be greatly missed in the home, the Church, and the community.

Yoder.—William Y., youngest son of Yost and Elizabeth Yoder, was born in Iowa Co., Iowa, Nov. 2, 1865; died of diabetes at his home in Iowa Co., Iowa, March 29, 1924; aged 58 y. 4 m. 27 d. At the age of 20 years he united with the Amish Mennonite Church of which he was a faithful member until death. Nov. 15, 1888; he was united in marriage to Matilda Fisher. To this union were born two children (Blanche E., wife of Alpha R. King and Omer J. Yoder) who with his loving companion, 4 grandchildren, 2 brothers and 3 sisters, and many other relatives and friends deeply mourn his departure. On June 25, 1921, while unloading hay in the barn he was struck in the head by a pulley which severely fractured his skull. An operation was at once performed which saved his life, but met with little success in restoring him to a normal mental and physical condition otherwise. This accident caused him to lose the power of speech and he was never again able to carry on a conversation, only being able to speak a few words at times, but by the use of a wheel chair and a cane he was able to go about the house to some extent. By the few words he was able to speak and by motions and signs he was able to make his wants known to his wife and others. During these years of his affliction he endured patiently, one of his most constant companions being his Bible, in which he took a deep interest although he was only able to read such portions as he was well acquainted with before his injury. Some of his last requests to his wife and children were to remain faithful and meet him in glory and especially that his grandchildren be instructed in the fear of the Lord. For the church he also left a message which was that the members should be at peace one with another and with the ministry. On last Wednesday, when he was still able to be about the house where the rest of the family were attending the funeral of Bro. Wm. Hauber he gave instructions to his companion for the arrangements for his funeral, selecting hymns and also selecting Bro. Abner G. Yoder to preach his funeral. He was fully conscious that the time of his departure was soon to be at hand. Funeral services were held at the West Union Church April 1, 1924, conducted by the brethren Abner G. Yoder, P. P. Swartzendruber and J. K. Yoder. Text, Luke 23:45. Burial in nearby cemetery.

IT'S EASY TO BARK

Faultfinding is not difficult. A certain writer illustrates thus: A dog hitched to a lawn mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog, he is just barking for an excuse to rest. It is easier to bark than pull this machine." It is easier to be critical than correct, easier to bark than work, easier to burn a house than build one, easier to hinder than help, easier to destroy reputation than to construct character.

—Sel.

The truth is that two mutually exclusive religions are contending for the control of the corporate witness of the existing ecclesiastical bodies. One is the naturalistic or agnostic Modernism, represented by Dr. Fosdick and by many ministers in almost all the churches. The other is the great redemptive religion, founded upon certain supernatural eevnts in the first century, which is called Christianity. A mighty conflict is on between the two. Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or insidious effort than it is making today.—J. G. Machen.

ITEMS AND COMMENTS

According to statistics compiled by Catholic authorities, the total membership of the Roman Catholic Church in English speaking countries is 42,856,094. Of these 14,827,312 reside in Great Britain and its possessions.

A Ku Klux Klan riot at Lily, Pa., resulted in the killing of three and the wounding of a score of other people. As a result 25 klansmen are in jail awaiting a trial for murder, the judge deciding that they violated the laws of the state in parading at night in hooded costumes. They are held over without bail for the June term of the criminal court.

General Smedley D. Butler, director of safety in Philadelphia, has succeeded in reducing crime in that city below anything known in Philadelphia for years. On his side are the reform elements, the churches, and the mayor. Against him are the underworld, many of the politicians, and gangsters who for years have been enriching themselves at the expense of the criminal elements. Butler's crusade against lawlessness and crime is being watched far and near, and his success will probably encourage similar efforts in other cities.

"The farmers of the world," says the Trade Record of New York, "are paying tribute to the genius of the American inventor.....They bought from us last year over $50,000,000 worth of agricultural implements.....The aggregate value of agricultural machinery and implements exported since the beginning of 1900 is over $700,000,000." The productive power of this machinery is evident from the statement that during the past thirty years the total food products in such staple articles as corn, potatoes, wheat, sugar, etc., has nearly doubled and that "the amount of human labor required to produce a bushel of wheat is now only ten minutes as against three hours in 1830."

The Dawes Report to the Reparations Commission of the allies was submitted to the Commission April 8. Among the features of the report are the following:

The establishment of a bank to issue the paper money for Germany and to handle the reparations account.

The use of the German railroads for the use of both Germany and its creditors.

A foreign loan of $200.000,000 to stabilize German currency.

The payment, by Germany, of one billion or more gold marks yearly as reparations payment to the allies.

The release of German resources so as to enable that country to pay its debts to the allies.

The Reparations Commission has accepted the Dawes Report, and submitted its recommendations to the interested nations for adoption.

The investigations at Washington, D. C., have recently brought out a number of developments. Harry M. Daugherty is succeeded as attorney general by Harlan Fiske Stone, former dean of Columbia Law School. An indictment has been brought against Senator Wheeler of Montana, the chief Daugherty prosecutor, for alleged illegal acceptance of fees from an oil company after being elected to the senate. President Coolidge has transmitted a note to the U. S. Senate warning that body against exceeding its rights in interfering with Executive departments. Meantime the investigations are continuing, and the indications are for a presidential campaign of unusual bitterness. It is to be hoped that the better judgment of the nation will prevail, and agitators allowed to cool off for want of a hearing.

PROGRAM

Of the Eighteenth Annual Meeting of the Mennonite Board of Missions and Charities, to be held at the Science Ridge Church near Sterling, Ill., May 2-6, 1924.

Saturday, May 3
Meeting of Mennonite Relief Commission
[Afternoon and Evening Sessions]

Sunday, May 4
[Morning Session]

9:00 Devotional
9:30 What should be the Paramount Aim of this Meeting?.....C. F. Derstine
Mission Sermon.....D. H. Bender
[Afternoon Session]
1:15 Devotional
1:30 Missionary Echoes from India
M. C. Lehman, J. H. Warye, Lydia Lehman
Appeals in Behalf of South America
T. K. Hershey, Mae H. Hershey
[Evening Session]
6:30 Song and Praise Service
7:00 Talks by City Missionaries. (Time limit 12 minutes)
8:00 The Master's Plea to the Church, "Lift up your eyes and look on the fields".....S. E. Allgyer

Monday, May 5
[Morning Session]

9:00 Devotional
9:30 Roll Call
Reading of Minutes
Reports of Officers
Reports of Institutions
[Afternoon Session]
1:00 Devotional
1:15 Should the Board Consider Opening Work in Neglected Rural Fields?.....S. C. Yoder
How Inspire the Various Congregations with the Missionary Spirit?
D. G. Lapp
Future Outlook for the Work in Russia?.....Arthur Slagel
[Evening Session]
7:00 Devotional and Workers' Meeting
7:45 Essentials to Success in Our Mission Activities.....H. R. Schertz
The Church Meeting the Challenge of Malachi 3:10.....A. J. Steiner
A Plea to the Church, "Sirs, we would see Jesus"....T. K. Hershey

Tuesday, May 6
[Morning Session]

9:00 Devotional
9:15 Reports of Standing Committees
Reports of Special Committees
Miscellaneous Business
[Afternoon Session]
1:00 Devotional
1:15 The Need of a Definite Gospel-Spreading Program J. S. Hartzler
What Bearing has the State of the Home Church upon Her Mission Activities?.....M. C. Lehman
Election of Officers
Presentation of Resolutions
[Evening Session]
7:00 Devotional, followed by 12-minute Talks by Superintendents and Workers of the Charitable Institutions
7:45 What Place Should Our Young People Have in the Missionary Program?.....N. E. Miller
Jesus Christ and His Gospel the Only Hope of the World
Daniel Kauffman

ANNOUNCEMENT

"The fifteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 7, 1924.

An effort is made to secure Bro. Tobias K. Hershey as one of the speakers and who is now en route from South America to the States. He was formerly from this county.

A cordial invitation is extended to all to attend this meeting."

Bish. Benjamin Weaver, Mod.
D. M. Wenger, Secretary.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator.
Omar G. Miller, Secretary.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

I. L. Yoder, Sec'y.

When church leaders once get to the position that they insist on having THEIR way, then look out.—D. H. B.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 24, 1924 (Gospel Witness Established 1905) No. 4

EDITORIAL

Take a good look at the Mission page of this issue, and your eyes will drop on a few live messages from our mission field.

Are you interested in spring work? Remember that a very essential part of it is to keep in close touch with the FIELD that needs continual seeding and cultivation. There is no better preparation for hard work on the farm than a pure conscience which is favorable to peaceful, refreshing sleep, and a continual touch with God which means the grappling with life's problems from the right viewpoint.

Our Tract Fund.—It has been some time since we called attention to this most fruitful means of advancing the cause of Christ. Our tracts are still going out, and with their going out the supply of tracts on hand is growing less. A number of tracts have recently been reprinted, and a number more should be reprinted immediately, as the supply is exhausted and people are still calling for them. Those interested in this work and desiring to make tract distribution possible will do a good work by contributing to this cause. Send your contributions to Levi Mumaw, Secretary-treasurer of the Mennonite Publishing House, and your contribution will be received with thanks and promptly acknowledged.

"Too Much Pacifism."—A writer in one of our prominent dailies has this to say concerning America and pacifists:

"Our vicious or idotic pacifists are disloyal to a peaceful nation which has few forts and hardly any army, which has a longer undefended frontier than can be found anywhere else in the world, which constantly neglects its navy, which discourages the simplest military training, which always suffers terribly in war because it is not prepared for it, which murders its own troops because they are not trained and it is unready, which constantly leads the world in proposing treaties of disarmament and which invites aggression because it is not in shape to resist it.....

MY BROTHER

is my fellow believer in the household of faith.

He is one "born again," obedient to the will of God, walking "in newness of life."

He has been redeemed from the bondage and curse of sin, adopted into the happy family of God, owning Jesus Christ as his elder Brother, having renounced all relationships with the world which he formerly had before he became a child of God.

We prove ourselves brethren in the Lord when as born again children of the heavenly King we "love one another with a pure heart fervently," thereby giving evidence of our love to God the Father.

Although only the children of God can be recognized as brethren in the Lord, Let us not forget that we have many brethren in the flesh—"other sheep," "much people"—who are outside the fold of Christ, whom God through our instrumentality means to bring into the fold and adopt into His own family.. Now only brothers in the flesh, I owe them the best of my life that they may become my brothers in the Lord.

"Am I my brother's keeper?" Most certainly. Upon the consistency or inconsistency of our lives depends the salvation or damnation of many a soul. For the sake of my brother in the fold, as well as brother in the flesh not yet won for the Lord, I owe my constant, loyal service to God and fellow men.

"Bear ye one another's burdens, and so fulfill the law of Christ."

Our pacifism is Moloch with the ears of a jackass, the poison sacs of a copperhead, and the tail of a scorpion."

This venomous language is quite befitting to the cause it represents. It is this kind of an attitude toward the peace principles of Christ and towards the people who take Him at His word that was responsible for the World War. The pacifists have no quarrel with the United States for the policies ascribed to it in the above paragraph. Events have justified the wisdom of leaving the several thousand miles of boundary line between the United States and Canada undefended. The fact that the United States has never been defeated in war indicates that its policy of unpreparedness for war is not such a dangerous thing after all.

But whence comes this cry of "too much pacifism" when the whole world is admittedly sitting on a huge powder keg—European nations jealously watching and growling at one another like a set of tigers, Washington a veritable teapot dome resembling a boiling cauldron of political oil, "the yellow peril" of the Pacific continually bobbing up, nine-tenths of the income of nations absorbed in past, present, and future wars, and the spirit of militarism in evidence in the industrial and religious world? Would not a little more pacifism—the kind promulgated by Christ and practiced by nonresistant people—be an improvement on the world's present troublesome condition?

When will the nations learn that preparation for war is the surest way to bring it about; that the man or nation that goes armed is the one surest to get into trouble; that no nation has ever been able to stand up long under the burden of militarism? Germany went into the war the strongest and best prepared of all nations, and its military glory in the conflict outshone all the rest; yet that did not keep it from humiliating defeat. Greece, Carthage, Rome, are but a few of the many mighty nations that were crushed under the crushing load of militarism.

What the world needs, more than anything else, is to put the law of God (including the nonresistant doctrines of our Lord) into full force. This world is sick, and dying, not from pacifism, but from carnal strife,

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CHURCH OF GOD

By G. W. North

For the Gospel Herald.

A local church is an assembly of professed believers on the Lord Jesus Christ, who assemble themselves together in "His most Holy Name" for worship, praise, prayer, testimony, and the ministry of the word; in discipline and the furtherance of the Gospel, Heb. 10:25; Acts 20:7; I Cor. 14:26; I Cor. 5:4, 5; Phil. 4: 14-18; I Thess. 1:8; Acts 13:1-4. Such a church exists where two or three are thus gathered (Matt. 18: 20), the simplest form of a local church. Every such assembly has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit. I Cor. 3:16, 17. When perfect in organization, a body of believers consists of saints; with the bishop (elder), minister, deacon, and a consistent and obedient laity.

Eph. 5: the walk of the believer as God's dear children. Christ's love work for the Church is three-fold:—past, present and future: (1) For love He gave Himself to redeem the Church (v. 25). (2) In love He sanctified the Church (v. 26). For the reward of His sacrifice and labor of love He will present the Church to Himself in flawless perfection (v. 27).

In I Thessalonians we find the model Church, and the divisions of the Epistle are sufficiently indicated by the chapters:

I. The model Church and the three tenses of the Christian life (1:1-10).

II. The model servant and his reward (2:1-20).

III. The model brother and the believer's sanctification (3:1-13).

IV. The model walk and the believer's hope (4:1-8).

V. The model walk, and the day of Jehovah (5:1-28).

Acts 19:2-7: "Did ye receive the Holy Ghost when ye believed?" Paul here was evidently impressed by the absence of spirituality and power in these so-called disciples. This brings out the very fact that "The Church of God must be in possession of the Holy Spirit," otherwise she fails in POWER.

Rom. 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." The Church of God consists of **fruit-bearing members** (Jno. 15:1-15). There are three degrees in fruit-bearing: "fruit," "more fruit" (v. 2), "much fruit" (v. 5-8). As we bear much fruit the Father is glorified.

John 15: There are three conditions of the fruitful life: Cleansing (vs. 2, 3), Abiding (v. 4), Obedience (vs. 10, 12).

Character (Gal. 5): A Christian's character is not mere moral or legal correctness but the possession and manifestation of nine graces: love, joy, and peace (character as an inward state), longsuffering, gentleness goodness (character in expression toward man), faith, meekness, temperance (character in expression toward God).

These graces taken together, they present a moral portrait of CHRIST (Gal. 5:22, 23) and may be taken as the apostle's explanation (Gal. 2:20): "Not I, but Christ;" also as a definition of "fruit" (Jno. 15:1-8). This character is possible because of the believer's vital union with Christ (John 15:5; I Cor. 12:12, 13). And is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5:22, 23).

In the first epistle of Timothy. As the Church of Christ increased in number, the question of Church order and soundness in the faith becomes necessary and discipline becomes very important.

It always has been necessary that we have a clear revelation of how the Church should be kept pure, clean, holy. The key phrase of this epistle and also of Titus, is that we may know how we should conduct or behave in the house of God. Well had it been with the churches if they had neither added nor taken from the divine order.

Titus has much in common with First Timothy. Both epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent (I Tim. 1:3-10) while in Titus the divine order for the local church is emphasized.

There are two divisions: (1) The qualifications and functions of elders (1:1-16), (2) the pastoral work of a true minister (2:1-3:5).

If the faith of the Church is to stand in the wisdom of men, then it will be the sport of every wind of doctrine and be driven hither and thither according to the course of the popular tide. If the Church has no better anchor than the wisdom of this world, then indeed will it drift from all its moorings, to be tossed continually upon the seas of ceaseless speculation. But if faith is to stand not in the wisdom of men but in the power of God, in the sure word of truth that liveth and abideth for ever, then, like its divine Author, it is and will be "the same yesterday, today, and forever." If faith be founded upon the Word of eternal truth, then the Church has an anchor sure and steadfast.—A. W. Pitzer.

Horatious Bonar said, in substance: "I look for the Church, and I find it sitting in the lap of the world; I look for the world, and I find it masquerading in the Church."

Kokomo, Ind.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

I. **BAPTISM** (Continued)

Design of Water Baptism

To find the truth in reference to this or any other Bible subject, we must take into consideration the whole body of scripture testimony, bearing upon the subject under discussion, and in the light of the Spirit of God strike a true balance which gives full recognition to every part and does violence to none.

By placing a literal interpretation upon a few figurative passages, or by spiritualizing a few literal statements and ignoring the portions of scripture not in harmony therewith the religious world has been filled with error and factional strife; by the same Bible arriving at conclusions as opposite as day and night. As an example we have the Quakers spiritualizing the holy communion entirely away, and the Catholic elevating the emblems into the real body and blood of the Lord.

Likewise upon the subject of water baptism some magnify it into a **saving work** while others look upon it as a **nonessential form,** its observance being optional with the individual.

The truth does not live in any of these extremes.

In the Old Testament there was a constant tendency to either neglect the ordinances of God's house or else to raise them to a sinful elevation. This tendency we find also in the Gospel dispensation.

Circumcision had a similar relation to the old covenant that baptism has to the new, both being **outward signs** of the true inward grace, but having no virtue in them to bestow it.

In Rom. 2:28, 29 the apostle states clearly and emphatically that the real circumcision is **inward in the**

Spirit and not outward in the flesh; and in Heb. 10:1 and Rom. 4:11 he speaks of these outward ceremonies as **shadows, sign and seal of the real** spiritual substances and **graces already received or to be received by** other means and upon other conditions. **This is the true law of interpretation in both old and new covenants, as will appear as we proceed.**

1. **The real covenant relation in the Old was brought about by natural birth or natural purchase into** Abraham's family. Gen. 17:13.

2. **The rite of circumcision was only a token, sign and seal of the** covenant relation **and not the cause** condition **or instrument of it.** Rom. 4:11; Gen. 17:11.

3. While circumcision was only a shadow or token of the real **it was indispensible** and severest penalty was to follow its presumptious rejection. Gen. 17:14; Gal. 3:10.

Let us now apply the apostle's explanation of circumcision to baptism and see how beautifully it harmonizes with all Scripture.

1. We come into new covenant relation not thru the **flesh birth** (Jno. 1:12, 13) as Israel did, and not thru the **money purchase** as they (I Peter 1:18, 23) but thru **purchase** by the blood of Christ (I ePter 1:18, 19) and the **new birth** thru the Holy Spirit and the Word of God (I Pet. 1:22, 23).

2. Water baptism is the outward **sign** and **seal** of the **covenant grace, and divine relation but not having in itself the power to communicate them**—not born of corruptible seed and therefore not of literal water (I Pet. 1:22, 23) baptized into one body by the Spirit and therefore not by water (I Cor. 12:13). Simon **out** (in spite of the water baptism) and Cornelius **in** (before receiving the water baptism) vividly portray the same. Acts 8:13, 21; 10:44, 47.

3. Water baptism is a divinely appointed ordinance and therefore binding upon the Church to teach and administer, and every individual to receive; and all who presumptuously reject it, violate the great commission and break the covenant. Matt. 3:15; 28:19; Acts 5:32; Gen. 17:14; Heb. 12:25.

The indispensible **water-birth** (Jno. 3:5) cannot be of corruptible water (I Pet. 1:22, 23) and must therefore be of incorruptible water (Eph. 5:26), even the holy Word, as so many scriptures teach.

If we can **"be baptized and wash away our sins"** (Acts 22:16) **actually and literally,** it would take the place of the blood of Christ which is unthinkable. If this washing away of sin by baptism is figurative; as Peter declares the work of baptism to be, then all the scriptures on the subject fall into a beautiful harmony where otherwise there would be only hurtful error and confusion. See I Pet. 3:21.

In the light of all the above scriptures it is clear that water baptism was designed to be a sign, token and seal of the new covenant graces and relationship which we receive upon the ground and merits of Christ's blood, through the instrumentality of the Holy Spirit and the word of God.

The Proper Subjects for Water Baptism

The only infant baptism we have in the Bible is that of newly converted persons who are spiritual babes and true scriptural subjects for water baptism which they are in duty bound to receive without unnecessary delay.

It is strongly and widely urged that as circumcision was given to the old covenant peoples in their natural babyhood that so it should be with the ordinance of baptism, but there is a fundamental difference. Under the old covenant it was the **fleshly birth** that gave the covenant relation and therefore **fleshly babes** were to receive the token of circumcision; but in the new covenant it is not the **fleshly birth** but the **Spirit birth** that gives us covenant relation and therefore baptism, our sign and token is received, not as **fleshly babes** but as **spiritual babes** which is in harmony with the whole body of scripture, which always puts hearing, understanding, repenting, believing, and accepting before water baptism. Matt. 28:19; Mark 16:15, 16; Acts 2:38.

The lack of baptism does not bring upon infants the sin of disobedience, as it does to others, for the reason that it was never commanded them.

The lack of baptism does not deprive infants of any benefits for parents are none the less found to "bring them up in the nurture and admonition of the Lord."

The lack of baptism does not deprive children of any saving grace for the reason that there is no saving power contained in water baptism.

The lack of water baptism in no way deprives the child of the general redemption of mankind as set forth in such scriptures as the following: "Christ tasted death for every man" (Heb. 2:9); "died for all" (II Cor. 5:14, 15); His redemption reached as far as Adam's condemnation (Rom. 5:18, 19); he "lighteth every one that cometh into the world" (Jno. 1:9). As all children without taking part in Adam's transgression nevertheless were partakers of the evil, so likewise all children are unconditionally saved thru the atonement of Christ, thus making it plain how Christ could say, "Of such is the Kingdom" (Luke 18:16).

To those who claim that whole **households were** baptized in apostolic times and that therefore infants must have been included, we call attention to the fact that there is nothing to show that any of the households named contained any infants. Again, we will refer to a similar passage in Titus 1:11 where false teachers are said to **subvert whole houses**—and since this is a general statement and does not apply to any particular homes, and since it is impossible for false teachers to subvert an infant, **it is clear that "whole houses" baptized** would not include infants any more than **"whole houses" subverted** would include them, they being alike incapable of scriptural baptism or unscriptural subversion.

Evils of Infant Baptism:

1. It is a serious offense to proceed in sacred things without divine authority.

2. It lays the foundation for an unconverted membership in the Church.

3. It robs the victims of a scriptural baptism when they come to the years of understanding, thus making void the commandment of God thru the traditions of men. Mark 713.

Since baptism is a sign of the saving work in the soul every condition of regeneration is likewise a condition of baptism and everything that stands in the way of the inner work should rightly stand in the way of the outward sign.

A proper subject for baptism, therefore, is one who—

1. **Feels** burden of sin. Matt. 11:28.
2. Acknowledges his sin. Lu. 15:18.
3. Is humbled under it. Lu. 15:19.
4. Calls upon God. Luke 18:13.
5. Hears the Gospel. Acts 4:4.
6. Understands it. Acts 28:27.
7. Trembles at it. Acts 16:29.
8. Accepts it. Acts 2:41.
9. Obeys it. Rom. 6:17.
10. Repents toward God. Acts 20:21.
11. Trusts in Christ. Acts 20:21.
12. Yields to the Spirit. Matt. 28:19.

Any link of truth broken from true scriptural requirements will hinder the blessing.

Denbigh, Va.

One reason why we do not have our Bibles in hand so that we can make practical use of them is that we get most of what we know of it from the preachers, neglecting the reading of it ourselves.—J. S. Hartzler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

ADIOS

By T. K. Hershey

For the Gospel Herald.

"Adios" is the word in Spanish for Goodby. In 1917, when the writer bade fare-well to the many dear ones in the home land, he thought it a testing time; but when the time came to say "adios" to the five congregations in the Argentine it was a severer trial.

Having administered water baptism to each one, it was his privilege to have a heart to heart talk with the 156 baptized. This gave him an opportunity to know each one personally. There were times when they cried together, other times they were together in prayer and much waiting on the Lord, often they rejoiced together over victories won, and still other times it became necessary to speak in firm tones but out of pure love—when evil was conquered, the battle won, and the individual set straight.

The five years of actual service at Pehuajo have been for the writer the busiest years of his life, and they have been the most joyful of his Christian experience. He stepped out on the promise, God honored His Word and did the rest.

Each one of the 156 baptized ones has had an experience completely different from the others, and having a personal knowledge of their history and experience, there was a blending together that only they and the writer could feel when the time came to say "Adios." This was especially felt at the five different farewell meetings arranged for us. At each station a native brother gave an address expressing in the name of the congregation their appreciation of our services since the establishing of the work. Words fail to explain the emotions that passed our whole being, and I understood anew the farewell meeting that Paul had with the Ephesian brethren as given in Acts 20. Because of the ever increasing demands on the missionaries we request the brotherhood at home to pray earnestly that they may have the needed strength, also pray that the brotherhood may experience a deeper spiritual life. "Adios Argentinos," until we meet again.

Elverson, Pa.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(March 18)

By W. G. Lauver

For the Gospel Herald.

Tomorrow forenoon (March 19) will mark the close of the prayer conferences, held two days at each of the four mission stations, Santa Rosa being the last on the list. We arrived here on Monday noon, and the conference began on the same afternoon. We praise God for the results that have come from the above mentioned meetings. Members have reconsecrated their lives, and in each of the stations souls have confessed and accepted Christ as their Savior. Each forenoon and afternoon some time was spent in prayer and intercession with God, not only by the missionaries, but also the native members joined in this quiet hour. After the quiet hour, subjects pertaining to prayer and the power of prayer were discussed. Following are a few of the subjects discussed: "How to get things from God," "The Baptism of the Holy Spirit," "Promises on Prayer, Found in the Word of God," "The Psalmist and Prayer," "Miracles Wrought thru Prayer," "How God Answers Prayer," "The Value of Family Worship." These subjects gave the people a new vision of the great power there is in prayer, and of the great necessity of calling upon God at all times. Some have asked us to have a prayer conference each year. This will be considered later.

On March 15 it was the writer's privilege to be in Buenos Aires to meet the new missionaries, Bro. and Sister Swartzentruber, who arrived on the steamship "Voltaire." After getting the trunks and suitcases through the custom-house, we took the night-train to Carlos Casares, where the new missionaries spent their first Sunday in the Argentine. On Monday they went to Pehuajo, where they will make their home, for a while at least, while being engaged in the (not easy) task of language study. Reader, will you remember them, and also the other missionaries who are studying the language, **in your prayers?** "The effectual fervent prayer of a righteous man availeth much."

Sister Gamber and Sister Hallman have finished their first six months' language study, which covers the first half of the Spanish grammar. They are happy to have successfully passed the examination. We are glad to see the progress they have made in the language. They still have six months of hard work before them to finish the first year's work.

Carlos Casares, F. C. O.

THE INDIAN MENNONITE CHURCH AND THE PROBLEM OF DISPLAY IN ATTIRE

By M. C. Lehman

For the Gospel Herald.

To missionaries on furlough from India falls the obligation to frequently answer the question, "Does the Mennonite Church in India stand for and practice simplicity in attire?" A letter to hand asks just that question. Hoping to give information that will be satisfactory to all sincere inquirers, the following few comments are offered:

1. In India, as in all the Orient, the habit or custom of changing the cut or form of clothing according to prevailing fashions or styles does not exist. So far as female attire is concerned, women wear the same kind of dress, which is one straight piece of cloth, in the same way for centuries without thought of changing. Different sections of the country may fold this dress or "sari" over the shoulders in slightly different ways but the body is adequately covered. There are no styles or fashions which change from time to time as in western countries, particularly America. The same can be said of men's attire. Both men and women wear the same kind of clothing year after year without thought of trying to ape some one who dresses differently than they. The men's clothing consists of a long straight piece of clothing wrapped about the loins and coming to the ankles and above this a shirt is worn much like what men wear in America with the exception that no separate collar is worn. Among men and women shoes and stockings are worn only by those who can afford it and many do not wear them. So far as head gear is concerned women simply wear the end of the dress or "sari" over the head. Bonnets and hats are not worn by Indian women. Neither would be suitable to the climate or economically possible for the people. Men wear a straight piece of cloth wrapped around the head as a turban or a plain felt cap without a rim. Both are plain and simple in design. Many men wear nothing on their heads, as they cannot afford head gear of any kind.

2. The clothing worn by the average Indian are more simple than the costume required by any of our conferences in America. They are made up of less pieces and are of less different colors. Among our

most simply dressed brothers and sisters in America there would be very few whose attire changed so little from time to time as that of the average Indian.

3. The simplicity of the Indian attire gives it a beauty which the more complicated and many-pieced clothing of Americans can not have. Beauty is not possible without simplicity and when the Indian can be taught to keep his attire clean and neat it is beautiful.

4. Indians however have temptations to pride in the way of adorning the body with jewelry. Rings in noses, ears, and on toes and fingers are common among nearly all castes. The more of these that can be worn the greater the display. It is quite as proper to wear rings in noses as in ears (if propriety should be granted for argument's sake). The same can be said with reference to toes and fingers. Could the American "flapper" go barefoot she would most likely take as much pride in gold rings with diamond sets on her toes as on her fingers. If her hands were covered twenty hours of the day as well as her feet she would give up finger rings as well. Proud human nature will find a vent for display somewhere and the Indian takes it out in jewelry of a very cheap and frequently gaudy type.

4. For economic and climatic reasons the people of India do not wear as many clothes as people do in America. The Church in India has had men as converts who have been in the habit of wearing nothing but a loin cloth on all occasions. One such old man who united with the Church, when urged to wear something on his body above the loins, especially when attending church services, replied, "My forefathers never wore more clothing than I do and I do not like to start wearing more clothing in my old age."

Now from the foregoing it will be abundantly clear that the problem of preventing display by attire in the Indian Church will be somewhat different than it is in America. Among the men of India the extreme to be guarded against is insufficient clothing while in America this extreme is found among women. Hats and bonnets need form no part of conference legislation as to attire for our Indian sisters, as long as these articles are not used as head gear. Clothing will not need to be mentioned nearly as frequently in conference legislation, as they do not come into play as a means of display for the Indian as they do to the American. In the case of jewelry much more care needs to be exercised, as this is the besetting weakness of the Indian.

All this presented a grave problem to the pioneer missionaries on the field who had the task of framing a policy and starting a line of work. The present rulings of the Indian Church through its Conference are simply a confirmation of the policy already worked out by the pioneer missionaries. These, with the exception of Sister Sarah Lapp, are no longer active workers on the field.

From the beginning these took the stand that the same standard of simplicity must be maintained as that held by the early Church and as God's Word teaches. The Mennonite Confession of Faith has been translated into Hindi and this has been adopted by Conference and is held as the faith of the Indian Church. Conference legislation forbids the wearing of jewelry and members violating this restriction are brought under discipline. The same standard of simplicity in attire as was maintained in the earlier days of the Mission is still maintained.

It is the set purpose of the missionaries on the field to maintain the Gospel standard of humility in service for the Master and separation from worldly affairs to the end that God may use His people as stewards for His service.

Washingtonville, Ohio.

FIFTH CONGREGATION ORGANIZED IN THE ARGENTINA

By T. K. Hershey

For the Gospel Herald.

One of the last efforts of the writer was the establishing of the fifth congregation in the Argentine, which was at Francisco Madero. This is a town of 2,500, and lies just 11 miles west of Pehuajo. For several years tracts and the "Camino Verdadero" were distributed freely in this town. A Colporteur sold a Mr. Hererra a Bible, who through reading it was converted, and at once began telling the good news to others. Later he visited Pehuajo requesting that some one be sent to hold services in Madero. Brother Pablo (Paul) Cavadore is sent once a week, and conducts three services each time. They are meeting for converts, Sunday school, and preaching services. Bro. Pablo is a consecrated young man 23 years of age. While he is the one who will do the preaching the general oversight of the work will fall on the missionaries at Pehuajo.

When we took charge of the work in Madero we found a number of converts and interested ones whom we began to teach and prepare for baptism. Desiring to be baptized before we leave for the States, seven were baptized March 22. Several others will be received into this newly organized church later on. We earnestly solicit the prayers of the brethren and sisters for these beginners, that they may go forward, and that others may also find the true way. Pray especially for Bro. Cavadore that he may preach the whole counsel of God.

Elverson, Pa.

THEN WE THANKED GOD AND TOOK COURAGE

By J. D. Mininger

For the Gospel Herald.

Paul, the man who had such marvelous fellowship with God that he "was caught up to the third heaven," nevertheless did not fail to appreciate the fellowship of those of "like precious faith" with him. After he had been out on the deep for a long time, in the midst of associates that were anything but godly, he learned of some brethren, "whom when Paul saw, he thanked God, and took courage."

Paul's voyage had been a rough one and considering the class of people he had to be with, it surely must have been refreshing to him to meet with "brethren," such as could appreciate him.

Missionary work—facing the powers of darkness on the mission field today, is no child's play and as I was thinking along the above lines, my mind was directed to a few of the many reasons, we even here in Kansas City have for thanking God and taking courage. Since this is not our work, but God's, we gladly share these meditations with you.

1. A Working Congregation

The other evening, as we were visiting in a poverty-stricken home (where kitchen, dining-room, sitting-room and bed-room are all in one) the mother being sick in bed said, that Sister S. called on her nearly every day. Now Sister S. is one of the working members of our congregation. And by the way, our aim is to have every member a working member. When I got that unsolicited testimony about that sister, and when I thought of quite a number of other members equally active, "I thanked God and took courage."

This spring it is 19 years since the first Mennonite Gospel Mission was opened in Kansas City. Last Sunday we started the third Mission by renting a vacant hall in a neglected district about half-way between the Seventh Street and Argentine Missions. We were enabled to have preaching services and Sunday school

(Continued on page 76)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

CONSULT YOUR WIFE

Sel. by Martha K. Brunk

Two men were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:

"I must consult my wife before I decide."

"Why," exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team; and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

There was nothing more than justice in this view of matrimonial obligation, especially in the case of poor, or only moderately well-to-do families, and these comprise an overwhelmingly large proportion of the families in this country, where a slight increase or diminution in the earnings would be felt alike by every member.

The wife, who has labored in the home to earn or to save, while the husband has labored in the field or shop, or the counting room, is justly a partner in his earnings and savings, should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well. Wait, husband, before you wonder audibly why your wife doesn't get along with the household responsibilities "as your mother did." She is doing her best—and no woman can endure that best to be slighted. Remember the **long, weary nights** she sat up with the little babes that died, remember the love and care she bestowed upon you when you had that long fit of illness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back to her eyes—the old light of the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home late, and weary and "out of sorts." He has worked hard for you all day—perhaps far into the night. He has wrestled, hand in hand, with care, and selfishness, and greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely. Let him feel that there is no other place in the world where he can find peace, and quiet, and perfect love.

Denbigh, Va.

THE UNOBTRUSIVE WIFE

I knew a man once who had made a considerable fortune, and who became in consequence a person of some importance. He had a small, quiet, unassuming wife, of whom nobody ever heard. It was assumed that she was common-place—indeed, her spouse fostered that idea, probably unconsciously, for he was really quite fond of her. She had the largest capacity for silence of any woman I have ever met, yet she was not in the least a dull person.

Well, she died in her prime, and nobody seemed to think she would be greatly missed. She just slipped away quite gently, in the same unobtrusive way in which she had lived. But something seemed to go with her out of her husband's life, a mighty and sustaining force, which nobody had reckoned with, he least of all. He declined in every way, socially, commercially, mentally, and spiritually. The prop had gone, but to this day I don't believe any one suspects what was the real cause.

The obscure, commonplace wife had supplied something—courage, resource, confidence, call it by what name you will—to her spouse, and he was unable to stand long without it. After considerable pecuniary losses he retired into the country, and after a few years followed her to the grave. The prop had gone.—Anne S. Swan.

IT CAUSED ME TO THINK

By Rebecca C. Burkholder

For the Gospel Herald.

One icy night in February, towards morning, my husband got up and went to the stove to make a fire, so the room would be more comfortable when rising time came. He opened the stove, and found only one hot coal of fire. He applied small kindling to the coal, then put in a heavy piece of wood, and came back to bed, doubting if it would burn.

I watched the light. A few sparks flew up, then the light began to fade, and soon it was dark. What was wrong? Poor kindling added to the coal. When rising time came he found the room cold and dark. Then he added his best kindling, lit a match, set the kindling ablaze, and soon the stove was hot.

The thought came to me, that is the way with the sinner. He likes to have a comfortable place to stay, here in this world, wants things to suit his taste, and follow after all kinds of worldly amusements, and enjoy himself. Sometimes he sees his error and starts out to live a Christian, to prepare a comfortable eternal home for his soul. If he applies Satan's poor kindling to his heart and mind, fails to make a full surrender to God, continues to follow after the vanities of this world, his seat is vacant in the church, he is unconverted, and, unless he repents, when the time comes for him to close his eyes for the last time on earth, he will find an uncomfortable home.

If the sinner wants to be a Christian, seek a comfortable home for his soul, he should come out from among the world, forsake all kinds of worldly amusements and sinful lusts, and make a full surrender to God. Let your light shine out for "the glory of God." You will then be an example to others, winning souls into the fold of Christ. Your walk, talk, and conduct will impress the world that you are a Christian and, when the time comes for you to close your eyes for the last time on earth, you can enter into that comfortable home, which the good Shepherd has prepared for his sheep.

Harrisonburg, Va.

THE TWO WORKERS

Two workers in one field
  Toiled on from day to day;
Both had the same hard labor,
  Both had the same small pay,
With the same blue sky above,
  The same green earth below,
One soul was full of love,
  The other full of woe.

One leaped up with the light,
  With the soaring of the lark;
One felt it ever night,
  For his soul was ever dark.
One heart was hard as stone,
  One heart was ever gay;
One worked with many a groan,
  One whistled all the day.

One had a flower clad cot
  Beside a merry mill,
Wife and children near the spot,
  Made it sweeter, fairer still;
One a wretched hovel had,
  Full of discord, dirt and din—
No wonder he seemed mad—
  Wife and children starved within.

Still they worked in the same field,
  Toiling on from day to day;
Both had the same hard labor,
  Both had the same small pay;
But they worked not with one will,
  The reason let me tell—
Lo! the one drank at the still
  And the other at the well.

—Sel. by a Sister.

It is God's order that first there must be a putting off before there can be a putting on. God will not put the Holy Spirit into any heart until that wrong thing is put out.—J. S. H.

SUNDAY SCHOOL LESSON

Lesson for May 4, 1924—II Kings 17:9-18

THE ASSYRIAN EXILE OF ISRAEL

Golden Text.—I will delight myself in thy statutes: I will not forget thy word.—Psa. 119:16.

Introductory.—The story of Israel is very brief. At first stronger than Judah, the northern kingdom began its career with the fatal mistake of corrupting its worship. Dynasties rose and fell in rapid succession, wickedness increased rapidly, the voice of the prophet went unheeded, the cup of iniquity became full, and the nation was carried away into captivity. To this day we speak of the "ten lost tribes of Israel."

Lesson Story.—It was in the days of Hoshea, king of Israel, that the nation was carried away into captivity. The causes are plainly set forth:

"They built them high places in all the cities."

"They set up images and groves in every high hill."

"They burnt incense in all the high places."

"They wrought wicked things to provoke the Lord to anger."

"They would not hear, but hardened their necks, like the neck of the fathers."

"They rejected his statutes, and his covenant."

"They left all the commandments of the Lord their God."

"They did not believe in the Lord their God."

"They followed vanity, and became vain, and went after the heathen."

"They made them molten images ....and served Baal."

"They caused their sons and their daughters to pass through the fire."

"They used divination and enchantments, and sold themselves to do evil."

The Lord strove with them, sent them prophets, but nothing seemed to swerve them from their purpose. As a result, God delivered them into the hands of a heathen nation, and the utter destruction of this nation is a standing reminder to us of the folly of sin.

Lesson Thoughts.—1. When people go wrong in their worship they go wrong in everything. At the time of the division of the kingdom of Israel the northern kingdom was much the stronger of the two. But Jeroboam, politician that he was, thought it wise to set up an attractive form of worship, a mixture of true and false worship, so as to wean his people away from Jerusalem, the headquarters for true worship. He is known in history as "the man that caused Israel to sin. The secret of the nation's downfall is the false worship set up in its midst. It was but a short time until the nation was corrupt in other things besides worship. When the religion is wrong the entire system is out of sorts.

2. Behold the paralyzing effects of sin. Israel had repeated warnings. A better man than Elisha or Elijah could not be found. The Lord was faithful in warning the nation of the end of its sinful career. Other nations had fallen because of sin, and Israel was not without object lessons in this respect. Their lot was most miserable a good part of their time, and still they kept going down hill, persisted in their course. What was wrong? The god of this world had blinded their eyes. Sin is an opiate that dulls and deadens one's spiritual vision. There are few sinful men who realize the awfulness of their condition. It is only as one becomes awakened to his sinful condition that he is brought to repentance.

3. Why should Israel be carried away into captivity any sooner than Judah? Comparing tribes, Israel had ten, Judah only two. Comparing rulers, Jeroboam was much stronger than Rehoboam. Why then should Israel be so short-lived? Both kingdoms were far from what they ought to have been, but Judah had a few righteous kings who were zealous for the law of God while Israel had none who was out and out for God. "Righteousness exalteth a nation, but sin is a reproach to any people."

4. "The wages of sin is death." This is true of nations as well as individuals. Not armies and navies, not wealth and intelligence, not fortifications and soil, but RIGHTEOUSNESS measures the strength of nations. The history of fallen nations is alike in this that they went down when the cup of their iniquity was full. Nations, like individuals, may thrive temporarily in spite of their ungodliness; but in due course of time their sin will find them out. Israel fared the same fate that Assyria, Parthia, Persia, Egypt, Greece. Rome, and many other sinful nations met. In the end all individuals who live and die in sin will meet the awful fate connected with the second death. Let us profit by the mistakes of Israel—both nations and individuals may profit by this object lesson.—K.

BIBLE MEETING TOPIC

WHY SOME MEN HAVE FAILED.

Jr.—Psalm 15

Topic for May 4

MOTTO

"The way of the ungodly shall perish."

MEDITATIONS ON THE TOPIC

I. The Reason for Failure. — When we do not accomplish what we intend to do, we fail. We fail in doing a piece of work for various reasons. It may be thru lack of strength, or lack of knowledge, or idleness, or waste of opportunities, etc., etc. We fail in life when we do not reach the end which God has planned for us. The reasons for failing in making a success of life all may be summed up in the fact that we have allowed some kind of sin to stand in our way and keep us from God. Sin deprives us of God's strength by which we can stand against the enemy of souls and be victorious. Sin opens the door to the Devil and gives him power over us to destroy our souls. Sin deprives us of wisdom by which we may know how to meet every problem of life and make a success. Sin blinds our minds so that we cannot understand the ways of life. Sin brings a terrible crop of sorrow and trouble and punishment and destroys our usefulness in the world and takes away our hope in the world to come.

Men like those mentioned in the Outline Study thought that the choice of their own selfish and sinful way would bring them the happiness and blessings that they needed. But they found that neither our own way, nor money, nor honor, nor pleasure of the flesh, nor any other sinful thing could give joy nor make life worth while. If we want success, we must walk in the counsels of God and let Him be our wisdom and strength and salvation.

II. The Text. Ps. 15. — This Psalm tells what kind of a man will be able to live in God's holy place and forever abide there. It is the man who walks in the way of righteousness in his heart and in his life action.

PERSONAL THOUGHT

Those who prosper are they that love God's law and seek to know and obey it continually. May we prize the truth that leads us in the way of success.

SEED THOUGHTS

Take thou my hand and lead me—
  Lord, I am thine;
Fill with Thy Holy Spirit
  This heart of mine;
Then in the hour of trial
  Strong shall I be—
Ready to do, or suffer,
  Dear Lord, for Thee. — **Julia Sterling.**

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Fall."**
2. Assign some character or characters, (illustrating some trait or sin that caused downfall), to various individuals according to their capacity, and let them bring their findings and report to the meeting as there will be time.

For Others

1. Let some one give a summary of causes of failure, making such applications as may be profitable to the congregation present.

Gospel Herald

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THURSDAY, APRIL 24, 1924

Field Notes

Baptismal services were announced for Doylestown Mennonite Church, to be held Easter morning.

A program for an all day Easter service at the Peoria Mission is before us. From the nature of the program we believe that the congregation there had a rich spiritual feast.

April 17-20 were set apart as the time for revival and instruction meetings at the Chicago Home Mission under the leadership of Bro. C. F. Derstine of Eureka, Ill.

We are in possession of a program prepared for a special Good Friday meeting at the Argentine Mission in Kansas City, Kans., April 18, in the evening.

Change of Address.—Bro. Hiram Weaver and family, from Harrisonburg, Va., to Whitmer, W. Va. May the Lord bless them in their new field of labor.

Bro. W. S. Guengerich and wife, accompanied by Sister Susie Guengerich, paid a much appreciated visit to the Kansas City Mission April 12-14. Bro. G. preached at each of the missions on Sunday, the 13th. M.

From New Providence, Pa., we get this message: "The Lord willing, Bro. Sanford Landis of Bird-in-Hand, Pa., expects to begin a series of meetings at New Providence Mennonite Church on Sunday evening, May 18. Pray for the work at this place."

Missionaries in the Home Land.—A letter from Bro. T. K. Hershey, mailed in New York brings us this message: "Arrived this morn (April 14). We are well and happy." We praise the Lord for His protecting care and the safe arrival home of Bro. Hershey and family. Their address, for the time being, will be Elverson, Pa., in care of Levi Hertzler.

Bro. L. J. Heatwole is furnishing the readers of Youth's Christian Companion with an excellent series of articles, beginning with the May 11 issue, on "Fifty Years of Missionary Effort in the Two Virginias." Bro. Heatwole being a student of history and vitally interested in the field of which he writes, his articles are of interest to a wide circle of readers.

ABRAM METZLER

Bro. Abram Metzler of Martinsburg, Pa., Treasurer of the Mennonite Publication Board, after a quarter century of service as a minister and bishop, well known as an evangelist and for his whole-hearted interest in the cause of Christ and the Church, greatly beloved by those who knew him best, passed to his eternal reward early Saturday morning, April 19, tuberculosis being the cause of his death. Funeral at Pleasant Grove Church near Martinsburg on Tuesday of this week. We bow in submission to Him who doeth all things well and pray, "Thy will be done." May the Lord comfort the bereaved family, succor the congregation, and continue to prosper the work in his community.

Communion and Baptismal Services.—Dates of communion services for the bishop district of Bros. Abram B. Herr and D. N. Lehman, a part of the Lancaster Co., Pa., Conference:

Stony Brook, April 13, 1924, A. M.
New Danville, April 20, 1924, A. M.
Byerland, April 27, 1924, P. M.
Millersville, May 4, 1924, A. M.
Rohrerstown, May 11, 1924, A. M.
Lancaster, May 18, 1924, A. M.
Mountville, May 25, 1924, A. M.
Columbia, June 1, 1924, P. M.
Masonville, June 8, 1924, A. M.

Baptismal Services

Stony Brook, April 12, 1924, P. M.
Lancaster, April 27, 1924, A. M.
Rohrerstown, May 10, 1924, P. M.
Masonville, June 7, 1924, P. M.

A feast of good things was a part of the Easter preparations by the brotherhood in Mahoning and Columbiana counties in Ohio. Meetings in charge of Bro. M. C. Lehman were appointed at North Lima for Thursday evening, all day on Friday, with a Sunday school meeting on Saturday evening and Sunday. "I long for a deeper spiritual feast, getting ready for the heavenly feast, which will be great," writes the brother who informs us of these meetings.

Correspondence

Sheridan, Oreg.

Dear Herald Readers, Greetings:—On Saturday, March 22, Bro. Allan Good of Portland, Oreg., came and preached for us Saturday evening, Sunday, and Sunday evening. His sermons were very touching on the separation between the Church and the world. If we could only have more of that kind of preaching in our churches.

The writer was with the Hopewell congregation near Hubbard over Sunday, April 6. Six young girls were baptized on Sunday evening. On Saturday there was a mission meeting, and on Sunday we held our communion services. All the meetings were well attended and good feeling prevailed.

It is wonderful how the Lord works with His people. It has been only a short time since the Hopewell congregation gave its consent for 35 of us members to organize a new congregation here at Sheridan. Since that time the Lord has called the writer over to that place to receive nine new members by baptism and three by letter. The membership here has also increased, so that we now have a membership of 43. We can not thank our heavenly Father enough for His goodness.

We expect to hold our communion here on Easter Sunday.

Bro. Ed. Wideman and family arrived at Sheridan last Saturday to make this their future home.

We ask an interest in your prayers.

April 8, 1924. J. D. Mishler.

Guernsey, Sask.

(Sharon congregation)

Dear Herald Readers, Greetings:—On March 30 our Sunday school was reorganized. The following officers were elected: Supts., Bros. Dan Shlabach, Milton Shuh; Pri. Supt., Sister E. S. Hallman; Secy's., Bros. Abram Hallman, Alfred Bowman; Chors., Bros. Elias Rudy, Clemens Hallman.

Sunday, April 6, one soul was received into church fellowship. Pray that still others may turn in before it is forever too late.

Health in general is good.

We are indebted to our heavenly Father for guidance and protection. May His blessings be yours. We crave an interest in your prayers, in behalf of the work at this place.

April 10, 1924. Naomi Schmidt.

Annville, Pa.

Greetings:—In the afternoon of April 30 we had our quarterly mission meeting at Gingrichs Church. The several topics on the program were ably discussed by the following brethren: John Flinchbach, Martin Weaver, and J. D. Wert, all of Lebanon county. Important thoughts were brought out by which, if heeded, we can all be benefited. Attendance was very good.

April 10, 1924. Cor.

Lyndhurst, Va.
(Mt. View congregation)

The small band of Christian workers met at Mt. View Mennonite Church April 6, 1924, and organized their Sunday school for the coming year. Owing to the conditions of the roads and the rainy day, there was only a small number assembled. The election was as follows: Supts., Joe Driver, G. W. Henderson; Sec.-treas., J. B. Brydge; Chor., Bessie Brydge; teachers elected, D. R. Brydge, Osa Henderson. We hope to increase the number every Sunday.

It was decided that there would be preaching at Mt. View Church every Sunday at eleven o'clock.

We cordially invite every one to come.

April 11, 1924. J. B. Brydge.

Edgemont, Md.

If the Lord wills, we expect to hold a series of meetings at Stauffers church, beginning May 6, in charge of Bro. Wilson Moyer of Sellerville, Pa. We ask an interest in your prayers for the work at this place.

April 11, 1924. Cor.

Midland, Mich.

Dear Gospel Herald Readers:—We are enjoying beautiful weather after having had a cold winter with an unusual amount of snow. There were several Sundays when we did not have services on account of bad roads. But we are thankful to God for all kinds of weather, as He sees fit to give unto us.

On March 30 our Sunday school enjoyed a special review program. All the different characters studied during the last quarter were reviewed and many interesting lessons were learned from their lives. We believe these lessons are helpful and we do not wish to forget them.

We have one applicant for baptism who is waiting to be taken into the Church.

Laura M. Bontrager.

April 11, 1924.

Rohrerstown, Pa.

Dear Herald Readers, Greeting:—The meetings conducted by Bro. J. C. Clemens, Lansdale, Pa., were closed on the evening of March 30. We praise the Lord for six public confessions. May God bless them and may they enjoy their Christian lives. We were thankful also for the interest manifested by the members of this and surrounding congregations. We continue to pray for the unsaved ones in this community.

The sessions of the Lancaster Co., Conference were held at this Church, April 10 and 11. The Conference Sermon was preached on Thursday evening by Bish. Abram Martin concerning faithful Noah.

April 12, 1924. Cor.

Mt. Joy, Pa.

Dear Readers of the Herald, Greetings:—Sunday school has again been opened with the Kraybill congregation on Sunday, April 6, with a good attendance, and the following officers elected: Bro. Elmer Strickler Supt., Bros. Samuel Kraybill and Daniel E. Brubaker assistant Supts., Bro. Harry Flory Treas., Bro. Henry Hostetler Secy., and Bro. Amos Hess assistant Secy.

May we all pray that the good work may prosper.

April 13, 1924. Amos L. Hess.

Westport, S. Dak.
(Beulah congregation)

Dear Readers:—We praise the Lord for His goodness and love. Bro. I. S. Mast was with us April 5 and 6. On April 6 we had our annual business meeting. Bro. Will Stutzman was re-elected as one of the trustees and Bro. Jason Miller re-elected as a member of the Mission Board. Sunday school officers as follows: Supts., Bros. C. C. Ziegler, Will Stutzman; Sec.-Treas., Sister Maggie Miller; Chor., Bro. Jason Miller. Bro. Mast preached two inspiring sermons while here. Bro. Mast or Bro. Joe Generich expect to be with us once a month this summer. We greatly appreciate these visits by the brethren, as they help us to be more faithful.

Sister Amanda Stutzman had an operation for appendicitis. We are praying that she may regain her strength soon.

We feel the need of a resident pastor more than ever. We are hoping and praying that we may have a pastor in the near future. Pray for us.

Mrs. J. W. Ziegler.

Scottdale, Pa.

Greetings in the Master's Name:—Bro. H. L. Burkholder and family paid a friendly visit to friends in Scottdale, April 12 and 13. They were present during part of the services on Sunday, returning home because of the serious illness of Sister Burkholder's father.

Bro. L. H. Shank of Paradise, Pa., has moved to Scottdale, making his home with his daughter, Sister Mollie Kauffman and family.

Bro. Floyd Schmucker of Fulton Co., Ohio, is spending some time in this vicinity. He spent a few months in the Eastern Mennonite School at Harrisonburg, Va.

Bro. J. A. Brillhart is spending a few days at Rockton, Pa., his former home, visiting with friends and relatives, called especially by the sickness of his brother-in-law, Bro. John A. Hummell.

Bro. Ralph Bender is spending a few days at Springs, Pa., attending a Bible conference at that place.

Bro. J. B. Hernley and wife, and Bro. J. C. Paul and family are spending a few days with friends and relatives at Lititz, Pa.

Bro. and Sister J. W. Shank, missionaries on furlough from South America, accompanied by their two youngest children, Robert and Pablo, spent a few days with us. Bro. S. filled appointments at Masontown on Saturday evening and Sunday morning, and at Scottdale on Sunday evening.

We are grateful for the presence of these visiting brethren and sisters.

Baptismal services were held at the church on Sunday morning. There were six received by baptism, four by letter or confession, and one reclaimed. May the Lord keep them steadfast until the end. z

April 21, 1924. Cor.

Clyde Park, Mont.

Dear Readers, Greeting:—Our Sunday school was reorganized with the brethren Amon Birky and Ben Gascho as Supts., and Bro. Roy Stutzman as Sec.-Treas. Bro. Amon Birky was also elected Mission Board member and Bro. Menno Eichelberger as chairman of the Board of Trustees.

We are looking forward to the time in the near future when we expect Bro. J. M. Kreider, of Palmyra, Mo., to hold meetings for us here. Pray that God may have His way in these meetings.

Spring seems to be a little backward here.

We solicit the prayers of all God-fearing people.

J. G. Hochstetler.

"When you sing your own praises its bound to be a solo."

Miscellaneous

ALONE WITH GOD

By M. K. Smoker

For the Gospel Herald.

"Alone with God!" the key-note this
Of every holy life;
The secret of a fragrant growth,
And victory over strife.

"Alone with God!" in private prayer,
A quietness we feel,
That He draws near our waiting souls,
And doth Himself reveal.

"Alone with God!" earth's laurels fade,
Ambition tempts not there;
The world and self are judged aright,
And no false colors wear.

"Alone with God!" true knowledge gained
While sitting at His feet;
We learn life's greatest lessons there,
Which make for service meet.

"Alone with God!" No other joy
Can with this one compare,
'Till we arrive in heaven our home,
And His bright glory share.

THE MAN OF SORROWS

By Sylva E. Hostetler

For the Gospel Herald.

A dark night brooded over the land. The brilliant stars had faded one by one in the troubled sky, and a grey mist hid the moon. The night wind had fallen and a profound stillness reigned in the Garden of Gethsemane. Suddenly the sound of slow foot-steps was heard. Four men came toward the entrance of the Garden. Just inside they paused, and One addressed the other three.

"Pray, that ye enter not into temptation," He said; His voice was infinitely tender yet there was a hint of weariness and sorrow. Then He left them and moved into the deeper shadows of the Garden. There, beneath the pitying trees, He fell on His knees and prayed. The burden and pain of the whole world rested on those weary shoulders! What agony was written on His haggard face! How that imploring cry must have touched GOD: "Father, if thou be willing, remove this cup from me;" and then the Divine meekness and humility, "Nevertheless not my will, but thine be done." And as the soul-struggle became greater, the face of our Lord was drenched with great tears—tears for the wickedness, the stony hearts, the wretchedness of the lost ones of the world.

Then He arose and joined His disciples, and, lo! they had fallen asleep! How must the patient Master have felt when at the hour of His greatest agony, His three loved friends could SLEEP. But gentle as always He only said, "Why sleep ye? Rise and pray, lest ye enter into temptation."

Before the loving voice had ceased speaking, a motley, noisy crowd invaded the Garden, holding aloft the blazing torches, in the glow of which the pale, tragic face of the Christ was illuminated. From the midst of the mob stepped the traitor to salute his Master with a kiss. But the sorrowful voice of Christ said:

"Judas, betrayest thou the Son of Man with a kiss?"

Now the disciples were awake and Peter, impulsive as always, reached out and cut off the ear of the high priest's servant. But the Christ was not a Christ of violence, and reaching out his hand touched the ear and healed it.

Then the crowd turned and led him away. Where was the Peter who had declared himself ready to go to prison or death with his Master? He followed—but "afar off"—"afar off" from the One to whom he owed everything; "afar aff" from the One who was to die for him and others. When the high priest's house was reached, Christ was taken within but Peter remained close to the fire, in an outer hall. One of the maids recognized him and accosted him, saying: "This man was also with him." And Peter denied it. Twice again did he deny his Master. At the third denial Peter realized what he had done as the cock crew. Christ turned and looked at him. What a sorrowful, compassionate look from those beautiful holy eyes! And Peter, feeling the shame of his deed, went out and "wept bitterly."

Then came quickly the day of the crucifixion. On a hot afternoon a long straggling procession wound out of the city gates. At the head, bearing the cross, was the Nazarene, faint and weary from a night's vigil. Arrived at Calvary, they laid His body on the cross while brutal men with heavy hammers drove the spikes thru the delicate hands and feet. On either side of Him were criminal wretches, placed there to make Christ's death seem more ignominious. But as He looked down on the surging eager rabble, His heart was full of tender pity and He spoke those immortal words: "Father, forgive them, for they know not what they do."

How the crowd jeered and mocked at the figure hanging between earth and sky. The soldiers held bitter vinegar to the pure lips amid the scoffs of the rabble. Above the bowed head was the inscription: "THIS IS THE KING OF THE JEWS."

One of the malefactors also railed at Christ, but the other one, feeling that there indeed hung the Son of God, rebuked him. He turned toward the Suffering One and spoke to Him. And Christ, forgetful of His agony, said: "Today shalt thou be with me in Paradise."

Soon after these words were spoken, a darkness shrouded the sun and in the temple the veil was rent.

Suddenly the One on the Cross spoke in a loud voice: **"Father, into thy hands I commend my spirit."** The light died out of the beautiful eyes and the great, suffering heart ceased to beat. Thus for the sake of man, died the Man of Sorrow.

Elkhart, Ind.

THE CONSEQUENCES OF SIN

By Lizzie Coffman

For the Gospel Herald.

In thinking on the subject of sin it seems that the whole world is covered with a blanket of unrighteousness. Satan with his knowledge of right and wrong, with his power stronger than any human effort, is going about to harm, to deceive, to destroy the good in every measure, in every conceivable avenue of the human heart, in every child, in every man and woman of the whole universe.

Satan brings shortcoming to every life either known or unknown thru the laws of nature, the physical laws of health, the spiritual laws of God, in every way possible; and it not only affects individuals but nations. Such a condition is almost incomprehensible to the human mind, yet so true.

But what is the consequence of all this deadly work? The consequence, or that which follows after sin, is always harmful, always brings sorrow, is always degrading, never uplifting, brings disgrace. Solomon says, "Righteousness exalteth a nation, but sin is a reproach to any people."

The scriptures (the whole volume from lid to lid) draw out pictures and instances of people's lives showing the darkness and awfulness of sin; how it is at enmity against God, and if encouraged and sought after always brings death.

For example, Lot. He made a wrong choice by pitching his tent toward Sodom. His ambition was spent by pursuing his own selfish course, and he lost his testimony for God even with his own family. They paid no attention when he gave his pleading warning, and in dishonor to God his name comes down through the ages.

We think of others—Jonah, Samson, David, Solomon, wonderful lives they lived, and yet each one suffered the consequences of sin committed and it not only affected their lives,

but we see especially in the life of David how it affected the generations after him. We think of Peter at the trial of Jesus. How he brought reproach and shame on his Lord and on himself. But later on he wept bitterly. Sin must always be repented of. But the sad fact is, so many times we allow these bodies to become contaminated with sin that it is utterly impossible to undo the wrong committed. Our minds may become perverted by reading wrong literature or by thinking unkind, unwholesome thoughts, our eyes may not "look right on and the eyelids straight before thee" as the scripture gives us warning. But our various members may become avenues thru which the inner corruption of the human heart may discover its object of indulgence and lead the whole body into paths of wickedness and evil.

Let us watch: (and pray to God as David did) that sin might be searched out of our heart that we might be forgiven; and kept; and delivered; and cleansed from all sin and saved from the consequences of a life of sin. May we ask God that we may know our sin even as Job says,—"How many are mine iniquities and sins? make me to know my transgressions and my sin."

Ft. Wayne, Ind.

THE CHRISTIAN'S WALK ON THE NARROW WAY TO ETERNAL GLORY

By Ruth Hostetler

For the Gospel Herald.

First, we must take Jesus as our Guide. He lights our way to glory. In Jno. 12:46 we read, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." We must always look to Jesus, and not turn aside and be tossed to and fro with every wind of doctrine.

Jesus is the only true Way. He is our only Light in this world. But, oh, what a bright and shining Light He is! May we ever look to Him for, "Our help cometh from the Lord."

Second, we must live a prayer life. In I Thes. 5:17 we read, "Pray without ceasing." "The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16). We should—

"Pray! for earth has many a need,
Pray! for prayer is a vital deed.
Pray! for God in heaven hears,
Pray! for prayer will move the spheres.
Pray! for praying leads to peace,
Pray! for praying gives release.
Pray! for prayer is never lost,
Pray! for prayer well pays its cost.
Pray! for prayer is always power,
Pray! for every prayer's a flower.
Pray! for prayer the Savior finds,
Pray! for prayer creation binds.
Pray! for every prayer is gold,
Pray! for prayer is joy untold.
Pray! for praying frees from care,
Pray! for Jesus joins your prayer."

Third, the Christian walk is a walk of love. "God is love." If we wish to walk on the narrow way we must be filled with the love of God and have love one for another. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:12, 13). And, oh, how great is the meaning of this one word. On it is hinged the whole Christian life. If we have love in our hearts Christ will ever be near us to guide us lest we stray. We can well say with the poet:

"Love in loving, finds employ,
In obedience all her joy."

A loving heart always finds something to do, or some kind word to say to cheer others on their way.

Fourth, The Christian's walk on the narrow way to glory is a walk of faith. In Heb. 11:1 we read, "Now faith is the substance of things hoped for, the evidence of things not seen." And is not our eternal home something we have not seen? But through faith in the Son of God we believe we shall some day inherit this home in glory. Yes we **must** have faith, a true and living faith, one that will never doubt the wonders and the glories of our eternal home. Oh! the beauty and the glory and the wonders of this home! Our infinite minds cannot grasp it. But when we are changed from mortality to immortality then we shall see it as it is.

Fifth, Our walk is a walk of joy. Oh, the great joy we have in looking ahead to the wonders of our eternal home. And what a joy it is when we can help others, when we can cheer the sad and lonely, or help those who are drifting away from their Savior! And, oh, what a joy it is when we can lean on His strong arm, when we can trust His promises and know He will **never** fail us!

And our greatest joy will be when Jesus says, "Well done thou good and faithful servant, enter into the joy of thy Lord."

Westover, Md.

Supernaturalness is the secret of Christ's abiding supremacy through the ages. Man is a limited being, and when he can forget his pride of self-sufficiency long enough to realize his needs, he will admit his supreme thirst and greatest longing is for a touch of the transcendent and the supernatural to save him from futility. —Jas. M. Gray.

BENEFITS RECEIVED FROM THE SEWING CIRCLE IN 1923

By Sarah McCulloh

For the Gospel Herald.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

This should be our aim—that our words would correspond with our thoughts. Thoughts are actually the things of which our lives are composed. Back of all action is thought. Our thought life is our real life. This is one benefit we get and the most important, that our thoughts are centered on something that is helpful to others and certainly our thoughts are in that direction when we meet to help the needy ones. If they are not, there is something sadly lacking. If we go to the Circle just because we think we have to, or that someone will think we are not interested we do not get much benefit. We must go with the right spirit, being willing to sacrifice a day's work at home. Some times we think we do not have time but can we not give one day in a month to help those in sore need? If we do not, are the meditations of our heart acceptable in His sight? It is a benefit to know that others are likewise interested.

It was my privilege to visit one other Circle. It was a benefit to know that those other places have the same thought life. It is also beneficial to know that it is real at least to some to help others because sooner or later the real will crop out and what has been thought for months and possibly years will be revealed. It is therefore very important that special effort be put forth to help the poor and neglected. An abundance of good can be done in this way.

Another benefit is to know that souls can be brought to God through the sewing Circle. These benefits we get not only in one year but from year to year; and if we give this time to the Lord, we can feel that we are trying to do our duty. If we would not miss one Circle day, it would just be twelve days in a year we give, and think of the happy hearts and most of all the blessing which is the greatest benefit.

Let us all try and do more in 1924 than we have in the past, and be better benefited.

(The above was written and read by Sister McCulloh at our Sewing Circle. As we enjoyed it we pass it on. Susie V. Koerner, Sec.)

Cullom, Ill.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, April Twenty-eighth

All things are yours.—I Cor. 3:21.

The Corinthians had but a shanty for a worshiping place. The heathen had their magnificent temple. Recent excavations reveal the poverty of the believers and the affluence and extravagance of the ungodly. The early Church had turned against the popular current. What backing had she for her courage?

The believer in Christ in possessing all things through Him, is master of himself, has the universe as his minister, can overcome evil through Christ, enjoys perfect freedom of thought and action, enjoys the privilege of joining with his fellow believers in common praise of his Maker, owns the beauty and the fragrance of the flower, has unknown worlds at his feet, and possesses riches untold.

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:22, 23).

* * *

Tuesday, April Twenty-ninth

For my yoke is easy, and my burden is light.—Matt. 11:30.

Is yours the preacher's, or the teacher's, or the missionary's, or the sufferer's, or the door-keeper's yoke? Then first learn to bear it from Him who bore our sins on the cross. Then cast thy burden upon Him and He will sustain thee. He will teach thee to lighten the burden of a fellow-sufferer. Thy ministry in whatsoever capacity thou servest is shared by Him who is in the other side of the yoke and makes it comfortable for thee. Study His life, His labors, His sacrifice. They become your "celestial" observation by which you construct your "terrestrial" charts for the problems of the hour.

What sweet fellowship we may have with our Savior as He with us bears the burdens which weigh us down. How joyfully we take up our tasks knowing that our Yoke-fellow has gone the way before us and now abides with us to lighten our burden. How comfortable He is to live with! Are we as careful that others may as comfortably live with us?

* * *

Wednesday, April Thirtieth

But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.—Matt. 9:36.

Jesus knew their thoughts, their burdens, their suffering, their hopes. The disciples would have sent them away empty-handed as though Christ could not become their all-sufficient Helper at this time. They failed to realize that they were not the givers but merely the dispensers of that which would satisfy both body and soul. They at that time had not the heart of their Master.

True compassion brings to us the vision of the needy. We learn from whence they come and that many a true heart beats under the roughest, most poverty-beaten exterior. As we supply their needs how often do we find what is needful for us! Let us ever pray for a heart of compassion, of true sympathy and for desire to dispense only that which will satisfy the longing heart of the hungry multitude.

"Couldst thou in vision see thyself the man God meant;
Thou never more wouldst be the man thou art, Content."—Emerson.

* * *

Thursday, May First

Where art thou?—Gen. 3:9.

In the cool of the day they should have had the sweetest communion with their Maker but, alas, sin had separated them from Him and caused them to miss the tryst. The Father had come down to companion with them and to receive the outpourings of their hearts but they hid themselves.

He searches out each of us. Can we say with the Psalmist, "When thou saidst, Seek ye my face, my heart said, Thy face, Lord, will I seek?" God's heart breaks for those who know the first prick of conscience and the first need of penitence and forgiveness. For He knows the first power of sin and the deceitfulness of the Tempter.

It has taken a sacrifice, blood, the sorrow of a loving heart, labor, and travail to establish the way of salvation. He hath drawn us by cords of love to Himself and shall we not render to Him the praise of our lips and the loyalty of our hearts?

* * *

Friday, May Second

Am I my brother's keeper?—Gen. 4:9.

To become incensed by jealousy and blind to a brother's welfare prevents one from being a keeper of another's soul. We also become blinded to others' honesty, need, their nearness of kin, their just claim to our fellowship and protection. Instead of being examples to them we become their murderers.

God has His way of keeping books with us. He has our names written and carefully keeps each day's accounts. He registers our love and our hate, our desires and ambitions, our motives and aspirations, and whatever we think, or say, or do is instantly known and noted by Him.

It is well for us to remember that we have as much love toward God as we are willing to show toward our fellowmen. "This commandment have we from him, that he that loveth God love his brother also" (I Jno. 4:21).

Saturday, May Third

Wherefore look ye so sadly today?—Gen. 40:7.

Joseph bore his grief by ministering to the needs of others. His heart went out to the sad and lonely. His charge, although in a prison cell, brought new life to him.

There is no need of brooding over our grief and misfortune. There are sadder and lonelier hearts than ours to comfort and we may by becoming their ministers obtain greater peace and joy in our own hearts. By lightening their burdens our own become lighter. By kindling fires in others' hearts our own becomes warm. We who have sorrowed may, if we will, the more quickly trace sorrow in the hearts of others.

The dark dungeon, the dense darkness of trial and tribulation or sorrow and anguish cannot mar the freedom of the soul that continually communes with Him and ministers to the sorer needs of kindred sufferers.

* * *

Sunday, May Fourth

Is anything too hard for God?—Gen. 18:14.

Abraham believed the promises of God and it was counted to him for righteousness. His fellowship with Jehovah was with reverence and godly fear. His faith has been recorded for our edification. What a privilege for me to believe the promises and enjoy God's wonderful provision for me through Christ Jesus. I may enter the Holy of holies with Him and find myself alone in His presence. I may become an instrument of grace to others and so help to establish His will among man as to become a blessing to future generations. In integrity and trust, in faith and intercission I may become a father of nations, a dispenser of untold blessings to many of the present and the future.

"A faith that shines more bright and clear
When tempests rage without;
That, when in danger knows no fear,
In darkness, feels no doubt."

WHEN WE THANKED GOD AND TOOK COURAGE

(Continued from page 69)

at each of these three missions last Sunday, and have adopted that as our Sunday program for the present.

The attendance at our new Sunday school the first Sunday was 67.

2. Good-night but not Good-bye

You may have heard of the incident of the man who lay dying. He called his wife and told her how very much she had meant to him, then he gave her "good-night," Then he called different ones of his children, told them how much he had appreciated them, then gave them "Good-night." Then he called his wayward son and told him how that he had caused them a lot of grief by his life of disobedience to God and

gave him "Good-bye." The son, greatly moved, wanted to know why he gave him "Good-bye" and the rest of the family "Good-night." Then the father replied, "Because the rest are servants of the one true God, I expect to meet them on the morning of the resurrection, but for you, I can find no such promise in the Book of God, so 'Good-bye.'"

We praise God that when on last Tuesday evening, we watched Bro. Thomas Pasley fall asleep in Jesus, that it was not "Good-bye," but simply "Good-night," with fond hopes, of perhaps ere long, meeting again on that resurrection morn. Bro. Pasley was the poor sufferer referred to in these columns some time ago. Through the kindness of God's people, we were enabled to rent suitable quarters for him and see that he was provided with the necessaries of life.

We wish that especially those of you that sent free-will offerings for him might have heard the last prayer that he offered one evening when Bro. Will Smith and I had a season of worship with him; how he thanked God for His goodness to him in spite of his awful suffering. We wish you might have heard the warm words of appreciation from different ones of his friends. After the funeral was over, one of the relatives came to the writer and said in substance, "You know, words are such weak things to use in trying to express the gratitude of our hearts and what we owe to you people today." To those of you who so kindly gave of your substance that this ministry was made possible, let me say, let us not grow weary in well-doing; let's take the Gospel to the lost, so that when the hour of death comes it may merely be "Good-night" and not "Good-bye."

3. A Giving Congregation

Not only is the Kansas City congregation a working congregation but also a giving congregation. A glance at the amount of offerings given during the last year in support of the Gospel by our congregation revealed the fact that our people have done remarkably well. Oft times cases of dire need are met up with in connection with visitation work and these needs are stated before our congregations and liberal responses are the result. Our people have also done very well in giving toward the new church building in Argentine and are still giving for that purpose.

4. When Brother Allgyer Said, "It Pays."

"Jesus my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o'er,
Wait till I see the morning
Break on the golden shore."

The above words have a new meaning to us since Bro. Allgyer's, together with my wife and I, made a visit to the basement home of Sister Viola Meade who is a sufferer from T. B. While we were there, she had a coughing spell that left her so weak that she could scarcely speak. But before we left she somehow mustered up enough strength to express her faith in God in the language of the above verse, as I had never heard it before.

"Jesus my heart's dear refuge
Jesus has died for me."

Jesus a Refuge from the ravages of poverty, sickness, sin, sorrow and suffering.

"Firm on the Rock of Ages
Ever my trust shall be."

Sister Viola has made arrangements for her funeral, even to the selection of the songs. She does not look upon death as those that know not God, but as a means of translation into a brighter world than this, and "according to His promise" she is looking for a "city that hath foundations, whose maker and builder" is God.

"Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore."

The weakness and suffering connected with her trouble is such that real patience is required to wait until the night of loneliness and pain is over. But how glorious the thought that

"There they need no sunshine bright
In that city four-square
For the Lamb is all the light,
And there is no night there.
God shall wipe away all tears,
There's no doubt, no pain, no fears,
And they count not time by years
For there is no night there."

Expecting never again to meet Bro. and Sister Allgyer in this world, Sister Viola bade them fare-well, with the glad hope of meeting "in that city four-square."

As we walked up the long flight of stairs on the outside of the building, Bro. Allgyer remarked to the writer, "IT PAYS."

Shall we not then "thank God and take courage" for the happy privilege of bringing such a Gospel to the lost of earth? "Such joys angels never knew."

Kansas City, Kans.

FINANCIAL REPORT

Receipts of Eastern Mennonite Board of Missions for March, 1924

For the Gospel Herald.

Altoona Mission

East Petersburg S S Sisters B C	$ 11 60

Children's Home, Millersville, Pa.

East Petersburg Cong	$ 95 14
Mellingers Cong	106 80
Stumptown Cong	44 00
Int Legacy Hettie Ann Bachman	8 00
	$153 94

Evangelizing Fund

Sister 7718 Pa	$ 1 00

General Mission Fund

P S H	$ 50 00
Kinzer Cong & S S	56 50
River Corner Cong	428 00
E Petersburg S S Class No 8	1 50
Slate Hill Pa S S	23 25
Elmer Martin	3 60
Sara K Roots Class	4 00
Int Legacy Barbara McAllister	20 00
	$586 85

German Relief

A Bro Atglen Pa	$ 5 00
Sister 7718 Pa	10 00
	$ 15 00

India Mission

M Ruth Hershey	$ 6 00
Miss Annie Bechtel	10 00
Rhoda Charles S S Class	10 00
Mr & Mrs C K Lehman	1 00
Int Legacies	48 00
	$ 75 00

India Support of Native Worker

E Petersburg S S Classes	$ 15 00
E Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
	$ 30 00

India Orphan Support

Amos A Resslers Class No 79	$ 30 00
Mabel Buckwalters Class 6 & 128	58 00
Annie Resslers Class No 124	30 00
Annie Hershey No 123	28 00
Sem Eby & Sanie Ressler No 82	30 00
John K Hershey No 77	30 00
Margie Book No 125	28 00
	$234 00

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Teachers' Support

Strasburg Pa S S	$ 14 00

Kansas City Mission

Mount Joy Pa S S	$ 20 33

Lancaster, Pa., Mission

Int on Legacy	$ 4 00

Near East Relief

Samuel Longeneckers Class	$ 10 00
Ada Garbers Class	10 00
Anna Gishs Class	2 50
David Garbers Class	5 00
Mens Bible Class Elizabethtown	10 00
D U Stoltzfus	1 00
	$ 38 50

Old People's Home

Int on Legacy	$ 4 00

Philadelphia Mission

Int on Legacy	$ 4 00

South American Mission

David Stoltzfus S S Class	$ 5 00
Conestoga Singing Class	23 70
	$ 28 70

S. A. "The True Way"

A Sister Stauffers Cong	$ 5 00
David Stoltzfus S S Class	10 00
	$ 15 00

Stricklers Church Bldg.

Stauffers Cong	$ 12 00
Total for Month	$1,252 92

Gratefully acknowledged,
Eli G. Reist, Treas.

THE CHURCH

By John Zeiset

For the Gospel Herald.

The Church of the firstborn
Is my joy all day long,
The city of my God
And the heavenly throng.

Refrain.
I have found the Church in Thee,
O Jesus, Thou My all.
Sweet comfort, joy, and bliss I see
With thee I'll never fall.

O holy, holy God.
Thy church will ever stand,
With priceless price is bought,
O who can understand?—Ref.

O glorious, glorious Church,
So pure, holy, and clean,
Without wrinkle or spot,
Eternally in Him.—Ref.

To gather in His own,
God will His angels send,
And bid my bliss on earth
In endless triumph reign.—Ref.

REPORT
Of the Second Annual Conference of the Mennonite Church in the Argentine, Held at Pehuajo, Feb. 23, 24, 1924.

For the Gospel Herald.

Sunday School Session

Saturday forenoon was taken up in the discussion of the following subjects pertaining to the Sunday school:

The Purpose of the Sunday School, Pablo Cavadore.

The Value of the Teachers' Meeting, W. G. Lauver.

Methods of Teaching, Santina Cavadore.

The Value of the Review, Albano Luayza.

The Cradle Roll and Primary Department, Mae Hershey.

Following are a few of the thoughts given by the speakers:

The future Church depends on the Sunday school children of today. Therefore the purpose and work of the Sunday school should be, to bring the children to know Christ as their personal Savior.

The teachers' meeting is very essential, in this that it gives the teachers an opportunity to exchange thoughts and learn one from another. The teachers' meeting does not take the place of private study. The lesson should be well studied before going to the teachers' meeting.

One of the best methods for teaching the Sunday school children is by object lessons. This method was employed mostly by the great Teacher, our Lord and Savior Jesus Christ. The teacher should teach by example, as well as by precept.

A careful superintendent, when reviewing the lesson, can tell which of the teachers have successfully taught their class by the questions which he asks the pupils of the different classes.

One object of the cradle roll should be to get the names of children whose parents do not attend services. Such children when old enough, can be brought to the Sunday school where they will be taught the things of God. This also presents an opportunity of winning the parents.

Young People's Meeting Session

Saturday afternoon, the following topics pertaining to the work of the Y. P. M., were discussed:

The Purpose of the Young People's Meeting, Aurelia Zapico.

The Duties of the Officers, Florence B. Lauver.

The Members, Their Duties and Privileges, Bartolome Gonzales.

How to Prepare a Discourse, Juan Michelli

The following thoughts were given:

The purpose of the Y. P. M. is to help the members grow—spiritually, morally, and intellectually.

The officers should be an example in separation from all worldliness, live a prayerful life, know their Bible, help the weak, and should always be punctual. The members should all study the topic, and come prepared to give explanations on the Scripture references which have been given them. It is a great privilege, and duty of all, to visit the sick and help the poor.

One should begin early in the week to prepare the talk or discourse. Should gather material from sound books. The Bible should be our first help. The Bible is the best commentary.

Second Day, Church Conference

Conference Sermon, W. G. Lauver.

The Church, Her Commission, T. K. Hershey.

The thoughts in the Conference Sermon were based on I Peter 2.

The Great Commission, given to the Church, to carry the Gospel to every creature, was forcibly brought to our minds by Bro. Hershey. A few thoughts given were: God never commissioned the world to evangelize the world. This commission he has given to all who are born again. All members should feel themselves responsible for carrying the message to the lost.

Ordination Service

After listening to the important subject, **"The Church, Her Commission,"** we were privileged to see the first ordination service in the Argentine, when Bro. D. Parke Lantz and Bro. Albano Luayza were ordained to the ministry by Bro. Hershey. May heaven's choicest blessings be upon them in their responsible calling.

The remainder of the morning session was taken up in listening to the reports of the superintendents of the four mission stations. We praise God for the way He has blessed and directed His work during the past year. We hope to see greater results during the present year, by the help of **HIM Who** is all-powerful.

Sunday Afternoon Session

Talks were given on the following topics:

The Work of the Bible Reader, Ambrocia Valerdi.

The Work and Experiences of the Colporter, Sotero Garcia.

Distributing Gospel Literature, Pablo Cavadore.

Systematic Giving, D. Parke Lantz.

Thoughts presented: The Bible Readers' work is needy, because many hear the Word, who never come to church, and others who are not able to read (There are very many in this country, especially women, who have never had any schooling). The readers also meet with some who will not receive them, and make light of the work they are doing, but the Lord has greatly blessed the Bible readers' work.

A colporter needs to know his Bible thoroughly in order to defend himself, should live a prayerful life, depending upon the Lord for direction at all times, so that the seed sown may bear fruit. (Bro. Garcia has been a colporter for two years, and the Lord has greatly blessed his efforts.—W. G. L.)

The distributing of Gospel literature is of great importance. Many people have been converted through reading the "Camino Verdadero" and other tracts.

The Bible rule for systematic giving is to set apart on the first day of the week, the part that belongs to the Lord. Some church members think that five cents a week is too much for the Lord. The tenth of our income belongs to the Lord.

Sunday School.—The last on the program for the afternoon was the Sunday school, when we were privileged to see over a hundred children eagerly listen to S. S. lesson, which was taught to them.

Evening Meetings. — Each evening a testimony and workers' meeting was held, after which Bro. Luayza preached. His sermons were an inspiration to all present.

All left for their homes feeling that "it was good to be here."

W. G. Lauver, Secretary.
Carlos Casares, F. C. O.

Resolutions

The undersigned committee, in complying with the duty placed on them, submits to this second Annual Conference of the Mennonite churches held at Pehuajo the 23d and 24th of Feb., 1924, the following resolutions:

1. That for the future prosperity of the Sunday school work, and in order that all our teachers may receive the much useful help by the exchange of ideas, as well as aid them to solve their many problems, that **teachers' meetings** be encouraged in all our Sunday schools.

2. That special attention be given to the **Cradle Roll Department.** We believe it a very good way to interest the parents in Sunday school work, and gives one an approach into certain homes, impossible to secure any other way.

3. That in order to fulfill their duties, enjoy their privileges, and promote the work among young people, we urge that all the members of the **young people's meetings** re-read the by-laws of the constitution, adopted for said purpose.

4. That all teachers of our Sunday schools, the leaders and speakers of our young people's meetings, as well as those who take an active part in the general development of the Lord's work in whatever capacity it may be, study and prepare their discourses, speeches or work, with anticipation, diligence, zeal and prayer.

5. That in view of so much erroneous teaching and twisting of the Word of God, a thorough expounding of the principles on which Christian discipleship is based, be emphatically explained. In order that those who aspire to become followers of Christ be not ignorant of the true foundation, we urge the above.

6. That in view of the Commission, "Go ye in to all the world, and preach the Gospel," and the calls that come from the surrounding towns, we ask that all believers put forth greater effort to spread the "Good News," by deed, word, action, and the means that God has given to us.

D. P. Lantz,
Pablo Cavadore,
Juan J. Michelli.

Note: The above was read and approved by all the brethren present.

Obituary

Ruth.—John C., son of Bro. John and Sister Lizzie Ruth of Morwood, Pa., died March 28, 1924; aged 2 y. 7 m. 27 d. He was sick one week suffering with pneumonia followed by meningitis. He leaves father, mother, and one sister (Pearl). One little brother preceded him in death. Funeral services at the Franconia Mennonite Church, conducted by Bros. Menno Souder, Abram Clemmer and Abram Derstine. Text, Jno. 16:20.

Reider.—Bro. Christian M. Reider was born Jan. 15, 1853; died March 21, 1924; aged 71 y. 2 m. 5 d. His wife preceded him to the spirit world some years ago. He was a member of the Mennonite Church for many years in the Elizabethtown, Pa., district. Eight children survive (Edwin, Harry, William, Amos, Phares, Christian, Anna, and Ada). Funeral services were held at Elizabethtown Church by Bro. John Ebersole and Bro. Samuel Oberholtzer. Text, Luke 23:27-29.

"All is over, hands are folded
On a quiet, peaceful breast;
All his suffering here is ended,
And our loved one is at rest."

Gingerich.—Leah B., daughter of Elias M. and Rebecca (Bauman) Gingerich, was born in Lebanon Co., Pa., April 16, 1915; died April 7, 1924; aged 8 y. 11 m. 21 d. She leaves her bereaved parents, 2 brothers, 4 sisters (Nancy, Lucinda, Ervin, Sidney, Elsie, Minerva), 4 grandparents, uncles, aunts, and cousins. She was a bright little girl, beloved by all. Her sickness was acute nephritis. She suffered much for two weeks, till the Lord took her home. Services at the house and at the Brethren Church, Rohrerstown, Pa., April 11, conducted by John A. Weaver and Frank Witmer. Text, Psa. 16:6. Interment in adjoining cemetery.

"All is over, hands are folded,
On a calm and peaceful breast;
All her suffering here is ended,
And dear Leah is at rest."

Rohrer.—Barbara A., wife of Wayne B. Rohrer, was born in Lancaster Co., Pa., Aug. 8, 1856; died at her home from heart failure March 1, 1924; aged 67 y. 6 m. 22 d. She was a faithful member of the Mennonite Church for many years, also took an active part in the sisters' sewing circle. She is survived by her husband, one daughter (Sue, wife of Milton B. Landis), one son (Christian), nine grandchildren, one sister (Mrs. Sue Kreider), one brother (Benj. Stauffer), one half-brother (John Stauffer). She was a kind and affectionate mother and will be missed in the home as well as in the community. Funeral services were conducted March 4, at the Stumptown Mennonite Church by Bros. David S. Landis and Sanford B. Landis. Text, Rev. 14:13, 14.

"Your life work is ended, dear mother,
You're with the loved ones gone before;
May we all prepare to meet you
On that bright celestion shore."

Hess.—Adam Hess was born May 13, 1841; died April 5, 1924; aged 82 y. 10 m. 22 d. He was married to Barbara Graybill, who preceded him in death twelve years ago. He was a member of the New Danville Mennonite Church, remaining faithful until death. He will be greatly missed in the home and in the church, for his seat was seldom vacant unless health would not permit him to go. He is survived by two daughters (Mrs. Abram G. Harnish and Mrs. Lizzie Fenstermacher), two granddaughters (Barbara E. Harnish and Mrs. Harry G. McMichael), also one brother (Benj. F. Hess). Funeral services were held April 8, conducted by Bro. Noah Hess at the house (Text, Phil. 4:8), and at the New Danville Mennonite Church by Bro. Jacob Thomas, Aaron Harnish, and Maurice Hess. Texts, II Cor. 5:6-10; Psa. 39, and Psa. 116:15. Interment in adjoining cemetery.

"We miss thee from our home,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Esch.—Catherine, daughter of Christian and Catherine Schertz, was born at Peoria, Ill., on Oct. 29, 1848; died at the home of her daughter and son-in-law, Mr. and Mrs. Peter Springer, near Metamora, Ill., on April 7, 1924; aged 75 y. 5 m. 8 d. She was united in marriage to Peter Esch Feb. 6, 1872. To this union were born five children (Mrs. Emma Springer, Mrs. Elizabeth Schertz, Solomon, Christian, and Ben). She also leaves 13 grandchildren, one sister (Anna Householder), and three brothers (Christian, Andrew, and Peter). Her husband preceded her in death and also one son (Christian), and one sister (Lena Schertz), two brothers (John and Joseph) and two grandchildren. In her youth she united with the Mennonite Church and remained a faithful member until death. She spent her years in devoted service for her home, her children, and her church. She will long be remembered as a loving mother. Funeral services were held at the Mennonite Church near Metamora, Ill., April 11, conducted by Henry R. Schertz and A. A. Schrock. Text, Matt. 25:34; Psa. 90.

Morrow.—William Franklin, son of Joseph and Sarah Morrow, was born near Wellman, Iowa, May 3, 1849; died March 29, 1924; aged 75 y. 10 m. 26 d. In October, 1878, he was married to Malinda Stillings. To this union were born 3 sons and 4 daughters, 2 sons having died in infancy, and one daughter (Alta) departed at the age of 32. The remaining children, who with their mother, 8 grandchildren and many other relatives and friends, mourn his departure, are Joseph, Mrs. G. T. Karr, Mrs. Matthew Jaynes, and Mrs. W. W. Lutton. About 12 years ago he united with the Daytonville Mennonite Church. Of this congregation he was a faithful member at the time of his death. As long as the state of his health permitted he was a regular attendant at its services. The last time he was able to be present was the last communion service which was held last summer. Bro. Morrow had been enjoying about the average degree of health for one of his age, until within the last year, he began to fail, and last September suffered a stroke of paralysis. Funeral services at the Daytonville Church, March 31, conducted by the ministry of the West Union Mennonite Church. Text, Psa. 39:5. Interment in the Wassonville Cemetery.

Hauber.—Christian Wilhelm Hauber was born in Schorndorf, Germany, March 30, 1870; died at his home in Johnson Co., Iowa, March 24, 1924; aged 53 y. 11 m. 24 d. In 1913 he accepted Christ as his Savior, and united with the Mennonite Church, West Union congregation, of which he remained a faithful member until death. March 11, 1913, he was married to May Yoder. To this union were born two daughters, one of whom died in infancy, and Erma Fern, aged 5 years. He leaves his sorrowing wife, one daughter, one sister (Mrs. William Horn), besides many other sorrowing relatives and friends. He had been in his usual health until March 16, when he was stricken with acute appendicitis, for which an operation was performed. His condition from the beginning had been quite serious, but at first his recovery seemed quite hopeful. Later on he grew weaker, until Monday morning at six o'clock he answered the final summons and went to his heavenly home, after an illness of only one week. Funeral services at West Union Church, March 26, conducted by the ministers of his home congregation. Text, I Sam. 20:3. Burial in cemetery nearby.

"How we miss your gentle footsteps,
O, we miss your loving smile;
But we're glad 'tis not forever—
We're only parted for a while."

Yoder.—Jacob S. Yoder was born in Holmes Co., Ohio, June 8, 1863; died at his home near Pigeon, Mich., April 3, 1924; aged 60 y. 9 m. 25 d. In 1870 he moved with his parents to Johnson Co., Iowa, where he grew to manhood. In his early life he accepted Christ as his Savior and remained faithful to the end. On Dec. 25, 1892, he was married to Ida Kempf and in the year 1894 she died leaving a daughter (Cora, the wife of John Y. Swartzendruber). On Feb. 28, 1897, he was again married to Rebecca Bontrager. Seven children were born to this union (Eva, Monroe, Walter, Minerva, Maynard, Joseph, and Andrew). Minerva died in 1918 and the others and also one adopted daughter with the mother survive; also one grandchild, five brothers, a sister and many friends. His death came rather in an unexpected way, and yet his health had been failing for the last several years from heart trouble and dropsy. He had eaten his breakfast with the rest of the family, when in a moment, without a struggle, he passed away. Only a few days before his death he yet sang the song,

"Christ the Lord cometh,
Man know'th not when."

On May 13, 1906, he was ordained to the ministry, in which office he labored until death. Funeral services were held at the Pigeon River Church, April 6, conducted by Bro. M. S. Zehr in German from Rom. 6:23, and Bro. Menno Esch in English from Amos 4:12. Interment in the cemetery nearby.

Stalter.—Almon J., son of J. D. and Ida Stalter, was born in Livingston Co., Ill., Nov. 6, 1905; died in the sanitarium at Pontiac, Ill., March 24, 1924; aged 18 y. 4 m. 19 d. He had bene taking treatments since Dec. 28, 1922. Previous to this he had been staying at Bro. Jos. King's near Chenoa, Ill. His health seemed to improve until the last two weeks when he rapidly grew worse until he was called up higher. He became a member of the Waldo Mennonite Church March 12, 1921, and remained faithful to the end. His expression in the last few days, especially leaving a testimony that he was prepared to meet his Maker. His father preceded him to the spirit world August 6, 1917, and his mother on June 22, 1921, thus leaving a family of 7 children fatherless and motherless.

His brother, Ira J., was born Oct. 7, 1907, and died at the Mennonite Sanitarium, Bloomington, Ill., March 30, 1924. Death was due to hemorrhages caused by a bullet wound accidentally self-inflicted. He was baptized March 13, 1921, and remained faithful to the end. They leave one sister (Nora), four brothers (Roy, Ora, Earl and John), an aged grandfather, besides many cousins, relatives and friends.

Almon was taken to the home of his uncle, Daniel Stalter, where services were held by Bro. D. W. Slagel and at the Waldo Church by Bro. J. D. Hartzler.

Ira was taken to the home of Bro. Roy Slagel near Chenoa, Ill., where he had made his home for the last four years. Funeral services were held by Bro. D. W. Slagel at the house and by Bro. Benjamin Rupp at the Waldo Church. Interment in Waldo Cemetery by the side of their parents.

Yoder.—Ezra, son of Bishop Michael Yoder of near McVeytown, Pa., was born Aug. 3, 1862; died March 28, 1924, of tuberculosis; aged 61 y. 7 m. 25 d. The disease ran its course for several years but he was confined to the house for only one week and in bed only a few days. On Feb. 2, 1892, he was united in marriage with Sallie, daughter of Deacon David Yoder. To this union were born two boys and four girls. He united with the A. M. Church in his early years and was faithful to the end. He will be missed in the community and in the Church. Funeral at the Mattawana Church, conducted by Eli H. Kanagy and Joshua B. Zook. Interment in the Hertzler Cemetery.

"Dear father, thou hast left us,
We our sorrows deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

The children.

ITEMS AND COMMENTS

Beginning April 26, nearly the whole of Russia will go into a week's Easter holiday.

According to a recent ruling of Raymond F. Crist, commissioner of naturalization, the famous draft dodger, Grover Cleveland Bergdoll, forfeited his citizenship in the United States when he fled the country after his conviction by court martial of evading the draft.

The coming quadrennial General Conference of the Methodist Episcopal Church at Springfield, Mass., in May revives interest in the proposed merging of the two wings of the main body of Methodists in America. The Church was divided on the issue of slavery before the Civil War and has ever since maintained two separate organizations, one North and the other South. The two churches having substantially the same discipline and the issue that divided them being dead for many years, there should be no very great reason why they should not reunite into one church.

By a vote of 62 to 6 the U. S. Senate passed the immigration bill previously passed by the House, restricting foreign immigration. The bill has attracted unusual attention because of the Senate amendment excluding Japanese, thus ending the "gentlemen's agreement" between the two countries respecting Japanese immigration. An attempt to extend the restrictive clauses to people of the Western as well as to those of the Eastern Hemisphere was voted down. Farmer immigrants are to have the preference whenever in the opinion of any state there is a shortage of farm help within its borders.

ANNOUNCEMENT

"The fifteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 7, 1924.

An effort is made to secure Bro. Tobias K. Hershey as one of the speakers and who is now en route from South America to the States. He was formerly from this county.

A cordial invitation is extended to all to attend this meeting."

Bish. Benjamin Weaver, Mod.
D. M. Wenger, Secretary.

EIGHTEENTH ANNUAL MEETING

of the

Mennonite Board of Missions and Charities

Executive and Mission Committee are called to meet, the Lord willing, at Sterling, Ill., on Friday and Saturday, May 2 and 3.

Programs will be given at the Science Ridge Mennonite Church near Sterling, Ill., Sunday, Monday, and Tuesday, May 4, 5, and 6.

Business session begins Monday morning. This shall be considered as official notice to all Board members. Trust all will be present in person or by proxy. All brethren and sisters have a cordial invitation to be present.

All committees and individuals making reports are asked to submit same in writing.

D. D. Miller, Chairman
S. C. Yoder, Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, **A. C. Brunk, Secretary.**
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

Annual Meeting of the MENNONITE RELIEF COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held at Sterling, Ill., Saturday afternoon and evening, May 3, 1924. All members and the public are invited to attend the meeting.

Levi Mumaw, Secy.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing and we live, the Eastern A. M. Conference will be held at the Belleville Church, Mifflin Co., Pa., June 4 and 5, 1924. All members of said Conference are invited to meet at said church on Tuesday, June 2, at 2 P. M. promptly, to arrange for the work of the Conference.

Coming on the Pennsylvania Railroad, get off at Lewistown, change for Reedsville (either on the steam R. R. or trolley) and then change for Belleville.

Eli L. Frey, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator.
Omar G. Miller, Secretary.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

I. L. Yoder, Sec'y.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Leo Congregation near Grabil, Indiana, on Wednesday and Thursday, June 4 and 5. The Annual Meeting of the Indiana-Michigan District Mission Board will be held on the day preceding Tuesday June 3, 1924.

Those coming on trains and desiring to be met at R. R. station should notify A. S. Miller, Spencerville, Ind.

Ira S. Johns, Sec.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 1, 1924 (Gospel Witness Established 1905) No. 5

EDITORIAL

"Righteousness exalteth a nation; but sin is a reproach to any people."

Aim for the Best.—That is usually done in temporal affairs; why not in matters spiritual? Anything short of the full-Gospel standard is an inferior religion. Aim for the best, and you will aim for what means for you a "pure religion" (Jas. 1:27), "a new creature" (Gal. 6:15), and "joy unspeakable and full of glory" (I Pet. 1:8).

Work goes easiest when the body is free from disease. Many people who are suffering from illness keep on working, but they are working under a handicap.

Work for the Lord is easiest when the soul is unhampered by sin. Many people whose life falls far from measuring up to the full-Gospel standard go through the motion of performing Christian service, but they are laboring under a great handicap.

Bishop Abram Metzler.—The passing of Bro. Abram Metzler, whose obituary notice appears elsewhere in this issue, leaves a big gap, not only in his own congregation but also in his conference district and in the Church at large. He was large in every way you considered him—a large physical frame, a large heart, a large mind, and filled a large place in the Church as a bishop, an evangelist, a member of the Mennonite Publication Board, and several other activities in the Church. His life was an inspiration to others, who, now that he is gone, will rise a little higher in filling a little larger sphere, and make the gap left by Bro. Metzler smaller than it may appear. "Blessed are the dead that die in the Lord."

The Most Destructive Enemy.—A generation ago Robert G. Ingersoll, as an avowed agnostic, held the center of the stage. As a lecturer he had few equals. He drew immense crowds, pocketed much money, and influenced many people to despise the Bible, ridicule the Church, and blaspheme against God.

But it is generally conceded that, notwithstanding his great eloquence and magnetic power, his influence in turning people away from the truth was small compared with the influence of men of the present day who pose as Christians while propagating practically the same unbelief that Ingersoll did. Ingersoll was recognized as an enemy of the Bible and of the Christian religion, was honest enough to acknowledge it, and people knew what to expect from him. But the false preachers and teachers of the present day are deceiving multitudes of unsuspecting victims because they are masquerading as Christians and many believe them to be sincere.

The man who openly fights the Church is to be dreaded in proportion to his abilities, and the poor souls intimidated or turned against the faith are to be pitied. But more destructive by far is the influence of the man who holds nominal membership in the Church, professes great interest in it, claims a high standard of faith and loyalty, and at the same time works diligently against the standards maintained by his church, turning people against conferences, against faithful church leaders and overseers, against congregational authority. Where one church or congregation suffers from the attacks of enemies from without, dozens suffer from the underhanded work of traitors from within.

If people were half as eager to read the Bible as the average individual is to read the newspaper it would mean a mighty revolution in the religious world. And why shouldn't we be? All the present day issues in the political, social, and business world, though the hearts of men are stirred to the depths by some of them, pale into insignificance when compared with the weightier issues connected with man's salvation.

MY ETERNAL DESTINY

is determined by my attitude toward God.

There is set before us "a blessing or a curse," depending upon our obedience or disobedience.

In the final great testing time we will stand or fall, depending upon whether we are doers as well as hearers of the Gospel of Christ.

The final judgment will be to us either a "GREAT" or a "DREADFUL" day, depending upon whether we are faithful to the Giver of all good.

Our resurrection will mean either "the resurrection of life" or "the resurrection of damnation," depending upon whether in this life we have done "good" or "evil."

Our final destiny will be "life eternal" or "everlasting punishment," depending upon whether our record in this life will classify us among the righteous or unrighteous.

This does not mean that we are saved upon our own merits or by our own goodness. But it does mean that God will not save us in spite of ourselves. And whether we will be eternally saved or lost will depend upon whether we make the surrender to God and let Him have His way with us. The faith and obedience of man, as well as the grace and power of God, figures in our salvation.

We rejoice in the fact that God has placed salvation within the reach of all; that with the Word of God as our sword, the Holy Ghost as our Comforter and Guide, and Jesus Christ as our Advocate, so long as we are faithful to God there is no power in earth or hell that can take us out of the Father's hands. "Rejoice, and be exceeding glad; for great is your reward in heaven."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BE STILL AND KNOW THAT I AM GOD

(Psalm 46:10)

Be still and know that I am God,
When troubles come your way;
The hidden sweetness in the trial
You may not find today.
Unmurmuring, with patience wise,
Accept the blessing in disguise.

Be still and know that I am God,
When tempted to do wrong,
And call in faith, that I may guide
You through the erring throng.
The faintest whisper I can hear;
Then, trusting child, do thou not fear.

Be still and know that I am God,
When disappointing grief
Has robbed you of a cherished hope,
Find in this thought relief:
I know the burden of each sigh,
And will thine every need supply.

Be still and know that I am God,
When honor you have gained.
Oft 'tis the time thou needst must be
By wisdom's hand restrained.
Give Me thy service here below,
And wisdom's sweetest homage know.

Be still and know that I am God,
When earthly friends forsake;
Your seeming loss is gain. The place
Of loved ones I can take,
Though lonely sadness be thy lot
I watch and love thee, child. Fear not.

Be still and know that I am God,
And let your fervent prayer
Of faith, for guidance every day,
Vanquish the hour of care.
Look up, though rough the path you've trod,
And trust in Me who art thy God.

—Selected.

THE CHRISTIAN CHURCH

By Abram Thomas

For the Gospel Herald.

The Christian Church is an organized body of believers, of like faith, creed, rites, beliefs, and authority. It is a religious assembly selected and called out of the world by the doctrine of the Gospel to worship the true God in Christ according to His Word—all the elect of God from the beginning to the end of the world, who make but one body, whereof Jesus Christ is the Head. It consists of such as have accepted Christ by faith, have experienced the new birth, have become new creatures in Christ Jesus, separated from the world. The Church is the bride of Christ, espoused to Him, and expects to be joined to Him in the blessed future, which may not be far distant.

The congregation of the Jews was in the former dispensation the Church and people of God. "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us" (Acts 7:38).

It is this body of believers from the foundation of the world until the present time that have been and are looking for a city whose maker and builder is God.

The law was given on Mount Sinai through Moses, and God commanded His people to keep it, promising them a blessing if they would keep it and a curse if they would not keep it. Lev. 26. In the professed church there are all kinds of people, both good and bad, but in the Christian Church (the invisible church, which God alone knows) are only good people who have been washed by the Word, cleansed by the blood thru the Holy Spirit—such as Abel, Enoch, Noah, Abraham, Joseph, Moses, Daniel, and all such that have looked with an eye of faith Zionward and have looked for better things than the world can give.

The Christian Church has at all times labored to keep herself "unspotted from the world," tried to keep on the narrow way, watching and waiting for her coming Lord as a bride does for the bridegroom. She has to deny herself of many things that the world and the professed church indulge in, knowing that if she would indulge in these things she would displease Jesus Christ, her Head. She consists of individuals possessing different gifts, all striving to use these gifts to the honor of her Lord. She has among her members shepherds, ministers, deacons, and many other officers and leaders. The shepherds are such as are willing to go on before to lead the sheep, to be an example to them, to teach them the Word, to labor diligently, to guide, direct, instruct and admonish that we may be polished jewels meet for the Master's use.

Christ speaks of Himself as the Bridegroom and the Church as the Bride. The Church is as a bride espoused to one man. She pays attention to no other, and is continually looking forward to the time when the marriage shall take place. The Church has much concern and godly fear, not that she is afraid of her Lord, but that she might not displease Him. She is willing to go by the way of the cross, willing to deny herself of many things that she may not defile herself and that her marriage robe may be spotlessly white by the cleansing by the blood of the Lamb.

The Bride greatly rejoices over the Lord, her Groom, for He has clothed her in the garments of salvation and hath covered her with the robe of righteousness. She adorns herself with the attire of modesty and simplicity. (Oh, that the professed church may see the error of her way and not go in with the world in gaiety, fashion, lust, covetousness, vice, etc. Gal. 5:19-21 teaches us what the world and the professed church consist of.) The true Church is as a bride that is anxiously, longingly waiting for the day of the marriage, having her jewels and attire ready. Her jewel (character) is polished by afflictions, persecutions, tribulations, and seeming disappointments. The bride and groom often meet together to talk of the happiness that is in store for them after they are joined together never to part. But how sad when the bride proves unfaithful and gives attentions to another after she has been espoused and promised in marriage to the groom. She is untrue and false. So it is with the professed Church, she is unfaithful, she has despised and rejected the Lord, her head, and is consorting with the world with Satan as her head.

But the Christian Church is not so; she is a true bride, anxiously, longingly waiting and looking for her Bridegroom, the Lord Jesus Christ, asking Him to come quickly that she may be joined to Him and ever be with Him. What a blissful, happy time that will be!

New Danville, Pa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

BAPTISM

(Continued)

For the Gospel Herald.

Mode of Water Baptism

Why continue the age-long contention upon the question of mode? .... Why not foster and encourage the spirit of charity which of late years has lessened the interest in such subjects, and give attention to matters worth while?

God is displeased with such as do not follow the "due order" of His Word. I Chron. 15:12, 13.

Slackness in observance of ordinances may work much harm and even nullify the work. I Cor. 11:20-22.

It is not **real charity** which leads to

the present neglect of doctrinal standards. Acts 2:42; Rom. 6:17.

True charity not only wades thru contentions in defense of the first principles of religion but contends earnestly for **the faith** which includes the lesser with the greater. Acts 15:2; Jude 3.

What is to be gained or lost on account of any special mode?

David suffered when he changed the mode of moving the ark (I Chron. 13:7-10) and the Corinthians were not approved in changing the mode of observing the Lord's supper. I Cor. 11:20-22.

As the Lord's supper is a memorial of **Christ's work for us,** so water baptism is a beautiful symbol of the **Holy Spirit's work in us;** but advocates of the burial theory, by misappropriating a figurative passage in Romans 6, make it a symbol of the death, burial, and resurrection of Christ. Thus by **changing the mode they rob the people of the symbol of** the Holy Spirit's work and claim two ordinances to symbolize the work of Christ.

Not only that, but if we neglect to establish our people in the true scriptural mode they are left without defense against the cunning propaganda of heretical sects which make immersion practically essential to salvation and thus draw their victims from the saving truths of the full Gospel and the separated life into hurtful and destructive error.

Is it not a fact that the greatest learning is found upon the side of immersion?

There is a great array of learning on both sides of this question, but theological questions are not settled upon that basis.

The side that had the most learning rejected Christ, and at the present time it is claimed that the greatest human wisdom stands for the brute origin of mankind and against the scriptural teaching..

If all the learning in the world should be in favor of **the brute origin of man** and **the burial theory of baptism** it could not make either of them true or shake the clear and positive testimony of the Scriptures.

Is it not claimed that the Greek word "baptizo" always means dip and nothing else?

Dr. Carson, a learned champion of the burial theory, made the claim but confessed that all the lexicographers and commentators are against him in his opinion. (See page 55 of his book.)

Is it not a fact that in the classical Greek literature the word "baptizo" usually meant to overwhelm or submerge?

There is no doubt that it had such a general use but no case has been found where it was used after the manner of modern immersion.

Is not an appeal to the classic Greek the surest way to settle the question of the mode of Christian baptism?

It is impossible to settle it in this way; first, from the fact that in the classic use sometimes the element was applied to the subject and sometimes the subject to the element, sometimes a total submersion and sometimes no submersion at all or a partial one, and second because the **sacred use of a Greek word is often in an entirely different sense from the classic or heathen use.**

The heathen Greek having no knowledge of the Christian system, his language could not be expected to express the new truths without coining new words or giving new Christian meaning to old heathen words.

Theos, pneuma, pistis, sarx, Presbutero, ekklesia and deipnon are samples of classic Greek words used in the New Testament with entirely new meanings, so why should it seem strange when we find the same thing true with the Greek word **baptizo?**

What advantage has affusion over immersion?

Christianity is the universal religion and her ceremonies therefore must have universal adaptability; affusion is adapted to any country or condition of man where life can be sustained. The frigid north, the desert waste, or the most delicate health are no barriers to it, but immersion does not have this universal adaptability. There are cases upon record where the lives of administrators and subjects have been forfeited in its practice.

If affusion was intended to be the mode, why do we not find the specific Greek words for sprinkle and pour used instead of "baptizo?"

Just as pouring expresses the Bible **mode of anointing** (Lev. 8:12; II Kin. 9:6) but could not properly be used in the place of anointing, so pouring fully expresses the Bible mode of baptism but could not properly be substituted for baptism.

Both anoint and baptize are by pouring, which expresses only mode, but anoint and baptize have a wider and deeper meaning than mere mode.

There are several Greek words also for immersion—such as **Xata pontizo Kataduma, Katabaptizo,** and **dupto**—but these are never once used in the Bible for the ordinance of baptism.

What Bible proofs are there that baptism was by affusion?

First, from types. In I Peter 3:20, 21 the apostle makes a comparison in which he speaks of **baptism** as a **"like figure"** to the salvation of Noah's families.

Now **"the ark went upon the face of the waters"** (Gen. 7:18), but as the rain fell upon them we can see in it a real figure of Spirit baptism which God promised to **pour out** upon all flesh. The families of Noah were baptized, **but they were not immersed.**

The families of the lost were immersed but they were not baptized.

Again, in speaking of Israel's passage through the Red Sea Paul in I Cor. 10:1,2 says that **"they were all baptised unto Moses."** Looking up the historical record we find:

1. They were not in the water, but upon dry ground. Ex. 14:21, 22.

2. In Psa. 77:14-20 the event is described and it is declared that at this time **"the clouds poured out wate-,"** thus again harmonizing with the Holy Spirit baptism.

3. The Egyptians **were immersed** (Ex. 14:28; 15:5) **but they were not baptized.**

4. Israel **was baptized but they were not immersed** (I Cor. 10:1, 2; Ex. 14:21, 22).

5. In Heb. 9:10 all sorts of religious purifications among the Jews are called diverse baptisms (see Greek). In the same chapter (vv. 13, 19 and 21) he refers three times to the mode and each time it is by application of the element to the subject which was the rule in Jewish purifications.

6. **No case of purifying by one person dipping another under the water can be found in the whole body of Scripture, Old and New.**

7. The manner of purifying was from water pots of stone and not in tanks or pools. John 2:6.

8. In Mark 7:4 we see by the Greek that they **baptized tables.**

9. Washing before meals is called baptizing themselves. Luke 11:37, 38; Mark 7:4 (Greek).

10. It was the custom to pour water on the hands to wash them. II Kings 3:11.

11. It is not reasonable to suppose that the Jews immersed their tables to purify them and immersed themselves before all their meals, yet it says (in the Greek) they were baptized.

12. In Num. 19:13, 20, 21; 8:6, 7; Ex. 24:7, 8; Ezek. 36:25; Heb. 9:13, etc., can be seen the manner of purifying.

Denbigh, Va.

(To be continued)

Menno Simons was not the founder of the Mennonite Church. He was simply a Catholic priest converted to the faith of the brethren who were an organized church before they bore the name of Mennonite.

Preacher's Page

PREACH THE WORD

P reach the WORD.
R emove not the ancient landmarks.
E.xhort with longsuffering and doctrine.
A bounding in the work of the Lord.
C ontend earnest for the faith.
E xhort with all longsuffering and doctrine.
H o, every one that thirsteth, come ye to the waters.
T he Word of God is quick, and powerful.
H old forth the Word of Life.
E very good gift....cometh down from the Father of lights.
W ho is on the Lord's side?
O magnify the Lord....exalt his name.
R ejoice, and be exceeding glad.
D o all to the glory of God.

THE SERMONS WE SEE

Selected by Fannie Landis

I'd rather see a sermon than to hear one any day,
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing but example's always clear.
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.

I soon can learn to do, if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run,
And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do,
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind,
When a weaker brother stumbles, and a strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be,
And all travelers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way.

One good man teaches many—men believe what they behold,
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor dear,
For right living speaks a language which to every one is clear.
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than to hear one any day. —Edgar A. Guest.

SERMON OUTLINES

Five "Musts" of the Bible

1. "What must I do to be saved?" (Acts 16:30).
2. "Ye must be born again" (John 3:7).
3. "Whereby we must be saved" (Acts 4:12).
4. "I must abide at thy house" (Luke 19:5).
5. "We must all appear, etc." (II Cor. 5:10).

—H. G.

Christ and the Believer

1. Christ above the Believer (Acts 7:55).
2. Christ beneath the Believer (I Cor. 3:11).
3. Christ before the Believer (John 8:12).
4. Christ behind the Believer (Rev. 1:10).
5. Christ beside the Believer (Isa. 41:10).
6. Christ within the Believer (Gal. 2:20).

—W. S. Bowden.

Faithfulness

1. A necessary quality for a servant of God.—I Cor. 4:2.
2. Its solid foundation is the Lord.—I Cor. 4:17.
3. It is closely associated with sincerity. —II Cor. 2:17.
4. When it enters other things go out. —II Cor. 4:2.
5. It brings a testimony in the life.—Heb. 3:5.
6. It becomes a part of every act of life.—III John 5.
7. It may win a crown of life.—Rev. 2:10.

—Echoes.

Some Blesseds from the Psalms

1. Blessed is the man who is upright—Ps. 1:1.
2. Blessed is the forgiven man—32:1.
3. Blessed is he whose iniquity is removed—32:2.
4. Blessed is nation and people who chose God—33:12.
5. Blessed is the man who trusts God —40:4.
6. Blessed is the man who helps the unfortunate—41:4.
7. Blessed is the man whom God honors—65:4.
8. Blessed is the man who dwells with God—84:4.
9. Blessed is the man yho is strong in God—84:5.
10. Blessed are people who find joy in Him—89:15.
11. Blessed are the pure—119:1.
12. Blessed are the obedient—119:2.
13. Blessed is the man who fears God—128:1.
12. Blessed are the obedient—119:2.

—Echoes.

THE WELL-KEPT CONGREGATION

By Daniel Kauffman

For the Gospel Herald.

We are all interested (or ought to be) in seeing our home congregations kept as near to the ideal scriptural standard as it is possible to keep them. The object of this article is to present a word-picture of such a congregation. With a few modifications in wording, this description may be applied to your own congregation. In case it can not be made to fit, please open your Bibles to see whether it is in this article, in your own individual life, or in your congregation that the shortage lies.

The Ministry

The ministry (bishop, minister, deacon—one or more of each, depending upon circumstances) is composed of men who are "born again," possessed of a heavenly zeal for righteousness and truth, "ensamples to the flock." They are vigilant, faithful, burdened for the salvation of souls and welfare of the Church, making the ministry of the Word their first object in life. Their aim is to keep in touch with every member, to make faithful preparation for each duty in their office (whether in the pulpit or out of it), to be both servants and leaders in their congregations. Their daily record shows them to be men of God, living a clean, pure, holy, peaceable, industrious, useful and godly life.

The Membership

In the spirit of submission to Christ the Head of the Church, to the overseers as those having charge of the flock, and to one another as fellow-servants in the Lord, the members are as devoted to the cause of Christ and the Church as are the ministers. They are therefore teachable, active in service, growing in grace, spiritually-minded and contented, loyal to God and the Church, willing to serve and ready to be used as God and the Church may direct. In daily life they are free from unscriptural and anti-scriptural habits, living the prayer-life, exemplifying the life of Christ in their business methods, chaste in conversation and pure in social life, contributing to ideal conditions in the home, in all things "unspotted from the world."

Size of the Congregation

Two things should be true of every congregation: (1) ministers and members uniting in fostering a healthy spiritual atmosphere, favorable to growth, both in spirituality and in the size of the congregation; (2) the congregation ready to "swarm" before it gets so large that members grow weak through lack of care or lack of responsibility and work. In other words, there should be a constant effort to extend the borders, to get others interested, to win the lost to Jesus, to strengthen those in the fold. And as soon as the membership gets so large that many are idle, there should be a looking around for a place to start a new congregation, build a new house of worship, and put a new set of officials to work, and bring church privileges nearer to the people in another community. Large crowds for inspiration and smaller bodies for effective work for all members, are two facts that should not be overlooked. Both these privileges are open to members living in a community where there are enough to carry on work in a number of places and unite their forces for an occasional general meeting.

The Public Service

Three things are essential for highest usefulness in the public service;

(1) the spirit of prayer, worship, and loyalty; (2) live and timely messages from the pulpit and efficient work in Sunday school and other religious activities; (3) a willingness on the part of members to co-operate heartily in the work. In the first place, every act of irreverence—levity, whispering, "cutting up," boisterous conduct before or after services, sleeping, etc.—in the house of God, detracts that much from the real worth of the services. Again, it is in the public service where the congregation is fed with the heavenly manna. The minister who neglects a special preparation of his message, the teacher who neglects a special preparation of the Sunday school lesson, the speaker before the young people's meeting who neglects preparation of the topic assigned to him beforehand, is guilty of a serious neglect of duty. Every minister should feel it a sacred privilege to bring to his hearers a message from the life-giving Word, and make the most of his opportunity. "Feed the flock of God," is a most vital obligation laid upon every minister of the Gospel. Then the members should feel that they, as well as the ministry, have a responsibility connected with the success or failure of the public service. Fervent prayer on their part, a sympathetic attitude toward their public servants, regular attendance, attentive listening, and a hearty joining in every activity in which they may have a part, will mean much in the way of making the pulpit messages interesting and profitable. Every congregation blessed with a faithful ministry and loyal membership can count itself fortunate.

Discipline

The well-kept congregation is a well-disciplined church. This seems to be a lost art in many places—to the detriment of every community where scriptural discipline is neglected. We are not talking about club-throwing or backbiting; but we are talking about a proper spiritual oversight, of proper feeding and instruction from the pulpit, of proper encouragement and instructions to those whose will is to know and to do the will of God, of proper rebuke for or pleading with the wayward, of proper obedience to such plain scriptures as Matt. 5:23, 24; 18:15-17; Gal. 6: 1, 2, and like instructions from the Word of God. No church without rules and regulations deserves the name "Christian Church." No church having rules and regulations but failing to put them into practice can be pleasing in the sight of God. No church which obeys the Gospel of Christ is without discipline, for this Gospel is itself an authority on discipline. There can be no proper care without proper discipline.

The Warning Note

The well-kept congregation is warned against every evil that infects the neighborhood where it is found. Have you ever noticed how frequently the words, "watch," "beware," "warn," "take heed," etc., are found in the Bible? Why? Because "the whole world lieth in wickedness," and we owe it to our members to keep them on their guard against the encroachments of wickedness. The faithful shepherd is on a continual watch for the wolves in the community, and takes proper care that his flock is protected against them. So with the shepherd of the flock of God. He is both to "feed the flock of God" and to take "the oversight thereof."

Christian Fellowship

That congregation is best kept that enjoys a constant fellowship, both with God and with those "of like precious faith." Fellowship with God requires the prayer life, a Bible reading habit, and freedom from the sins of the world. And one of the best means of maintaining a fellowship with God on the part of the members is to encourage a fellowship with one another. The more perfect the fellowship among members the less inclination there is to seek fellowship elsewhere. And let it be remembered that Christian fellowship includes more than a mere being together on the part of members. Unless the being together is in the presence of and by the direction of our "Lord Jesus Christ," said being together can not be called "Christian" fellowship. Many a church has made the fatal mistake of tolerating sinful practices among its members in the hope that thereby they might keep their young people under their own influences rather than losing them to the influences of the world. But sin becomes doubly abominable when allowed to flourish under the wings of the Church. Unless we are able to say, "Our fellowship is with the Father, and with His Son Jesus Christ," we are on the wrong road.

Keep your flock feeding on God's eternal truth, and it will be kept growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

Scottdale, Pa.

DOES THE CHURCH WANT A MINISTER?

By Isaac Burkhart

For the Gospel Herald.

Does the Church want a minister? If so, pray God that He may direct. Vote the best you can, in the love and Spirit of God, and when the new minister is ordained, welcome him. You should never allow him to preach to your empty seat. In every service occupy your seat during his sermon at all times in the spirit of prayer and true love and meditation before God. Do as Paul wrote in I Cor. 16: 10: "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do."

The Word of God is the perfect rule of faith and practice. It is not only profitable for doctrine, reproof, and correction, but for perfect instruction in righteousness that the man of God be thoroughly furnished unto all good works. II Cor. 3:16, 17.

Every station or office has its corresponding duties. For instance, there are parental duties devolving upon parents, filial duties upon children, and pastoral duties upon ministers of Jesus Christ. To these our dear brother has been specifically directed, but there are necessary duties which devolve upon Christian churches. To call your attention particularly to these is the object of this message.

Numerous are the passages which present this subject before you. In writing to the Hebrews the apostle says, "Obey them that have the rule over you" (Heb. 13:17). To the Philippians the same apostle writes: "Receive him therefore in the Lord with all gladness; and hold such in reputation" (Phil. 2:29). To the Thessalonians he is still more explicit: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you" (I Thess. 5:12). The same spirit and design is evidently expressed in reference to Timothy in the text when he wrote: "See that he may be with you without fear: for he worketh the work of the Lord" (I Cor. 16:10). In the text we have a reference to the nature and design of the ministerial office. It is the duty of the Church to see that such are with them without fear in reference to the nature and design of the ministerial office as "He worketh the work of the Lord."

The minister is called to his office by the Lord. He is qualified by the Lord, employed in doing the Lord's work. The means and instrumentality of doing it are laid down by the Lord. His great object is to glorify the Lord and to diffuse abroad the true knowledge and glory of God. His success is from the Lord as well as his final reward, which the Lord, the righteous Judge, confers upon him.

These important topics we must pass over, but we briefly call your attention to three views of this work,

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOTHER'S STRAIGHT TALK TO GIRLS

Some weeks ago in a Chicago paper, appeared a letter from a girl who desired advice. Her mother had brought her up with strait-laced ideas; that she must not seek the men, that a modest, well-behaved girl will always be sought. The advice sounded good, and she acted upon it, but she has found that being a "modest violet" is a lonesome job. The men go after the other kind, they do not seek her out, and she is beginning to wonder if it pays. She notices that the girls who seek the men are taken out to the restaurants and concerts; they are sent chocolates and flowers —and they get married; hence the letter.

Since the appearance of the letter, there have been a dozen or more others discussing the first, and no doubt others will follow. Most of the writers seem to think that the one end and aim of every girl is to have a good time and to get married. These may be good and laudable ambitions, but there are other things in life worth striving for.

Does It Pay?

There always seems to be the question with the girl: "Does it pay to be so particular in my relations with men?" You would not ask yourself the question, Does it pay to be honest? Does it pay to be truthful? although you must know that dishonest and untruthful people sometimes achieve more of the world's goods than the honest and the truthful do. Then why ask yourself, Does it pay to be modest, refined, lady-like? Time and again I have read such answers as this in advice to some girl's question: "No nice girl permits a man to kiss her unless he is her fiancee." Now I know and you know that many of the nice girls do permit that very thing. Is it right? Assuredly not, but most of the writers do not take the trouble to explain to the young questioners why it is wrong.

If nothing worse follows it soon rubs the bloom off the flower of her youth. No girl can indulge in promiscuous "spooning" without losing that sweet mantle of reserve that should envelop every maiden, and forfeiting the bright halo of purity that every man in his dreams sees around the head of his ideal. Men, you must know, are pursuers. They ever long for the chase, and what is lightly won will be lightly held. Shakespeare hit the mark when he said: "She is a woman, therefore to be won."

Put a High Value on Yourself

Don't make yourself cheap. Love is a beautiful thing, a serious thing, and is never to be played with. A girl's caresses should mean something. They are to be a gift to her beloved. They should not be given for the excitement of the moment, nor for the material benefits they may bring to her. I am confident that many girls who desire to do the right thing lower their ideals because of the material benefits they may reap from so doing. In other words, they sell their kisses. Of course, they don't put it to themselves in that horrid, vulgar light, but isn't it the truth? They are afraid that if they do not permit such intimacies, the man will pass on to the girl who has no such scruples, and they will not get the flowers, chocolates, concert tickets, gifts, etc. Isn't this true? Then, too, they will be left alone while the other girls have their escorts everywhere?

Don't sell your kisses. Remember that the prostitute also sells her favors for material things. As for the man's leaving; if he cares, he won't leave. It is only the passer-by who will go, one who prefers his own pleasure to yours. In Coleridge's "She is Not Fair to Outward View," he says:

"Her very frowns are fairer far
Than smiles of other maidens are."

No girl should go to the office of a physician or dentist alone. Not that there are no honorable men in those professions, for we will indeed believe that the majority are such, but a girl should take no chances.

Don't Invite Familiarity

Now, in regard to the girl who works for her living in offices or other places where men are employed. Such a girl cannot be too careful, first to invite no familiarity, and, secondly, to repel at once any undue advances, whether from her fellow workers or from her employers. Do not allow a man to even touch you. So many men have such a seemingly innocent way of just taking hold of a girl. Such familiarities must be nipped in the bud. Then there will be no future trouble.

A girl should start right. In the first place, never put yourself under obligations to your employer or any other man. I can understand how sorely a girl who loves pretty things can be tempted, but let your retort be, "Get thee behind me, Satan." Remember that a man does not lavish gifts and flowers on a girl for nothing. He expects her to make a return for them. And it is hard to repulse a man whose gifts you have accepted.

Distrust the Flatterer

Also beware of flattery. Those who flatter do so, too, for a purpose. Distrust your employer if he tells you that he could not get along without your services. Then if you have done your best, and a married man persists in making love to you and you are getting interested, there is just one thing for you to do, and that is to throw up your position. No matter how much you may make or how much you need the money, throw it up. It is the only honorable thing for you to do. Don't delude yourself into thinking that you are strong enough to control the situation. You can't. Flee the man as you would flee from fire, from pestilence, and from famine, and flee before it is too late.

Look for True Worth

In choosing men friends, choose a man for what he is worth, and not for what he wears. And don't let the young men spend more on you than they can afford. It is an extravagant age, and the man and the girl are both inclined to extravagance. Many young men are tempted into spending more than they can afford because the girl seems to expect it. They don't want to seem stingy. By using a little foresight and tact a girl can do a great deal to save expense. And be sure the right kind of man will appreciate it.

Now let us go back to our first question, "Does it pay?" I think that you will agree now that it does pay—interest and compound interest. Although the reserved girl may lose some of the "good times," she certainly has her own self-respect, and that should cover a multitude of such losses. When she looks back down the years and sees her youth in perspective, she will be glad she chose to wear a mantle of reserve. It is too bad that enough girls do not think of it in this way.

It is for the girl to be a little reluctant. She will not be despised for it. Remember that—

"Pleasures are like poppies spread—
You sieze the flower, the bloom is shed."

It is not necessary for a girl to be unfriendly or unsympathetic; there is a medium ground. Neither should a girl marry without a passionate attachment, but she should make sure that the man has other attractions mentally and spiritually, before she cleaves to him. Can you rely on him? have you tastes in common? is he clean and honest, and true to high ideals? does he share your re-

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SUNDAY SCHOOL LESSON

Lesson for May 11. 1924—II Kings 11:1-18

JEHOIADA'S VICTORY OVER BAAL

Golden Text.—Be strong in the Lord, and in the power of his might. Eph. 6:10.

Introductory.— Through alliance with King Ahab of Israel, the king of Judah was the means of bringing the daughter of the wicked Jezebel into the life of Judah. Athaliah seems a counterpart of her mother. Jehoshaphat, like other good men, had his faults. Perhaps the greatest error of his reign was his alliance with Ahab. The history of his reign makes interesting reading.

Lesson Story.—Ahaziah, king of Judah, grandson of Jehoshaphat and of Ahab, was slain while on a visit to his uncle Joram, king of Israel. Jehu, seeing him among the sons of Ahab, slew him with the rest of Ahab's descendants. No sooner had Athaliah heard of the massacre than she slew (as she supposed) all the royal seed of the house of Judah and seized the reins of government for herself. But Jehosheba, sister of Ahaziah, took Joash, son of Ahaziah, and stole him away. He was hidden away for six years. At the end of this time Jehoiada, husband of Jehoshsheba and a priest of unusual piety and ability, sent for the rulers of Ahab, showed them the king's son, and took an oath of them that they would stand by him. At the opportune time the queen was surprised by an uprising in the temple. She was enraged, cried "Treason, treason," but all to no avail. She was arrested, taken to the king's house, and there she was slain. Jehoida and his followers entered into a solemn covenant with the people, that they should be the Lord's people. Judah, for the time being, had had enough of idolatry. The altars of Baal were broken down, Mattan the priest of Baal was slain, and officers were appointed over the house of the Lord.

Lesson Thoughts.—1. The results of the unequal yoke are painfully brought to light in this lesson. At first we see the good man Jehoshaphat in league with the wicked Ahab. As a result there was an intermarriage in their families. Next we see the wicked Athaliah entrenched in power on the throne of Judah. All this might have been avoided had the king of Judah been as wise in his alliances as he was in the rest of his acts.

2. Judah had a taste of the results of a sinful life. That was rather a dry time that the people had in the days of Asa and Jehoshaphat. True, the kingdom was prosperous in their time, but the restrictions were rather galling. Then came the days when "more liberty" was allowed. Ahaziah was far from what he ought to be, and Athaliah went the limit of sinful indulgence. Did the people like it? There was probably no time in Judah since the days of Solomon when people were happier than they were when they found that now the rule of Athaliah was an end. Sin means not only sinful indulgence but it also means, sooner or later, the drinking of the bitter dregs that are sure to gather in the cup of sin. "Know thou that for all these things God will bring thee into judgment," is the solemn warning that ought to bring all to their sober senses who are inclined to sinful indulgence.

3. It is impossible to thwart the will of God. Athaliah thought that she had killed all the royal seed, that now there would be no serious opposition to her carrying on with a high hand. But the decree of God was that the royal seed of David's house continue forever, and neither Athaliah nor any foe of God could bring to nought the will of the Lord. In due time she gave evidence of the frailty of all humans, while God was completely vindicated and victorious.

4. Faithful Jehoiada stands out as a man of God who was true to his calling. He knew but one thing, and that was to be true to God. In the care of the royal seed there was a fearful responsibility resting upon him, and he flinched not to do his duty, though the temptation for preferment through friendship with Athaliah was doubtless great. The greater our trials, the greater our responsibilities, the greater our opportunities. "As we have therefore opportunity, let us do good."

5. What was that covenant? It was that the people should be "the Lord's people." It was not a vowing of enmity against the house of Jezebel but of loyalty to God. See that you remain true to the same covenant. Primarily, our duty is to be the Lord's. This duty complied with, we are against everybody and everything that is against the Lord. The surest evidence that we are the Lord's is our zeal in working against everything that is against Him. Let us imitate the people in this case who devoted themselves to the work of breaking down the altars of Baal.—K.

BIBLE MEETING TOPIC

CONDITIONS OF FELLOWSHIP

I Jno. 1:1-19
Topic for May 11

MOTTO

"Truly our fellowship is with the Father and with His Son Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Fellowship Made Possible.**—There is fellowship in every kind of life and spirit. There is a fellowship of evil spirits as well as a fellowship of good spirits. There is a human fellowship and a divine fellowship. Whatever beings have in common they can realize a fellowship in. Two minds occupied in the same line of thought can find fellowship together. Two hearts having similar tastes find an affinity for one another. We may have a fellowship in bodily feelings such as pain, or hunger, or warmth or coldness. We may have fellowship in similar heart experiences, such as loving similar things or hating similar things. Joy, sorrow, faith, hope, love, when experienced in the same things brings human beings into fellowship with one another.

God made humanity in His own image and likeness, and therefore made it possible for us to have fellowship with Him. But the entrance of sin has brought such a separation between man and God that the sweetness of that fellowship was lost. Then came Jesus Christ into the plan of God to reconcile man to God and restore the lost fellowship. But before any man can be restored there must be a willingness on his part to meet the necessary conditions by which he can enter that fellowship. Remembering God's holiness man must take a pentinent attitude for past sin and an abhorance for sin. Then as man by faith accepts God's atonement for sin God accepts Him and a fellowship is set up. New and heavenly desires are created in us. The moral image of God is renewed within us and we enjoy the things of God and God enjoys the words of praise and prayer and the adorations of His creature. As we continue in such fellowship and become better acquainted with God and His ways our fellowship is deepened, even till we stand in His presence in Glory.

II. **The Text.—I Jno. 1:1-10.—These** words were written to tell others about the fellowship that is enjoyed by the Christian so that they may also have fellowship with the Father and the Son. Since God is light and not darkness, those who have fellowship must walk in the light. Such fellowship of light shows sin and how to get rid of it. With sins confessed and forgiven, we are ready to enjoy the fellowship of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Fellowship."**
2. Learning to Walk with Jesus.

For Young People

1. Kinds of Fellowship.
2. The Way of Christian Fellowship.
3. Things in Which Christians Have Fellowship.

For Older People

1. How Fellowship is Impossible.
2. Fellowship Through Christ.

PERSONAL THOUGHT

I long for fellowship with the noblest and best. God has bestowed great love upon me that I might become His son and enjoy the most blessed fellowship. Therefore I will receive His gracious gift and enjoy it to the fullest extent.

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THURSDAY, MAY 1, 1924

Field Notes

Sunday, May 11, has been set aside as communion day, both in the Johnstown Pa., district and at Schellburg, Pa.

Bro. C. S. Schertz of Eureka, Ill, returned recently from an extended visit to California, being called home by the death of his sister.

Last Sunday was the time set for a Sunday school meeting at Palmyra, Mo., to be held by workers from Palmyra, Pea Ridge, and Cherry Box.

Bro. Joe C. Driver of Garden City, Mo., is spending some time in the vicinity of Versailles and Carver, Mo., preaching the Word, conducting communion services, etc.

Bro. C. D. Esch is the new bishop in India. He was ordained March 9. May his work as overseer be such that God will be glorified in the lives of many people.

A letter from Middlebury, Ind., written April 21, says: "Had communion at Middlebury yesterday. Expect to have baptismal services at Forks next Sunday. Twelve applicants."

The Lord willing, the annual Sunday School Conference of the Johnstown District will be held on Ascension Day, at the Pleasant Grove (Elton) Church near Salix, Pa. A full program is planned. All are invited to attend and enjoy the feast with us. L. A. K.

On Easter Sunday a very impressive baptismal service was held at the Los Angeles, Calif., Mission, at which time six precious souls were received into church fellowship. Bro. J. P. Bontrager conducted the services. H.

Communion services were held at East Zorra A. M. Church on Easter Sunday, April 20, and again announced for Sunday, April 27, Bishop D. S. Jutzi handing out the bread of life.
—B.

Bro. C. F. Derstine, editor of the Christian Monitor, spent a few hours at the Publishing House one day last week. He was on his way to Johnstown, Pa., where he began a series of meetings at the Stahl Church that evening (April 24), expecting to labor there until May.

We are in receipt of a program of the fifteenth annual meeting of the Children's Home Association at Millersville, Pa., May 7. Though largely a business meeting, there are some other interesting features connected wth the meeting that ought to draw a large crowd of interested people.

Communion and baptismal services were held at the Home Mission in Chicago on Sunday, April 20. Thirteen were received—five by baptism and the remainder by letter or confession. Bro. C. F. Derstine of Eureka, Ill., was present and conducted the services.

In a recent letter from Dhamtari, India, we find this item of news: "Bro. Kaufman has gone to meet Bro. George Shoemaker. We shall be very glad to have him with us." This is Bro. George Shoemaker of Freeport, Ill., who is now making a tour around the world. The Lord bless him on his journey.

The brotherhood in Juniata Co., Pa., have arranged for a Sunday school and mission meeting at the Cross Roads Church June 6-8. An interesting program has been arranged. Among those from a distance placed on the program are Brethren J. W. Weaver, A. S. Horst, and A. W. Myer.

The American Mennonite Mission in India is calling for a few more single women workers to assist in the work there. "Pray ye therefore the Lord of the harvest," is applicable here as well as at a number of our home stations. Next week, at Sterling, is an excellent time for volunteers to get in touch with the Mission Committee.

The following schedule of speaking dates in Elkhart county, Ind., have been arranged for Bro. and Sister M. C. Lehman this week: Sunday morning and evening, Elkhart; Monday evening, Clinton Frame; Tuesday evening, Nappanee North; Wednesday evening, Olive; Thursday evening, Kouts.

From Springs, Pa., there comes the report of a refreshing three-day meeting, April 17-20, in the form of a Bible conference, with Brethren A. D. Wenger and I. J. Lehman as instructors. There were visitors present from Johnstown, Altoona, Scottdale, and a number of other congregations.

Workers Needed.—Read Bro. Allgyer's letter with reference to needed help at West Liberty and Kansas City. Another place where two workers are needed is the Home for the Aged at Eureka, Ill. Those in position to respond to these calls will please correspond with Bro. S. E. Allgyer, West Liberty, Ohio.

The brethren, J. A. Heiser, D. W. Slagel, and C. F. Derstine, were with the congregation at Cullom, Ill., recently, discussing with the brotherhood there the problem of securing a permanent minister for that congregation. Until such person can be secured, Bro. Slagel has charge of the congregation.

The work of the General Mission Board at Sterling, Ill., starts with a meeting of the Executive and Mission Committees on Friday morning of this week. With a meeting of the Mennonite Relief Commission for War Sufferers on Saturday afternoon and evening, a missionary meeting on Sunday, and a meeting of the Mission Board proper on Monday and Tuesday, it will mean a very busy time for both home congregation and visitors. While the Board is in session, let the brotherhood at home remember the work at the Throne.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers:—It is again for His cause that we are happy. All praises we may receive are for Him, as we are His, and in ourselves can do nothing. May we do everything to His glory.

Six converts were received into the Church by water baptism April 4. They are six girls, all very young in age, but we feel sure that they realize that they are His children as

well as we, and that they need His care.

Our fifty-first quarterly mission meeting was held with the Hopewell congregation April 5. Every one seemed to enjoy the meeting. An offering was to be held as a nest egg on a fund for a Children's Home on this coast.

We held our communion services April 6. Many of the brethren and sisters from other congregations were also with us on the occasion.

The prayer meetings are still in progress. This week it was held at Bro. Lehman's home. Next week, if the Lord spares us, we will be together in Bro. Emmert's home. We are certainly glad to see so many young ones attend. The homes are generally crowded.

We are also very glad that the Manitou congregation of Colorado is progressing the way it is. As we understand it, a church house is to be erected at a more suitable location. We hope that more will find it as their home for worship.

Let us pray for each other, especially for these six young sisters at this place, that they may do the will of the Lord.

In His service,

April 17, 1924. H. R. L.

Chambersburg, Pa.

Dear Herald Readers, Greetings:—Today, according to the reckoning of time was Good Friday or crucifixion day. In Franklin Co., it has rained almost all day, but regardless of this a number of the brethren and sisters and neighbors met at the Strasburg meeting house to celebrate part of the day in the Master's service. Bro. Joseph E. Lehman serving. Text, "Behold the man." Just think of it, dear readers, Christ dying by degrees in agony and pain even burdened down with sin yet knew not sin but for your and my sins. Christ says, "I have power to lay my life down and I have power to take it again" (Jno. 10:18).

Christ said, "If ye love me keep my commandments" (Jno. 14:15).

As the time of the year has come that we celebrate Christ's suffering, the Lord willing, we will hold our communions on the following dates:

Chambersburg, April 27.
Row, May 4.
Strasburg, May 11.
Marion, May 18.
Pond Bank, May 25 (2 P. M.).
Pleasant View, June 1.

Apr. 18, 1924. J. S. Burkholder.

Chambersburg, Pa.

Sunday School Reorganized: Supts., Bros. Noah C. Lehman, Harry L. Lehman; Sec.-Treas., Bros. Clayton F. Lehman, Howard Lehman; Chors., Bros. Henry Landis, Norman B. Frey.

April 18, 1924. Cor.

Youngstown, Alta.

(Clearwater congregation)

Dear Readers of the Gospel Herald, Greetings in His blessed name:—On April sixth we reorganized our Sunday school, with Bro. J. D. Brubaker re-elected Supt., and Bro. A. Reist assistant, Sister C. M. Good Sec., A Reist and C. M. Good Chors., and A. Reist correspondent.

On April 8, Bro. H. B. Ramer of Duchess came into our midst, expecting to stay till the fourteenth, but owing to poor train service he was obliged to leave on the tenth. While here Bro. Ramer preached four impressive sermons. We trust the seed sown has fallen on well prepared soil and may spring up and bring forth fruit.

Owing to a number leaving again our flock is getting rather small, but we ask an interest in your prayers that those of us who remain may be bright and shining lights and those who have left may be useful servants in some other part of His great vineyard.

April 19, 1924. A. R.

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers, Greetings:—After spending some time with the brotherhood in Canada, Bro. Derstine returned to his home and on Sunday, April 13, conducted communion service. He was assisted by Bro. Simon Litweiler of Hopedale, Ill. Bro. Derstine used as his text "God forbid that I should glory save in the cross of the Lord Jesus Christ," placing special emphasis on the fact that the root of sin among people of today is, "I'll do as I please"—the cross being God's master instrument in the destruction of sin, thus giving us an opportunity to free ourselves from the power of Satan. Bro. Derstine planned to spend the following week in Chicago at the Home Mission.

Bro. Litweiler preached a very inspiring sermon in the evening, using as his text Rom. 1:14-16, mentioning two ways of serving the Lord: (1) those who serve because they feel they should and (2) those who serve because of their love for and acquaintance with God: May we say with David, "I will sing unto the Lord, because he hath dealt bountifully with me."

April 19, 1924. Bertha L. Zook.

New Providence, Pa.

(New Providence congregation)

Greeting in His Name:—Our communion service will be held at this place May 11. Saturday afternoon previous two precious souls will be received into church fellowship by water baptism. May 18, the Lord willing, a series of meeting will be opened here, conducted by Bro. Sanford Landis. Pray for the work for we know that in this immediate neighborhood are souls that need a Savior, and through these columns we extend special invitation to all choristers far and near to come and help us sing God's praises, and do not wait for an invitation to announce a hymn and sing it, especially during song service. I cannot at this writing give the time of opening but suppose it to be about 7:15. Hoping that many may come and assist in these services, we remain interested in singing praises to our Redeemer.

April 20, 1924. Aaron O. Ressler.

Lemoyne, Pa.

(Slate Hill congregation)

Dear Herald Readers, Greetings:—This Easter Sunday morning there were 112 present in our Sunday school. At 10:45 Bro. Amos Geigley of Iron Springs, Pa., preached to us from Rom. 6:4, "Even so we also should walk in newness of life." He gave us an interesting message.

At 1 P. M. the 80th Quarterly S. S. Meeting was held. The following subjects were considered:

Reasons for Studying the Bible in Our Day.
Our Responsibility for Giving Encouragement to Others.
The Underlying Causes of the Downfall of Israel.
Daniel's Confidence in God an Example for Us.

These subjects were very ably discussed and many inspiring thoughts given. Our prayer is that the seed sown may bring forth its fruit, meet for repentance.

Communion services will be held here May 4.

Mrs. C. M. Musselman.

April 20, 1924.

Souderton, Pa.

Dear Readers, Greeting:—We were privileged to commemorate the suffering and death of our Lord on Easter day. We are usually reminded of some missing in our number, and at this time particularly so as Mary Clymer, a young sister of 16 years, passed thru council meeting in apparently good health, and ere communion day arrived she had passed to her heavenly reward—a timely warning to young as well as older ones to prepare for that great change.

April 21, 1924. J. D. E.

Wayland, Iowa

The Sugar Creek Sunday school was reorganized on April 6, 1924. Bro. John Imhoff was elected super-

(Continued on page 93)

Miscellaneous

JEWELS OF THE KING

By A. L. Z.

For the Gospel Herald.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mat. 3:17).

This inspired gem has its setting in the final page of Old Testament prophecy. The Bible likens those who live holy lives to many beautiful objects in nature:—their strength is symbolized by the cedar of Lebanon, their luster by the stars, their value by vessels of gold and silver, their beauty by precious stones, and their fruits by the palm and the olive trees. Here, they are represented as the jewels of the Lord of hosts.

Jewels—precious stones—are perhaps more valuable, from a financial standpoint, than any other object in creation's "treasure house," and they are chiefly owned by governments, kings and millionaires. The famous court diamonds of Europe have cost fabulous sums. Other stones reflect dimly their own colors, but the diamond sparkles with the prismatic colors, refracting and reflecting the original sunbeams. Yet the diamond is only crystallized charcoal, the ruby is but a carmine stone, and the pearl is only a silvery drop of carbonated lime surrounded by a dead shell-fish. Nature's jewels differ from God's jewels which are conscious and immortal. Yet, by these things of earth does the heavenly Father illustrate His appreciation of His children.

Then, too, jewels represent surpassing beauty. They are nature's loveliest gifts. Lovers of the beautiful, at the World's Columbian Exposition, crowded around the cases in which were displayed diamond necklaces, ruby bracelets, sapphire brooches, ropes of pearl, and all the glittering ornaments brought from many lands. And yet, these have no inherent beauty. They are beautiful only as they enthrone a borrowed splendor. In God's sight natural beauty pales before spiritual. We are only beautiful in His sight, when our prayer is answered: "Let the beauty of the Lord our God be upon us." I think Martin Luther, the homely hero of the Reformation, was more beautiful in the sight of God than was the most perfect speciman of physical manhood. Women like Hannah More and Florence Nightingale were fairer than Cleopatra or any celebrated beauty of the world. The beauty God gives does not wither with age, fade with disease, or perish in the casket. These gems are to shine as the stars forever.

Precious jewels also represent self-sacrifice and toil, for they are difficult to obtain. When a Brazillian slave found a gem of certain value, he won his freedom. The servant of Henry the Third gave his life in swallowing for his royal master, the imperiled crown jewels, when assassins murdered him. And at what a cost God secures His jewels. The price of His humblest jewels cost the blood of the only begotten Son, and this price has been augmented by the gift of the Holy Spirit.

The beauty and worth of jewels also represent the triumphs of science and art. Diamonds are not worn "in the rough." The Kohinoor, the Pitt and the Orloff gems are said to have parted with five-sixths of their original bulk, as they were pressed for months on the wheel. Gems must be cut and polished long before their beauty is manifest and their financial value determined. So God develops the beauty of His children. Why are we subject to pain and misfortune? Possibly He sees in us, flaws that can only be removed on the whirling wheel. No lapidary ever knew so well where to cut a crown jewel as does our Heavenly Father know in what way to fit us for the heavenly diadem.

And finally, the King will gather His jewels. He has loaned these jewels of His to the communities of earth. But they are to be gathered from every land and sea. Then shall we know the fulfillment of the promise, "Thou shalt be a crown and glory in the hand of the Lord, and a royal diadem in the hand of our God."

Larned, Kansas.

IN MEMORIAM

By J. E. Martin

For the Gospel Herald.

Among the many pleasant remembrances that we recall of the labors of Bro. Abram Metzler, there occurred one in November, 1916, while he was holding evangelistic meetings at Pond Bank, Pa. Bro. Metzler called at one of the homes in "Stringtown" in which some of the brethren had been holding prayer meetings regularly and found an aged lady, "Grandma" Patterson (colored) who confessed her sins and a simple faith in the Lord Jesus Christ. Several days later after Bro. Metzler had expounded unto her the way of God more perfectly (Acts 18:26), a number of brethren and sisters gathered in this little mountain hovel and Bro. Metzler baptized her. On nearly every visit to this home afterwards, she would inquire concerning the welfare of our brother who has now gone to be with the Lord.

While our hearts are filled with sadness and the Church is mourning the loss of one whose place will be hard to fill, experiences like the above mentioned help us to rejoice in the midst of our tears. May the Lord sustain the family, the home congregation, and the Church at large; and may we look forward to the time when "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

Chambersburg, Pa.

THOUGHTS ON THE YOUNG PEOPLE'S MEETING

By J. S. Graybill

For the Gospel Herald.

The Young People's Meeting is an important part of the Church, and in it there is plenty of room for improvement. To get most out of it we must allow the Spirit of God to direct us.

We must have an aim in order to be successful. Our aim should be to (1) worship God; (2) learn more of the Bible; (3) save souls; (4) develop Christian character; (5) train for Christian service.

The young people's meeting affords the opportunity of developing and exercising our talents. As the young people's meeting is attended by many young people, who in the prime of their life are at the character-forming period, this gives a good opportunity to teach and implant the fundamental doctrine of God's Word in them that they may be strong, stalwart soldiers of the cross.

Let them know their service is needed, and notice how ready most of them are to respond. We don't want unwilling service. We should keep self on the cross, and be willing as Paul tells the Roman brethren in Rom. 12:1, to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The extent of God's love to man was manifested in what He has sacrificed for us. Our love to Him is measured by what we are willing to sacrifice for Him.

The young people's meeting should always be in a healthy condition, attractive in such a way that it creates such a desire and love for God and His Word that they try to attend regularly.

If possible, it should not be left to diminish in interest but somebody must feel the responsibility to carry on the work. Those who realize their responsibility feel and know there are some problems to solve to

keep the work going. We should prayerfully study the situation and try to find the solution for it. One of the problems is to get the disinterested awakened in the work.

I firmly believe a little more personal work among the lukewarm class would result in having more engaged in active Christian service. In all this we need to have the Lord with us to guide and direct us, or the effort will be of no avail.

Seemingly young people get discouraged sooner than older ones and we need to guard our tongue that no discouraging expressions go out therefrom, as, for instance, "My, wasn't this a dry, dull meeting tonight!" Everything we say or do has lasting influence and instead let us have a cheerful countenance, looking on the bright side, encouraging to give their best to the Master and our labor will not be in vain.

A **leader** has greater responsibilities than a follower. He should be deeply interested, have the work at heart, alert, wide awake and try to have the interest such that he commands attention unconsciously.

The **chorister,** the leader in singing, fills a position of great influence also. There is power in song. Singing is for worship, to glorify God, to arouse worshipful thoughts and emotions and at the same time give a means of expression for them. There should be a constant effort to make the hymns timely. For instance, if the topic is "Prayer" it would be appropriate to have hymns bearing on that subject. Singing should prepare the spiritual atmosphere for the other parts of the service. Singing is worship, and is not intended to be used as a cloak for whispering. Believe the message you are singing. Best of all, the devotional spirit is deepened.

Sociability is another great factor in the young people's meeting. I believe we should be more sociable. If we follow the advice given by Paul in Rom. 12:10, 16, there will be more sociability practiced. "Be kindly affectioned one to another, with brotherly love; in honour preferring one another" (v. 10). "Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits" (v. 16). Sociability and kindness are not measured by the amount of talking we do.

The most essential part of all, in building up the young people's meeting, is prayer. Prayer is talking to God. It is the link that connects us with God. Prayer changes things. "Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The greatest unused power in the world is the power of the Holy Ghost.

In conclusion, may we all pray that the young people's meeting as one branch of the church may be the means of gathering in the lost, nourishing and building them up in the faith, loyal to God, faithful witnesses, till He comes.

New Holland, Pa.

WORLDLY CONFORMITY

This is indeed an age of extravagance in dress and many other things. Men and women, young and old, are running after the butterfly fashions; eager to appear beautiful before their fellow beings. They forget everything that pertains to God and spiritual and holy living, disregarding and ignoring God's Word in their life and conduct. They are immodest and unbecoming in their apparel and their demeanor, thereby denying the Lord Jesus Christ "Who delivered them ....and hath translated them into the kingdom of His dear Son in whom we have redemption, through his blood, even the forgiveness of sins" (Col. 1:13, 14).

That we may walk "in newness of life." "While they behold your chaste conversation coupled with fear." "Whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel. But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which in the sight of God is of great price" (I Pet. 3:2, 3). "While they behold your chaste conversation," clean, pure, holy conversation. This is indeed a profound Scripture and contains a qualified conversation becoming holy men and holy women. It not only teaches holy living in our conversation, but holy and spiritual in life; plain in dress, humble before men.

It also forbids the ornamentation of our bodies with gold or of putting on apparel. Apparel, this surely means our clothing, unnecessary ornamentation of our clothing (or apparel) is plainly forbidden in this text.

The ornamentation of the body is simply to gratify the carnal mind and to please the flesh. Many claim that all fashion comes from the under world and the under world gets it from the devil. So far as I know and am able to judge this must have some truth in it; especially the modern fashions show a strong taint of the diabolical system of running affairs.

Even the children in their teens, while in innocency are affected by it. I am sorry to say, that mothers who claim to be God-fearing, devoted, prominent in church work, are dressing their children in a manner very unbecoming to saints of the Most High God. The modern garment with which we pretend to cover the nudeness or nakedness of our physical bodies from the view of our fellow beings comes short of answering the end for which it may have been designed. It is too short at the top, and it's too short at the bottom. It's too thin as a fabric, it's too transparent; there's not enough goods to nicely and modestly cover the human frame to give it becoming and modest warrant for purity and virtue.

This is not only an age of extravagance in dress but corrupt in morals —Bold in crime, even in childhood. Adepts in sin and proud at heart, stubborn in nature, rebellious in character. This may appear to be an extravagant statement and looks dark and dismal for humanity at large. Yet we fail to see how this can be modified to any extent. Man has fallen and is going away from his Maker, this is clear. One of the sad things is that many churches have become proud and worldly and lost out in fervency and are catering to the Modernist.

"I will therefore that men should pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with braided hair or gold, pearls, or costly array. But which becometh women professing godliness with good works" (I Tim. 2:8-10). We would say neatness and tidiness and cleanliness belong to godliness, and are only traits of modesty, but the wearing of gold as an ornament to adorn our bodies is forbidden by the Good Book.—C. K. Curtis in "Gospel Banner."

I know of a man who takes care of a great deal of stock. But when night comes he knows where it is, for he has them all safely locked up. But his boys! where are they? He doesn't know, for he thinks that they are old enough to know how to take care of themselves. But that man will some day realize his mistake in neglecting his boys, and it is possible that their sins will yet bring his gray hairs to the grave in sorrow.—Oscar Burkholder.

There are multitudes of teachers today who teach against the orthodox Christian faith. If we show any sympathy for them we show which way we lean.—Oscar Burkholder.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, May Fifth

Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?—Ex. 3:11.

Note the "I am come down," "I will bring you up," and "I will stretch forth my hand" of vs. 8, 17, and 20 respectively. The great I AM had come down and manifested Himself to him whom He had chosen to become a minister of His grace, in answer to the prayers of His downtrodden people.

We have the privilege of being called into His service. It is well that we realize our own insignificance yet we must not lack faith in Him who hath chosen us. We feel our emptiness yet unhesitatingly undertake any task He gives us to perform.

He will be to us wisdom, courage, love, and whatever else we need to become winners and emancipators of souls. God in and through us is all-sufficient for delivering hosts of enslaved from the Egypt-like bondage of sin. Red seas are but a weak challenge to His almighty power. May I never mistrust Him nor shrink from His orders.

* * *

Tuesday, May Sixth

What mean ye by this service?—Ex. 12:26.

Moses is thoughtfully anticipating the need of teaching future generations the deep things of God. When He sees the blood He passes over. He hath effected our redemption and we gladly observe the memorial in the bread and the wine and hold in memory our glorious deliverance from sin. We crucify our self-life and wholly surrender ourselves to our Messiah Who hath come and become our Redeemer and King.

Alas poor Hebrew child! Thou weepest bitterly at the wailing place, in the feasts, and in thine own tabernacles for the coming of the Messiah. Thou hast hung thy harps upon the willows, little believing that thy redemption has come and that thy Savior liveth, and that He hath risen from the dead. Let us who are redeemed ever pray for them and praise God for our salvation. Open thou, O Lord, their and our eyes to our redemption and to our glorious privilege as sons of God through Jesus Christ our Lord.

* * *

Wednesday, May Seventh

Who is on the Lord's side?—Ex. 32:26

No common atonement can suffice for idolatry. It must be blotted out by the voluntary service of those who will step out from the idolators and declare themselves unreservedly God's. They must heed the call of loyalty and be ready to obey His every command. They must yield to the demand for severe discipline in an emergency.

The common daily round of life cannot compare in its tests to the emergencies that call us to breast the popular current and maintain our earnestness of purpose despite the influences that bear down puon us. We must remain aloof from popular alluring movements whose tendencies lead us away from devotion to the Most High.

No common sacrifice can atone for sin. Christ's atonement makes us one with Him and with each other as believers. It gives us courage to stand uncompromisingly on the Lord's side. No other gods but Him.

* * *

Thursday, May Eighth

Have I not commanded thee?—Josh. 1:9.

God had planned a straight course for possessing the promised land. They were to go forward by faith and claim their redemption and their inheritance. It symbolizes for us the resurrection side of death. We need not look at temptations and trials. God will fight our battles for us. We may claim whatever He promises and whatever He makes us feel the need of.

Strong courage may be ours, the strength of the inner life nourished by the Word of God. Look ye upon your possible possessions through Christ. By His power vanquish the foes of sin and unbelief. claim His every promise, and walk by faith. He will never leave thee nor forsake thee if thou dost live and do as He hath commanded. "Obedience is better than sacrifice, and to hearken than the fat of rams."

* * *

Friday, May Ninth

Why hast thou troubled us?—Josh. 7:25.

The secret of Israel's condition could only be revealed by the most careful and painstaking investigation. How often we are sorely grieved at the perils which overtake a community, or the Church, only to finally find that there is an Achan within, who has caused this humiliation. Avarice estranges us from God and imperils one's own, and moreover, a whole community's welfare.

How often when defeated we find that we have hidden some accursed thing. It proves a flaw in our consecration. It has not only caused the Father's face to be hidden from ourselves but from the Church as well. We may pretend loyalty but it is all for nought. We must from within be free from lust, avarice, hatred, love of evil, and the very presence and power of sin itself. Our most treasured possessions must be a contrite heart, the fruit of the Spirit, a living hope in Christ Jesus.

* * *

Saturday, May Tenth

What is thy petition?—Esther 5:6.

This pure and noble queen became a savior of her people at the voluntary sacrifice of her own life. She did it in the face of intrigue by court enemies and the possible anger of the king. Jealousy had brought the poor Jews almost to the brink of destruction but God graciously delivered.

God not only gives us half but all of the kingdom. Like Esther's our petition must be the standard kind; that is, in the name of Him who hath redeemed us. Christ intercedes in our petitions and there is nothing God will not give us if asked according to His will.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Whatsoever ye shall ask the Father in my name, He will give it." Lord, we ask not for earthly power and riches but that we with our brethren in Christ may voluntarily sacrifice our lives on the altar of service that the lost may be saved, that Thy name may be glorified, that Thy kingdom may come and Thy will be done, on earth as it is done in heaven.

* * *

Sunday, May Eleventh

Wherefore kick ye at my sacrifice and at mine offering, which I have commanded my habitation?—II Sam. 2:29.

Eli the high priest had received the promise, "They that honor me I will honor," and the warning, "They that despise me shall be lightly esteemed." He had been faithful in his own duties of office but had honored his sons above God by neglecting to reprove their sins and keep them in the path of rectitude. Herein was the tragedy of his home and his service. To restrain one's own and teach them true devotion to God, and the real meaning of sacrificial service is not only a high privilege but an honor to God. We dishonor them and our Maker by bestowing upon them unsuitable favors and we cause the very sacrifices we make for them to become of none effect.

Sons of the priesthood may and can be trained up in the way of the Lord and to His service. Let the priestly households of the Church remain as families for and in the service of God, zealous, earnest, honest, self-sacrificing, an spiritual house, not offering false sacrifice.

Does The Church Want A Minister?

(Continued from page 85)

as it is solemn. It is connected with the mind, with the spirit, and with the dying souls of men. It is work which comprises within its own legitimate sphere all that is momentous in time and eternity. It is inseparably connected with the eternal glory or the everlasting misery of our fellow-beings. Jesus was all night in the mountain praying when He chose the twelve the next day. The bishop should pray and be in close communion with God. The last rite of ordination is between God and the bishop. Gospel Herald readers, do you want a minister?

Newville, Pa.

A MOTHER'S PLAIN TALK

(Continued from page 86)

ligious belief? can you get along with him? can he support you in comfort? All these things are to be settled. Take the time to find out. Discover his faults. Can you put up with them? That is the question.

Reformation Should Precede Marriage

Much has been said about marrrying a man to reform him. Reform him before you marry him, and be sure of it. Let him prove his reformation with a year or more of good work. There is no other proof.

You must take both the mental and the spiritual as well as the physical into your union. So many girls depend upon exerting the physical, and pay no attention to the other qualities, that even if they engage the attention of a superior man, he is likely to tire of them in the future. A girl should be physically attractive (should take care of her health so that she can be so), but she should never rely on this magnetism alone. There is always the danger that the man may later meet a woman who will attract him not only physically, but mentally and spiritually.

A woman, as some writer puts it, should always be to a man a receding ideal, always pointing the way for him toward the higher, more beautiful things of life.—American Motherhood.

CORRESPONDENCE

(Continued from page 89)

intendent, Sister Mary Graber was chosen for chorister. and Sister Geneva Orendorff for secretary.

The following Sunday we held instruction meeting for a class of converts. These fourteen young boys were received into the church by water baptism on Easter Sunday. It is indeed a joy to know that these young boys are heeding the advice of the wise man, Solomon, by remembering their Creator in the days of their youth. They need the earnest prayers, good examples, and encouragement from those older in the faith, so that they may grow in the grace and knowledge of the Lord, and remain dead unto sin but alive unto Christ.

If the Lord permits the present plans to be carried out we will have our semi-annual council meeting next Sunday and will commemorate the death and suffering of our Savior by partaking in the communion service, on May 4, 1924.

April 21, 1924. O. G. W.

Colorado Springs, Colo.

Greetings of Love to all:—On Mar. 30 Bro. W. S. Guengerich preached his farewell sermon, admonishing us to be steadfast in the faith (I Cor. 15:58), unmovable (I Tim. 4:1), always abounding in the work of the Lord. The brother had faithfully preached the Word of God to us for about a year, which we all appreciated very much. We want to thank Bro. Guengerich's home congregation for their sacrifice in relieving him so that he could come and work with us. May the Lord bless and keep you all in His faith are our prayers. Bro. and Sister Guengerich are missed in our meetings; may the Lord send some one soon to take their places.

Sunday, Mar. 30, Sister Vina Blosser was appointed for one year on the program committee, to take the place of Sister Martha Guengerich.

On April 2 Sister Broashes passed peacefully away, which was her desire, to be with the Lord. Her sufferings were great at times, but she bore them patiently till the end. Funeral services at the house Fri., Apr. 4, 3 P. M., conducted by Bro. J. A. Heatwole. The same evening her mother, Sister Estes, left with the body for Lima, Ohio, for burial.

On Sunday, Apr. 6, we had with us Bros. John L. and Isaac Horst from Scottdale and Chambersburg, Pa. They were on their way to California. Bro. John gave us two interesting talks, one to the Sunday school and one about the publication work at Scottdale. It was very interesting and enjoyed by all.

Sunday, Apr. 27, we are expecting Bro. L. C. Miller from Limon, Colo., to preach for us. We ask an interest in your prayers in behalf of the work at this place.

April 22, 1924. E. A. Rediger.

West Liberty, Ohio

Since one of the workers at the Orphans' Home, who has rendered faithful service, had to leave, we are greatly in need of more help. And the Children's Welfare Home at Kansas City, Kans., has been suffering because of a shortage in workers. Shall the work of the Lord suffer at our hands, and shall we not care for the homeless little ones? Who will say in the language of Isaiah, "Here am I, send me?"

May I have speedy reply from some one that is willing to help out in these worthy institutions.

Sincerely Yours,

April 23, 1924. S. E. Allgyer.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers:—Again Easter day has been here bringing to our minds the resurrection of our blessed Savior. What a blessing His resurrection has been to us. Sunday morning Bro. Aaron Mast delivered the message to us and Sunday evening Bro. Geo. Hostetler. Both preached on the resurrection. The sermons were full of Gospel truths and our prayer is that those present have received much benefit from them.

There are three young souls who have confessed Christ as their Savior and expect to be baptized in the near future.

Pray for the work at this place.

Yours in the Master's service.

April 23, 1924. Ruth Hostetler.

East Orwell, Ohio

(Maple View congregation)

To the Herald Readers:—Bro. and Sister Henry Brenneman of Orrville, Ohio, were in our midst from March 20 to April 3. We were glad for their visit.

Apr. 13 we were again privileged to commemorate the suffering and death of our dear Savior. We can rejoice to see that the Lord has blessed our efforts by adding one more soul to our number. Bros. E. B. Stoltzfus, M. C. Lehman and J. A. Leichty were present to officiate. The ordinances of baptism, communion and feet washing were fully taught, as by God's Word and power. Bro. Lehman preached the communion sermon.

The Spirit was made manifest by strengthening and knitting us together in unity and love. Come and enjoy a service with us, and pray that we may perform a work that the Lord can bless.

April 23, 1924. Cor.

Larned, Kans.

Dear Herald Readers:—Bro. W. S. Guengerich of Wellman, Iowa, came into our midst Apr. 1, and remained until the 3rd. Bro. G. preached both evenings they were here. We are always glad to have our ministering brethren stop with us as they go thru.

Our bishop, Bro. D. H. Bender, was with us for three services—preparatory service Saturday evening, Apr. 12; communion Sunday morning, when we were again reminded of the suffering and death of our blessed Lord; and preaching service in the evening.

Easter morning our Sunday school rendered a short program.

Pray for us that we may be faithful.

In His service,

Mary Diener.

Through believing God, His grace enters our hearts and changes our being, making new creatures of us.—Abram Martin.

ANNUAL CONFERENCE
Of South German Mennonites, Heilbronn. Dec. 2, 1923

For the Gospel Herald.

On Dec. 2, 1924, occurred the annual meeting of the Conference of South German Mennonites which includes the Mennonites of the Palatinate, of Baden and Württenberg and most of those in Bavaria. The usual meeting-place, Ludwigshafen a. Rhein, being impossible because of the military occupation the conference met in Heilbronn a. Neckar. The number present was smaller than usual since very few could attend from across the Rhine on account of strict pass-control by the French. Perhaps 200 all told were present. In spite of the serious internal conditions in the land a good spirit of hope and trust prevailed together with a determination to move forward faithfully in the work of the Kingdom. Forenoon was devoted to sermons and addresses and afternoon to reports and business. The moderator for the conference was Bro. M. Horsch of Hellmansberg, Bavaria.

Bro. Van der Smissen of Heilbronn, traveling evangelist of the Conference and bishop of the congregation there, opened with words of greeting from I Jno. 4:19, emphasizing the great love of Christ toward the Church and our debt of love toward Him. After a number of selections by a young people's chorus Bro. J. Foth of Friedelsheim in the Palatinate spoke from Psa. 24:7 as the text for the conference sermon, pointing out the need that Christ the King shall enter in and take full possession of individuals and the entire conference in all its work. The second speaker was Bro. Chr. Guth of Weidesheim in Alsace who has recently been appointed as evangelist for the territory across the Rhine. He spoke from Mt. 24:37-37 warning against the sin and apostasy of these days and putting the earnest question of whether we are all in the ark of safety, with Christ. The final address of the morning was a deep and thorough discussion of "The Cross of Christ" by Bro. B. Unruh, a Russian brother who is now located in Karlsruhe as representative of the Mennonites in Russia. Amid the ruins of modern culture the world is seeking for a firm foundation on which to build, he said, and it is the duty of the Church of the Cross to sound forth the Gospel invitation and message. The world needs a clear and decisive attitude toward the Cross of Christ. We come to the Cross not by way of knowledge but by way of the conscience and a sense of our sin and guilt. There we receive grace and forgiveness and a victorious new birth after we have died to the old sin and the old life. Apart from Christ the Cross means nothing.

Thus in all the sermons of the morning the old message of the Cross and salvation was sounded forth in clear tones of faith and belief, indicating the firm basis of Biblical faith on which the S. German Conference stands.

In the afternoon of business, including the report of the president of the Conference, Bro. Chr. Neff of Seierhof, Palatinate, the reports of the Treasurer, the Evangelising committee, the Y. P. committee, etc., two features stand out in special prominence. The one concerns missions, and the other a fortifying of the walls against encroachment of modern liberalism. The Mennonites of S. Germany have no mission or missionaries of their own but help to support the work of the Dutch Mennonite Mission in Java. Due to the great financial straits of the mission there is a great danger of having to close down the work. In view of this need an appeal was made for increased support. And stepping forward in faith the Conference voted to join with the Alsatian Conference of Mennonites in supporting a young Brother Herman Schmidt of Deutschof, Rheinfals, who offered himself for service on the mission field as soon as his course is finished at Chrischona Intitute in Basel. This is the first time a young Mennonite in S. Germany has offered himself for foreign service, except Sister Klaassen of Heilbronn (now in the homeland) and therefore marks an important step forward.

The second point concerned the quarterly journal for young people published by the Jugendkommission of the conference, namely the "Jugendwarte." A large number were dissatisfied with the lack of a clear and decisive tone in the paper against the modern liberal current and registered protest against the present editorial policy. The conference was unanimous in expressing itself against any encroachments from the liberal side but was not clear on what definite action to take. It should not be understood that anything of serious nature had as yet come in but the warning raised was very timely and will doubtless have the effect of strengthening the defences against such influences.

Besides the interesting report of the C. M. H. and the status of the Russian Emigration work a brief discussion arose concerning non-resistance upon the basis of a plea from the congregation in München for aid in opposing the introduction of conscription in Bavaria, and compulsory military service. As is well known, there was little of Mennonite nonresistance left in the war, but here voices were raised indicating a growing consciousness that perhaps a really essential principle had been lost. However the conference did not go further than to express its general approval of the age-old principle for freedom of the conscience which is at the basis of nonresistance to a certain extent, and pledge itself to work toward freedom of conscience also in connection with military service.

Here was, as is plain, no great conference with much business to transact, and great activities to supervise, for the Mennonites in S. Germany at the present time number a scant four thousand. Yet it is perhaps of interest to observe the currents of thought and life stirring in S. German Mennonites as expressed in the sermon and reports of the conference reported above. All is not well here; there is not everywhere spiritual life nor interest in the mission of the church. There has much been lost of old Mennonite principles and there is to a certain extent a lack of capable leadership. Yet the old foundation of faith in the Bible and in Christ is there and upon that can be built when there are ready workers and a will to work. Pray for a renewing and revival of the Spirit-life and power among our S. German brethren; they have heavy problems and needs, let us stand by them as God gives us opportunity.

Harold S. Bender,
Tübingen, Germany.

REPORT
Of the Strasburg Sewing Circles of Franklin Co., Pa., from April 1, 1923 to March 31, 1924

No. of meetings held	11
Average attendance	8
No. garments made	265
Garments for foreign mission	136
Garments for home mission	129
Balance on hand April, 1923	$13.44
Collections during year	$55.50
Money expended during year	$62.86

Secy.

Married

Smith—Ringenberg.—On March 20, 1924, at the home of the bride's mother near Tiskilwa, Ill., Bro. Edward Smith and Sister Marjorie Ringenberg were united in marriage, Bro.. C. A. Hartzler officiating. May God's blessing attend them in this sacred relation.

Leber—Hursh.—On April 19, 1924, Bro. Raymond B. Leber and Sister Cora Hursh, both of the Stony Brook congregation, York Co., Pa., were united in marriage at the home of the officiating bishop, Bro. D. N. Lehman of Millersville, Pa. May God's blessings attend them.

Kemerly—Lehman.—On Sunday, April 20, 1924, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. David M. Kemerly and Sister Edna M. Lehman, both of the Lancaster. Pa., congregation, were united in the bonds of holy matrimony. May their path be bright in Christ through life.

Hostetler—Miller.—Bro. Norman G., son of Levi S. and Nancy Hostetler, and Sister Christmas Carol, daughter of A. R. and Selena Miller, all of the Elkhart congregation, were united in marriage by Bishop Jacob K. Bixler, on April 16, 1924, at their new home at 149 W. Indiana Ave., Elkhart, Ind. May the Lord bless this union to the strengthening of His cause.

Hertzler—Weaver: Weaver—Berkey.—A double wedding was solemnized Easter morning, April 20, 1924, when Bro. Silas Hertzler, of Hesston, Kans., and Sister Anna Weaver, of La Junta, Colo., and Martin Weaver of La Junta, and Sister Esther Berkey, of Oronogo, Mo., were united in marriage, Bro. D. H. Bender officiating. The ceremony was performed at the home of Bro. D. S. Weaver near La Junta, father of Sister Anna and Bro. Martin Weaver. Bro. and Sister Hertzler left for Hesston, April 21, where he is engaged in teaching in the colloge. Sister Weaver will finish her course in nurses' training at Minnequa Hospital in Pueblo, after which she and Bro. Martin will make their home on a farm near La Junta.

Obituary

Thomas. — Irene Jane, daughter of Bro. Wesley and Sister Bessie Thomas, died April 14, 1924; aged 7 m. 9 d. Her twin sister, Arlene Lane, died Nov. 14, 1923. She is survived by father and mother. one brother, one grandfather, two grandmothers, one great-grandfather, one great-grandmother, and many other relatives and friends. Funeral services were conducted at the Thomas Church on the 16th by S. G. Shetler and L. A. Blough. Buried in cemetery near the church.

Hirschy.—Anna (Widmer) Hirschy was born in Canton Berne, Switzerland, Nov. 10, 1836. At the age of 11 years she accepted Christ as her Savior and united with the Mennonite Church, of which she remained a faithful member until death claimed her. In 1862 she married Pre. Jacob Hirschy of Alsace, France. After six years death called him from the wife and small son, Jacob. Then in 1881 she immigrated to America with her son and made her home near Wayland, Iowa. She passed away at the ripe old age of 87 y. 4 m. 29 d. on April 9, 1924, at the home of her son, Jacob, at Wayland, Iowa. She leaves one son, one step-daughter, three grandchildren, nine great-grandchildren, other relatives and friends. The funeral service, held at the Sugar Creek Church, was conducted by Bros. Daniel Graber and Simon Gingerich. Texts, Job 7:1; John 5:25-29.

Eash.—Sarah A., daughter of Jonathan and Catherine Byler, was born near Topeka, Ind., May 20, 1861. She spent her entire life in this community, with the exception of a few years when she lived in Shipshewana and Nappanee. On Jan. 8, 1891, she was married to Jacob N. Eash. To this union were born two children, both of whom died in infancy. The husband passing away at about the same time, left her very lonely and sorrowful, and to partly assuage her grief and loneliness she adopted a daughter, Ella Voltz, and to her she was a loving mother. Early in her life she became a Christian, affiliating with the Maple Grove Mennonite Church, of which she was a faithful member until her death. She was of a family of eight, leaving two sisters and two brothers still living, namely: Mrs. Rachael Miller, Mrs. Jonathan Kurtz, S. P. Byler and John Byler. She also leaves her foster daughter, Mrs. Ella Peachy, and three grandchildren. Her age, 62 y. 10 m. 28 d. Funeral at Maple Grove Church, conducted by Bro. D. D. Miller.

Good.—Ezra Good was born July 7, 1891, near Elida, Ohio; died April 19, 1924, at the home of his father-in-law, W. H. Snyder, at La Junta, Colo.; aged 32 y. 9 m. 12 d. The cause of his death was an attack of scarlet fever in its most malignant form. Bro. Good came to La Junta from Elida about ten years ago, and on Sept. 10, 1916, was married to Minnie Snyder. Sister Good passed away Nov. 28, 1923. Two small daughters (Beulah Evelyn and Vera Fern) survive. The aged parents of Bro. Ezra, Bro. and Sister Henry Good, of Elida, arrived in La Junta about an hour after their son had passed away. The surviving brothers and sisters are Christian, Aaron, John and Abram Good, Lois Berry, Fannie Ross, and Salome Stalter. Funeral services were held from the East Holbrook Church on the afternoon of April 21. Services were conducted by Bros. John Thut and Jacob A. Heatwole from Matthew 21:42: "This is the Lord's doing, and it is marvellous in our eyes." The remains were interred by the side of his companion in the East Holbrook cemetery.

Sell.—Emmeline B. (Godshall) Sell was born in Bucks Co., Pa.; died of Brights' disease and complications at the home of her son-in-law in Souderton, Pa., April 3, 1924; aged 75 y. 3 m. 29 d. She was married to Henry B. Sell Nov. 30, 1867, who passed to his reward fifteen years ago. This union was blessed with five sons and one daughter, all surviving but one son. There also survive 27 grandchildren, 16 great-grandchildren, two brothers, and two sisters. One brother departed quite suddenly on Feb. 22, when she was already sorely afflicted. For thirteen weeks she suffered continually, not being able to lie in bed or move without support. Her granddaughter, a trained nurse, and children were in constant attendance to ease her as much as possible. She united with the Mennonite Church in early life, and ever tried to live a true and consistent life. Her deeds of mercy and kindness will long be remembered by neighbors, friends and strangers as well as the immediate family. Funeral services were held at Souderton Mennonite Church April 9, conducted by Brethren Jacob and Elmer B. Moyer. Burial in adjoining cemetery.

Metzler.—Bro. Abram Metzler was born in Lancaster Co., Pa., Jan. 20, 1862; was united in marriage with Katie Kreider Nov. 7, 1882; confessed Christ in baptism and united with the Mennonite Church in April, 1883; moved with his family to Martinsburg, Blair Co., Pa., April 1, 1897; was ordained to the ministry May 2, 1897, and to the office of bishop September 16, 1906. He died April 19, 1924; aged 62 y. 2 m. 29 d. Eight children were born to Bro. and Sister Metzler, all of whom are still living, the passing of Bro. Metzler being the first death to occur in the immediate family.

Bro. Metzler was an ardent lover and expounder of the truth, and a faithful, zealous, and earnest worker in the cause he espoused and represented. Sister Metzler and her children and grandchildren have the sincere sympathy of their many friends in their great sorrow.

Funeral services were held on Tuesday, April 22, at the Pleasant Grove Church, conducted by J. A. Ressler, assisted by Brethren J. N. Durr and C. A. Graybill of the home congregation, and Brethren L. A. Blough, E. J. Blough, S. G. Shetler, and other members of the conference district.

King.—Katie F. (Stukey) King was born in Fulton Co., Ohio, Sept. 9, 1868; died at her home near Atglen, Pa., April 5, 1924; aged 55 y. 6 m. 26 d. When but a young girl she moved to Lagrange Co., Ind., with her parents. After a few years the family moved to Lyons Co., Kans. In 1887 she was married to Isaac L. King of Lancaster Co., Pa. After two years of married life in Kansas they moved to Pennsylvania where she lived until death. Mother took sick with the lagrippe and inflammation March 14, and suffered great pain; but she endured it patiently, thinking of Christ's suffering on the Cross as far greater. At last diabetes (with which she had been ailing for seven years) set in. She joined the Amish Mennonite Church in Kansas in her young years and remained a faithful member until death. Her interest in the welfare of the family and Church was expressed many times in timely admonitions. She is survived by her husband, 13 children (Simon, Joseph, Anna Mary Stoltzfus, Katie Kurtz, Isaac, Priscilla Glick, Jonathan, Ella, Elam, Valentine, Mahlon, Reuben, Martha), 6 grandchildren, 4 brothers and 2 sisters. Funeral services April 9, in the home by J. H. and A. B. Stoltzfus and at Millwood Church by J. S. Mast and E. L. Frey. Texts, John 14:2 and II Cor. 5:1-5. Burial in the adjoining cemetery.

"Other hands may be whiter,
But none other so dear,
For they smoothed my pillow
For many a year."

By a son.

Zehr.—Mrs. D. D. Zehr was born in Woodford Co., Ill., April 12, 1866; died on her birthday, April 12, 1924; aged fifty-eight years. Dec. 26, 1886, she was united in marriage to D. D. Zehr and they lived in Fisher, Ill. two years, and at Flanagan, Ill., six years. In the spring of 1897 they moved with their family to Manson, Iowa, where the family has since resided. Those who remain of this family circle to mourn her loss are Rose Roth, Martha, Silas and Alvin Zehr, Alma Garber, and five grandchildren, all of Manson. Also two brothers and four sisters (Chris, Simon, Lena Ulrich, Mary Eicher, Barbara Summers, and Emma Zook). Those who preceded her in death are her husband, who died February 8, 1924, her father and mother, two brothers and one sister (John, Joe and Katie). She accepted her Savior in her youth and remained faithful until death. A short time before her death she called her children and relatives to her bedside and bade them goodbye, saying she was going home and they should meet her in heaven. Her death was caused by dropsy and complications caused by a stroke of apoplexy, which she suffered four weeks ago. The accident which caused the death of her husband also helped to hasten her death. Funeral services were held Tuesday afternoon in the Mennonite church, Bro. C. J. Garber of Jackson, Minn., conducting the services, assisted by the home minister.

"The golden gates were opened wide,
A gentle voice said 'Come,'
And angels from the other side
Welcomed our loved one home."

Brackbill.—Elam H., son of the late Benjamin and Susanna Brackbill, was born in Lancaster Co., Pa., July 7, 1839; died April 5, 1924, at his home at Kinzer; aged 84 y. 8 m. 28 d. He was afflicted with a complication of diseases. He lived in the neighborhood of his birthplace until death. He became a member of Hershey's Mennonite Church in early years remaining faithful until the end. On Dec. 8, 1869, he was united in marriage to Barbara Hershey, who preceded him to the spirit world four weeks before. He became sick one week after the death of his companion. The last two weeks of his sickness he had great suffering but bore it all patiently, never complaining. He was very lonely after his companion died. Whenever her name was mentioned, tears came to his eyes. Realizing the end was near, he gave his children "good-bye" and expressed a desire to meet them in a better world. We feel assured he has gone to be with his loving companion. He will be greatly missed by the family, the Church, and all who knew him. He is survived by two sons (one son having died in infancy), 5 daughters, 34 grandchildren and 10 great-grandchildren; also one brother and one sister. Funeral services were held April 8, conducted by Bishops C. M. Brackbill and A. L. Martin at Hershey's Mennonite Church. Texts, Job 7:7-9; Phil. 1:23, 24. Interment in the adjoining cemetery.

"Oh Father, how we miss your smiles,
Your loving, tender voice,
How we longed to keep you with us,
But God has made His choice."

By a granddaughter.

Rittenhous.—Dr. William Funk Rittenhous was born in Lincoln Co., Ont., Sept. 5, 1852; died at his home in Chicago, Ill., March 14, 1924; aged 71 y. 6 m. 9 d. In his early years he lived on his father's farm near Vineland, Ont. He was the youngest of a family of twelve children. He attended the public schools during the winter months and later took a teacher's course in St. Catharines, receiving a certificate to teach at the age of seventeen. He taught school for fourteen years, four of which were spent in the Central School of St. Catharines, Ont. On April 2, 1874, he was married to Mary Moyer of Campden, Ont., who with one son ((Dr. Ernest Rittenhous of Chicago) survives him. Owing to the death of two of his sons and the confinement of the school room, his health was broken and he began the study of medicine, graduating from the College of Physicians and Surgeons in Chicago in 1886, and continuing his profession in that city, where he attained prominence in his work, having been professor of a department in the Illinois Medical College and president and professor of Jenner Medical College. Ten years ago his health was so impaired that active work was given up, but his mental powers were active and he was given to study and writing. He had a ready command of German, French, Spanish and Italian, and contributed to the Journal of Clinical Medicine of Chicago. Funeral servivces were held in Chicago, after which the body was conveyed to Vineland, Ont., where services were held, a large circle of friends and acquaintances being present. Services were conducted by S. F. Coffman. Text, John 11:23. Interment in the Vineland Cemetery.

How make discipline effective? (1) By proper instruction. (2) By carrying all things to God in prayer. (3) By exercising diligence in disciplining. (4) By disciplining in love. (5) By excommunication in case all other things fail.—D. H. Bender.

ANNOUNCEMENT

Goshen College will be opened the coming September with a full four-year College offering accredited Normal work. The courses offered are those of a fully standard College and the faculty which is being employed is collected with that end in view. The four-year Normal Department will be fully accredited by the State, which will enable our graduates to qualify for teaching positions if they so desire. An accredited Academy for the accommodation of students who desire to finish their High School work under wholesome environments, will be conducted. Thorough courses in the Bible Department will be offered by competent instructors. The Business and Instrumental Music Departments will not be continued as such, but a strong Vocal Department under competent instructors is being provided for.

The following faculty members have been elected and the few remaining vacancies are about to be filled with equally competent instructors:

Noah Oyer, A. B., Th. B., Bible.
Sanford C. Yoder, B. S. L., Bible.
S. W. Witmer, A. B., A. M., Biological Sciences.
D. A. Lehman, Ph. B., A. M., Mathematics and Astronomy.
Harold S. Bender, A. B., A. M., B. D., Th. B., History.
A. E. Weaver, B. S., A. B., Education and Philosophy.
Samuel King, A. B., Assistant in Education.
Frank Blough, B. M., Music.
Minnie Kanagy, Home Economics.
Elsie Mae Landis, A. B., English.

Prof. Weaver will receive the A. M. degree from the University of Indiana this summer. He has had a wide experience as instructor in the Normal Schools of the State of Indiana; also as public school superintendent and supervisor, which eminently fits him for the place as head of the department of Education. Samuel King receives the same degree from the University of Nebraska. Several others of the instructors expect to be in summer school this summer and work toward their advanced degrees.

Catalogs will soon be ready for distribution and we invite correspondence from all who are interested. Address S. C. Yoder, President, Kalona, Iowa, or C. L. Graber, Business Manager, Goshen, Ind.

S. C. Yoder.

REPORT
Of Mount View Charity Circle near Mazeppa, Alta., for Year Ending April 1, 1924

No. of Members	18
No. of meetings held	11
Average attendance	12
No. of visitors present	26
No. of quilts made	10
No. of comforters	2
Other articles made	20
Income during year	$109.35
Money paid out	$64.80
Support of one Russian orphan	$30.00
Cash on hand April 1, 1924	$14.55

Alice Gingrich, Sec.

REPORT
Of the Thomas Sewing Circle, Johnstown, Pa., From Apr. 1, 1923 to Apr. 1, 1924

No. of garments made	122
No. of pieces bought already made	78
Pair of hose	96
No. of garments donated	5
Quilts made	3
No. of Offerings held	4
Money Received	$138 97
Money Expended	$134.03
Amount in Treasury	$4.94

Nellie Thomas, Sec.

EIGHTEENTH ANNUAL MEETING
of the
Mennonite Board of Missions and Charities

Executive and Mission Committee are called to meet, the Lord willing, at Sterling, Ill., on Friday and Saturday, May 2 and 3.

Programs will be given at the Science Ridge Mennonite Church near Sterling, Ill., Sunday, Monday, and Tuesday, May 4, 5, and 6.

Business session begins Monday morning.

This shall be considered as official notice to all Board members. Trust all will be present in person or by proxy. All brethren and sisters have a cordial invitation to be present.

All committees and individuals making reports are asked to submit same in writing.

D. D. Miller, Chairman
S. C. Yoder, Secretary.

Annual Meeting of the
MENNONITE RELIEF COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held at Sterling, Ill., Saturday afternoon and evening, May 3, 1924. All members and the public are invited to attend the meeting.

Levi Mumaw, Secy.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing and we live, the Eastern A. M. Conference will be held at the Belleville Church, Mifflin Co., Pa., June 4 and 5, 1924. All members of said Conference are invited to meet at said church on Tuesday, June 2, at 2 P. M. promptly, to arrange for the work of the Conference.

Coming on the Pennsylvania Railroad, get off at Lewistown, change for Reedsville (either on the steam R. R. or trolley) and then change for Belleville.

Eli L. Frey, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator.
Omar G. Miller, Secretary.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference

I. L. Yoder, Sec'y

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Leo Congregation near Grabil, Indiana, on Wednesday and Thursday, June 4 and 5. The Annual Meeting of the Indiana-Michigan District Mission Board will be held on the day preceding Tuesday June 3, 1924.

Those coming on trains and desiring to be met at R. R. station should notify A. S. Miller, Spencerville, Ind.

Ira S. Johns, Sec.

Ontario A. M.

The second annual conference of the Ontario Amish Mennonites (the Lord willing) will be held with the Poole congregation at Poole, Perth Co., Ontario, on June 9 and 10, 1924.

Sunday school conference at same place the day following (June 11).

A hearty invitation to attend is extended to all.

Jacob R. Bender, Secy.

ANNOUNCEMENT

"The fifteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 7, 1924.

An effort is made to secure Bro. Tobias K. Hershey as one of the speakers and who is now en route from South America to the States. He was formerly from this county.

A cordial invitation is extended to all to attend this meeting."

Bish. Benjamin Weaver, Mod.
D. M. Wenger, Secretary.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.—Isaiah 58:1.

Those words were written possibly twenty-five hundred years ago, but they have an application to our time that ought to be recognized and heeded. The "house of Jacob" needed warning, for they were wicked. They had the testimony of God and did not heed it. They had a history the like of which there never had been on earth before them, and they disregarded all the good that God had done to them, they served idols, and committed nameless abominations, so that the oft repeated warnings of God at last were carried into execution.

But there is no need of "preaching against the Jews" for lack of any other transgressors in our day. The trumpet voice needs to be raised and the call to repentance proclaimed now as in the days of Isaiah, now as in the days of John the Baptist, now as in the days of Paul. And the sins that Israel was guilty of in those days long ago are the very sins that defile our fair land today. Worldliness, profligacy, intemperance, oppression of the poor, neglect of God's worship, injustice in high places—these are a few of the sins that were scored against Israel and they are a stench in the nostrils of a righteous God as He views our land today.

And Idolatry! No, I do not mean the making of the things we love the objects of our affetion to the extent that they beome idols to us, tho that is bad enough and prevalent enough; and I do not mean the idolatry that is often pointed out in the worship of images in the Roman Church, tho that is very near akin to the idolatry of rank and raw heathendom; but I do refer to literal idolatry, the literal worship of images, the bowing down to idols of wood, stone, and metals. And that very thing is on the increase in our own land and in the lands over which the United States bears rule. Not to mention the Philippines, in Hawaii, where the Japanese outnumber every other nationality, there are being erected new Shintoist temples to accommodate the worship of idols. The Sabbath is being given over more and more to heathen games and festivities. And we, as a people, have scarcely taken note of these things. Can't do anything? Since when has the door of prayer been closed to us? Prostrate before God, let us first confess our own sins, then pray out these great and mighty evils.

THE UNIVERSAL LANGUAGE

There's a language all can speak
And each child can understand;
No one ever finds it Greek,
It is known in every land;
Volapük it leaves behind
Nor can Esperanto vie
With this universal tongue,
Reaching all beneath the sky.

It has neither verb nor noun,
It has neither mode nor tense,
Paragraph nor sentence—yet
It conveys the instant sense
Of its meaning, e'en to those
Who can neither write nor read;
It is spoken by the dumb,
And the deaf can hear and heed.

Would you learn this magic tongue,
Speak to all, by all be heard,
Converse hold with beast and bird?
Converse hold with every race,
Even talk with beast and bird?
Listen, then—in all God's world
Everywhere, from pole to pole,
Kindness reaches every heart,
Kindness speaks to every soul!

—Boys' Friend.

Most of this issue of the Supplement is devoted to the Report from our South American Mission. The Report speaks for itself, and it is encouraging to us to know that the Lord is thus marvelously blessing the work in the "Neglected Continent." A few short years ago our influence was unknown there. Now we have a Church established and the work is being carried on, not only thru the work of the missionaries, but thru those who are at home in that land, and have now become obedient to the faith. We bespeak for the South American work the continuance of the support of the united brotherhood of the Mennonite Church.

In the regular issue of the Gospel Herald for last week appeared an article from the pen of Bro. M. C. Lehman concerning the matter of display in dress of the Mennonites in India. We are glad that the kind of testimony he gives can be conscientiously given. The distinction between the Church and the world is not yet obliterated, much as many professing Christians in this land would seem to wish to have it so. In fact, if we let go of the "distinctive doctrines" of our people—plainness of attire, nonresistance, nonswearing of oaths, and the devotional covering—we have lost our right and excuse for existence as a separate denomination. If we cannot bear testimony to the teaching of God's Word in a practical way wherever we go on these "peculiar" doctrines, we might as well disband and advise our members to unite with larger denominations who once held distinctive teachings and have discarded them. Thank God for the many staunch, tried, faithful ones who are remaining true to the teachings of the Church on these points. The issue of "separation from the world" is not yet a dead issue. It is very much alive today, and we need to keep it alive and growing. Paul thought it worth while in his day, in Reformation times it was worth

while, and human nature has not changed since those times to the extent that its teaching is unnecessary now.

Report of the India Mission is expected to be the main feature of a number of this Supplement in the near future. We are watching the mails daily for the manuscript that we heard was sent several weeks ago. The pictures for the issue of the Report have just arrived. With Reports coming from the foreign field in the way they have been coming, the Supplement cannot be dull.

REMINISCENCES

By J. S. Shoemaker

XI. The Deplorable Conditions of Hinduism in India

In allowing my mind to turn India-ward, I very vividly, but with antipathy remember the many handicaps which confront the missionary in his mission activities in that heathen country, such as: The various caste systems; the various forms of idolatrous worship; the depravity of Hinduism; the abased condition of womanhood; the custom of child marriages; the illiteracy and poverty stricken condition of most of the Hindus. I shall at this time touch on some of these unfavorable conditions as they were brought to our notice while we were in that land of heathendom.

1. **The Caste System.** The Caste problem is the greatest of all problems in India today. It is the ever-present problem that confronts the missionary in every Hindu village he enters, and the remnants of Caste prejudice seems to manifest itself among many of the native Christians. It is the one great barrier which makes India such a difficult mission field. It seems to be the principal factor in preventing the high-caste students in the institutions of learning and the poor pariah in the villages from embracing Christianity.

Hinduism is divided into four mafor castes, viz.:—1. The Brahmans or priests, who by birth are recognized as priests, and are considered the most sacred caste in Hinduism. The Brahman assumes the right of being lord of all creation. He is easily recognized by the brahmatical cord which is fastened to his vesture and placed over his right ear. There are said to be about 14,900,000 Brahmans in India, which is about 5 per cent of the total population. 2. **The Kshatriyas,** who are the warriors and official class. These constitute the second highest caste among the Hindus. It is indeed very difficult for them to break away from their caste regulations and become Christians, because it would mean being ostracised by the members of that particular caste, also by their friends and relatives. 3. **The Vaisyas,** viz. the merchants and traders, or business men in India. These are also difficult to reach with the Gospel because of their rigid caste rules. To break the same would mean to become outcasts, which to them is generally considered a "pill" too bitter to swallow. They are restricted by their caste rules from accepting money from the hand of one of a lower caste to whom a sale has been made. The purchaser who is of a lower caste is required to place the purchase money either on the ground or on something else in reaching distance of the merchant, after which the merchant will pick it up and stow it away, feeling confident that it has lost all its defiling elements. To have accepted the money from the hand of the one of a lower caste would have been considered an offense of sufficient gravity to justify banishing the salesman from his caste and place him among the "untouchables." 4. **The Sudras,** who are the laborers and servants in the land of Hinduism. This latter caste has been subdivided into hundreds of sub-castes, and constitute the great bulk of the population of India in this twentieth century. In these many separate, or sub-castes are found the respectable middle classes as well as multitudes of less respectability. These are all more readily reached by the Gospel, because it does not mean so great sacrifice to them to break away from their caste systems.

The various caste systems restrict their members from intermarrying with those of another caste. They are also prohibited from eating together, also from accepting from or giving relief to one of a lower caste. Those of a higher caste are not even allowed to touch one of a lower caste, to do so would mean to become an outcast which in their mind would be very serious. While in India we saw many evidences of the iron-clad rules of the Hindu castes. We shall at this point relate a somewhat amusing incident which came under our observation while at Balodgahan in India. Our missionaries had a very primitive way of having brick made to erect their bungalows and other needed buildings in that country. To facilitate the work of making brick and save expense, Bro. Hartzler (who in his earlier years had worked at the brick-making trade) was prompted thru the spirit of helpfulness to give our missionaries lessons in brick making. Accordingly he with a small band of helpers went to the jungle and secured material to construct a mill to mix the clay to manufacture brick more rapidly than had been possible by their former method of brick making. After he had got the material in readiness and erected the enclosure to retain the clay, he then installed the rotary mixer within, after which he instructed one of the native helpers to assist in bringing in the lever or beam to which the oxen were to be hitched in mixing the brick material; this native helper responded at once and took hold of one end of the wooden beam, then Bro. H. asked another native helper to go and assist the former in bringing the said beam to the newly constructed mill and placing it in position on the rotary mixer, but when the latter (who belonged to a low caste) was about to take hold of the other end of the beam, the former (who was of a higher caste) let his end drop and refused to carry with the latter, because if he did he would have violated his caste rules and would have become an outcast. But Bro. Hartzler having acquired a knowledge of at least some of the caste rules, went and took hold in the middle of the beam, after which the higher caste native picked up his end of the timber and faithfully assister Bro. H. and the lower caste native in carrying the same to the said mill and helped to place the same in its proper position. According to the higher caste man's way of thinking the current of caste pollution was cut off when Bro. Hartzler took hold of that piece of wood. The high caste fellow of course failed to know that wood was a non-conductor.

The Caste systems are certainly the great handicap to the extension and building up of Christ's kingdom in India. All other problems sink into insignificance in comparison to the Caste problem. We praise God that the Christian religion is minus any caste system.

2. **Various Forms of Idolatrous Worship.** Having given to the reader in REMINISCENCE No. III, a description of the weird, demoniacal, and horrifying forms and methods of idolatrous worship which we were permitted to see while in the land of heathendom, I shall at this time but briefly refer to some of the gods and

forms of worship among the Hindus. There are said to be about 210,000,000 Hindus in India, and this vast number which would take one person at least eighteen years to count by counting 3600 per hour, and continue counting ten hours each day during six days of each week in the year, are all worshipers, after having been taught some form of worship, which is true of all who have come to at least the teen age.

Observation has convinced us that the multitudes that reside in India are more religious and worshipful than the residents of the United States, because they are all inclined to be religious and seem to have conscientiously adopted some form of worship, which is rigidly observed regardless as to who is looking on, or what the sacrifice may mean in carrying out the accepted form of worship. This cannot be said of the American people, and not even of many who profess to be Christians. The writer's heart was filled with sadness when he beheld the devotion of the Hindu worshipers, and noted the sacrifices they were willing to make to appease the wrath of their gods, and after all they were left in the mire of sin and degradation without any hope of salvation.

The Hindu's gods are multitudinous and of various forms, sizes, materials, and descriptions. It is said that the Hindus have 330,000,000 gods, which would mean over one and a half gods to each Hindu in India. Hindu temples are established in most of the larger villages and cities of India. In these are kept their larger idols or gods which are of various descriptions. Gods of precious metal, of iron, of stone and of wood. Gods of hideous forms, and various names, such as Brahma, considered the god of creation; Vishnu, believed to be the god of preservation; Siva, looked upon as the god of destruction; many others such as Ram, and Krishna made in hideous looking forms of humanity; Ganesha, made in the form of an elephant, and considered the god of wisdom, also the goddess Kali with her four arms, in one of which she holds a sword, in another the head of a giant whom she beheaded, and with the other two she is beckoning her worshipers. Around her neck she has a string of skulls and around her loins a girdle of dead men's hands, and from her mouth protrudes a large blood red tongue, this to me seemed the most hideous object of worship our eyes had seen in India.

The worshipers of Ganesha, Ram, and other gods are known when one meets them by certain marks of red or yellow paint on their foreheads, or some other distinctive religious brand.

The multiplicity of gods that are erected along the road-side, in certain groves, under what are considered sacred trees and on the banks of what are recognized as sacred rivers, many of the smaller ones of which are kept in the homes of the worshipers, would indeed beggar description, but all this idolatrous worship with its various gods of metal, stone, and wood, and the worship of ancestors, cattle, water, sun, moon, and stars, presented to us a picture of religion that was indeed horrifying to even think of, and brought to us the momentous realization of the great need of carrying the saving Gospel of our Lord Jesus Christ to the benighted millions who are living in the thralldom of the Hindu religion, and the need of bringing the message of salvation to them as speedily as it is possible to do so. Reader will you do what you can in this momentous work?

Dakota, Ill.

WEEKLY LETTER FROM SOUTH AMERICA

(March 25)

For the Gospel Herald.

Dear Brethren and Sisters in the Homeland, Greeting:—Last Wednesday afternoon, after the close of the prayer conference, a farewell meeting was held with the Santa Rosa congregation in honor of Bro. Hersheys' leaving. After this meeting Bro. Hershey and the writer took the train for Trenque Lauquen, where we arrived at 8:30 o'clock, and found the hall crowded for the farewell meeting, this being Bro. Hershey's last meeting with said congregation. A number of the members gave short talks, after which Bro. H. gave his farewell message.

On Thursday afternoon, two auto loads from Pehuajo, went to Francisco Madero, to hold the first baptismal services in that town. It was their happy privilege to see seven precious souls seal their vow by water baptism, thus forming another congregation in the Argentine, but we are sorry there is no resident shepherd to watch over this little flock, and we hope the day may speedily come when some one can be sent to take charge of the work in Madero. At the present some one is sent from the Pehuajo congregation once each week to hold services for them.

We can see how this prayer conference has increased the faith in prayer, on the part of the members here. Just lately one of the converts (a young married woman) was taken seriously ill, at a time when we were away, so quite a number of the members went to the home of the sick woman and had prayer. The doctors had pronounced the case hopeless, but the Lord answered the prayers of His believing children, and restored the woman to health. This woman is one of the converts who are being instructed preparatory to baptism.

Last Sunday night Bro. Hershey preached his farewell sermon in Pehuajo, and on Monday night we had a welcome meeting, in C. Casares, for the new missionaries, a farewell meeting for Bro. Hersheys, and at the end a baptismal service was held when three souls were baptized. After the meeting Bro. Hersheys took the midnight train for Buenos Aires, where they will spend the two days in getting everything ready to sail on Thursday, D. V. (See separate article "Reunion in Carlos Casares" for more details of the meeting on Monday.)

Yours for the lost in the Argentine,

W. G. Lauver.

FROM OUR MISSION STATIONS

West Liberty, Ohio

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise God from whom all blessings come, for the many blessings we are enjoying both temporal and spiritual.

We are all well at present, for which we are thankful, and are glad to see spring come again as the children enjoy the warm sunshine and the beautiful green grass very much.

We still have a number of children who would like to have good foster homes, among them are five little boys, ages seven and eight years, and others eleven to fourteen. We also have some girls aged three, nine, ten, twelve and fifteen years. Would not some of you open your homes and brighten the lives of some of these homeless children?

Sister Fannie Kerlin will leave for her home in Indiana in the morning, and her vacancy is still unfilled.

On March 23 and 24 Bro. and Sister F. B. Showalter made us a short visit on their way to the west.

On April 15 Bro. D. W. Lehman of Orrville, Ohio, came to help us with the farm work again.

The Young People's Literary Society met at this place last evening, and Bro. S. E. Allgyer gave a talk on their trip thru the west, which was very interesting to all.

Yours in the Master's service,

Earl Miller, Supt.

April 17, 1924.

FOREWORD

For the Gospel Herald.

Another year of active mission work in the Argentine has gone into history, and again we present to the Church another series of articles, on distinct subjects.

The report speaks for itself. The comparative growth since the beginning of the work will be interesting to those who do not despise figures.

The articles on "The Need of Extension," "Church Buildings," and a "Missionary Training School," we trust will be read and reread, and will make such lasting impressions that soon these needs will become a realization.

Our brethren will notice too, what the missionaries' wives have to say about the active work done in their own towns. Bro. Luayza's article, on experience with an Evangelical tent shows this to be a good method of reaching the people. Bro. Shank writes out of experience, and Sister Shank explains one of the grave problems for a missionary with children. The articles from the pens of the Sisters Hallman and Gamber show that they have been observing the situation along their particular lines of work.

We trust all of these articles will be carefully read and pondered over, then may you dear reader, resolve to do your part in helping the missionaries carry forward the work of the Lord with greater success in 1924.

In His Name,

T. K. Hershey.

Report of Mission Work in the Argentine 1923

Pehuajo, F. C. O.,
Feb. 13, 1923.

Executive and Mission Committees,
Elkhart, Ind.

Dear Brethren,

Greeting in Jesus' Name:—

It is with pleasure we present to the Board the Annual Report for the year 1923. All told, the year has been one of the most prosperous. More real active work was done in all departments, and the year closes with 147 members and 75 awaiting baptism. In general there is more spiritual life among the members. Some, as might be expected, have loved the things of the world more than the things of God, which resulted in excommunicating two members, one in Pehuajo and one in T. Lauquen. The average attendance and interest in all phases of the work was much superior to any other year.

The purchasing of property in Trenque Lauquen, and the building of a Church at Pehuajo have been essential steps in the progress of the Lord's work. It has given both stations prestige among the people. We trust that properties can soon be purchased in Santa Rosa and Carlos Casares. We are indeed grateful as well as the brotherhood to all our brethren who have contributed toward the above referred to properties and Church building. May the Lord bless to His own good all sacrifices made by all the contributors.

There will be a saving of several hundred pesos each year by getting both properties free from taxation. Since the religion of the country is Catholic, the granting of such favors to an Evangelical Church is not easy to secure. However God was good to us, and after much red tape, and unwillingness on our part to give up, the Government freed our properties from taxation.

The impression the Lord's work is making on some in this country is shown by the fact that without obligation whatever, one large firm in Buenos Aires donated 1,778.47 (pesos) worth of lumber, iron and cement, toward the erection of the Pehuajo Church building. Also the Western R. R. Co., on whose lines are situated all our stations, donated 900.00 (pesos) worth of R. R. irons; 25% rebate on all freight; a pass to the Superintendent to travel free on all their lines, and a free pass to Bro. Pablo Cavadore, a native helper, to travel anywhere west of Carlos Casares. Bro. Cavadore visits the different towns each month, and distributes the Camino Verdadero, and other Gospel literature.

The Missionary force was animated during the year, due to the arrival of Sisters Selena Gamber, and Vera Hallman. They have been busy studying the language, and are making rapid progress.

Because Bro. Shank and wife were home on furlough, a shortage of help was experienced. They are expected on the field by June of 1924. Without a doubt the Superintendent and his family will be enjoying the association of friends in the home land by the time this report is read.

We praise God for the six and a half years of service. They have been the busiest years of our lives, at times the most trying, but above all the pleasantest, and happiest of the 20 years of Christian service.

The following tabulated table of statistics from the beginning of the work in 1919, it is hoped, will be interesting to many.

Church	1918	1919	1920	1921	1922	1923	Total
Members baptized	1	7	6	28	46	59	147
Rec. by letter				3	1	4	8
Lost				1	1	6	8
No. members Jan. 1, 1924							147
No. Confessions	1	7	15	35	102	130	290
Sunday School							
Aggregate attendance		3,120	7,600	11,232	18,564	23,504	64,020
No. of Sunday Schools		1	3	6	7	8	
Average per Sunday		60	146	216	357	455	
Public Services							
No. held		108	235	430	515	691	1,979
Bible Readers' Work							
No. Readers			2	4	7	7	
Aggregate visits			985	1,765	4,549	5,496	16,819
Average per week			25	44	163	131	
Aggregate hearers present						10,693	
Sunday Work							
No. of schools				1	1	1	
No. pupils enrolled				30	68	59	
Average daily attendance				17	38	46	
Kindergarten							
No. of kindergartens				1	2	2	
No. of pupils enrolled				54	105	93	
Average attendance				25	43	46	
Literature							
No. Bibles sold & donated				42	80	90	212
No. N. Test. " "				143	382	262	787
No. Gospels & por. of B.				729	1,919	3,337	5,985
No. literature " "				36,096	97,791	114,279	248,166
No. tracts distributed				35,182	95,410	110,590	241,182
Money raised on field							
From congs. (pesos)				230.85	1,042.95	1,421.95	2,695.75
" Y. P. Meetings				232.70	243.20	273.45	749.35
" Sunday Schools		11.45	54.60	211.50	510.75	718.08	1,506.08
" Other sources				272.93	1,092.67	302.00	1,668.60
Total contributed		11.45	54.60	947.98	2,889.57	2,715.48	6,619.08

We are not able to give the exact statistics in all departments, for the reason that some of them were not launched until 1921, while in others there was no system of keeping records for reports such as we have at present. These statistics, as observed, show a steady growth each year. We let them speak for themselves.

Gratefully submitted,

T. K. Hershey.

We are not able to give the exact statistics in all departments, for the reason that some of them were not launched until 1921, while in others there was no system of keeping records for reports like at present. These statistics as observed, show a steady growth each year. We let them speak for themselves.

Gratefully Submitted,

T. K. Hershey.

IS THERE A NEED OF EXTENSION IN THE WORK?

D. Parke Lantz

For the Gospel Herald.

"Lengthen thy cords and strengthen thy stakes," says Isaiah 54:2, and in Acts 8:4 we read that the disciples "went everywhere preaching the WORD."

In looking over the map of South America, "The neglected continent," and especially the southern part in which are located the countries of Chili, Uraguay and Argentina, we see many places where the Gospel has not been taken except in some very rare cases where a traveling evangelist or colporteur has passed through on his way to the larger cities.

Let us look for an instant at the map of Argentina with its ten million people with a very few more than ten thousand who have been converted by the Gospel of Salvation.

I would like to have you see the map of the Western Railway, (F. C. O.), and notice the towns, see the people and hear their cry for the privileges which I dare say many of the folks in the homeland think as being very ordinary and commonplace; such as having Bibles, Bible Study, Sunday School, Young People's Meetings and Church Services.

On the Western Railway there are more than 15,000 souls for every missionary, and in our district an average of five large towns and a lot of smaller ones for each mission station. It is impossible to do justice when the work is so heavy and the workers so few. The question before us then is:'

"What are Some of the Best Methods for the Extension of the Work in Argentina?"

The much needed furlough which has been granted to Bro. T. K. Hershey and family will cause still more work to be laid on the missionaries on the field. Therefore after much prayer and consideration and consultation the missionaries have planned to teach and train several of the young native members, who have consecrated their lives to the Master, in the following lines of Evangelistic Work:—

Bible Reading in the Homes

By native, single sisters who will use several hours daily visiting from 6 to 12 homes in the afternoon, singing a hymn, reading a portion of the Word and praying with the listeners. We can use more young women in this great work for which we will need from $60 to $100 monthly. Part of this amount is contributed regularly by the Sisters' Bible Classes in the Sunday Schools of the homeland. May God richly bless you, Sisters, for your love towards those who know not the Savior as you know Him.

Colportage Work in Other Towns

By young and middle-aged men who go from house to house offering the Bible at less than the cost of printing and distribution. (This expense is borne by the American and British Bible Societies). The experiences of these brethren would fill a volume in itself; their meeting with those who are hostile to any religion, Catholic or Protestant, who will hiss their dogs on them or sneer at them and call them vile names; or a priest may hear of their arrival in the town and will threaten them with jail or a fine if they do not desist from selling their Protestant literature to the people; but joy comes to their hearts when they meet with persons who are interested in their salvation and glad to procure a copy of the Word of God in their own language.

Sunday Schools in Other Towns

Conducted by members of our mission churches which can be reached by train or auto. This expense and that of procuring the supplies is paid by the Mission. The average expense of conducting such a Sunday school is $10 monthly or $120 yearly. The number of Branch Schools conducted will depend largely on the support given by the Church at home. Who will help in the extension of the Sunday school work?

Tract Distribution

In as many towns as possible, the number limited only by means and time. You have no doubt seen, in the Superintendent's Report, the amount of tracts distributed during the last year in our district. Missionaries are unanimous in declaring that the printed page is a powerful factor in the dissemination of the Gospel. With a deficit in the Publishing Fund we did not feel free to do all that we ought to have done in the line of publishing good Gospel tracts and booklets in the Spanish language. We are glad to note that in the last few months, some of the brethren and some of the Sunday school classes at home have taken up this matter and are contributing liberally to this fund. We hope to hear of many more who will take action so that the Publication Fund can be the means used of God in the preparing of much precious seed which can be sown in the rich and fertile field of the South American people of the Argentine.

While writing these lines I have before me a map which shows the principal towns on the Western Railway and several on the other Railways which connect with that system. I see towns the size of Lititz and Columbia, Pa., Dixon, Ill., Medford, Oregon, Cedar Rapids, Iowa, Goshen, Ind., Newton, Kans., Staunton, Va., Annapolis, Md., and San Bernardino, Cal., where there are no opportunities of hearing and accepting the Gospel of our Risen Lord.

Do you not think that there is need of lengthening the cords and strengthening the stakes in the work of the Mennonite Church in the Argentine?

If so, we beg of you to pray with us and for us asking our God to supply all these needs and to give us the grace and strength needed in order to carry on the work in such a way that He may receive the honor and that many souls may be brought to the foot of the Cross and taught the Way of Salvation and Life.

THE NEED OF CHURCH BUILDINGS

W. G. Lauver

For the Gospel Herald.

We feel that this is a subject of great importance to the work in the Argentine, for the reasons given below.

First, a hall which has been used for many years as a bar-room, pool-room, bakery or grocery store, as the case may be, does not appeal to the people as a place in which to worship God. The first thing that comes to their mind on entering such a building, is the purpose for which it was formerly used, and such expressions as these are heard: "Oh this is the hall where Mr. so-and-so had his bar and pool-room, and here is where he kept his whiskey and other drinks, and at the other end of the hall is where the pool-tables were," "Oh this is where I always bought my groceries." After listening to such expressions as the foregoing, we can readily realize why it is difficult for them to feel that it is a sacred place, when it was formerly used for the above mentioned purposes, and being a rented hall where we can perhaps only stay for a short time, we cannot even remodel the building and dedicate it as a place of worship. If this were possible, it would help, to a certain extent, solve this problem.

The second point, as was hinted at above, is the difficulty of getting the people to show reverence in a place that has not been built for, and dedicated as a place of worship. They have been taught, and can readily see why they should show reverence in the Catholic Churches (which are found in nearly every town in the Argentine), because they are built and dedicated for no other purpose, except that of a place of worship, as taught and practiced by said church; but a common hall, to them, is an entirely different thing.

A third reason is, that it is difficult to convince the people that we are here permanently. As long as we hold services in a rented hall, many say "this cannot be an important or permanent work that these people are doing here, judging by the place where they hold their services," and as a consequence, such people never come inside to hear the message of salvation. Some one has said "It is the message which draws the people, and not the building." While this is true, it does not lessen the need of Church Buildings, because there must be something on the outside to make the people take notice, and think it worth while to go inside, where they can hear the living message. Another has made the statement that "a Church Building preaches," in this sense, that it causes those, who know its meaning, to think about God, each time they pass a church; and those who do not know what it stands for, are led to inquire, and may thus be brought to a knowledge of the true God, and salvation in Christ Jesus.

It has been proven, that people have more faith in the work, when they see that property is bought, and church buildings erected. One man who has spent twenty some years in mission work in the Argentine, made this statement recently, "My experience in mission work in this country has taught me that unless there is something to show permanency, the Argentine people will not take much account of the good work which you are trying to do among them; and I have seen work started, which had a very encouraging beginning, but gradually lost out, because of having unsatisfactory quarters in which to hold their services."

Another reason why we see the need of church buildings and Mission property, (it is understood that it is necessary to have the property first, before starting to build) is to avoid the uncertainty of a place in which to hold services. The owner of the property where the Carlos Casares mission has been located for more than a year, has made us feel uneasy for some time, be-

cause he expects to sell the property, the first chance he gets. He offered to sell it to the mission, but since it is impossible to buy at the present time, and we have not succeeded in finding another place which suits for our purpose, he has taken advantage of the situation, and raised the rent, and by what he has said recently, we can expect another raise soon, which will bring it beyond our reach. This will mean renting another place, perhaps far inferior to the one we now have (which has nothing to boast of). Santa Rosa station has had the same difficulty, and for some time were without a hall. They have succeeded in renting another hall, but pay a very high rent.

In conclusion, we wish to mention the saving it would mean in dollars and cents, if each mission station would have mission property, and church buildings, or at least a remodeled hall, to give it the appearance of a place of worship.

The Mission Board paid out for rent, in the different mission stations here in the Argentine, during the year 1923, over $3000 pesos. This in one sense of the word, is like money wasted, because at the end of the year, there is nothing to show for it (materially speaking), but this is not the case when the money is placed in property or buildings. There is always something to show the value received, and the money thus used, becomes a lasting benefit; while the $3000 pesos paid out for rent during the past year, is gone forever, and gave no lasting benefit.

We are thankful that it has been possible to have all the



The Bible Reader in the Home

mission properties exempted from taxation, which means a big saving, since the taxes are very high in this country.

Our prayer is, that this matter may receive the prayerful consideration of our brethren in the homeland, and that each may do as the Lord by His Spirit may direct, so that the Lord's work may not suffer or be hindered by the things mentioned in this article.

THE NEED OF A MISSIONARY TRAINING SCHOOL

T. K. Hershey

For the Gospel Herald.

This is not the first time the writer has written on this subject. But since it is one that has burned its way into the very fibers of his being, he endeavors to give additional thoughts, convictions and experiences.

Attempt

Seeing the great need, a two-semester Course of Study was worked out. The School started off with some sixteen enrolled who met two nights a week. Interest was good and the students were developing, but this additional work (which was enough for one alone) to what had already been started resulted in a temporary breakdown and several days rest (?) in the British Hospital in Buenos Aires. Much to the regret of the students, this put an end to what we had hoped would develop into an organized Missionary Training School.

Why a Training School?

1. If the Argentine is ever to be thoroughly evangelized, it must be done by the Argentines themselves. The untrained native preachers of other denominations have not proven to be very successful in their efforts at evangelization. Those with training do well; the former were just as good Christians, but lacked preparation.

2. The native understands his people,—their customs, manners and habits, which gives him an approach which the foreigner does not have.

3. The fact that 90% of the University students are skeptical in belief, makes it necessary to train and indoctrinate those who are sent to be responsible for evangelical work. They have to deal with the unbelievers.

4. Training is necessary because of the illiteracy of the people of the country. President Alvear in a recent speech showed that illiteracy was increasing, 68% in 1922 against 65% in 1921.

5. It is much cheaper to educate a native and support him than to equip, send out and support a North American missionary.

6. The great amount of money spent on furloughs is done away with.

We are in a position to prove that in a period of seven years the Board can educate two natives, paying all their board and tuition for nine months each year for three years, then pay them a monthly allowance sufficient to meet their needs for the remaining four years for the amount it cost the Board to equip and support one missionary for the same length of time. Plus this we have the advantage of a trained native, which is worthy of consideration.

Bro. G. L. Bender once said, "If spending a dollar brings two, why not spend that dollar." Applying that principle, we have, "If a certain sum of money will equip, educate and keep two native missionaries working on the field, why spend it on one North American missionary?"

Other Boards

Some Boards are considering reducing the foreign missionary force, and spend the same amount of money on the preparation of the native element. One Board has decided to keep only three or four families on the field for the sole purpose of training and directing the natives. They plan to place no one as pastor of a church who has not graduated from their three-year Seminary Course. This same Board has decided to put no North American as pastor of a church, this shall be wholly the work of the trained natives. We are not sure as to the wisdom of the latter, however, it shows how some Boards look upon the necessity of training the natives and doing the work with a small force of foreign missionaries.

At present the Mennonite Church of Argentina has ten to fifteen young people who would give themselves over to training had they a chance. Can you imagine what that would mean after ten years?

Having ground and room for additional building, a Training School may easily be a realization. It would mean a few who would be willing to help in the start, and others who would support one or more for three years. $15 to $20 monthly would cover the school expenses of one. Are you interested? If so, the writer expects to be in the States soon, perhaps when this article appears, and he will be very glad to talk with any brother or sister about a Missionary Training School in the Argentine.

MY EXPERIENCE WITH A GOSPEL TENT

Albano Luayza

For the Gospel Herald.

When Jesus sent His disciples to all parts of the world, to preach the Gospel to every creature, He did not designate to them specific places. The faithful disciples preached in the synagogues, streets, market places, public plazas, and by the side of the rivers. Their message was ever the same—the crucified and resurrected Jesus. If the Church of Christ had pressed forward with the same enthusiasm as was manifested by the disci-

ples of the first century, today there would not be a place where the Gospel is not known. Its transforming power would be felt and manifested in the life of every human being.

It is true that the advance and progress of civilization and all the changes it brings with it, has revolutionized things to the extent, that should it occur to a man to take up the work of Missions, he is looked upon by many as one who is building upon a sandy foundation.

In order to carry forward the work of evangelization in our towns here in the Argentine, our buildings should be presentable even from without. Our experience has demonstrated to us that those who do not know anything about the Gospel, put more confidence in it when they see a building neatly arranged, and dedicated for the purpose of worshiping God. (Bro. Luayza is right in this. T. K. H.)

With all this we cannot say that in all the towns where there are presentable Church buildings, the people run in crowds to hear the preaching of the Gospel. It is therefore necessary to awaken interest by other means. Among the many employed with good results, the setting up of a Gospel Tent calls forth much attention. It is therefore not strange that, from the first services in a Gospel Tent, the attendance is generally much better than was expected. There are however, some difficulties, but I think that the greatest of them is with the preachers themselves. Some, on seeing so many present giving such good attention, fall into the trap of preaching to please. They make great pedagogical statements, and use language that the common people do not understand. They do not employ arguments that make men discover that they are sinners, and are lost without Christ. Without a doubt a Gospel Tent is the best place to make known to the general public the whole Gospel. It is an especially good way to awaken interest in new towns where the people never heard the Gospel.

Another thing that makes the work of a Gospel Tent a good method of work, is that where there are tent meetings, the people are more ready to buy Bibles and New Testaments. It affords the workers a fine opportunity of distributing the Gospel in the form of tracts and books. Many, it is true, cannot read, but there are a great many that will read, if given a chance.

He who writes has gone for several years with a Gospel Tent from town to town, and although it makes a lot of work, and some of the experiences are at times trying, I always looked upon the season with the tent as a vacation. I consider it one of the best methods of bringing the Gospel to the masses.

A NURSE'S OPPORTUNITY

As I See It After Five Months

Selena N. Gamber

For the Gospel Herald.

Wherever there is a need, there is an opportunity. People recognize their needs physically perhaps more than any other need. The physical need in the Argentine is great.

These people are eager to help their neighbors and friends in times of illness, and in their own way they are able to relieve the suffering ones to some extent and give comfort to families in times of illness. Because of their ignorance of the best ways of caring for these, their eagerness to help often proves to be a hindrance rather than a help. A kind friend will recommend some famous quack doctor or spiritualist who claims to have seen similar cases and been able to do something for them. They accept this kind of service rather than call upon a medical man of whom they know nothing, but have ideas of their own as to his methods of treatment.

Many of the more ignorant class of people do not place confidence in the native doctors. There is a feeling of fear toward them, however there may be a reason for this attitude. They do not have the opportunity of their services as the more wealthy classes and are left in ignorance as to their skill. A nurse's treatment, in so far as she can legally give it independent of a doctor, is preferable to that of the native physician. A patient will suffer intensely before consulting a doctor. Very often it occurs that after consultation the patient will not respond to medical treatment because of he unnecessary delay in resorting to it.

Doctors are left without the assistance of nurses. Probably because of this they have had to limit their sphere of service and some things quite essential have been treated as being less important. One instance of this kind we met in a home where the mother was seriously ill. The case demanded a great deal of attention by the doctor. The family were told that the baby could not live. It did not receive any attention from any body, and of course did not have any hope of life without some attention. We had the opportunity of getting into the home at this time, and after the doctor left, gave it the simple treatment due to any child under similar conditions. The child is now two months of age, and though left without a mother, is well cared for in the home and is a perfectly normal child. Child life is not guarded very carefully and as a result the death rate of children is high. In each one of the towns in which we have a mission station there are medical physicians but these are without the assistance of any nurse. There has been an expression of appreciation for such assistance. Help given in times of great need is appreciated. The confidence of the people is won and a direct personal contact not only with the patient but with the family is made possible.

Housing conditions and habits among the poorer classes are very unsanitary. A patient is sometimes left in a dark room with little or no ventilation, and in which are performed all the household duties during rainy weather. In clear weather the cooking is often done outside, thus the patient is relieved of the resulting smoke. There are small hospitals in many of these towns, but these are left in the care of Catholic sisters who apparently know nothing of surgical technique. Many cases are refused without the help of some one; another opportunity for a nurse.

In Bolivia several of the hospitals have opened to the supervision of a North American nurse of good technique and we believe that the Argentine will give this same opportunity. When once the supervision of a hospital is given to a Protestant nurse, there is the opportunity of personal work among the patients.

While there is a great opportunity to relieve physical suffering the greatest need of these people is their need of a Savior. The missionary nurse is first a missionary, and second a nurse; her work is primarily spiritual rather than humanitarian. And among these people who do not know the way of salvation we must grasp every opportunity to give it out. Homes are opened to this kind of service, and through a loving service, hearts are made ready to open to the love of God.

After all, while there may be many gifts, there is but one ministry of Christian service thru which the Gospel is spread, truth exemplified and the life of the church expressed. We trust that thru this avenue of service many souls will be won from the Argentine into the glorious Gospel light.

OPPORTUNITY AMONG GIRLS AND WOMEN

As I See It After Four Months

Vera Hallman

For the Gospel Herald.

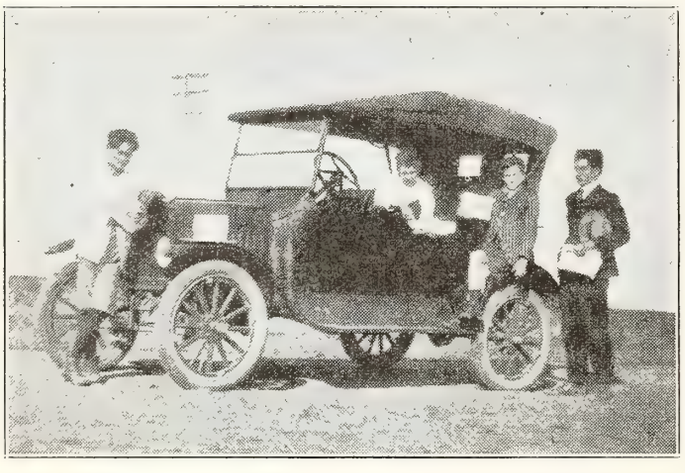
The other week on answering the door-bell I found a woman with a sack under her arm. Immediately she began making inarticulate sounds which could scarcely be comprehended, but I could understand however that she was begging, so asked if she wished bread Yes she would take that, or milk, eggs, vegetables or anything there was on hand. On handing her the bread, she said, "No money?" This woman is just one of the many beggars who come each day. Some people make their living this way, even small children are taught the trade. Sometimes poor old blind people come, they too, want a little bread. Their sacks are at times nearly full of hard, dry, old bread, which even a dog wouldn't relish in North America.

At the beginning of the year a woman used to come every day asking for help. She said she had a little land, but no

money to build a mud hut. A neighbor allowed her and the children to sleep in her house, but when it was full the woman had to sleep in the open air. Investigation was made, and it was decided that a mud hut could be built for about 60 pesos or 20 dollars, U. S. A. currency. The money has been given, and we hope that soon she will have her own home.

In our visitation among the members we have always been kindly received. This indeed, is one of the greatest assets to mission work. In one home, the mother an old lady, her son and his wife are members. They have a new cement house of one room, but they are very happy in their new home. On the walls are ever so many Sunday school cards framed in a crude way, and then on a large paste board the son had printed these words, "Believe on the Lord Jesus Christ, and thou shalt be saved." It didn't make much difference if some of the words were spelled wrong. Before leaving we asked if they knew any verses by memory; they all did except the old lady, even the little children said some. When we left, the old lady walked with us a long way and talked. She said since she has been sick she can't remember anything. She is not able to read either and the only spiritual food she gets is when she comes to the services.

Many of the members have to work very hard to make ends



Enroute to three Towns with the Gospel

meet. They do washing or sewing or anything they can lay their hands to. Nearly all the women and girls are very good seamstresses. There are no large factories here where girls are mployed, so they must find work in the home. Some sew for the stores. I was surprised to see so many U. S. A. sewing machines in this country. They also are very fond of doing fancy work, and much time is spent at it. A Sewing Circle has been suggested for our members. It is essential for our young people to feel the need and responsibility of helping their poorer neighbors which are so numerous. The winter is coming and many suffer from the cold because of lack of clothing. We are hoping too, that when the Circle is started to keep a supply of sheets, pillow cases and other necessary articles for the sick room, so when our nurse finds needy places she will have something to draw from.

Just a week ago tonight, my first night alone in Pehuajo, one of the members, a dear young sister asked to stay with me. Fear dominates these people, and even after they are Christians it does not leave them at once. After supper, the girl asked if the front gate shouldn't be locked, and she wasn't satisfied until the shutters were closed, the windows bolted, doors fastened, everything under lock and key so no ladron (robber) could enter. She told me a little of her home life, her father is not a Christian and this makes it very hard for those who are. She said she knows we shouldn't buy on Sunday, but what is to be done when the father makes them. She said too, they wouldn't dare kneel in prayer before going to bed.

The next night another girl was here. Nearly all her family and parents are Christians. She told of her conversion, she being among the first to be received. Her sisters had become interested and attended the meetings, one night they were converted, but she wasn't going to come yet. The night after her sisters' conversion she could not sleep. The verse, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," kept ringing in her ears. The next day she came to the mission and said she wanted to be a Christian too. How this girl does pray with power.

These are only a few of the actual cases we have come in contact with in this short time. Perhaps in a year's time we will see opportunities which we do not see now. There are opportunities now however. To those begging bread, we can tell them of the "Bread of Life;" to the homeless, there is an opportunity of telling them of an eternal home. Those who are worthy need to be helped in a material way too. (The reason why there are so many beggars, is because there is no provision made for the poor, no "Old People's Homes" and no Institutions for homeless children.) Then those who sew need to have their minds directed to more useful things.

Perhaps the greatest opportunity with the women and girls is visiting them in the homes, getting next to them, teaching and explaining the Bible, and also having them feel their great responsibility of witnessing in the home. They are not afraid to pray at the mission, but many shrink from doing it in the home.

We who have had Christian training from childhood, who have never known the time when we did not kneel in prayer before going to bed, need to deal very gently and patiently with these dear ones. They had never been taught to pray, their parents didn't nor as far back as they can remember has any one prayed. The Bible too, is so new, that they can't remember everything at one time, but they certainly want to do what the Bible teaches. Let us pray that this verse might become very real to them: I Peter 4:14, "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

OUR FIRST FURLOUGH TO THE UNITED STATES

J. W. Shank

For the Gospel Herald.

Some Expectations

We expected physical recuperation from the strain of service.

We expected a change in associations and mode of life which is usually the best medicine for tired minds and bodies.

We expected a chance to build up mentally and spiritually through study, attendance at conferences and through contact with other strong Christians.

We expected a chance to give information and a more definite picture of the situation in our South American mission and thus help our churches to give more intelligently for her support.

We expected a chance to meet the members of our board and consult with them about our vital problems on the field.

We expected a chance to renew our contact and acquaintance with our country and church, our relatives and friends so as to keep the bond of sympathy strong.

Some Things Accomplished

From the time of our departure from Argentine on March 29, 1922 to our arrival again in South America we will have spent nearly fifteen months away from our work.

Eight and two thirds months were spent in travel and five and one third months were spent at home.

During this time we traveled about 11,000 miles by water and 10,000 miles by land.

About 95 Mennonite congregations were visited and more than 150 talks were given. An average of three appointments a week were met during the twelve months actually in the home land.

While at home we spent part of our time in physical work, such as gardening or carpentering, part in taking care of a heavy correspondence, part in writing a mission study course for juniors on South America, part in Bible correspondence work, one

week in real vacation with the brethren at Colorado Springs and the rest of the time in necessary business.

Also during our travels in the home land we attended 4 church conferences, 2 state Sunday school conferences, 5 special missionary meetings, 1 missionary convention, one Young People's conference, and the General Conference. In these conferences and meetings we met the majority of the most active bishops, ministers and mission workers in the home land.

These opportunities were of value to us in renewing our relationship with the church at large.

Some Expectations That Were Fulfilled

Most of our expectations were at least partially satisfied. The period was for us a complete change from the steady routine of our work on the field. As partial proof of the physical recuperation, we might state that there was much gain in weight. The complete change in associations and mode of life aided much in this and also aided in refreshing our minds. Spiritual strength was gained through contact with some of the most spiritually minded.

Conclusion

Notwithstanding some disappointing features in the furlough, we found almost everywhere some of the spiritually minded who were awake to the spiritual needs of the Church. Some congregations especially were wide awake in Christian activity and spiritual life. We felt happy and grateful for the privilege of being in contact with such individuals and congregations.

We also feel grateful for the sympathetic interest that many people have shown in the work in South America and in the problems of our field. Looking back over the year we realize that the furlough has meant much to us and we trust that it has also meant something to the people whom we have met.

WORK AT THE PEHUAJO MISSION

Mae Hershey

For the Gospel Herald.

Each year is more or less alike at a Mission Station with respect to the daily routine, but at Pehuajo, the past year seemed more strenuous than any previous one.

The Church Building

As soon as the tent meetings and Christmas holiday programs in December were over, instead of taking a merited vacation, investigations and negotiations were made for the erection of the new church building.

Work on it was begun the first of February. The workmen worked with ardor and enthusiasm, and would have finished in about three and a half months, but a number of unexpected hindrances presented themselves, such as, material sent from Buenos Aires was delayed; lime sent from Cordoba did not arrive on time; almost a month of damp and rainy weather hindered the carpenter in working on the benches and the painter in tinting the walls; the electrician proved to be a deceiver and left his work half finished which detained some of the other workmen, and so a number of things might be mentioned which lengthened the time of building to more than six months. Overseeing and looking after all the details required much of the Superintendent's time so that the visitation work was not kept up as it should have been.

Enemy Takes Advantage

The Adversary is always watching for such opportunities, and just at the time when things seem to run smoothly, he will assert himself. So it was found necessary to adjust several matters among the converts and members. A convert whose tongue was accustomed to slander and falsehood made use of it, and caused trouble among some who repeated her words; a man and his wife were on the verge of separating; on account of a misunderstanding, an engagement of a young couple was almost broken up; others seemed to lose interest and did not attend services regularly, and so on, all of which added to the responsibility of the already well-loaded missionary.

The True Way

The distributing of tracts and other religious literature, especially "The True Way" aroused such an interest that it was decided to increase the circulation of the paper and to secure some one who could give more time to the distribution in other towns where there is no established work. Bro. Pablo Cavadore has been devoting most of his time to this work.

Training School

Seeing the great need and desire of the young people of the Church, a course for the beginning of a **Bible Training School** was outlined. Seventeen young men and women met twice a week for systematic study. Although the interest was still high, the class did not resume its work after the mid-winter vacation, because the health of the Instructor did not permit the responsibility of the work.

Bible Readers

Pehuajo is large enough and without a doubt there are enough of interested ones to keep eight Readers busy. The past year three read part of the time. One was a Dressmaker who meant to do one-third time in Reading, but we know the work of a dress maker cannot be regulated, the sewing must be done when it is needed. Some weeks she did well, in others she did less, and after a month or two, she stopped altogether. The other two also did not give full time, and there were not as many visits made as there should have been.



Mission Property at Trenque Lauquen

There are two hindrances to securing Bible Readers: (1) to find those who are consecrated and adapted to the work; (2) to find those who can conveniently leave their work two hours or more a day. They do not earn very much from Bible Reading alone which makes it necessary to have other employment. It is a very commendable and much appreciated work.

Kindergarten and School

We do not have a regular school course, it might be better named Advanced Kindergarten, as we are trying to fill up the gap between Kindergarten and Argentine School age. There would be room enough to have first and second grades in this gap, if there would be funds to support two teachers, as the school age is eight years. This work has not lost in numbers or interest since it first began. Each year brings new children and new families.

We are always sorry to lose some who have endeared themselves by attending three or four years, but as we have not a full course, we must let them go. The results of the Kindergarten can not be measured by numbers. Through it we gain the confidence of the chilrdren which will never be lost, and the spiritual seed sown in their tender hearts will surely some day bear fruit.

These departments are secondary, Church and Sunday school work being given first place. As the work grows and progresses, the Missionary with visionary eye sees new avenues through which he might do more for the Master, but being limited physically and in other ways, he must leave them unopened. Will

you pray that he might have **wisdom, discretion** and **judgment** to know which to do, and which to leave undone?

MISSION WORK IN TRENQUE LAUQUEN, ARGENTINA REPUBLICA

Lillie F. Lantz

For the Gospel Herald.

During the past year the mission work in this town has been very interesting in spite of the many different problems which we have had to meet. Among the encouraging and interesting things were the increased attendance and interest shown in the meetings.

Twenty members have been added to the Church and seven-teen converts are in the class studying preparatory to baptism, others are interested and we are praying that they also will soon be converted.

Mission Activities

Two Church Services are held weekly at the Mission Hall, Thursday and Sunday evenings. Preaching Services also every Friday evening at either the North or Westside Hall.

Three Sunday schools, one in the morning and two in the afternoon, last quarter the average attendance in the three was 90. The children are quite lively and like to sing and memo-ize the Golden Texts.

The Kindergarten Work we find interesting and profitable because it gives a means of entrance into the homes, acquaint-nces with the mothers and interests the children in the Sunday chool. The children are taught Bible stories, Gospel songs and Scripture verses.

The Young People's Meeting, held on Tuesday evening in which all the members take part, studying some Scripture, ask-ng questions and discussing the same has proven to be a large actor in the building up of Christian character and is training he members to think more for themselves concerning their du-ies and responsibilities as followers of our Savior.

The house to house Visitation done by the native Sisters has been a blessing to many a family. Over two thousand visits have been made this last year and more than four thousand have heard the Gospel in this way, of which some have been converted. The Readers go two and two or else a reader is accompanied by a younger girl. reading for at least two hours in the after-noon, in about six homes where they sing a hymn, offer a suit-ble prayer, read the lesson which has been taught beforehand by the missionary, leave a tract and invite the hearers to attend Gospel meetings at the Mission. After they become regular at-endants at the services, then the reader may look for another ome where the people do not attend nor have any interest in he Gospel.

What One Tract Did for a Family

One of the members sent a tract to a friend in the country, he tract was read with great interest and wanting to know more hey came to the Mission, bought a Bible, read it, and the Holy Spirit working in the hearts of the father and mother, both were onverted. They have since moved to town and after instruction vere baptized and are now faithful members. The testimony of Bro. Lozano is very good, telling what the Lord has done for im in taking away his desire for tobacco and also for wine and ther alcoholic drinks. There are twelve in the family, including he old grandparents, the family altar has been erected, the Bible eing read before the beginning of the day's work.

Members are praying for their loved ones who do not yet now the Savior, and we also are praying that they may be con-erted and become faithful members. Many of our young Chris-ians are laughed at, made fun of and persecuted in their own omes.

A young man, converted in another town and now engaged n evangelistic and colportage work, preached for us several imes last yeek. His mother, sister and he were converted a number of years ago but the father is very much opposed to the Gospel and moved here to Trenque Lauquen, thinking there was no Mission here, and when he found out there is he forbade the wife or any of the children to attend the meetings. The mother has a pitiful story, telling how the husband does not provide any more clothes than they need for around the house, so that they cannot go away. She does not understand why God has permit-ted this for so many years. Surely the De Prieto family need your prayers so that the father may experience a change of heart, and the rest prove faithful.

We find thru our visitation work, many who are interested but for fear of their friends or of what the priest has said or done, will not make any confession. There are many aching, distressed and sorrowing hearts and unhappy homes because of sin and unbelief. Many of these people thru having been de-ceived so many years by the priests, have become indifferent in religious matters. Pray that God will change their hearts of stone to one of flesh.

We ask an interest in your prayers now as we leave here to take up the work in Pehuajo this year that we may do all things according to HIS will, also that many souls may hear the Gospel and be saved.

MISSION WORK IN SANTA ROSA

Mrs. Albano Luayza

For the Gospel Herald.

It is now two years since we came to the Capitol of the Pampa with the Gospel. Before coming we knew that there was awaiting us a severe fight, for the priest, as soon as he heard that evangelical work was to be established here, initiated a dis-turbance by posting on all sides large posters on which were written many lies. This he did to get the people against us. He also warned the people to be alert, and not to be deceived by the condemned foreigners, who come with their false, and erroneous teaching. At the same time he threatened the owner of a hall we had rented, by saying that all his houses would be destroyed by fire, if he rented to us, which resulted in our having to search for another. All the while he continued with his un-godly propaganda, printing and circulating every and all kinds of slanders and falsehoods. Every now and then he would lit-erally cover the town with large posters, some over three feet in length. By means of these he attracted the attention of the people and inspired many of them with hatred and a desire to get rid of us. The climax of his efforts to destroy the work of the Lord in Santa Rosa, was when he personally stood on the opposite corner where our services are held, threatening and pro-nouncing judgment upon those who attended our meetings. It is a long story to tell all the mischief the priest has done here, yet suffice it to say, that on hearing that we had received a wel-come, and were permitted to enter certain homes he immediately visited these transgressing families and tried to persuade them not to have anything to do with us. In my ten years' experience in mission work, I never saw a more ungodly leader of the blind than the Priest of Santa Rosa.

In spite of all his threats, a second hall was secured, and Gospel work was begun. We proposed not to fight back, but to teach the Gospel of peace. We realized that He that is with us is mightier than he that is with said priest, so with this as-surance, we secured the permission to read the Bible in some seventy different homes. The result is that after nine months, several of these hearers were converted, and have now become the first members of the Church in Santa Rosa. The sister that read in the beginning, could not remain with us, she was obliged to go to another town, to stay with her parents. Thus the work of reading the Bible fell on me. Being the mother of six chil-dren, who need my care and attention, I am not able to do all that might be done. Nevertheless by God's help I make from twenty to thirty visits each week. God has honored the reading of His Word.

During these two years two colporteurs visited Santa Rosa, each selling a goodly number of Bibles and New Testaments. One of them at the present time with his family live here. He

makes regular visits to the different colonies, where he disposes of much literature.

At this writing we have 19 members, all of which are faithful, and seem to be growing in grace. Some of them are strong pillars of the Church. During these last months the attendance in all our services has increased, which is inspiring to the members.

Our most difficult problem is a suitable hall. It is of the highest importance for the progress of the work that a suitable building be secured. Changing from one, formerly a saloon, to another, arouses suspicion as to the stability of the work. The owning of property, always inspires confidence. People attend and new interest and zeal is the result. (Reader, this is true. Read what Bro. Lauver has to say about the need of Church buildings. T. K. H.) Because of the scarcity of suitable buildings, we have to pay the enormous sum of 220.00 pesos, (about 75.00 U. S. A. currency) rent per month, and then we have for a hall for services, what once was a saloon. This does not awaken much interest. We are praying for a suitable place of worship.

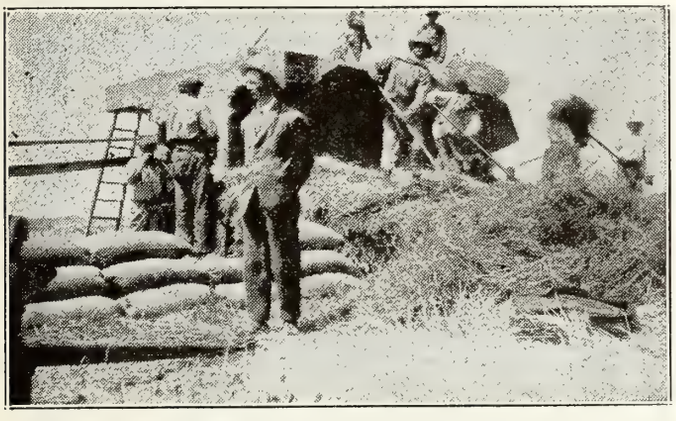
P. S. Plans are being made for a Church Building in Santa Rosa, thus stopping that enormous rent, and at the same time give this little but growing persecuted Church a proper place to worship in. If you are interested write the Board for further details. T. K. H.

MISSION WORK IN CARLOS CASARES

Florence B. Lauver

For the Gospel Herald.

The mission work in this town has been a pleasure to us in the year and a half since we have been here. It has been a joy to see souls saved from their miserable, sinful condition and started on the straight and narrow way; leaving their sinful vices such as smoking, drinking, theatre going, and separated



Bro. Emilio Cuellas and his Thrashing Gang

from the world, clinging to Him who died on the cross for them. But as in every mission as the work grows problems are bound to come so we ask an interest in your prayers for the Carlos Casares work, workers, members, converts and the unsaved ones.

This town has a population of nearly 1000 and in the partido or surrounding districts belonging to it there are 16,500 souls without Christ.

Growth of the Work

In this year and a half there has been a continual growth and the Lord has blessed our efforts in many ways. We now have twenty members, six men and 14 women. There are also 24 converts studying the lessons and being prepared for baptism. Of course these have not all been proved as to letting off of the worldly things. Their conversion will be proven through time whether it is real, before they are received as members of the church. We are praying for them all and believe they are in real earnest. May they resist the devil when he tempts them to walk in the ways of their past sinful life is our prayer.

Visiting Towns That Are Without the Gospel

In this time we have visited four surrounding towns that are without the Gospel, the farthest away was thirty miles. Each time we made a tour of the town selling Gospels, Bibles and distributing tracts. In one of the towns we held two services in the open air. Just last week we visited the last town "La Nina." We took the girl there who has worked in our home the past year. She wishes to spend some months with her sister, who gave us a very good Argentine dinner which tasted extra good after a long ride and a busy day distributing tracts and Bibles. This girl says maybe she will gather together a number of neighbor children and interested grown folks and teach them hymns and the Sunday school lessons each Sunday. She has a good voice and we pray the Lord's blessing on her work, as we found many interested ones near the home. May she be a real witness. For this sister at first it was a sacrifice to give up some of the worldly things but when she decided it was from the heart and since then she has been a very faithful Christian and a help to others. She says the desire for those things has all gone now. We also took Bro. Swartz the Jewish convert and Sister Maria Paz to help to distribute literature on this trip.

Visitation Work

An important part of the work has been the visitation work. We feel that this has a great part in the success of this or any mission. We have visited many homes in the past year and our desire was to visit many more which was impossible because we had no one to stay with the children. The hired girl only stayed a half day so we had a very capable young girl to come and stay with them or had to take them along which is very unsatisfactory in the poor dirty homes where contagious diseases are found. The people seem so glad to see some individual from the mission and the personal touch with the people helps us to understand their joys and sorrows and affords a great opportunity for personal work. When there is sickness or death in the home our visit is much appreciated and has a great influence on the neighbors and friends, who are present at the service or funeral. In one home a woman was sick where we had been reading the Bible for some time. I visited her and was told she could not recover, so asked her if she did not wish to accept Christ. She did and her death and funeral had a great influence on the neighbors and friends. Some who were present at the funeral were touched by the service and especially the hymns. Before they had been against the work but afterwards came to the mission services.

Also Sister Hernandez our native Bible reader has done a good work visiting the homes. The Bible reading work is a wonderful work among the poor and unsaved souls in the Argentine.

We have had two series of special meetings since the opening of the work. They were conducted by our native evangelist, Bro. Luayza, who is well adapted for this work, with his native accent and powerful preaching of the whole Gospel.

We also would like to start a kindergarten but cannot because of lack of funds and lack of room in this building. But we hope we may be able to do so before so long, as we realize the great help it is to the work to teach the children the Gospel in song and story and it gains an entrance into many new homes and creates an interest in the work throughout the town.

A Changed Life

Some time ago a man bought a Bible and recently we heard that through the reading of "that book" as they expressed it, he has become a changed man. His mother says he spends much time in reading it, which hitherto he spent in drinking, playing cards and was cross in the home. He does not drink now and seldom goes to the places he used to frequent. She cannot understand how the book could have changed his life so much. Thus we see he has found Christ through the reading of the Word without any outside help as he has never been to the

meetings. We are planning to visit him soon. May you pray that he may be a future helper in the Lord's work.

Among the members and converts there are a number of promising future workers who feel their duty to other lost souls. Their desire is as they so earnestly sing,

Yo quiero dia por dia trabajar
Y esclacos del pecado libertar.
Condicirlos a Jesus,
Nuestro guia nuestra luz,
En la vina del Senor.

which translated means

Day by day I want to work,
And liberate souls from sin.
Lead them to Christ
Our guide and light,
In the Lord's vineyard.

May you earnestly pray for us and His work in Carlos Casares, especially for the many Jews here, God's chosen people. It has been said that the only way to win the Jews is through prayer or on your knees. May we all pray more.

REPORT OF IMMIGRATION COMMITTEE

Early in the year 1923 the Eastern Mennonite Board of Missions and Charities appointed the Brethren S. H. Musselman of Weaverland, M. G. Weaver of New Holland, and Henry Hershey, of Hersheys district, as members of the Committee which has since been called the "Housing Committee," whose duties were outlined so as to procure dwelling places and homes for Russian Refugee families, and for single men and women, who were at that time huddled together at Constantinople, Turkey, and Lechfeld, Germany.

The scarcity of houses and homes for families among our own people, in every community, made the proposition rather serious, difficult, and often embarrassing.

The Committee met often, planned, used telephones, wrote letters, went into many conferences with the Mission Boards, received instructions, suggestions, and many God given encouragements, and many expressions of hopes for the favorable outcome of our work, and in order that they should not grow too bold and insolent in their ardor to procure homes, work, and a start in life, for these unfortunate people, the Lord allowed them to sit and walk under the occasional drippings of a wet blanket, in places where they expected rays of bright sunshine; they made very few direct promises, but because of their own lack of knowledge, as to the outcome of their undertakings, the desired results of either the committee or the kind people did not always materialize, which was very unpleasant to the committee, as well as extremely disappointing to the brethren and sisters who furnished the money, promised homes, and means of a livelihood, to the Russian brethren.

Here I would like to say that this is the most trying feature of this committee work, inasmuch as we receive large sums of money from brethren whom we have never seen as well as from those who know us well, with a well defined understanding as to the use of the money, but they never received nor expect a scroll of a pen, binding any one as to its use nor its safe return, and then when it has passed through our hands for months, and these well meaning brethren meet us on the way, and ask us "how about it," we feel as if the drippings of the wet blanket had not quite dried out, but it also illustrates to us and the church at large, and the Mission Board should notice that the people with good intentions, large hearts, and still larger souls, whose sympathies go out unrestrainedly towards suffering humanity, are still with us in the flesh, and that the Mennonite Church is not made up of dry bones. We have Spirit life enough that needs only a touch to cause them to give of their means, their time, and share their houses, and comforts if need be, with those whom they have never seen, when they are in distress.

This committee never organized in a formal way, but with mutual understanding each man kept his place, they met the Mission Board three times at Millersville, Pa., three times at Lancaster, Pa., once each at Columbia, Rohrerstown, and at Mellingers, Pa. Ten meetings were held by their own committee, made five trips to Loags Corner, in Chester County, one inspection and settlement tour through Montgomery County, and several trips of visitation work in the Earls and Leacock townships, visiting twenty-eight families, who were at that time becoming adapted to their new homes, with only a few complaints, but nearly all of them looking forward to the time when they can pay their indebtedness, and start fresh, in farming or some other occupation, or move to the west, where their brethren are more numerous.

Gerhart Regehr, who with his family lived in the house where Bishop George Weaver lived and died, moved to Minnesota about April 1st, where he received an invitation to serve a congregation of his people as Bishop and pastor. Jacob Evert, who lived one and one half miles east of Intercourse, Pa., has also gone to preach for his people in Hillsboro, Kans. Aaron Wiens, also a minister, moved from the home of Jesse Mack, to Philadelphia, Pa. Jacob Toes, of East Earl, and Jacob Paknor, of Bareville, have both moved to new homes in their communities, and will engage in farming.

The committee found homes in the Conestoga Valley and eastward, through Chester and Montgomery Counties, for seventy-four people, in the Pequea Valley from Intercourse westward, to the vicinity of Lancaster, Pa, for thirty-seven people, and the Mission Board leading the way, homes were found westward of Lancaster, for twenty-two persons, which include a family of six in the Slate Hill district, Cumberland County, and a family of five in Reading, Pa, making a total number of 133 persons; besides this number, the Mission Board helped 71 persons to good homes.

$12,696.22 passed through the hands of this committee from the kind people to the Mission Board, and which the Russian Refugees, have since their arrival in this country promised to return and repay, and it appears to the committee, that they will make their promises good. in a very short time, as in several instances the full sums of their passage money has been repaid, in others the half of it was refunded, while others have made only a few payments, considering that they are here only eight months, we think they compare favorably with the average wage workers of America, in the art of saving their earnings.

Eighteen of those who came last fall have been received into the Mennonite Church, twelve at Stumptown, two at Groffdale, two at Mount Joy, two at Slate Hill, Cumb. Co.

There was a large amount of German advertising matter scattered among these people by land agents of the Western States, with the result that several families of Montgomery County, who have relatives in Lancaster County, are considering the idea of moving to the state of Washington. Just what this will amount to we do not know.

A family of five who arrived in Reading last August, paid their passage money, are well pleased with their home and work, being no farmers, and have recently purchased a home of their own on the installment plan.

There are a number of applicants for admission to the United States from refugees, now in Lechfeld, Germany, there are a number of Russian families here, who are residing in Lancaster County, who are more than anxious to get passage and homes for some near relatives who are still in Russia, and who are anxious to come to America, sons and daughters, whose parents would like to come, others who have brothers and sisters who want to come, and it would seem to the committee that this last appeal from these people who have homes and a means for a livelihood spotted out for their relatives, might be the better plan, if the immigration laws would become favorable to such a plan, as the social problem would already be partly worked out, and the money part could be carried out without much trouble, where those already here have made a favorable impression on the community where they live.

These unfortunate people are in many instances very thankful for the assistance which was rendered to them. and make good and faithful servants, but having been wealthy, and in many instances belonging to the best society in Russia, some of them feel their humiliation keenly when they take up the work which naturally falls to their lot in their present situation.

Several features stand out prominently in this work, which alone should be of sufficient weight to cause every one engaged therein to feel encouraged. In this that we are able to report to the general ranks of the brotherhood, that without their co-operation and without their support, with money, clothing, food, and labor, we would never have had a report from the Central Committee, nor of the Mission Boards, nor of the workers in the field, you were not only the main-stay, but the foundation of the work. You have done a great kindness to an unhappy and downtrodden people, in the time of their greatest distress, and have done it without any hope or expectation of reward in this life.

Whether these new citizens will come up to our expectation or not, the work of love and sympathy alone, will knit the fabrication of God's eternal handiwork closer to the tie that binds us into closer relationship to Him who has notice of the giving of a cup of cold water to the thirsty child.

Committee:—
Chairman, S. H. Musselman,
Secretary, M. G. Weaver,
Henry Hershey.

Read at the Quarterly Mission Meeting, Paradise, Pa., April 9, 1924.

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES

For March, 1924

GENERAL

M C Beachy	$ 20 00
Forks Cong Ind	26 60
Manson Cong Ia	19 87
A Sister Mattawana Pa	5 00
Waldo Cong Ill	17 57
Bethel S S O	16 30
Crystal Spgs Cong Kans	11 31
Mary Burkholder	50 00
A Bro & Sister	10 00
Edna Hess	2 20
Pike S S Va	37 76
Liberty Cong Kans	4 00
W Union Cong Ia	33 90
A Friend	25 00
L Deer Crk S S Ia	41 70
Roseland S S Nebr	6 15
Springs Cong Pa	2 37
Salem S S Alta	11 00
	$340 73

INDIA
General

Plum Crk S S Nebr	$ 2 00
A Bro & Fam Marion O	50 50
A Bro & Fam Marion O	25 00
A Bro & Fam Marion O	5 00
E Union Cong Ia	6 30
Sugar Creek Cong Ia	49 95
Metamora Cong Ill	13 66
Union S S Ill	15 56
Morrison Cong Ill	8 30
E Fairview S S Nebr	93 07
Coalridge Cong Mont	5 00
Calkins Cong Mont	2 10
Fairview Cong N Dak	5 00
Canton Miss S S Ohio	14 58
Berea Cong Mo	25
Sycamore Gr Cong Mo	43 90
LaJunta Cong Colo	17 29
M Ruth Hershey	6 00
Annie Bechtel	10 00
Rhoda Charles S S C Pa	10 00
Mr & Mrs C K Lehman	1 00
Interest Legacy	
Amanda Kendig	20 00
Barbara McAllister	20 00
Hettie Ann Bachman	8 00
Providence Cong Pa	20 00
Souderton T M Pa	28 76
Liberty Cong Kans	6 00
Zion Cong Oreg	19 00
Blough Cong Pa	12 00
Springs Cong Pa	2 37
Hagey Cong Ont	13 00
Warner Cong Ont	14 84
Hopewell Cong Ind	7 60
A Sister Sharon Cong Alta	30 00
W Zion S S Alta	13 35
	$599 38

India Missionary Support

A Bro & Sister Goshen Ind	$450 00
Lockport A M S S & Cong Ohio	35 00
Perkasie S S Pa	150 00
Kitchener Cong Ont	204 05
Bro & Sis H V Albrecht	150 00
Willow Spgs Cong Ill	150 00
S S Miss Fund Southwestern Pa Dist Conf	450 00
Nappanee N Cong Ind	225 00
Roanoke Cong Ill	85 00
N J Roth	5 00
Delaware S S Pa	5 00
	$1,909 05

Missionary Children Support

Sue F Landis	$ 5 00
Jr Inv Earnings Freeport S S Ill	94 44
Ed Bute	4 00
Prim Dept Hopewell S S Ind	1 76
Conestoga S S Pa	39 54
A Bro Mio Mich	15 00
Logan Co Sew C Ohio	3 50
Salem S S Elida O	20 34
S Union & Walnut Gr S S Ohio	2 50
Larned S S Kans	15 00
Pri Dept W Un S S Ia	6 38
Wom Miss Society	30 00
Southwestern Pa Conf Dist S S Miss Fund	50 00
	$287 46

Indian Evangelist

Doylestown S S Pa	$ 30 00
Spg Val Cong N Dak	5 00
E Petersburg S S Classes Pa	15 00
E Petersburg Y M B C Pa	7 50
Manheim B S Class Pa	7 50
Dan W Lehman	60 00
Boyerstown & Hereford Congs Pa	10 00
A Bro Pa	10 00
Two Sisters Pa	5 00
Charlton Brothers	10 00
Baden Mission Ont	16 25
A Bro W Liberty O	40 00
	$216 25

Bible Women Support

Thomas Cong Pa	$ 6 00
Young Wom Bible Cl Home Miss Chicago	10 00
O Sisters Cl Oak Grove S S Ohio Wayne Co	5 00
O Sisters Cl Oak Gr S S Champaign Co Ohio	4 75
Eli Blosser	24 00
Doylestown S S Pa	18 00
Thomas Cong Pa	18 00
Logan Co Sew Cir O	4 00
Oak Gr Cong Wayne Co O	6 00
Salem S S Wooster O	6 00
Three Bechtel Sis Ont	60 00
Bowne Cong Mich	3 00
Peter Graber	30 00
Wom Miss Society	48 56
	$243 31

India Teachers Support

Charlton Brothers	$ 10 00
Walnut Crk Cong O	70 00
Mr & Mrs Ira Eigsti	3 00
Rhea Yoder	3 00
Lela I Schertz	4 00
J D Hershberger	5 00
Mrs Dan W Driver	5 00
Goshen S S Ind	12 00
Stahl S S Pa	37 66
A Sister Cazenovia Ill	5 00
Maple Grove S S Pa	10 00
C W Coopriders Cl W Liberty S S Kans	5 00
Zion Cong Mo	25 25
Four Sisters Lanc Pa	9 00
Ethel M Myer	7 00
Several Sisters Millersburg Pa	6 00
Mary K Zimmerman	6 00
Mollie Weavers Cl Lancaster Pa	5 00
A Sis Mellingers Cong Pa	5 00
Strasburg S S Pa	14 00
Liberty Cong Ia	1 00
Elkhart Literary Soc	10 00
	$257 91

India Orphan Support

Manitou Cong Colo	$ 27 00
Mr & Mrs Arthur Yoder	28 00
Charles & Tillie Diener	58 00
A Bro & Fam Aurora Or	30 00
Naomi Erb	7 00
E N Eby & wife	30 00
David N & Sophia Reesor	28 00
Edward Selzer	15 00
Plum Crk S S Nebr	30 00
Amanda Rohrer	58 00
Delaware S S Pa	6 50
A Brother Telford Pa	15 00
Mr & Mrs S W Yoder	116 00
Jr Dept Home Mission S S Ill	15 00
Sew Cir Fairview Cong N Dak	10 00
A Sister Volant Pa	9 00
Willing Workers Cl Banks S S Va	7 00
Mr & Mrs C A Wenger	7 00
Beginners Cl Home Miss S S Ill	11 50
J E Zehr & Family	30 00
Peoria Mission S S Ill	4 26
Cl 14 Forks S S Ind	80
Cls 4 & 6 Forks S S Ind	7 50
Eva Souder & S S Cl Pa	14 00
Elizabeth Weber	28 00
Cl 4 Waldo S S Ill	19 00
Sam & Anna Studer	28 00
Stumptown Sew Cir Pa	28 00
Amanda Kauffman	28 00
Earl & Bertha Garber	7 00
Lizzie B Cender & Son	15 00
Harold Husband	3 00
Cl 5 Clinton Br S S Ind	9 72
E F Zook & Cl Pa	7 50
Mrs E F Zook & Herbert Zook	7 50
S E & Lucy Graybill	58 00
Ruth Detweiler	6 00
Mrs H C Swarr	7 00
Arthur Lehmans Cl Yellow Creek S S Ind	15 00
I T Eash	60 00
Mary Eash	28 00
Miriam Detweiler	6 00
Cullom S S Ill	10 00
Berean Cl Norristown Mission S S Pa	28 00
Mrs Henry Kortemeir & children	14 00
L Deer Creek S S Ia	
Class 1	15 00
" 2	7 00
" 3	7 50
" 6	7 50
" 7	30 00
" 8	15 00
" 9 & 10	7 00
" 11	7 50
" 12	30 00
" 13	28 00
" 14	7 00
" 15	7 00
" 17	7 50
" 19	7 00
" 18 & 21	30 00
Children Prim Dept	7 00
Sisters Teachers Dept	7 00
Breth Teach Prim Dep	7 50
Ora Brenneman & wife	7 00
W D Brenneman & wife	7 50
Miss Alma Troyer	28 00
Dan M Yoder & wife	7 00
C E Hershberger & wife	7 00
Y Mens Cl Nappanee N S S Ind	18 05
Cl 5 Nappanee S S Ind	13 35
Harmony S S Ill	10 17
Peter Garber	28 00
Stauffer Cong Md	15 00
Wm S & Ella Landis	15 00
Mrs S J Alwine	26 00
Spg Valley Cong N Dak	7 00
Boys & Girls Charm S S Ohio	7 50
Oak Grove S S Ohio	
Primary Dept	2 50
Intermediate Dept	2 50
Aged Sisters Cl	2 50
A Brother	2 50
Mothers Cl 8 Howard-Miami S S Ind	7 00
Cherry Box Cong Mo	15 00
Stumptown S S Pa	28 00
Paradise S S Pa	
Amos A Resslers Cl	30 00
Mabel Buckwalters Cl	58 00
Annie Resslers Cl	30 00
Annie Hersheys Cl	28 00
Sem Eby & Saml Ressler	30 00
John K Hershey	30 00
Maggie Book	28 00
Souderton Sew Cir Pa	28 00
Isaac Kulp & wife	30 00
Ida Miller	7 00
W F Hartman	14 00
Class 6A Bethel S S Ore	7 50
Zion S S Ore	
Class 15	5 00
" 16	5 00
" 17	7 50
" 1	7 00
" 3	5 00
" 8	4 00
Albany S S Ore	
Classes 1 2 3 4 5 6	67 50
Pri Dep Cls 7 8 9 10	15 00
Zion S S Ore (Feb)	
Class 1	5 00
" 4	8 85
" 5	3 00
" 15	2 50
" 16	6 50
Weaver S S Pa	37 50
Scottdale S S Pa	22 50
Weber S S Ont	51 00
Kitchener S S Ont	40 00
Waterloo S S Ont	15 00
S F Coffman	30 15
Clarence K Anna & Ralph Keener	28 00
Helping Hand Cl Oak Gr S S Wayne Co O	14 00
Lydia H Smith Cl 14 Waldo S S Ill	23 00
Middlebury Cong Ind	93 65
Olive Cong Ind	72 50
Cl 3 Hopewell S S Ind	7 50
Elkhart S S Ind	
Opening Buds	7 00
Busy Gleaners Cl	7 50
Jonas Wenger	15 00
Salem S S Tofield Alta	17 50
	$2,412 50

India Orphan Endowment

Lisetta Roth (dec's'd)	$300 00

India Widows Support

Sue F Landis	$ 5 00
C 18 Holdeman S S Ind	1 25
A Bro & Sister Nappanee Ind	20 00
Eli Swartzendruber	10 00
Doylestown S S Pa	5 00
Lena Zehr	20 00
Cl 3 Zion S S Ore	1 75
Bowne Sew Cir Mich	4 00
Salome Lehmans Class Yellow Creek S S Ind	8 00
Elkhart S S Ind Helping Hand Cl	5 00
Young Mothers Cl	5 00
Womens Miss Society	10 00
A Friend Grantsville Md	12 00
	$107 00

India Medical Work

Fairview S S Mich	
Class 13	$ 2 50
" 15	5 00
R. H. Kolb	7 50
Chestnut Ridge Cong O	15 00
Birthday Offering Cullom S S Ill	12 00

Bethel & Guilford Congs Ohio	5 77
A Sister Sewickley Pa	5 00
J D Hershberger	5 00
A Sister Mattawana Pa	5 00
A Sister Nappanee Ind	10 00
Young Mothers Cl Forks S S Ind	5 00
A Sister Cazenovia Ill	5 00
Charlton Bros	15 00
L Deer Creek S C Ia	21 60
Willing Workers Class Elkhart S S Ind	7 50
Delaware S S Pa	3 95
	$130 82

Dr. Troyer's Medical Equipment

A Bro & Sister Manson Ia	$ 10 00
Bethel & Guilford Congs Ohio	13 61
A Bro Penna	50 00
J D Hershberger	5 00
Schertz Bros	50 00
Levi Mann	5 00
	$133 61

India Lepers

Sue F Landis	$ 5 00

Scriptures for Distribution

Sue F Landis	$ 5 00

Adding Machine

Walnut Creek Cong O	$ 15 00
A Bro Penna	20 00
	$ 35 00

Friesen Family Stove

Walnut Creek Cong O	$ 25 00
A Bro Penna	10 55
Schertz Brothers	25 00
	$ 60 55

Friesen Truck

Schertz Brothers	$ 25 00

India New Missionary

Hesston Col S S Kans	$ 90 00

Indian Nurse

Two Sisters Pa	$ 8 00

Ghatula Dispensary

Anna N Ranck	$ 5 00

India Hospital Building

Lisetta Roth (dec's'd)	$ 50 00
Bethel & Guilford Congs Ohio	10 62
	$ 60 62

Teachers Home Building

Floyd & Laura Bontrager	$ 7 00
Bethel Sew Cir Ind	3 00
Sew Cir Hopewell Ind	2 00
Women's Miss Society	212 87
	$224 87

Balodgahan Church Building

Lisetta Roth (deceased)	$ 50 00

Nurses Home Building

A Brother Penna	$ 9 00
Total receipts for India	$7,175 33

SOUTH AMERICA

General

Sue F Landis	$ 5 00
Kansas City Mission Cong Kans	46 70
Gulfhaven S S Miss	4 00
Lillie Hostetler	10 00
Science Ridge S S Ill	11 66
Fairview Cong N Dak	2 50
Canton Miss S S Ohio	14 57
Oak Grove S S Ohio	53 10
Mt Zion Cong Mo	1 25
LaJunta Cong Colo	17 29
A Brother Md	10 00
David Stoltzfus S S Cl Pa	5 00
Conestoga Singing Cl Pa	23 70
Spring City Cong Pa	78 00
Worcester Cong Pa	3 00
Liberty Cong Ia	1 00
Y W Cl Shore S S Ind	1 46
Fairview YPM & Cong Mich	28 50
Fort Wayne Cong Ind	21 55
	$338 28

S. America Missionary Support

A Bro Harrisonb'g Va	$ 25 00
Mt Clinton S S Va	17 25
Pike S S Va	27 85
Weavers S S Va	70 00
	$140 10

S. America Missionary Children

Walnut Creek Cong O	$ 35 40

Native Evangelist

Charlton Brothers	$ 15 00
Doylestown S S Pa	10 00
E Union Cong Ia	63 00
Charlton Brothers	15 00
E Union Cong Ia	91 70
E Scottdale S S Teachers Pa	33 00
Mens B C Elkhart S S Ind	15 00
A Bro W Liberty O	40 00
	$282 70

S. America Church Building

Hopedale Cong Ill	$122 00
Lisetta Roth (deceased)	100 00
Walnut Creek Cong O	4 60
Hopedale Cong Ill	5 00
Bro & Sister C F Yake	10 00
Mt Zion Cong Mo	1 00
Mr & Mrs D M Brubaker	25 00
	$267 60

Trenque Lauquen Building

Bethel & Guilford Cong Ohio	$ 3 00
A Sister Iowa	5 00
	$ 8 00

Kindergarten

Charlton Brothers	$ 10 00
Charlton Brothers	10 00
Birthday Offering Prim Dept Yellow Crk Ind	5 00
	$ 25 00

Personal

J W Gingrich & Fam	$ 10 00

New Missionary

George Shoemaker	$ 7 50
Otis Bontrager & wife	43 46
Olive Cong Ind	26 00
Women's Miss Society	201 30
Elkhart Cong Ind	25 00
	$303 26

Pehuajo Church Building

Schertz Brothers	$ 5 68

Bible Readers

A Sister Phila Pa	$ 16 00
Lena Stalter	24 00
Ada Orendorff	24 00
Ida Yoder	24 00
Mrs Rohrers S S Cl Pa	5 00
Women's Miss Society	50 00
	$143 00

True Way Publication Fund

Josephine Schrock	$ 5 00
A Sister Stauffers Cong	5 00
David Stoltzfus S S Cl	10 00
	$ 20 00
Total receipts for South America	$1,571 02

CITY MISSIONS

Altoona Mission

Casselman Cong Md	$ 3 30
Scottdale Dorcas S C	10 00
	$ 13 30

Altoona Building Debt

Springs Cong Pa	$ 2 85
Allensville A M Cong Pa	35 37
Stahl Cong Pa	12 00
Kaufman Cong Pa	14 00
Rockton S S Pa	3 03
E Menn Bd of M & C	43 00
	$110 25

Canton Mission

House Income	$ 16 00
Canton Miss S S Off	26 35
Sisters Missionary Soc Canton O	22 50
A Brother Md	10 00
Joseph Miller	5 00
John Miller	1 00
Pleasant View S S	8 45
Martins YPBM Ohio	4 84
Beach YPBM	4 10
	$ 98 24

Chicago Home Mission

Otis Bontrager & wife	$ 11 50
Berlin A M Miss S S O	7 84
Willow Spgs Cong Ill	6 75
Freeport Cong Ill	50 00
Peter Garber	25 00
Middlebury Cong Ind	7 47
A R Miller	5 00
Gideon Petersheim	5 25
Herman Kreider	5 00
John L Horst	1 00
Isaac Horst	1 00
Rental Income	48 00
	$173 81

Chicago Gospel Mission

Schertz Brothers	$ 3 24
Goodfield Cong Ill	9 00
	$ 12 24

Fort Wayne Mission

A Bro & Sis Archbold Ohio	$ 5 00
J D Hershberger	5 00
Mr & Mrs Otis J Bontrager	13 50
Leo Cong Ind	22 57
Salem S S Ind	12 47
Berea Cong Ind	3 47
Shore Cong Ind	7 25
Zion Cong Mich	10 25
Elkhart Cong Ind	25 00
	$104 51

Kansas City Mission

A Bro Pa	$ 10 45
Earl T Zook	2 00
J D Hershberger	5 00
Schertz Brothers	41 08
Liberty Cong Ia	50
Wood River S S Nebr	18 00
E Fairview S S Nebr	29 32
Maple Grove S S Pa	10 35
Berea Cong Mo	25
Mt Zion Cong Mo	5 50
Mt Joy S S Pa	20 33
Jacob W Birky	1 00
Daniel Yoder & wife	2 00
Julia Crugar	5 00
Horst Brothers	4 00
Bro. Bellar	3 00
Sister Yeakley	5 00
	$162 78

Lima Mission

Eli Stoltzfus	$ 10 00
Mary Good	3 60
Sunday Eve Collections	6 44
S S Collections	18 92
	$ 38 96

Los Angeles Mission

Bethel S S Ore	$ 5 00

Peoria Mission

J D Hershberger	$ 5 00
Schertz Brothers	50 00
Willow Spgs Cong Ill	6 75
Freeport Cong Ill	9 65
Peter Garber	25 00
Garage Income	3 00
Mrs Christ King	2 00
W Union Sew Cir Ia	10 00
A Sister	1 00
A Sister	5 00
A Sister Cazenovia Ill	5 00
	$122 40

Portland Mission

Sheridan Mennonites Ore	$ 2 50

Toronto Mission

Latschar Cong Ont	$ 20 00
Weber Cong Ont	18 41
Blenheim Cong Ont	18 42
Shantz Cong Ont	20 00
Geiger Cong Ont	23 37
Cedar Grove Cong Ont	10 00
	$110 20

Wichita Mission

Pleas Val Cong Kans	$ 7 00
Mt Zion Cong Mo	5 10
	$ 12 10
Total receipts for City Missions	$966 29

CHARITABLE INSTITUTIONS

Children's Welfare Home

Daytonville S S Ia	$ 3 85
Berea Cong Mo	25
Mt Zion Cong Mo	2 25
Sharon S S Alta	2 05
Sam Freyenberger	10 00
Sister Yeakley	5 00
Special Support	173 50
	$196 90

Orphans' Home

Sue F Landis	$ 5 00
Union S S Ill	11 48
Friends Reiffs Cong Md	15 00
Mt Zion Cong Mo	65
Blough Cong Pa	7 50
Middlebury Cong Ind	7 47
John L Horst	1 00
John L Yoder	25 00
Special Support	239 00
Farm Income	16 13
	$328 23

Illinois Home for Aged

J D Hershberger	$ 5 00
Mt Zion Cong Mo	10
Mrs Camby	26 00
Friend	1 00
J P Swartzentruber	20 00
Special Support	13 00
Farm Income	29 70
	$ 94 80

Home for Aged Furnishings

J D Hershberger	$ 5 00

Home for Aged Elevator

Wm Schertz	$ 10 00

LaJunta Sanitarium

Walnut Creek Cong O	$ 50 00
Weaver Cong Pa	3 00
Hospital Fees	526 10
	$579 10
Total receipts for Char. Institutions	$1,214 03

OTHER FUNDS

District General Funds

Sharon Val Cong Minn	$ 2 50
Spg Val Cong N Dak	12 91
Lakeview Cong N Dak	1 70
Fairview Cong N Dak	7 70
Coalridge Cong Mont	5 00
Calkins Cong Mont	3 00
Bowne Cong Mich	12 60
Emma Cong Ind	10 25
Clinton Fr Cong Ind	50 49
Midland Cong Mich	6 46
Bethel S S Mich	29 00
Yellow Creek Cong Ind	36 00
Maple Grove Cong Ind	24 00
Berea Cong Mo	80
Cherry Box Cong Mo	7 60
Larned Cong Kans	15 25
Mt Zion Cong Mo	1 00
White Hall Cong Mo	4 14
Bethel Cong Mo	6 00
Manitou Cong Colo	10 00
Hopewell Cong Ore	4 28
Nampa Cong Ida	4 16
Bethel Cong Ore	3 63
Stahl Cong Pa	15 05
Blough Cong Pa	7 50
Salford S S Pa	37 00
Souderton Cong Pa	59 75
	$377 77

Germany Evangelistic

J R Schantz	$ 5 00
Mary V Heatwole	15 00
	$ 20 00

Publishing House

J W Schertz	$ 30 00
Andrew Springer	10 00
August Schertz	10 00
Providence Cong Pa	25 00
J A Imhoff	25 00
Franconia Cong Pa	53 00
R C Schertz	15 00
L Lexington Cong Pa	30 00
William Schrock	30 00
Deep Run Cong Pa	31 00
John Bachman	1 00
Towamencin Cong Pa	16 00
A J Bachman	30 00
Plain Cong Pa	22 00
J D Sommer	20 00
	$348 00

Rural Missions

A Bro W Liberty O	$ 20 00
Springs Cong Pa	5 71
Otis C Bontrager & wife	25 00
Salem S S Ind	35 00
Howard-Miami Cong Ind	24 32
Shore YPBM Ind	4 50
	$114 53

Board of Education

Weaver Cong Pa	$ 6 00

Pennsylvania Old People's Home

Scottdale Cong Pa	$ 27 35

S-Western Pa S. S. Conf. Mission Fund

Kaufman S S Pa	$ 5 82
Weaver S S Pa	15 57
Blough S S Pa	22 25
	$ 43 64

Mo-Kans. Evangelistic Fund

Berea Cong Mo	$ 25
Penna Cong Kans	13 00
Limon Cong Colo	3 05
Mt Zion Cong Mo	1 00
W Liberty Cong Kans	9 61
Latour Cong Mo	3 00
A Sister	3 00
Milan Valley Cong Okla	4 25
Bethel Cong Mo	5 00
	$ 42 16

Personal (J. W. Hess)

Pleasant View Cong Okla	$ 13 50

Ind-Mich. Church Buildings

Berea Cong Ind	$ 28 50
Total receipts for Other Funds	$1,021 45

SUMMARY DISTRICT BOARD REPORTS

Alta-Sask Dist Bd	$ 68 40
Canadian Treasurer	544 49
Dak-Mont Dist Bd	59 41
Eastern Menn Bd	422 03
Franconia Dist Bd	614 51
Illinois Dist Bd	340 55
Ind-Mich Dist Bd	794 83
Ia-Nebr Dist Bd	671 03
Mo-Kans Dist Bd	364 09
Ohio Dist Bd	131 39
S W Penna Dist Bd	349 04
Pacific Coast Dist Bd	189 67
Washington Co Md-Franklin Co Pa	30 00
Middle Dist Va Bd	207 86
Menn Bd of M & C	7,501 55
Total receipts for March	$12,288 85

Gratefully acknowledged,

Mennonite Board of Missions and Charities

V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

CONTRIBUTIONS

Received by Mennonite Relief Commission during month of March, 1924

GENERAL RELIEF

Brethren Hydro Okla	$ 2 55
A Bro Elk Lick Pa	2 00
Pigeon Riv Cong Mich	21 15
Beach Cong Ohio	90 06
S C Beachy & wife	5 00
Benj Grieser	50
Ben Zoss	5 00
Gotlieb Bill	1 00
A Friend	5 25
Investment Interest	584 04
	$716 55

Child Relief

Catlin S S Kans	$ 5 00
Fairview S S	
Class 13	2 50
" 11	5 00
" 14	2 50
" 8	2 50
Five Sisters Mattawana S S Pa	2 50
Adult Classes 1 & 2 Science Ridge S S Ill	30 00
Alice Harshberger	2 88
LaJunta S S Colo	12 50
A H Weaver & family	30 00
Liberty S S Ia	
Class 5	7 50
" 6	7 50
" 7	5 00
Mrs Tobias Weaver	1 00
Willing Workers Class YPBM Emma Cong	2 00
A Bro Harrisonburg Va	25 00
Banks S S Va	23 91
Blough S S Pa	55 00
Scottdale S S Pa	52 50
Cl 1 Hopewell S S Ind	8 50
Shore S S Ind	25 00
Clinton Frame S S Ind	20 00
G Monroe Miller	5 00
Mr & Mrs Frank Stutzman	7 50
	$340 79

Germany Relief

Maple Grove S S Ind	$ 20 00
Pike S S Ohio	48 78
Herman H Kreider	10 00
A Sister & family Ohio	50 00
E Z Yoders Cl Zion S S Ore	5 00
H T Nice	10 00
A Bro Zion Cong Ore	20 00
M M Beachy	13 00
A Bro & Sister Fulton Co O	25 00
Fairview Cong Ore	18 51
Am Menn Belleville Pa	22 00
A Sister Mattawana Pa	5 00
A Friend Sullivan Ill	30 00
Bethel & Guilford Congs Ohio	80 00
A Bro & Sister Wooster Ohio	10 00
Leetonia Cong Ohio	38 90
A Sister Arthur Ill	35 00
Paul P Mendl	2 00
Alpha S S Minn	6 26
Liberty Cong Ia	2 50
Edward Martin	5 00
Daytonville S S Ia	4 06
Edward Martin (for Bavaria)	5 00
Class 16 Zion S S Ore	5 00
Zion Cong Ore	30 33
Snyder Cong Ont	7 80
E Zora A M Cong Ont	36 30
Samuel Wenger Jr	1 00
Shore Cong Ind	10 00
Pleasant Gr Cong Ill	20 00
Chestnut Ridge Cong O	114 00
	$690 44

Near East Relief

Pike S S Ohio	$ 48 79
A J Steiner	11 00
Sue F Landis	5 00
Conservative A M Cong Chil Home & workers of Md-Pa Dist	135 00
Ethel Zook	5 00
S Union Cong Ohio	88 00
Lena Stoltzfus	25 00
Prim Dept Lima S S O	5 00
Mrs W McLoughlin	1 00
Barbara Otto	12 00
Mary Yoder	5 00
Levi Yoder	5 00
Susan Blosser	1 00
Conservative A M Cong Md-Pa Dist	15 00
Fred Miller	3 00
Holdeman Lit Soc Ind	3 00
A M Burkhart	6 00
Irvin I Amstutz	2 00
D C Hostetler	10 00
John Eshliman	5 00
William Eshliman	3 00
Allen Amstutz	1 00
Reuben Steiner	5 00
A B Mumaw	1 00
Anna Amstutz	1 00
Celestia Amstutz	1 00
Myrtle & Nora Gregory	2 00
Mens Cl Orrville S S O	3 40
Senior Girls Class Orrville S S Ohio	2 70
David O Miller	5 00
H H Sommers	2 00
J E Sommers	2 00
John D Miller	5 00
Ernest Miller	1 00
M O Krabill	2 00
Fred Yoder	50
Eli Becher	2 00
Daniel Schmucker	10 00
Amos Schloneger	2 00
Martins Crk Cong O	30 00
Berlin Cong O	4 50
Moses E Masts Cong O	149 70
Mrs Ira Hostetler	25 00
Defenseless Mennonites Pioneer Ohio	66 16
Herman Swope	1 00
S Union Cong Ohio	8 65
Dorcas Yoder	16 00
C H Byler	2 00
Lizzie Yoder	2 00
Sycamore Gr Cong Mo	2 00
C Z & J S Yoder & fam	6 00
Liberty Cong Ia	50
Vineland Y P M Ont	20 00
Miller Children	3 25
Clinton Brick Cong Ind	10 20
Ft Wayne Cong Ind	44 00
Aaron Slagle	1 00
Mt View S S High River Alta	20 00
E S Hostetler	10 00
	$864 35

Russian Relief

Mrs Israel J Hertzler	$ 2 50
Fairview S S Mich	
Class 11	2 50
" 12	2 50
" 10	2 00
Chancey Zook	2 50
Fairview S S Mich Cl 8	5 00
Cl 3 Mattawana S S Pa	2 50
Cls 1 & 2 Mattawana S S Pa	5 00
Midway Cong O	28 00
Anna Bachman & Class Bethel S S Mich	7 50
Midway Cong O	4 00
Martins Creek S S Ohio	
Class 1	30 00
" 8 & 6A	7 65
Wood River S S Nebr	14 34
Cl 11 Fairview S S Mich	5 00
Coalridge Cong Mont	5 00
Pigeon Riv S S Mich	25 00
Beach S S Ohio	40 00
Int Dept Oak Grove S S Ohio	2 50
A Bro Oak Gr S S Ohio	2 50
Prim Dept O Gr S S O	2 50
James Stutzman	5 00
Eugene Yoder	5 00
Sycamore Grove S S Mo	43 64
Cherry Box Cong Mo	5 00
J J Zimmerman	2 50
Mt Zion Cong Mo	2 50
E Holbrook S S Colo	6 80
Bethel Cong Mo	12 65
Cl 8 Bethel S S Mo	5 00
A Brother Maryland	5 00
F Menn S S Kitchener Ont	80 00
Waterloo S S Ont	15 00
Cls 7 & 8 Bowne S S Mich	5 00
Wm Holdeman	5 00
Helping Hand Class Elkhart S S Ind	15 00
C A Shantz & wife	15 00
Good Samaritan Class Elkhart S S Ind	16 75
Womens Miss Society	38 00
Salem S S Tofield Alta	19 00
	$500 33

Siberia Relief

Amish Friends Lancaster Co Pa	$ 60 00
Two Amish Brethren Johnson Co Ia	20 00
Bethel S S Kans	37 37
	$117 37

Total contributed for month of March	$ 3,229 83
Previously reported	663,459 96
	$666,689 79

Gratefully acknowledged and reported by the

Mennonite Board of Missions and Charities

V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

GLEANINGS

A New Leper Settlement

The United Free Church of Scotland has authorized its Madras Mission Council to comply with the urgent request of the Government of the Madras Presidency, and undertake the management of the new institution at Tirumani near Chingleput for the care of Indian lepers. The Mission to Lepers has agreed to provide the salary of the Missionary Superintendent, and the cost of the rest of the settlement will be borne by the Government, including the salaries of a medical missionary, a matron, and probably one or more nurses. There are 400 leper patients now in a leper asylum in Madras who will be transferred to the new settlement as soon as it is opened, and it is intended to provide eventually for 3,000 lepers. The leading government officials have repeatedly expressed thir conviction that the new institution must be under missionary control if it is to achieve the best results. Government, they have said, can finance such undertakings, but they cannot give to them that tone and spirit which is such a notable feature of mission institutions.

Boy Scouts Help an Outcaste

A patrol of high-caste Indian scouts from a mission school of the Church Missionary Society found a poor woman of the lowest caste on the roadside dying of influenza. Many people had seen her and passed by without helping; it would have been against their caste to have done so. But to the scouts it was a matter of humanity, and they at once carried her to the hospital. The hospital refused to take her in, but the scouts stuck to their work, and at last got the police to help them. When asked to write their names, the patrol leader refused, saying that scouts do not advertise their deeds.

Indian Mission for Tibet

The National Missionary Society of India has responded to the challenge of Tibet, and proposes to follow in the footsteps of men like Sadhu Sundar Singh, who has of late made Tibet his special field of labor during certain months of the year. While the Sadhu will not become identified with the work of the society, he has consented to select two suitable missionaries whom he will guide on tours in Tibet and other Himalayan states. When not on tour, these men will make their headquarters in Sabathu in the Simla hills, where they can continue to work among the hill tribes. The new effort starts in April, and, proceeding without the complexity of organization and equipment that generally marks the advance of a Western missionary society, will take up the task of introducing Christ in what has been one of the most inaccessible parts of the world.

American Mission in Tibet

The Christian and Missionary Alliance workers on the Kansu-Tibetan border report the occupation of Paongan in Tibetan territory, a place from which workers were driven out a few years ago, but where the attitude of the people is said to have greatly changed. They continue: "In the Chinese work several properties have been secured for outstations in market towns near the different centers. The school work has been very encouraging, especially along the line of self-support. The girls' and boys' industrial work is fast gaining a market, and all they can produce outside of school hours has a ready sale. The boys' rug-making industry, a new venture this year, has been a decided success. The grade of work is high for beginners, and so far they have not had to look for a market outside of this vicinity. The girls' work on the native linen is meeting an increased demand down country. Both girls and boys have shown this past year an increased interest in the things of God, and we look forward to having many of these trained young people as future evangelists, teachers, and Bible women."

Disturbed Conditions

The secretary of the China Inland Mission in Shanghai, who is in close touch with their workers all over the field, wrote in a recent letter: "I never remember a time when the political and military conditions have seemed so hopeless as they do today. Civil war and prevalent lawlessness are ruining the country and there does not appear to be anyone capable of dealing with the situation." The following is said to be typical of conditions in a number of places:

We have been through the worst time ever known in W——. The retreating armies descended upon us, numbering 100,000 men. It was terrible to watch them, tired and bedraggled. They just poured in. Every house, large and small, has been filled, and people have had to turn out every corner for the soldiers. All the big warehouses around us have been filled. Only the houses where foreigners live have not been billeted with soldiers. They have behaved as badly as they could, taking everything from the people. For nearly twenty miles around the people have had all their rice, wheat, cows, pigs and vegetables taken, and their women folk outraged. All the pigs have been killed, even the tiny ones. All the big shops have been turned into stables. The large wood-yards have been cleared and what the soldiers do not burn they sell to the people. The strain is terrible and the tales appalling.

Korean Missionary Spirit

In Shantung, China is the "pet" work of the Korean Church. Being not for Koreans but for Chinese, it is actual foreign missionary activity. When the Korean General Assembly was organized in 1912, it went on record as a missionary body in opening work in China. Four ordained men and their families are wholly supported by the Korean Church. A self-supporting physician and his wife live in the missionary compound. Among the results are 494 baptized Chinese, 9 church buildings, 10 chapels, 25 prayer-meeting places, 15 Chinese evangelists, and 3 Bible women. The evangelistic zeal of Korean Christians among their own people is one of their best-known traits. The Korean became a missionary when he became a Christian. "Are you a Christian?" is often asked early in acquaintance making. Thus at once the living Word is passed along. In the spread of the Message of Life in the peninsula this has been one of the most far-reaching factors. In addition to this, at opportune times the Christian has entered with tremendous zeal into special campaigns for the unreached population about him, pleadging his time freely, to go out unencumbered by business to preach the way of eternal life.

The Philippines 1899-1924

After twenty-five years of work in the Philippines, the various denominations are all reporting progress. Rev. W. J. Smith, Presbyterian missionary at Dumaguete, on the island of Negros, writes of a recent successful revival campaign. The Protestant Episcopal Church is calling for five new clergymen, two of them for work among the 80,000 Chinese in the islands, who have been left to this denomination as its particular field. The Methodists have had an extensive quarter-centennial celebration. They report a church membership of 59,835, with 28,420 enrolled in the Sunday schools. There are 225 churches and chapels, and 67 parsonages, besides 12 missionary residences. Bishop Locke's latest report says that there was an average of 16 baptisms every day of 1923, and that the last quadrennium shows an increase of 25 per cent in membership. There are hospitals and training schools established firmly by generous gifts from America and housed in substantial buildings. In the past four years the native churches have raised for all purposes about $218.000. Competent observers prophesy a union very soon of the Presbyterian, Congregational and United Brethren forces.

A Converted Spanish Priest

Agustin Arenales, now on a mission to the Evangelicals of Latin America, was for fourteen years a Spanish Romanist priest of the most pronounced type, having as his special mission the extermination of Protestantism in Spain. A contributor to Guatemala News writes:

He has been making addresses to assemblies of nationals all over the country with excellent effect. In Guatemala City he spoke to packed houses in both churches, and later in the theatre which was also crowded. The novelty of discourses by a Spanish ex-priest created very general public comment and even the dailies have dared in some cases to notice him quite favorably. All this means progress in religious liberty in Guatemala.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 8, 1924 (Gospel Witness Established 1905) No. 6

Editorial

Americans love to speak of ideal patriotism as "one hundred per cent American." As citizens in the Kingdom of our Redeemer let us be equally enthusiastic in being one hundred per cent Christian.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

When you are tempted to take a way because it seems easy, then pray the Lord for grace and courage always to take the way that is **right,** regardless of whether that way may be easy or hard. To dodge the hard places along the highway of life means to travel towards the hardest kind of a place in the end. "Seek ye first the ....."

Bishop David C. Amstutz. — Death has again entered the official ranks of our Church, this time claiming our aged Brother Amstutz, for many years a faithful minister and bishop in the Crown Hill congregation near Marshallville, Ohio. Bro. Amstutz is best known among our people because of his generous donation of his farm to be used in maintaining an Old People's Home. The first institution of the kind in our Church was built on the farm which he donated to this purpose. As a pioneer in the work of providing for the care of the needy, he will be long remembered and loved by those who knew him best. May God comfort the bereaved widow and strengthen the congregation to which he devoted the greater part of his life.

Mennonite Board of Missions and Charities.—This paper will likely be arriving at your homes about the time that many who attended the General Mission Board meeting at Sterling will be coming back from that meeting. The close of each of these annual mission conferences should be considered as "commencement day"—the day in which we resolve anew to make the coming year the most profitable in the history of mission work among us. Some of the things that belong to our year's program are as follows:

1. An adequate support—by workers, means, and prayers—of the institutions already under the Board.
2. A greater zeal for the Master, on the part of the whole Church.
3. A growth in membership at all our mission stations.
4. The starting of new work wherever the door opens.

Our Highest Loyalty. — We owe our supreme allegiance to God. As compared with anything or anybody else, when it comes to choosing between God and some other claimant for our allegiance we should not hesitate to decide for God. We are apt to become absorbed in the things belonging to our own stewardship. Whether that be a farm or some place of business, some ideal home, some mission, some school, some charitable home, or some other particular enterprise in which we are interested, the temptation is to become so completely absorbed in it that we have little time or inclination for the Church at large. But we should never allow ourselves to fall into such temptations. That policy means a short vision, and a short vision means a shortness in usefulnes. Your loyalty to God, the Bible, and the Church should be such that the interests of the thing or things in which you are particularly engaged should be held as of secondary importance. Did you ever see a man with a nose so large that scarcely anything else about him attracted attention? That's the picture of the man who is so absorbed in his own surroundings that the Church and its creed have little or no attraction for him.

Ministerial Visits.—There are two reasons why ministers should be encouraged to visit among other congregations: (1) for the good it will do them; (2) for the good they will do the congregations visited.

It gives him new ideas and inspiration, and a knowledge of the problems in other communities spurs him on to greater efforts after he gets back home. On the other hand, it helps congregations to hear messages from others besides their own overseers. Ministerial visits are mutually helpful and should therefore be encouraged.

Where congregations are able to do so, it would be well to have a little fund on hand to help bear the expenses of such visiting ministers who are not well fixed in this world's goods. When some one comes along who devotes practically all his time to evangelistic or other religious work financial contributions are usually made without question. Churches feel it their duty to see to it that when a minister spends his time looking after the welfare of souls his family is supplied with the necessaries of life, according to Gal. 6:2. But concerning the needs of those who put in part of their time earning a livelihood with their own hands we are not always quite so thoughtful. It would put cheer into the heart of most any struggling minister if an occasional small contribution were tendered him as he went along his way, and the blessings would rest upon the donors and his congregation quite as much as upon himself and his family.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"HE CARETH FOR THEE"

Selected by Anna M. Graybill

Casting all our care upon him; for he careth for you.—I Pet. 5:7.

What can it mean? Is it aught to Him,
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife,
How can He care for my poor life?

And yet I want Him to care for me,
While I live in this world where the sorrows be,
When the lights die dim on the path I take,
When strength is feeble and friends forsake,
When love and music that once did bless,
Have left me to silence and loneliness,
And life's song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang o'er me all day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade,
Of conscious sin makes my heart afraid;
And the busy world has too much to do,
To stay in its course to help me through,
And I long for a Savior—Can it be
That the God of the Universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh, and awakens the song,
The sorrow that bows me down He bears,
And loves and pardons, because He cares.

Let all who are sad, take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above,
To soothe and quiet me with His love,
He leaves us not when the storm is high,
And we have safety for He is nigh,
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord doth care.

Wrightsville, Pa.

THE CHURCH OF GOD

By John B. Stoltzfus

For the Gospel Herald.

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.—I Cor. 1:2.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—II Tim. 2:19.

Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

From the above statements we learn that those that are Christ's are privileged to know that they are those who constitute the divinely acknowledged Church of God. We also notice in the Corinthian letter that the corrupting leaven was already at work in the days of the early Church, though the outward oneness was still maintained to a large extent. Let us notice Paul's last message to the elders of the church at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw disciples after them" (Acts 20: 28-30).

We fear the conditions set forth here are very prevalent in the Church of today. The inroads of modernism, worldliness, and false teachers of many kinds are much in evidence, so much so that the conditions spoken of the Church at Laodicea in Rev. 3:15-18 would apply almost equally as well to the greater part of the professed Church of today. The "perilous times" spoken of in II Tim. 3 are rapidly being fulfilled, thus bringing us to a realization that the "last days" are at our doors.

However, we may rest assured that there are yet earnest souls who desire to feed upon the Word of God that they may be fitted for service in the Lord's vineyard. Many people resort to schools of learning in order to better equip themselves for the Master's work. These may be all right in their place, but must be accompanied with the guidance and power of the Holy Spirit or such training is in vain, merely a medical formula lacking the life-giving ingredients. The life-giving food for the soul must come direct from God thru the Holy Ghost. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). To be with Jesus is sufficient to equip the soul for any emergency.

"But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 25:37). In these days of spiritual declension of the visible Church we need strong men of the type of Daniel and Paul, men who will stand true no matter what the test, always keeping their faith anchored upon the Rock of Ages.

"The gloomy night will soon be past,
The morning will appear,
The harbinger of day at last,
Each waiting eye will cheer."

Sterling, Kans.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

BAPTISM

(Concluded)

Are there any prophecies of baptism?

In Isa. 44:3 we find a prophecy of the **outpouring** of the Holy Spirit and in connection therewith pouring water upon the people is mentioned, reminding us of the way John the Baptist joined the two together.

In Ezek. 36:25, 26 we have the sprinkling of water and the giving of the Spirit mentioned together.

In Joel 2:28, 29 the baptism of the Holy Ghost is foretold as an outpouring, and in Acts 1:5 Jesus calls it baptism. **This is an inspired revelation of mode of baptsim** as administered by the Lord and we can not do better than to follow that example and pour the water of baptism since the one is evidently a type of the other.

In Isa. 52:15 speaking of the Christian period, the prophet says that many nations shall be sprinkled.

If Ezek. 36:25 and Isa. 52:15 would say, "I will dip you in water and you shall be clean, and so shall he dip many nations," would not all immersionists feel and hold that the matter of mode was thereby settled forever?

There is no prophecy of an immersion.

From the fact that people went into the water to be baptized, does it not seem most likely that they were immersed?

The imagination may be trained so as to make it seem so, no doubt, but there is no evidence whatever that any one was ever, in Bible times, put under water to be baptized.

"Into the water" and "in Jordan" does not mean under the water.

People were "in Jordan" as soon as the **soles of the feet were in the water.** Josh. 3:8, 13.

The ark of the covenant was taken **into the Jordan** but it evidently did not get wet. Josh. 3:11.

There is no proof in Scripture that any one was ever taken into deep water to be baptized.

In Mark 1:9 we read that Jesus came to be baptized **"in Jordan."** Look at **the same Greek wording in**

I Kings 2:8, II Kings 2:6 and II Kings 6:4, and see that it does not even require being in the water at all.

Does not the Scripture say that Jesus "came up out of the water?"

There is no "out of" in the Greek of Matt. 3:16. The word used is **"apo"** and always means **"from"** (see Revised Version). The word in Mark 1:10 is **"ek"** and may mean **"from"** or **"out of."** It is translated **"from"** one hundred and eighty-six times in the New Testament.

Were the disciples not immersed in the Holy Ghost on the day of Pentecost when the whole house was filled with it?

The whole house was filled with **sound** and the **people** were filled with the Holy Spirit which was **poured upon them.** Acts 2:2-4. See also Acts 10:44,45; 2:33; Titus 3:5,6.

If Peter had been an immersionist he would not have thought of Jesus' promise to **baptize** when the Spirit was **poured out.** Acts 11:15,16.

Jesus was baptized with the Holy Spirit and it was also called **anointing** and the Bible mode of anointing is by **pouring.** Acts 10:38; Lev. 8:12;

How can one be buried with Christ in baptism without being immersed?

In Col. 2:11 the apostle declares that we are circumcised in Christ but it is clear that this is spiritual and has no reference to the body or the flesh, and just so with the burial of the next verse. **If it were the burial of the natural body in the** "liquid grave," the raising would be by **the operation of man;** but since it expressly says that the raising is by the **"operation of God"** the burying must have been by the same power and therefore spiritual. The Holy Spirit baptism does exactly that—kills the evil, puts it down and away—quickens the good and raises it up in power and might. Eph. 2:1; Rom. 6:18.

In Rom. 6 we have the same truths, set forth in a more complete way.

In verses 6, 8, and 4 we have the **crucifixion, death** and **burial** of Christ's body spoken of, in each of which the true believer is to participate, and the whole is in verse 3 connected with baptism.

Let us now note the fact that in this whole passage there is **no reference whatever made to water.**

If we look at Matt. 20:22,23 and Mk. 10:38,39 we will find another account of this **waterless baptism** in which Christ's disciples are to participate, evidently referring to His crucifixion and death or the **baptism of suffering.**

Is the burial of verse 4 a literal burial in water or is it a spiritual or figurative burial? Let us look closely and carefully at the whole passage.

In verse 6 we are said to be **"crucified with Christ."** Now it is certain that Christ's **body** was **crucified literally,** but does this mean that we are to be **bodily** and **literally crucified?**

Certainly not, it is a spiritual and figurative crucifixion of the sinful nature.

In verse 8 we are said to be **dead with Christ.** Now it is certain that Christ's **body** was **literally dead,** but does this mean that we are to be **bodily** and **literally dead** when we become His disciples?

Certainly not; it refers to the **sinful nature—the same thing that is crucified is to die.**

In verse 4 we are said to be **"buried with Christ by baptism into death"** (not into water). Note that **the burial is not the baptism but the effect of the baptism.** So also in the baptism of Matt. 20:22,23 and Mk. 10:38,239, the death of Christ and His burial were not the baptism but the **result of the baptism of suffering.**

Now it is certain that **Christ's body was literally buried,** but does this 4th verse mean that we are to be **literally** and **bodily buried** when we become His disciples? **Certainly not. And here evaporates the whole immersion idea.**

As Christ was **bodily crucified** but ours is a figurative crucifixion of the **old man** (v. 6) **by the power of the Spirit,** and as **Christ's body literally died** but **our death with Him is not of the body** (v. 8) but the death of the **sinful nature** which is accomplished thru the Spirit; **just so Christ's body was literally buried but our burial with Him is not the body but the same that was crucified with Him, the burial and putting away of the sinful nature.**

It was Christ's **body** that was crucified, died, and was buried.

Our crucifixion and death with Him certainly **is not literal** and of the **body** and **so also the burial is not a bodily burial.**

It is thru the **Spirit influence and baptism** that our **sinful nature** is **crucified, mortified** and **buried** and the spirit quickened and raised to walk in newness of life.

This harmonizes with all the balance of the chapter which shows a spiritual transformation **which can never result from a bodily burial** in a **liquid grave** and a **resurrection** by **the fleshly arm of man** instead of the **operation of God.** Col. 2:12.

This transforming work is by the Spirit baptism and influence.

The mode of Spirit baptism is always affusion.

Water baptism being a type of Spirit baptism, should be in the same mode. If we baptize in the same mode that is used by the Lord we can be sure that we have His approval and that no abuses can spring from it.

Are we not to be born of water, and does this not imply immersion?

In Jno. 3:5 Jesus was giving the means used in our salvation. If we interpret this to mean literal water then God's Word and Christ's blood have no place, **only water and Spirit.**

In **all cases** of salvation we see the instrumentality of God's **Word** and **Spirit** and there can be no exception.

The Bible expressly teaches that we are begotten and born of the Word (Jas. 1:18; I Pet. 1:23) and the Word is called water (Eph. 5:26). It is also expressly stated that we are not born of anything corruptible. And since literal water is corruptible we are not born of it but of the incorruptible water of God's Word. I Pet. 1:23.

Literal water and **Spirit** does not include all the essentials of salvation, but the incorruptible water of God's Word and the Spirit do include all the essentials of salvation and harmonizes all passages.

Denbigh, Va.

HOW DOES A MAN RECEIVE CHRIST?

By Wilmer Althouse

For the Gospel Herald.

I. Repentance

Repentance is the first step. Isa. 55:7—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." II Chron. 7:14—"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land."

These passages show that the first thing that God requires of a man who desires to become a Christian is that he repent. There is no conversion without repentance. It may not be necessary to shed an abundance of tears, but there must be a real heart-sorrow. If Christ wept over the sins of others, surely we ought to weep over our own sins.

II. Confession

The psalmist not only said: "I will be sorry for my sin," but "I will declare my iniquity." I John 1:9—"If we confess our sins, he is faithful and just to forgive us our sins, and

(Continued on page 126)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

We are thankful to the Lord for having spared our lives to one more privilege of keeping the Easter services in memory of His resurrection. This day should be a happy day for all Christians as this is the Christian's hope.

We had preaching services on Good Friday evening. On Easter Sunday evening there were several talks given to the children on the Resurrection. In the Y. P. meeting all were given an opportunity to speak on some favorite quotation in the Bible relating to the Resurrection, followed by a sermon on: "That there shall be a resurrection of the dead, both of the just and unjust."

The Belleville congregation presented us with a thirty-dozen crate of eggs. It gave us the privilege of giving some eggs to each of our members' families. Bro. Monroe Hostetler, florist of Manheim, Pa., presented the Sunday school pupils each with a blooming pansy stalk. Bro. J. D. Byler, McVeytown, Pa., sent us a barrel of apples, which we also shared with the Sunday school. The children appreciated them very much.

We had the privilege of attending the Eastern Mennonite Board of Missions and Charities and Church Conference, besides visiting some of the congregations in Lancaster Co. In our absence the brethren, Lloy Kniss, Hiram Wingart, (Johnstown), and C. A. Graybill (Martinsburg) filled the appointments.

The following visitors were here recently: Bro. Jonas Miller and wife, Elk Lick; Sister Anna Barge, Sterling, Ill.; Bro. Harley Harshberger and wife, Sister Elizabeth Luther, Florence Yoder, Katie Wingart, Johnstown; Paul Brenneman, Elida, Ohio.

Cash Receipts During April

E. Petersburg Sisters B. C.	$11 60
Conestoga Cong.	14 00
Mattawana S. S.	10 00
Belleville S. S.	10 00
Casselman Cong.	3 30
Dorcas Sew. Cir. Scottdale	10 00
Sister Lizzie Wenger, Lanc. No. 500	5 00
Gap & Millwood Cong.	2 00
	25 00
	$90 90

Special Charity

Sisters' Aid Society, Springs	$ 5 00

Building Debt Fund

A Sister, Millersville, Pa.	$50 00
Bro. & Sister, Philadelphia	20 00
	$70 00

Cash Value Clothing and Provisions

Martinsburg Sew. Cir.	$ 3 60
Weaver S. C.	6 00
Conestoga S. C.	6 00
Millwood S. C.	15 20
Hagerstown S. C.	5 50
Mellingers S. C.	7 00
Beech S. C.	14 00
Belleville Cong.	8 10
Martinsburg Cong.	2 50
J. D. Beyler, McVeytown	3 00
J. C. Kanagy	2 16
Allensville Cong.	5 00
	$78 06

Many thanks for your support and we beg a continued interest in same.

April 23, 1924. Jos. M. Nissley.

Portland, Oreg.

(739 Savier St.)

Greetings:—We were again permitted to celebrate another Easter day, which dawned bright and clear as if in tune with the glad thought that Christ has risen.

As we look back and think of the time that He arose triumphant over death, hell, and the grave, we receive new courage: because we know that we have the promise that all who follow him shall have that same victory.

The old story that Christ suffered, died, and arose, was brought vividly to our minds on Sunday at the time of the usual Sunday school hour. Quite a lengthy program was rendered by the children. The workers had also prepared a number of special songs.

We were glad for the good attendance, the largest since the Mission has been started. At least 260 were present. 150 or more of these were children. A prize was given each child.

The children of our Sunday school are interested in what we call the "mission garden." This is a plot of ground in which the children are investing their quarters. With the help of the workers, they are planting vegetables which they expect to sell, and turn the proceeds into the Portland Mission building fund. All this takes time and work, but helps to keep in touch with the children. This is especially necessary during the summer months when other attractions are so numerous.

The Lord willing, we expect to hold communion services here on May 4.

Yours in the service of the Master,

April 23, 1924. Fannie Good.

NEWS NOTES FROM ARGENTINE, S. A.

By Lillie F. Lantz

For the Gospel Herald.

Santa Rosa:—News comes from there that all are well. The meetings are well attended. The Bible reader has started to read in the different homes. She is a consecrated worker, and may she be the means of reaching many lost souls.

Trenque Lauquen:—Bro. and Sister Lantz have moved to Pehuajo. The mission is without a resident pastor. Bro. Lantz will continue teaching the book of Acts every Thursday evening, thus keeping in touch with the members. Native helpers from Pehuajo will be sent to take charge of the Sunday services. Sisters Gamber and Hallman and Sister Anita Cavadore the Bible reader will be in charge of the Mission until Bro. Shanks' return from the States. We praise God for the good attendance and interest shown in the meetings.

Carlos Casares:—Due to the cold weather lately, some of the converts are sick. It also has had an effect on the attendance. Preaching services on Friday evening on the north side have again started. They had been closed on account of the heat. The husband of one of the members was badly shot in carrying a loaded gun in his sulky. One arm was removed. His life had been in jeopardy because of the loss of blood, but he is better again.

Pehuajo.—The absence of Bro. and Sister Hershey is keenly felt. We trust their stay in the homeland will be a blessing to many.

This week we were very busy, in getting settled again. We also canned some quinces, and made jelly.

The school and kindergarten opened on Monday with an enrollment of 70. They all seemed glad to be back again, and with their happy, smiling faces, we are glad to see them also. The Swartzentrubers have started their studies with Bro. Juan Michelli, and are well pleased with their teacher.

Our prayer is for all the Herald readers that God will richly bless you all in your intercession for the work in the Argentine.

Pehuajo, F. C. O., Argentina.

LETTER FROM INDIA

By Geo. J. Lapp

For the Gospel Herald.

Dear Brethren and Sisters, Readers of the Herald:—Only a letter this evening. The day has been hot, and as summer draws nearer the heat

will become more and more intense. Even now it is hardly safe to be out of doors during the middle of the day. The Indian people remain in the shade over the noon hour. It will soon be time for all the missionaries who are going to the hills to be off. Some have already gone. Sister Lapp and Lois and Harriet went last week to be in Darjeeling by the opening of the school year. Bro. Esch's, Sister Kaufman and children, and Sister Friesen and children will go to Naini Tal soon where most of their children will attend the American school. Bro. Millers' and Sister Stalter will go to Kashimir for the season. The remaining missionaries will stay at home with the stuff. It means increased work for some of them. But we are hoping that they too will be able to take some time off from their work during the year.

The general health of the missionaries has been good. We praise God for this, as our force of workers is entirely too small for the work there is to do. Then when we consider what should be done by way of extending the Cause and reaching the thousands that have not yet been reached we wonder what God thinks of our feeble efforts and whether you with us could not do more. There is so much to be done.

The sick are coming to all of our dispensaries for treatment. We are doing the best for them we can. A young man was carried to us on a bed from his working place 20 miles south of Ghatula. He was suffering intensely and only an operation which a surgeon should do would relieve him. We had to do the work and praise God that he is getting on well. Skilled hands are needed in this phase of the work. More young men and women should be trained for it and give themselves into the hands of God for relieving the suffering in India.

On Sunday, March 9, Bro. C. D. Esch was ordained to the office of bishop. Bro. Friesen felt the need of a co-laborer in this service very much and we are all glad for the willingness of Bro. Esch to heed the call and accept this responsible place in the Church. The time has also come when we hope to ordain Indian brethren to the ministry. The Church needs them as associate ministers with the missionaries and we have every reason to believe that there are those whom the Lord will call to this important work.

The home mission work of the Church is growing. They have two stations established. In one they have bought sufficient land to support the worker and his family. The other is supported from funds collected from the different congregations. We believe the Lord will richly bless the work.

In our Ghatula district we have opened a new station at Kaspur (6 miles southwest of Ghatula) where the worker is teaching in a new school which has been opened and his wife visits homes. We have also received the promise of a small plot of land for stationing workers in the village of Ghutkel sixteen miles south of Ghatula. It all means added responsibility, but the Lord will not forsake us if we trust Him.

We wish to express our gratitude to the different brethren and sisters for the letters you have written to us. We only wish you could visit the work and become acquainted with it first hand. It would mean so much more in every way. But we rejoice that you are assuring us of your prayers and interest and support. We mean to be faithful to our trust as stewards in the Church and in the cause of our Dear Lord. It takes great faith to go on with the work and realize that our supporters are eleven thousand miles away. But we know that the Lord is here and there and knows us all and blesses us and answers our petitions. He will call us to the same heavenly home when our work is finished here.

This week we are going out with the workers each evening to different villages for meetings. Pray for the work of the Mission as a whole. Pray for each missionary personally that we may be sustained. Pray for the Indian workers that their faith fail not.

Dhamtari, C. P., India.

SPECIAL PRAYER CONFERENCES

By T. K. Hershey

For the Gospel Herald.

Purpose.—For some time it was the desire of the missionaries to hold some kind of gathering where we could in a general way teach our members to strive to attain the higher life, the victorious life, a life "hid with Christ in God." Each missionary teaches thus in his own congregation, but it was believed that preparing a program and giving the same at each station, with all the speakers speaking on one general theme but from different angles, that a deeper spiritual life, unity, and a desire to help forward God's work would be the result.

Program Prepared.—The general theme was Prayer. Each one of the three missionaries—Hershey, Lantz, and Lauver—also Bro. Luayza, gave four addresses at each station where a two-day conference was held. We began at Carlos Casares, then went to Pehuajo, T. Lauquen, and on to Santa Rosa. The subjects treated were: **Baptism of the Holy Spirit; How to get from God that which we ask; Promises in the Word of God; with respect to Prayer; The Psalmist and Prayer; The victorious life; Ardent workers for Christ; The value of family worship in Christian homes; How God Answers Prayer, and The Sinner and Prayer.** Besides, each of the above referred to speakers gave a talk on "Miracles Performed thru Prayer." This was the practical side. Then, too, each evening the members in their testimony meetings told of how God answered their prayers. It was a joyful time to hear of the miracles done thru prayer in the lives of the members as also in their homes. The sick were healed, blind made to see, material as well as spiritual problems solved, and direct conversions. On some of the above subjects two talks were given.

Visible Results.—The speakers, all spiritually filled; more confidence in prayer; confidence in each other; desire to pardon, forgive, and to forget; and a deep consecration on the part of many individual members. Several desired to consecrate their lives anew, and wish to give themselves over to the service of the Lord, giving all their time if the way opens. At one congregation, came the report, that in an after meeting with the home minister, there were many confessions made openly and before the congregation, of sins committed and an ardent desire to get right with God.

One of the very gratifying results, and one that made us all feel that it was worth while to spend two days in a conference of prayer, was the some **twenty** public confessions in the four stations.

At the close of the conference, the speakers were requested to hold similar meetings next year. It is our plan to do so, and I am sure that God will crown the efforts of our brethren. **We are more and more convinced** that the way to get people to line up for the Church is to get them right with God. Teach him what the spiritual life is, what the victorious life is, and how to obtain these and you have to a great measure solved what seems like untold and very difficult Church problems. One of the chief desires of the writer is to hold up the standard of Christian living so high that a man out of touch with God, will either get right with God and His Church or get out. "The life hid with God in Christ" should be practiced by every preacher himself, so that he may bring up his people to His ideals of what it is to live the overcoming life.

REPORT OF ANNUAL BUSINESS MEETING

By E. E. Miller

For the Gospel Herald.

Some years ago the missionaries used to meet every four months in business meeting sessions. At that time the arrangement was no doubt necessary and practical, but at present it would be quite inconvenient and unnecessary to meet oftener than annually. The work which used to be done by the quarterly meetings is now for the most part delegated to departmental standing committees who report the constructive and important work done during the year to the Annual Meeting and get permission to carry out new proposals during the coming year. Thus our Annual Meeting resolves itself into sessions of—devotional, hearing reports of committees, legislating on new lines of work formulating requests to go before the Home Board, and election of Committee members and Mission officers for the new year.

This year the meeting was held in Dhamtari on Feb. 13-15. All of the twenty missionaries were present. The first half day was entirely given over to a devotional program. After a prayer service there were ten-minute talks by a number of missionaries on the subjects "My Greatest Spiritual Need and How I Meet it," and "How can We Help the Indian Church Meet Her Greatest Need?" It was time profitably spent. Missionaries are very much in need of periods of refreshing and refilling in order to help them meet the drag of being surrounded with peoples many of whom lack at least the best if not good standards of living.

The question of giving our Indian brethren a larger responsibility in the work of the Mission and especially the work of the Indian church was discussed at considerable length. Some missions in India are rapidly transfering considerable powers to Indians. Our work being young in comparison with some denominations. we do not have many capable Indian leaders as yet and so find ourselves unable to transfer responsibilities as rapidly as some of the older and larger missions. For the immediate present we have however decided that the time has come when we can and should ordain several of our Indian brethren to the ministry. We are hoping, praying, and working that God may raise up men and women of talent and power so that we can rapidly transfer upon them more and more responsibility.

In reviewing and planning for our building work we decided to make an effort to complete during the coming year the three church buildings already begun at Balodgahan, Sundarganj, and Sankra, as well as the European Hospital Ward, the Teacher's Home and the buildings at the new Leper Asylum site. Most of the money required for finishing these buildings is now on hand. We have also appealed to you thru the Mission Board to send us during the year for a new Girls' School building in Dhamtari, $1000; for buildings in connection with the new Leper Asylum, $1150; and for a Master's House at Bagtari, $300.

In view of the urgent need of improving the teaching in our village schools it was voted to open during the year if suitable arrangements can be made a Normal School for men.

Considerable time and discussion was given as to how we might commemorate in a fitting manner the 25th anniversary of the founding of our work in India. The exact date comes on Nov. 22 of the present year. It was agreed that we arrange a special meeting of all missionaries and their children for that day; also that we organize in connection with this anniversary a special evangelistic campaign in all departments of the Mission continuing for a month and concluding with our annual Christian Julsa.; and that we prepare a comprehensive and well illustrated report of the 1st Quarter Century of our Mission work. Partial plans have already been made to get Sadhu Sundar Singh to be present at our Julsa and give to our people the rich messages coming out of his experienced and devoted life. Work on the report is also already in progress and we hope it may be available to friends not long after the actual anniversary date.

The question of new missionaries caused considerable anxious and prayerful thought. During the year one of our number was called to his heavenly home and two others had to return to America on account of sickness. During the coming year the furloughs of three more will fall due and the year following two more. New missionaries should be on the field at least one year before they should be asked to take any kind of regular work. We had planned to open new stations and enter into waiting opportunities. Now we are faced not only with the impossibility of advancing but with the possibility of retrenchment because of lack of workers. We have placed the matter of sending us more missionaries before the home Mission Board as VERY URGENT. Surely there must be those who are willing to come. Will you pray with us to that end?

It is now 14 years since the brethren, Shoemaker and Hartzler, visited the India Mission. During this time there have been many changes in the work. The missionaries feel that it would prove a blessing both to the Indian Mennonite Church and the mission interests of the Mennonite Church in America if representatives were again sent to visit the work here. Since this is our anniversary year it also seemed appropriate to have such a visit made at this time. Therefore the Mission is asking the home Mission Board to send this year if possible one or more representatives to visit the Mission in India. Will you also pray that God's will may be accomplished in this matter?

Many other matters of routine business were of course transacted, but since they have mostly, only a local interest they have not been included in this informal report.

Dhamtari, C. P., India.

EXPLOITING THE TITLE AND OFFICE OF A MINISTER

A minister of the Gospel, who represents himself as a member of the local Presbytery sent us a copy of a circular that is being sent to ministers, organizers, societies, etc., connected with churches recommending that a certain moving picture that protrays a religious subject be patronized by the good people of the town. Perhaps his recommendation won't help much. If he had urged that they stay away from a show that was indecent crowds would flock to see it. It is a way the public has of doing. However this minister expects his word to be taken that the picture is a good and safe play, built with a great moral back ground behind it. We wonder why he is so enthusiastic about this show and why he goes to the expense of circularizing a whole town with his recommendations? Does he do it out of love? Why does he not go to all that trouble to invite people to go to hear a minister who can preach better sermons than he? Ministers who permit their names to be used in promoting secular matters are walking on thin ice which may sooner or later get them into troubled waters. There are legitimate business interests in which it is not out of place for a minister to participate and it has sometimes happened, much to the surprise of the rest of us, that some ministers turn out good business men. But that is something different from exploiting the title and the office of a minister. The ministry is such a responsibility that all in the office should exercise every diligence in keeping it above suspicion.—The Mennonite.

SUNDAY SCHOOL LESSON

Lesson for May 18, 1924.—Isa. 37:14-36

ISAIAH AND THE ASSYRIAN CRISIS

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

Lesson Story.—Israel was in sore distress. Sennacherib, the fierce Assyrian warrior, after conquering many cities, finally came within the bounds of Judah. He sent threatening letters to Hezekiah, demanding the surrender of Jerusalem. Hezekiah hesitated. Sennacherib became fiercer and more blasphemous. He reminded Hezekiah that since other gods failed to stay his victorious march that he should not make the mistake of depending upon the God of heaven to rescue him from the march of the conqueror. Various cities in Judah fell before the Assyrian king, and now, after having appealed in vain to the people of Judah to desert their king, he sends a letter to Hezekiah which he felt sure would bring the desired results. But faithful Hezekiah took this letter, laid it before the Lord, and asked His will about the matter. God through the prophet Isaiah instructed him to reply to Sennacherib that since his conflict was against the Holy One of Israel, against whom he had spoken blasphemously, that therefore this proud Assyrian should be turned back in defeat. Hezekiah was assured that the Lord would be with him and that Sennacherib should not come within the city. While the Assyrian army was encamped ready to begin the attack on Jerusalem the angel of the Lord entered the camp and 185,000 soldiers were slain. Sennacherib, disheartened and dismayed at this unexpected manifestation of Divine interference, returned in disorder and confusion by the same way that he entered Judah. Two years afterwards he was slain in his own house by two of his own sons.

Lesson Thoughts.—1. Every battle waged by the direction of the Lord is sure to end in victory. Hezekiah had but a handful of men as compared with the Assyrian hosts, yet he saw deliverance without a struggle on his part. Sennacherib made the same mistake that hundreds of others have made, in that he made all his calculations on the basis of human strength. God was on the side of Hezekiah, therefore Hezekiah was on the victorious side.

2. When you get into trouble, consult the Lord. Hezekiah took the right course when he laid Rabshakeh's letter before the Lord and asked divine directions. Most men would have either surrendered or made haste to arm the city more completely. But Hezekiah knew no better defence than to lean upon the arm of God. The results justified the course. God heard his prayers, gave him directions, and delivered him from the power of the enemy. Under the sheltering care of the Almighty there is a safety that can be found in no other way.

3. Count him the vilest of enemies who appeals to the people to turn away from following after their leaders in battle. That was Rabshakeh's method. Had he succeeded in turning the people against Hezekiah he would have accomplished his purpose more easily than he could by turning the Assyrian army loose on Jerusalem. In this he added the appeal to treachery to his other efforts to defeat Hezekiah. While your church leaders are fighting the battles of the Lord, beware of the Rabshakehs who seek to discredit such leaders and turn their followers away from them.

4. Who can estimate the value of a faithful man in time of crisis? What if some treacherous man had been king of Judah at this time? or the kingdom would have been without an Isaiah? It is the man who, in the face of opposition, treachery, and misrepresentation stands true to his trust and relies upon God for guidance that saves the day in times of sorest trials. Let us pray for more Hezekiahs and Isaiahs.

5. It is a fearful thing to blaspheme against the name of God. Sennacherib had defied idols, but when he came face to face with the power of God he found out that he had "reckoned without his host." He who by word of His mouth had spoken all things into existence had little trouble to take the breath of life away from 185,000 soldiers. Sennacherib, like many other blasphemers, learned the seriousness of fighting against the Lord of hosts.

6. Had Israel always been true to God this trial would never have come. Weakened through sin and disobedience, Israel by this weakness simply invited this attack and brought on the crisis. Many of the sufferings on the part of God's people would never be necessary if we always kept our places and there would be no necessity for the chastening rod of God to bring us to our senses. —K.

BIBLE MEETING TOPICS

OUR DUTY TOWARD THE LOST
Luke 15

Topic for May 18

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE TOPIC

I **The Obligation of an Ambassador.**—The Christian has been called into fellowship with Jesus Christ the Son of God. We are heirs of God and joint heirs with Christ. Our mission in the world is to represent Christ. Our Savior is at the right hand of the Father of Glory. Our affections are there also. Our hope for the future is there. Everything done here is done to the honor and for the sake of our heavenly king who has chosen us as His representatives on earth. He has a large work on earth to complete before the work of redemption which He begun in the sacrifice of Himself is finished. That work is to make the same blessing known, with all its conditions, to every lost creature on earth As ambassadors for Christ we are in His stead pleading with souls everywhere, "Be ye reconciled to God."

Our duty reaches as far as our ability and opportunity reaches. As our gifts enable us so the Master expects us to use them in the forwarding of the business of our Kink. No other work in life should so absorb our attention that the chief business of life should be eclipsed. Some natural bread must be won. Some temporal affairs must be considered. But none of them need to be without the motive that their consideration is a contribution to the work of our Master is doing in the world in behalf of the lost, through His ambassadors. A Christian farms for the progress of the work of winning the lost and establishing them in Christ. The Christian engages in any other occupation lawful to a Christian for the same cause. Some may give more special attention to the work of delivering the message direct. But even that is furthered by the work of the others in their sphere, for the Master has left **"to every man his work."**....

II. **The Text. Lk..15.**—This chapter especially shows what the love of the Father does in behalf of the lost. Love knows its own laws of duty such as those who are bound by force of law know nothing of. When our duty is measured in and prompted by the terms of the law of love it will be easy to understand its application in this chapter.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Lost."**
2. The Good Shepherd Seeking the Lost Sheep.

For Young People
1. The Meaning of Being Lost According to the Teaching of the Word.
2. The Blessing of Salvation.
3. Our Relation to Others as Instruments for God.

For Older People
1. The Measure of Our Obligation for the Lost.

PERSONAL THOUGHT

"As much as in me is," shall be at the service of the Master. The Lost of earth for whom He gave His life shall have my earnest service for His name's sake.

Gospel Herald

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THURSDAY, MAY 8, 1924

Field Notes

A Sunday school meeting will be held at Kinzer's Mennonite Church on Decoration Day, May 30, 1924.

Council and preparatory services have been announced for the mission church in Orrville Ohio, May 11.

Communion services are to be held at the Canton Ohio, Mission on Sunday, May 11.

Communion services were held at Oak Grove Church near Smithville, Ohio, on Sunday, May 27.

Communion and baptismal services are to be held at the Olive Church, near Elkhart, Ind., on Sunday, May 11.

Bro. Andrew Hostetler, Middlebury, Ind., has been seriously ill for some time. Your prayers are solicited in his behalf.

On Sunday, April 25, twelve applicants were received into church membership by water baptism at the Forks Church near Middlebury, Ind.

Bro. D. Z. Yoder of Smithville, Ohio, who has been suffering from protracted illness, is growing stronger and is able to be up part of the time.

The annual Sunday school meeting for the Hanover, Pa., district has been called to meet at the Hanover Church on May 29. Everybody invited to attend.

A letter from Souderton, Pa., under date of April 28, says: "Tomorrow is our yearly mission meeting, to be held at the Plain Church. Bro. J. B. Zook is listed for the three sessions, with home talent."

Bro. I. W. Royer of Orrville, Ohio, returned to his home April 28 after a week's meetings in Vineland, Ont. There was good interest in the meetings, a number of souls making the good confession.

Ordained to the Ministry. — April 25, 1924, in the Millcreek (Pa.) District, Bro. Aaron Eash; April 27, 1924, in the Lower-Middle Pequea (Pa.) District, Bro. Jacob K. Lapp. Both these brethren are of the Old Order Amish Mennonite Church.

Change of Address.—Bro. John F. Slabaugh and family, from DeMotte, Ind., to Goshen, Ind., 1221 So. 8th St. Bro. Slabaugh has just closed a successful term of school at DeMotte and is moving home to Goshen to spend the summer.

The tri-county Sunday school meeting (supported by the brotherhood in Wayne, Stark, and Medina counties, Ohio), is to be held at Martins Church near Orrville, Ohio, May 31. An interesting program has been arranged.

On Sunday morning, Apr. 27, Bro. Chris Graber of Goshen, Ind., broke the bread of life to the people at the Maple Grove congregation near Topeka, Ind., while Bro. Allen Christophel performed a similar service at the Mennonite church in Middlebury, Ind.

Attention is called to the change of address of Bro. A. S. Miller, Spencerville, Ind., to Grabill, Ind. Those intending to attend the Indiana-Michigan Conference please note the corrected address as it appears in conference announcement on last page of this issue.

We have just received word of the death of Bro. Mahlon D. Souder, Sellersville, Pa. Obituary notice will appear in an early issue. Bro. Souder has been a faithful minister in the Rockhill congregation for 25 years and his death will be deeply deplored. His family have our sympathy.

On Sunday, April 27, votes were taken in the Clinton Frame congregation near Goshen, Ind., for candidates for the ministry. Three brethren received votes and in the evening of the same day passed through the lot, which fell on Bro. Ira S. Johns, who was then ordained. Bro. David A. Yoder officiated, assisted by J. W. Christophel and O. S. Hostetler.

Council meeting was held at both Oak Grove and South Union churches on Sunday, April 27. "Good meetings at both places," says our informant. Communion services are appointed in that district as follows:
Oak Grove, May 11.
Walnut Grove, May 18.
South Union, May 25.

Bro. J. D. Mininger, superintendent of the Mennonite Gospel Mission, Kansas City, Kans., writes as follows: "If present plans carry, I will be out of the city for a number of weeks, beginning Saturday, May 3. My mail should be addressed as follows: May 9-17 in care of William L. Miller, Millersburg, O.; May 18-27, in care of H. R. Newcomer, Wadsworth, Ohio."

Correspondence

Protection, Kans.

Dear Herald Readers, Greeting:—We are thankful to our kind heavenly Father for the many blessings He bestows upon us.

April 20 Bro. and Sister S. C. Miller. Bro. S. Hershberger, and Bro. Elias Miller of Jet, Okla., and three young brethren from Guyman, Okla., were with us. At this time we held our communion services. We were much encouraged to live closer to our heavenly Father, as we know not the day nor the hour when our Lord will come.

We appreciate these visits and invite others to come. Pray for the work at this place that we may bear much fruit.

April 27, 1924. Cor.

Lancaster, Pa.

(East Chestnut St. congregation)

Greeting in the Master's Name:—We wish to praise the Lord for His continued mercies of love.

On Sunday, March 16, Bro. Noah Bowman of Bowmansville, Pa., preached. Text, Mark 13:31.

On Sunday, March 23, Bro. John Gochenaur, of East Petersburg, Pa., was with us. Text, I Cor. 1:22-24.

On Sunday, March 30, Bro. Ira Landis, of Neffsville, Pa., broke the bread of life from Phil. 4:4. Also in the evening of the same day Bro. A. D. Wenger of Harrisonburg, Va., was in our midst, speaking from the life of Jonah.

On April 22, Bros. J. W. Shank and T. K. Hershey, missionaries from South America, preached. The former is on his way to his mission field while the latter has just returned. Bro. Hershey also preached the fol-

lowing Sunday evening. Text, John 12:21, latter clause.

On Sunday, April 27, baptismal services were held, at which time 8 precious souls were baptized and 1 reclaimed. May the Lord bless these new-born babes in the faith and we pray also that they may be bright and shining lights in His vineyard.

Our communion services will be held (D. V.) on Sunday, May 18.

Remember us at the throne of grace.

Yours in Him,
April 28, 1924. Lloyd S. Kemrer.

Ephrata, Pa.,

Dear Herald Readers, Greetings to all in His name:—On Sunday afternoon, April 18, our communion service was held at this place, with preparatory service the day before. Bishops Benj. Weaver and Noah Landis officiated. A large number took part in the services.

On May 18, a series of meetings will begin here, with Bro. John W. Weaver in charge. Let us all pray for the work. We welcome some new brothers and sisters among us this spring, among them being Bro. John W. Hess and family, formerly of Manson, Iowa, but now of Akron, Pa.

The Sewing Circle time has been changed from the first Saturday in each month to the first Wednesday in each month.

On last Sunday morning we had a message taken from John 8:29, delivered by the ministering brethren, John Gochenour and —— Kreider of East Petersburg. Also an address to the Sunday school by Bro. Gochenour. Come again. Bro. A. A. Landis preached at the Columbia Mission April 27.

Yours in His service,
April 29, 1924. Lizzie Mengle.

Haven, Kans.
(Yoder congregation)

Dear Readers of the Gospel Herald, Greeting:—We have reasons to be thankful to the Giver of all good and perfect gifts as we have had a beautiful Spring but at present is raining and has given us much moisture for the spring crops. One can truly say the Lord provides.

Several weeks ago as Bro. W. S. Guengerich, wife, and his sister Susie, were passing through from Manitou, Colo., to their home in Iowa, they stopped off at this place and gave us a friendly visit and Bro. G. gave us a few much appreciated sermons.

On April 20, the Volunteer Mission Band of Hesston came over and gave us three programs — morning, afternoon and evening, which was much appreciated. We heartily invite them to come again. We have held our council meeting and in the near future will have our communion but it is not yet announced. We feel to praise the Lord that the work is going on harmoniously; we also ask an interest in the prayers of God's people.

April 29, 1924. C. C. Schrock.

Harper, Kans.

Dear Herald Readers:—We have had special reason to rejoice the last few Sundays. On April 6, our thirty-fifth Quarterly Sunday School Conference was held at the Pleasant Valley Church.

April 13 our council meeting was held and all present expressed peace. "Behold how good and how pleasant it is for brethren to dwell together in unity."

On Easter Sunday we enjoyed an interesting program given by the Missionary Band of Hesston College. May God abundantly bless the young people who are consecrating their lives to mission work.

April 27, Bro. S. Miller was with us at which time communion services were held. Do we really enjoy continually, within our souls, the sweet communion which we express as we partake of the sacred emblems of the sufferings of our blessed Redeemer? We have had beautiful spring weather, fine rains, and crops look good. "Praise ye the Lord."

April 29, 1924. Cor.

Middlebury, Ind.
(Clinton Frame congregation)

Dear Herald Readers, Greeting in Jesus Name:—Our congregation was again encouraged and strengthened by the addition of six new members by letter on April 13.

On the following Sunday, April 20, Bro. Oscar Hostetler of the Emma congregation delivered a very helpful sermon to us on the qualifications of a minister. It having been decided some time previous that a minister should be ordained from the brotherhood in order to more efficiently help out in the Lord's work in this and in other needy fields of labor throughout this section of the state, on April 27 Bro. David A. Yoder of the Olive Church of near Elkhart was with us all day and evening; in the forenoon he preached a good sermon on the duty of a congregation to their ministry; in the evening ordination services were held. Bro. Yoder preached on "Duties of the Ministry."

After the sermon three brethren called by the congregation drew for the lot, the Lord's choice being made manifest by lot falling to our deacon, Bro. Ira S. Johns. He was forthwith ordained a minister of the Gospel by Bishop D. A. Yoder. Bishop Christophel of Yellow Creek was also present. May the Lord bless Bro. Johns in his new field of labor.

Bro. M. C. Lehman, missionary on furlough, was with the brotherhood on the evening of April 28.

Begging an interest in your prayers, we remain brethren in the Christian service.

Vernon Stutzman.
April 29, 1924.

Smithville, O.

Greeting to all Herald Readers:—We have reason to lift our voices in gratitude and praise to a merciful God for His love and protecting care; for the beautiful sunshine and the grandeur of all nature clothed in its beauty. If we could only more fully appreciate God's wonderful love and mercy, indifference and ingratitude would not manifest itself in mankind as it does..

During passion week we had the privilege of listening to a series of sermons given by Bro. Jesse Smucker on events of the life of Christ in the last week of His earthly career, and of the seven sayings of Christ while on the cross.

On Sunday, Apr. 27, communion was observed by an unusually large number of brethren and sisters, showing their willingness to observe and live the plain teachings of a loving Savior.

It is with a feeling of regret and sadness that we mention the death and burial of the aged bishop, D. C. Amstutz, who was laid to his last resting place this 30th day of April. How very true, the teachings of God's Word, that this corruption must put on incorruption and this mortal must put on immortality. May we ever be ready and waiting for the Master's call.

Apr. 30, 1924. Cor.

Columbiana, O.

Dear Herald Readers:—We are having a very backward spring in this locality. Very little oats sown yet, and raining this morning. But we should not murmur nor complain, for God has promised us seedtime and harvest as long as time shall last.

Bro. M. C. Lehman conducted passion services at the North Lima Church from the 17th to the 20th. His messages were very impressive and the meetings were well attended.

Our annual Good Friday meeting was held at the same place and Bro. and Sister Lehman took part in the program.

From Dec. to April we have services every Sunday at North Lima

(Continued on page 124)

Miscellaneous

SCHOOL LIFE

I sat in the school of sorrow
The Master was teaching there,
But my eyes were dim with weeping
And my heart was full of care.

Instead of looking upward
And seeing the face divine,
So full of tender pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me
As the weary hours went on.

At last in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say,
"My child, thou must bear thy burden,
And learn thy task today."

"I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to this weary sorrow;
One look at that face divine
Had given me power to trust Him
And say, "Thy will, not mine."

And then I learned my lesson
Taught by the Master alone,
And He only knows the tears I shed,
For He has wept His own;

But from them came a brightness
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—Selected by A Sister.

MY IDEAL OF A SINGING CONGREGATION

By Alice Keeler

For the Gospel Herald.

An ideal may be perfection. Is it possible to reach perfection in congregational singing? Whether we reach perfection or not, it is well to have an ideal and strive to reach it. Do we not as Christians try each day to live a little better than the day before and come nearer our ideal who is Christ? Though we know we never will reach the perfection found in Christ, yet the more we keep our eyes on our ideal the nearer we come to Him. Let us then set a high ideal for congregational singing and work to reach it. A few suggestions may help us to this end.

The congregation must be spiritually inclined. The congregation could be trained well as far as the actual singing goes, yet because of lack of the Spirit the singing falls short of its purpose, which is to serve the Lord in bringing souls to Christ, praising His name, and uplifting and strengthening believers. Taking it for granted then the congregation is a Spirit-filled one we would say first, there should be a good leader. One who has a good working knowledge of music and who is a Real Leader. Let the people follow the leader even if he does not lead to their way of thinking. To make it ideal, singing must be taught at some time other than the regular time of worship, so that the mind may be centered on the worship through song, rather than on the music itself. Singing classes well taught and well attended are a great help along this line.

Then again songs should be sung which are suited to the occasion. In Sunday school hymns may be used that emphasize the lesson for the day. In church services the hymns may emphasize the sermon. The same may be carried out for occasions such as the seasons of the year, a season of Thanksgiving, or a season of special prayer.

It seems the thing we are farthest from perfection in is in the singing of invitation hymns. The evangelist announces an invitation hymn and perhaps adds, "Sing softly, please." The first verse is sung rather softly, the second not as much so, and the third with a full voice. Is it making it too strong to say that the purpose of the invitation hymn is lost to a great extent? Have you ever heard a large congregation sing an invitation hymn as softly as possible, that it was not inspiring to you? Do you remember how it moved you before you came to Christ while you were yet a sinner? Let us have a high ideal when it comes to the singing of invitation hymns.

May we only give a hint here. An ideal congregation does not make any noise with the books, but each member moves quietly and reverently. These are only a few points showing how it is possible to come nearer to being an ideal singing congregation. First, last, and always, we want to sing "with the spirit and understanding" (I Cor. 14:15). If we do not we become formal, God's name is not honored, and we lose the blessing.

Let us individually set before us an ideal and each do our part to make it so. Surely the individual as well as the congregation as a whole will be blest in so doing. We shall come nearer the perfection of the singing in heaven where they sing the song of Moses the servant of God and the song of the Lamb glorifying His Name. Rev. 15:13.

Millersville, Pa.

CHRISTIAN FELLOWSHIP

By Elizabeth Gish

Fellowship is a pleasant word; it is musical; it is rich. There is warmth and depth in its sound. With it we associate peace, love, harmony, heaven. Generally speaking, fellowship denotes the relationship of being an associate; companionship; communion. It is the tie that unites and harmonizes the interests, motives, and very lives of men and women.

Christian fellowship excels all other fellowship, because it is spiritual. It includes Christ or rather Christ includes us in His divine love. "For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." Through Christ and fellowship with Him we are led into richer and fuller intercourse with our fellowmen. The nearer we get to the center of the circle of Christian fellowship, Christ, the nearer we get to each other. I Jno. 1:7—"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin" (I Jno. 1:7).

Christian fellowship springs from, and is nourished by, a unity of faith. We worship one God, our Father. We have the same hope in Christ Jesus. We love the same things;; we hate the same things. Our aspirations are toward the same ends. Our experiences are similar.

By Christian fellowship our faith is increased, our love is stimulated, and our enthusiasm is revived. Love leads to deeper fellowship, and deeper fellowship leads to deeper love. To be joined together in Christ is the only permanent and eternal union. It is closer than the most sacred relationships on earth.

Harrisonburg, Va.

GLEANINGS

From the Funeral Services Held at the Pleasant Grove Church in Memory of Bishop Abram Metzler

By Alice Nissley

For the Gospel Herald.

Bishop Abram Metzler was born in 1862, moved to Martinsburg in 1897, ordained to the ministry on May 2 of the same year, and ordained bishop Sept. 16, 1906.

The sermon was rendered by Bishop J. A. Ressler of Scottdale. His text was in Job 14:14: "If a man die shall he live again?"

Bros. Metzler and Ressler were intimately acquainted in their younger years, and as Bro. J. A. R. passed through some trying ordeals in his earlier life he found in Bro. M. the

counsellor and comforter needed. By Bro. Abram's request Bro. J. A. Ressler was to preach the sermon.

Death to the Christian is but a step to the other shore. Bro. Metzler is now more alive than he ever was. Different ones came to Christ's tomb. Some were disappointed. Jesus came to comfort the sorrowing ones. These events come not to discourage but to strengthen us.

A few months ago the woods were dry and brown, all nature was seemingly dead. The resurrected life brings a different scene. When a seed is planted, in its appearance not much is expected of it. The white tomb-stones mark the resting place of many bodies only for a while—then a change. These lessons can be applied to the one lying before us. All who believe shall have the same hope.

Bro. Metzler was a help to the Ministerial body individually as well as collectively. In each sphere of life Bro. Metzler was a good example—in his Church life, evangelistic life, home life, and social life. His family need not regret his death. This brother, father and companion shall rise again.

Look beyond the grave. What is our loss is Bro. Metzler's gain. He was an ardent worker. He seldom refused a call but pressed on with earnest zeal in the work he so much loved.

He made strong appeals to different congregations to read the Bible which was so precious and real to him. With love and in great earnestness he would plead for consecrated obedience to the Word. He loved to teach the Word. He was a firm believer in prayer. That gave him power with God and man. If he could speak to us now, he would say, "Lead a prayer life, a consecrated life."

He had no fear of passing through "the valley of the shadow of death." The Word that was such a help to him during life was a comfort in his last hours.

Other ministering brethren testified to what the life of the departed one meant to them. The home ministers with whom he was closely associated, testified that it was hard for them to realize his going away never to return; but they humbly submitted to Him who knoweth and doeth all things well.

Other ministers who were closely associated individually related what the brother's life meant to them. Some appreciated his friendliness to the young as well as the aged, some his willingness in taking time to advise those who sought advice.

He was ever ready to encourage the work of the Lord and would give the same admonition to the applicant for ordination as to the applicant for membership.

He was anxious that we know God, and are obedient to His will. As he was much concerned for his family we heartily believe with the brother, who in his testimony referred to "Mother" that the departed husband, father, brother and companion was much more concerned about Mother than he deemed advisable to express. Yes, when father leaves mother has all the anxiety, all the daily concerns of her loved ones on herself. She needs the loving support of loving hands and hearts. If ever she needs our prayers she does now. God can sustain and comfort her with the thought, as one of the brethren stated, God knows when our death will be a greater blessing to others than our life.

Altoona, Pa.

RIGHT WITH GOD AND MAN

By Mary Yordy

For the Gospel Herald.

Man was created in a pure state. God had intended for him to remain so, but man soon trespassed God's law, and severed his relation with God.

God made an atonement that again made it possible for man to get right with God. This was thru sin and peace offerings until He sent His Son thru whom it is possible for all men to get right with God, altho man must forsake his wicked ways and unrighteous thoughts, return unto the Lord, and obey His commands. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). It is impossible to be wrong with our fellowmen and right with God. Man is God's property, and whatever wrong is committed against man is sinning against God.

Some sins are of such a nature that they are only against God. Such need be confessed to God only. God will always forgive any one who has a godly sorrow for his sin, and a desire to be forgiven. Wrongs toward our fellowmen must be made right, because the individual who is wronged suffers to a certain extent. "Confess your faults one to another, and pray one for another." "Be kindly affectioned one to another, with brotherly love." "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). God forgives us to the same extent we forgive our fellowmen. "If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

The Holy Spirit is the Agency who brings conviction of wrongs, and brings the offer of pardon, through the Word. "Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven unto men" (Matt. 12:31).

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32:2).

Flanagan, Ill.

TO PROFESSING CHRISTIANS

By Moses Brenneman

For the Gospel Herald.

As the Spirit prompts me to write, I want to say a few things about strong drink and tobacco.

We are certain that our dear Savior was free from the use of both strong drink and tobacco, for the Bible teaches us that He was pure and holy. Can a man glorify God with his mouth full of tobacco, spitting out that filthy stuff, his whole being saturated with nicotine and emitting that offensive odor? We are exhorted in Scripture to "cleanse ourselves of all filthiness of the flesh. . . . perfecting holiness in the fear of God." "Woe unto them that rise up early in the morning, that they may follow strong drink." We have known even ministers indulge in these evil habits. What will become of the younger generation if the leaders of the present fail to do their duty in setting proper examples and give proper teaching? Would we like to be seen smoking and chewing when Jesus comes? If not, then let the blood of Jesus cleanse us **now** from all unrighteousness. When God through the blood of Jesus cleanses us from all sin He also gives us power to overcome in every time of temptation.

"O heed the message I bring you today,
Yield all to Jesus, let Him have His way;
Drop every weight and sin near to you,
And dare to press onward with those going through."

Baden, Ont.

What is the reason that there is so much impure literature in our homes? I think the parents are asleep. What is the reason that there is so much worldliness in the Church? I think the preachers are asleep.—David Garber.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, May Twelfth

Doth Job fear God for nought?—Job 1:9.

This is Satan's taunt at the Deity. The devil and his hosts of princes and evil spirits use every means at their command to foil God's purposes of redemption. Their effrontery is meant as a direct thrust at Jehovah. Their purpose is even gained when we serve God for selfish ends. But God knows those who love Him and respond to His every care and blessing.

Praise God, our loyalty to Him does not depend on the prince of the power of the air but upon our trust in a never-failing God of whom we may say, "Though he slay me, yet will I trust Him." We may never fully understand why reverses must come into our lives, but suffering one, do not err in maintaining your own self-righteousness and blame the Almighty for sending adversity when He merely permits it. He is ever near to sustain and we may cry to Him in faith. He alone can supply the healing balm.

* * *

Tuesday, May Thirteenth

Where wast thou when I laid the foundations of the earth?—Job 38:4.

The whole chapter contains a category of sublime questions. The very first deals with that which has engaged the minds of skeptics and the speculative from the beginning. But not so the trusting child of God. He knows that the Almighty hath set the stars in their places and that He created the moon and the sun for their respective work and that the earth and all it contains are His handiwork; that man is the crowning work of His creation. He hath ordained the forces of nature. The stormy blast sweeps the land, the rain refreshes it, the frost pulverizes it.

We also know that from the very beginning, however great the blasts of adversity, His trusting child could hide in the shelter of the Rock of Ages. I will not doubt His power or providence, His personal care over me, nor the inspired Record He hath left for my guidance through this vale of tears. He was and is and ever shall be my all, world without end.

* * *

Wednesday, May Fourteenth

Why do the heathen rage, and the nations imagine a vain thing?—Psa. 2:1.

Through the death and resurrection of Christ we have become heirs of God and joint-heirs with Christ. We have been baptized into His death and begotten unto a lively hope. Death thus hath meant for us birth, and time but the shadow of eternity. We cannot but expect, that they who hated our Savior will also hate us. They will rage and take counsel together. We may expect to be wronged by brethren and hated by the world. Christ will be near. He will strengthen our weak hands and confirm our feeble knees. He will abide with us and give us reassurance of the resurrection life.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

"A fortress sure is God our King,
A shield that ne'er shall fail us;
His sword alone shall succor bring,
When evil doth befall us."

* * *

Thursday, May Fifteenth

Why art thou cast down, O my soul, and why art thou disquieted within me?—Psa. 43:5.

The psalmist had beheld the afterglow of a cloudy sunset. He lifts his hand and heart toward God and his harp now sounds forth in glad melody and he sings of hope and trust. How often have we chided ourselves for being depressed, fearful, discouraged and almost succumbing to melancholy. How impulsive we have been at times. Now up on the mountain top of praise and rejoicing, now in the dark valley of despair.

What folly to allow clouds of despair to darken our souls. Have we failed to look up? Have we lost faith in God? Have we given ourselves to brooding over past mistakes, present difficulties, over foes from without and fears from within? Our dark forebodings have only aggravated and exaggerated the difficulties that are before us. Our lack of trust has given enemies an opportunity to hinder us. He abideth faithful. Who can hinder our full liberty in Christ and our possession of perfect peace and trust?

* * *

Friday, May Sixteenth

What man is he that liveth, and shall not see death?—Psa. 89:48.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned....Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of Him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:12-15). Death to the believing child of God is but the passing over from the shadow of eternity to its grand and blissful reality. We live. We die to live on and on forever.

"Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

* * *

Saturday, May Seventeenth

Whom shall I send, and who will go for me?—Isa. 6:8.

The prophet through the vision had received a divine message of reverence, humility, and obedience. Each seraph stirred the other to worthy praise to God until the whole temple resounded with their "Holy, holy is the Lord of hosts: the whole earth is full of his glory."

It is well for us ever to remain humble before God and receive the seraph's touch of the live coals of divine love from off the altar and that we too catch the spirit of praise, of devotion, of obedience, and in turn sound forth His praises thruout the earth.

The testimony of Jesus is the spirit of prophecy and the redeemed child of God cannot, much less dare not, withhold from this sin-cursed world the glorious Gospel of salvation through Christ. Each of us is a dispenser of grace and love, a voluntary servant in the Kingdom, a cheerful bearer of the message of forgiveness. **"Here am I, send me."**

* * *

Sunday, May Eighteenth

Where is he that is born King of the Jews?—Matt. 2:2.

The Wise Men of the East were bearing gold for the King, frankincense for the great High Priest, and myrrh for the Great Physician. They had followed the star never doubting and hope increased as they slowly wended their way westward. Though He was born, not in a palace, but in a stable of David's humble village they worshiped Him as God incarnate in the flesh, born of the virgin, conceived of the Holy Ghost, and set for the rise and fall of nations.

Where is He? He liveth, He dwelleth in the heart of every believing child. I believe in the miraculous virgin birth of Christ, and in the miracles He wrought, and in the miraculous spiritual birth of the believer, in healing as an answer to prayer, and the final miraculous resurrection from the dead at the last day. He is the fulfillment of my hope and I pledge anew my allegiance to Him.

CORRESPONDENCE

(Continued from page 121)

and Midway, but are now again alternating.

Best wishes to all,
April 30, 1924. Cor.

Peoria, Ill.

(Garden St. and Western Ave.)

Greetings in the name of Him, "Who was delivered for our offences, and raised again for our justification." We very much appreciated

having Bro. Ezra Yordy and family of Eureka with us on Easter Sunday, Bro. Yordy preaching at both the morning and evening services. An interesting and instructive Easter program was also given by the Sunday school at the morning service, while the Schrock brothers' quartet from Metamora were present and sang several Easter selections at the evening services. There were 132 present at Sunday school and a goodly attendance in the evening.

Last Sunday, Apr. 27, Bishop Samuel Gerber was with us, and conducted preparatory and communion services. We rejoiced to again have the privilege to fellowship together in these services. A sister was also received into the church by letter.

We were glad to have Bro. V. E. Reiff with us for a few hours Friday evening of last week. He audited our accounts for the past year. He left the same evening on the midnight train for Chicago.

Yesterday the local board, consisting of Bro. E. H. Oyer, Roanoke; Bro. Jacob Eigsti, Morton; and the writer, met at the mission. A number of plans for the furtherance of the work were considered. It was decided to arrange for quarterly Christian Workers' Meetings, to be held at the mission, Sunday afternoons and evenings, to be participated in by the neighboring country churches and the mission congregation, thus giving members of the country congregations an opportunity to come into closer contact with the work, and for the upbuilding of the mission congregation. Bro. C. E. Martin of Hopedale congregation and Bro. Joe Davis of Metamora congregation were appointed to work with the writer as a committee, to arrange programs.

Recently the weekly Bible Class which meets on Thursday evenings, has taken up the work of distributing "The Way" paper, tracts, etc., in the district surrounding the mission, in depots, shops, and other public places. The plan is to cover as large a district as possible each month, leaving them at every house. Each tract or paper is stamped with a rubber stamp, giving the list of services at the mission, with an invitation to attend. We crave the prayers of our readers in this work, and are looking to the Lord for funds to extend our tract work.

We are also trusting, that, as we advance through another fiscal year, the Lord will so move upon the hearts of His children that they will continue to support the work in prayer, and that through their contributions to the Peoria Mission Fund, sufficient funds may be available to care for and extend the work in Peoria.

Yours in His glad service,
April 30, 1924. John L. Harnish.

Chicago, Ill.
(Home Mission)

Another Easter season has come and gone. How meaningful it all is to the children of God, who by study, prayer and obedience to all of His known will, enter into an appreciation of His atoning work to make us ONE with Himself.

The Home Mission folks have all been refreshed and encouraged by several sermons preached by Bro. C. F. Derstine, who spent four days with us, from Thursday, April 17, to Sunday, April 20, inclusive. These meetings were brought to a blessed climax by baptismal and communion services on Sunday, (Easter), when five of our Sunday school boys were baptized and received into church fellowship. Their names are: Carlie Ashenbrenner, Melvin Keunell, John Odchodnicky, Lewis Combs, and Edward Fricke. I give their names because they add variety to Mennonite names.

Special music was furnished by the Home Mission men's quartet, which consists of Noah Roeschley, Arthur Slagel, Fred Burkey, and Frank D. King. Besides the five boys who were received into church fellowship by baptism, there were eight others received by letter.

On Easter evening, before Bro. Derstine preached his final sermon, the young people of the Home Mission, assisted by several from the Bethany Bible School, sang a beautiful Easter Chorus, "Jesus Lives," written by Chas. H. Gabriel. The day was very much enjoyed by all, and was a real inspiration to every one.

The Mother's Meeting on Monday, April 28, was addressed by Sister Lydia Lehman of Dhamtari, India. This meeting was attended by about 60 or 65 mothers and daughters. This was a most interesting talk and very much appreciated.

Sister Malinda Ebersole, a former worker at the Mission for 20 years, has been seriously ill; but the latest news is, she has passed the crisis, and so appears to be on the road to recovery.

Next Sunday, May 4, W. D. Stoddard will preach the morning sermon on the subject "Ezekiel's Vision." Bro. Brightbill of Bethany Bible School and a former Lancaster Co. boy, will preach in the evening in our absence, while attending the Mission Board Meeting at Sterling, Ill.

We are enjoying the Lord's presence and blessing, although in the midst of much sickness among several of our members, among whom are, Bro. Stork and wife, Sister Anna Koenig, and Sister Dahlgren. Brethren, let us pray one for another.

Your brother,
S. M. Kanagy.

Scottdale, Pa.

Greetings in the Master's name:—Bro. J. W. Shank spoke to the Sunday school at East Scottdale last Sunday morning and filled the regular appointments at the Scottdale church both morning and evening. His messages were appreciated by the brotherhood.

Council meeting was announced for May 11 and communion the following Sunday, May 18, D. V.

Bro. C. B. Shoemaker and family spent the week end visiting relatives and friends at Springs.

Bro. Floyd Smucker of Ohio who spent some time in this community, returned to his home Monday.

Sister Sarah Kliewer, who spent the winter in Lancaster County has returned to Scottdale. She is staying with her sister, Mrs. Wm. Winsinger.

Bro. Fred Lohr of Springs spent a few hours in Scottdale recently.

Naomi Daugherty, a worker at the Publishing House, has been absent from her work, due to the illness and death of her mother. She together with the remainder of the family have our sincere and heartfelt sympathy.

There has been a general exodus among us this week, beginning Wednesday and continuing until Friday evening. Bro. Daniel Kauffman left Wednesday morning to attend the funeral of D. C. Amstutz, on his way to the Mission Board Meeting at Sterling, Ill. Others who have left for the same place are Bros. J. W. Shank, Aaron Loucks, J. A. Ressler, Levi Mumaw and wife. Cor.

May 2, 1924.

REPORT
Of the Martins and Pleasant View Sewing Circle, Dalton, Ohio, for year ending March, 1924

For the Gospel Herald.

No. of meetings	12
No. members on roll	32
Average attendance	20
No. garments and other articles made	158
No. of quilts	15
No. of comforters	4
Balance on hand March, 1924	$30 00
Collections at sewing circle	67 35
Money rec'd for custom quilting and quilts sold	38 50
Donations for support of missionary in India and the Teachers' Home	40 26
Total disbursements	140 86
Balance on hand	35 25

Two barrels of canned fruit and a box of dried fruit were sent to the Orphans' Home.

Dema G. Horst, Sec-treas.

HOW DOES A MAN RECEIVE CHRIST

(Continued from page 115)

to cleanse us from all unrighteousness." God cannot forgive sin until confession is made. If confession is made, then His promise is, "He is faithful and just to forgive." General confession is good; but the confession of particular sins, as well as of sin as a whole, is better. Men must be right with man as well as with God. Matt. 5:23, 24—"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I John 4:20—"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

III. Forsaking Sin

No repentance is real that does not lead a man to forsake his sin. Truly someone has said, "Repentance is not only a heart broken for sin, it is also a heart broken from sin." Prov. 18:13—"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

IV. Believing

We must believe that, "All" we like sheep have gone astray, we have all turned everyone to his own way; and the Lord hath laid on "him" the iniquity of us all" (Isa. 53:6); that "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13). The wrath and the curse due our sin was borne by **"Him"** in His own body on the tree. It was **instead of us** that **He** suffered and died. **"He was made sin for us"** in order that we, by accepting **His finished work,** "might be made the righteousness of God in him." A man must believe this in order to be saved.

V. Faith

Eph. 2:8, 9—"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God: Not of works, lest any man should boast."

VI. Receiving Christ

Not only are these facts to be believed, but **Jesus Himself** is to be **"received"** as a personal Savior. This truth is brought out in John 1:12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It is not enough to receive Jesus Christ as Savior from the guilt of sin. He must be received as **Director** and **Controller** of our life. From henceforth the Christian must say, It is no more "I" that live, but "Christ" that liveth in me. Christ, not I, is the master of my life. From henceforth all that is done must be done with His approval. We must know Him as Lord and Christ. Acts 2:36—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Col. 3:17—"And whatsoever ye do in word, or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him."

Doylestown, Pa.

REPORT

Of the Woman's Missionary Society for January, February, March, 1924

For the Gospel Herald.

Foreign Missionary Support Fund

General

Sterling S C Ill	$10 25
Oak Grove & Bethel W Liberty O	20 00
	$30 25

India General

Ontario Branch Sewing Circles	
Markham	$23 75
Beihn and Geiger	20 00
Waterloo Sr.	25 00
Shantz	21 25
Hagey	25 00
St. Jacob's	15 00
Warners	17 00
Floradale	20 00
Wilmot A M	50 00
Bleinheim	5 00
Breslau	15 00
East Zorra A M	10 00
Strasburg	5 00
Rainhaim	8 00
Zurich	5 50
Kitchener Dorcas	10 00
Manheim	11 50
Waterloo Jr	10 00
Kitchener	107 50
	$404 50

South America General

Shantz S C Ont	$14 00

Ruth Blosser Miller

Orrville S C Ohio	$ 5 00
Maple Grove S C Pa	10 00
Zion S C Ohio	6 00
Beech S C Ohio	5 00
Mahoning & Columbiana S C Ohio	40 00
Martins Creek S C Ohio	4 07
Bethel (Medina Co) S C Ohio	20 00
Salem S C Ohio	2 75
Pike S C Ohio	13 75
	$101 57

Equipment Mrs. Swartzentruber and Child

Ontario Sewing Circles	
Floradale	$20 00
Breslau	25 00
Warner	9 25
East Zorra A M	16 00
Rainhaim	3 00
Zurich	4 75
Strasburg	12 00
Hagey	10 00
St Jacobs	13 00
Blenheim	15 00
Wilmot A M	50 00
Markham	6 30
Waterloo Jr.	15 00
Lizzie Swartz	2 00
Henry and Lillie Gingerich	30 00
Waterloo Sr	25 00
Beihn and Geiger	20 00
	$276 30

S. A. Dispensary Equipment and Medical Work

Maple Grove S C Pa	$ 2 00
Martins Creek S C Ohio	4 45
	$ 6 45

S. America Bible Readers

Ind-Mich Branch Meeting	$10 00
Kokomo S C Ind	25 00
Girls Circle Sonnenberg O	10 00
St Jacobs S C Ont	10 00
Oak Grove & Bethel S C Ohio	3 40
	$58 40

General Foreign Fund

Bethel S C Wadsworth O	$20 00
Dorcas S C West Liberty O	3 15
Logan Co S C Ohio	39 00
	$62 15

India Bible Woman

Kokomo S C Ind	$25 00
Vineland S C Ont	8 00
	$33 00

India Medical Fund

Zion S C Ohio	$ 1 50
Number of S Circles O	5 00
E Zorra A M S C Ont	5 00
Mrs M C Cressman Kitchener Ont	25 00
	$36 50

Teachers' Home

Salem S C Ohio	$ 6 25
New Stark S C O	3 50
Zion S C O	5 00
Logan Co S C O	2 50
Martins & Pleasant Hill S C O	15 00
Hopewell S C Ore	10 00
Mrs W W Oesch Bristol Ind	2 00
Markham S C Ont	8 25
Waterloo Sr S C Ont	5 00
Shantz S C Ont	14 00
	$71 50

Orphans' Home Hospital Fund

Interest	$35 75

Building Fund

Interest	$17 82

Russian Relief

Hopedale S C Ill	$38 00

Missionary Children's Support

Thelma Marie Miller

Forks S C Middlebury Ind	$30 00

Expense Fund

Interest	$104 43

Monthly Letter Fund

Ohio Branch	$24 00
Waterloo Jr Circle	50

Miscellaneous

Sale of Leaflets Ind-Mich Branch	$14 05
	$24 50

Gratefully acknowledged,
Ruth A. Yoder, Gen. Treas.

We have many things in the Bible that say when the Bridegroom finally will come He will come suddenly and unexpectedly.—J. S. Mast.

If you do not realize that without the help of God and the guidance of the Holy Spirit you will be a failure, you can never be a success.—Milton Zook.

Married

Hoffman—Kuhns.—On the evening of April 3, 1924, at the home of the bride's parents, Bro. and Sister Henry Kuhns, Thurman, Colo., Bro. Joe Hoffman and Sister Velma Kuhns were united in marriage by Bro. N. M. Birky. May God's richest blessings attend them through life.

Wagler—Isch.—On Feb. 28, 1924, Bro. Alfred Wagler and Sister Josephine Isch were united in marriage at the home of Bro. Simon Gingerich, the officiating bishop. These young people's church home is with the Sugar Creek congregation near Wayland, Iowa. May their life be one of peace and happiness in the Lord.

Obituary

Zimmerman.—Robert, son of Jacob and Phoebe Zimmerman, was born Nov. 4, 1923; died at their home near Milford, Nebr., April 21, 1924; aged 5 m. 17 d. He leaves father, mother, 2 brothers and 6 sisters. One brother preceded him in death.

"The great Jehovah, full of love,
An angel bright did send,
To take our darling baby home,
To joys that never end."

Drawbond.—On April 12, 1924, at his home near Stuarts Draft, Va., Bro. John Drawbond departed this life after a long illness and much suffering. He united with the Mennonite Church when the work was started in the mountain section, where the Mt. View Church now is. His wife, 2 daughters and 2 sons are left to mourn their loss. Funeral services and interment on Sunday, April 13, at Rankin's Chapel. Services conducted by Bros. A. P. Heatwole, E. F. Heatwole and J. R. Driver. Text, Job 14:1. A large crowd was present out of respect to the departed.

Hess.—Ada W., daughter of Christ and Barbara Hess, was born in Lancaster Co., Pa., Feb. 21, 1904; died April 20, 1924; aged 20 y. 1 m. 29 d. She leaves her bereaved parents, 4 sisters and 2 brothers. She was a faithful member of the Byerland Mennonite Church for 8 years, making friends of all with whom she came in contact. Funeral services at the home by Bro. Jacob Thomas and at the River Corner Church by Bros. Aaron Harnish and D. N. Lehman. Texts, Gen. 50:20; Matt. 9:24.

"Oh! dear Ada, how we miss you,
Every place we look!
But in heaven we can meet you,
If we're faithful to the Book."
By the family.

Umble.—Elizabeth, wife of Christ M. Umble of Gap, Pa., died April 11, 1924, of pneumonia; aged 60 years. She was a faithful member of the Amish Mennonite Church for 40 years. Beside her husband she leaves the following children: Elam H., Edgar C., and Ira J., all of Gap, Pa.; also an adopted daughter, Mrs. Jonathan Lantz, of Millwood, 8 grandchildren, 2 brothers and 1 sister. She was a kind and affectionate mother and was loved by all who knew her. Funeral services were conducted April 14 at Millwood Church by John A. Kennel and Aaron Mast.

"O Mother dear, 'twas hard to part;
It almost broke my aching heart
To part with one I loved so well;
My grief so great no tongue can tell."

Charles.—Jay Richard, only child of J. Lloyd and Cora (Ament) Charles, fell asleep in Jesus April 23, 1924; aged 1 m. 9 d. He is survived by his parents, 4 grandparents and 1 great-grandmother. His departure has cast a deep shadow over the home, but we know that God doeth all things well. Funeral services were held April 25, conducted at the home by Bro. Daniel Gish and at the Millersville Mennonite Church by Bish. D. N. Lehman and Bro. Jacob Hess. Text, Job 1:21, latter clause. His little body was laid to rest in the church cemetery.

Dearest darling, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
By the family.

Royer.—Anna, daughter of Jacob and Barbara Snavely, was born at Schafferstown, Pa., Aug. 12, 1834; died at her home in Sterling, Ill., April 15, 1924; aged 89 y. 8 m. 3 d. She came with her parents to Illinois in 1855. She was married to George M. Royer Aug. 3, 1850. To them six children were born, five of whom survive. They are: Miss Tillie, Mrs. Mary Miller, John, Albert and Clayton. Sister Royer was a faithful and consistent member of the Mennonite Church. She lived the simple, true, Christian life. In her last days she often said that she felt that her work was done, and expressed a desire to depart and be with Jesus. The end came peacefully, and we cannot speak of it as death but rather a "home-going." Her body was laid to rest on the 18th, when a large number of relatives and friends gathered to pay a last tribute of respect to one they had loved and known so long. The text used by her pastor was taken from Job 5:26, which very beautifully conveys the idea of the ripe Christian "garnered" as the choicest of the wheat. "There remaineth therefore a rest for the people of God."

Landis.—Lizzie B., wife of Elam B. Landis, was born in Lancaster Co., Pa., March 6, 1866; died at her home of pneumonia April 15, 1924; aged 58 y. 1 m. 9 d. On Nov. 3, 1888 she was married to Jacob Burkholder. He preceded her in death 22 years ago. To this union were born 4 sons and 2 daughters of whom 2 sons and 1 daughter preceded her. There remain 2 sons and 1 daughter: John O., Aaron O., and Lizzie, wife of Paul M. Martin. On Feb. 7, 1907, she was again married to Elam B. Landis. To this union was born 1 daughter, Ruth, at home. Her illness was of short duration, being only seven days, in which time she expressed her desire to go to her heavenly home. She was a faithful member of the Mennonite Church for many years. She will be missed in the home as well as in the community in which she lived. Funeral services were conducted April 18, at the Groffdale Mennonite Church, by Bros. John S. Hess and Noah H. Mack. Text, John 19:27 and Phil. 1:21.

"Oh, dear Mother, how we miss thee!
How we miss your loving smile!
But we're glad 'tis not forever,
We're only parted for a while."

Clymer.—Mary Elizabeth, third daughter of Bro. Henry and Sister Elizabeth D. Clymer, was born Sept. 23, 1907, in Philadelphia, Pa.; entered into rest April 16, 1924, at Souderton, Pa.; aged 16 y. 6 m. 25 d. Sister Mary took sick April 10 and was taken to the Sellersville Hospital on the 12th, where an operation for appendicitis was performed at once. But gangrene had already set in, and she passed away at 2 a. m. on Wednesday. The grief-stricken parents are comforted that she gave her heart to the Lord at the age of 13 years, and remained sincere to the end. Her quiet life was an example to her schoolmates. She was in the junior class of the Souderton High School. She is survived by four sisters and many relatives and friends who shall miss her quiet, modest life. One brother preceded her in death. Funeral services were held at the Souderton Mennonite Church April 21, conducted by the brethren, Jacob M. and Elmer B. Moyer and Jonas Mininger. Text, Luke 10:42. Burial in adjoining cemetery.

O, we miss your loving smile;
"How we miss your gentle footsteps!
But we're glad 'tis not forever—
We're only parted for a while."
Parents and sisters.

Krabill.—David Elmer Krabill was born April 22, 1888; died April 22, 1924, on his thirty-sixth birthday. He was born near Wayland, Iowa, and spent practically all of his life here. In his youth he accepted Christ and united with the General Conference Mennonite Church near here. He transferred his membership to the Sugar Creek Church in 1915. On Feb. 17, 1916, he united in marriage with Mary Ann Roth. To this happy union were born three sons. He and his family attended church services on Sunday and during the services he became very ill. Medical assistance was secured as soon as possible, but he continued to grow worse until Tuesday afternoon when he passed away. His death was caused by peritonitis. Some of his last words were, "It will be all right tomorrow," and so it was. During the two days of his illness he patiently endured very intense pain. He is survived by his wife, three sons (Russell, Maurice and Murray), an aged father, a grandmother, 2 sisters, 2 brothers, and a large circle of relatives and friends. He was a devoted husband and a kind father. He always strove to be a friend to everyone and endeavored to hold such friendship by word and deed. While his death seems untimely, yet the Lord's way is the best. The funeral service at the Sugar Creek Church was conducted by Bros. Daniel Graber and Simon Gingerich. Text, Prov. 27:1.

Amstutz.—David C., son of Ulrich and Catherine Amstutz, was born Jan. 4, 1842, in Wayne Co., Ohio; died at his home one mile south from the place of his birth, April 28, 1924; aged 82 y. 3 m. 24 d. At the age of 22, he confessed Christ as his Savior and united with the Mennonite Church, in which faith he continued until death. On Feb. 15, 1872, at the age of 30 years, he was ordained to the ministry, serving in that capacity until April 7, 1885, when at the age of 43 years, he was ordained to the office of bishop of the Crown Hill Mennonite Church, in which office he served until the time of his death. In the year 1865 he was united in marriage to Fanny Steiner, daughter of Christian and Maria Steiner, who preceded him in death 21 years. Since this union was not blessed with children, they mutually agreed that their earthly possessions be used for the comfort of the aged and homeless. Accordingly a home was built on their premises, which was later destroyed by fire in 1919. Since this time he had a longing desire to see the home rebuilt, especially during the last few weeks of his life. In the year 1906, he was united in marriage to Fanny Steiner, daughter of Daniel and Magdalena Steiner, with whom he happily lived the remaining days of his life. He leaves his companion, two brothers (Jacob and Joel), and a large circle of relatives and friends. Though his voice was not heard much in public during the last few years of his life, his concern for the Church was none the less; this being manifest by his presence in his seat whenever health permitted. Realizing that his days were few, he put forth a special effort to have the office filled which he now leaves vacant in the Church, so that the work might go on unhindered. Funeral services at Crown Hill Church, conducted by I. J. Buchwalter, E. F. Hartzler, C. N. Amstutz, Daniel Kauffman, Jacob Nussbaum, and Jacob Gerig. Text, I Cor. 11:51-57.

When you find a rebellion against constituted authority don't lay it to young people. Young people can be handled so long as the older ones are in line with God and the Church.—D. H. Bender.

Items and Comments

An increase of about 1,160,000 horse power during 1923, in the water power of 3200 power plants in the United States, is the estimate of the Geological Survey. There seems to be almost an unlimited amount of water power in the streams of the United States and Canada. If it were possible to conserve this power for the public good, it might be a factor in helping to solve the problem of coal strikes.

The Federal Council of Churches, said to represent a combined membership of about 60,000,000, and a number of other organizations are bringing strong pressure to bear upon the U. S. Senate to ratify the pact committing the United States to the World Court. There seems to be little difference of opinion as to what the World Court aims to accomplish, but many fear that participation in this court will lead to entanglement in European politics.

Sixty-three persons dead, an indeterminate number of others reported dead, several hundred injured, much property loss —are among the results of a series of tornadoes that swept over portions of Louisiana, Arkansas, Tennessee, Alabama, Georgia, and South Carolina April 30. It is another illustration showing how frail are humanity and human works compared with the mighty power of God. One touch of the Almighty can bring all humanity to the dust.

The conviction of Governor McCray of Indiana for embezzlement and larceny and his subsequent sentence to federal prison for ten years is an impressive object lesson to all who are tempted to resort to questionable business methods to prevent financial loss. The governor, like many others, got caught in the financial depression that drove many farmers to bankruptcy. To save himself he forged some notes, expecting to pay them himself when due. But his troubles kept increasing, and he was finally found out, a common criminal. Had he adhered strictly to an honest, straightforward policy he might have become a bankrupt, but he would have retained his integrity and his honor. As it is, he lost everything. Even if his forgeries had saved him from financial ruin, the sale of his integrity would still have been a bad investment. "The way of the transgressor is hard."

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing and we live, the Eastern A. M. Conference will be held at the Belleville Church, Mifflin Co., Pa., June 4 and 5, 1924. All members of said Conference are invited to meet at said church on Tuesday, June 2, at 2 P. M. promptly, to arrange for the work of the Conference.

Coming on the Pennsylvania Railroad, get off at Lewistown, change for Reedsville (either on the steam R. R. or trolley) and then change for Belleville.

Eli L. Frey, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator.
Omar G. Miller, Secretary.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

I. L. Yoder, Sec'y.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Leo Congregation near Grabil, Indiana, on Wednesday and Thursday, June 4 and 5. The Annual Meeting of the Indiana-Michigan District Mission Board will be held on the day preceding Tuesday June 3, 1924.

Those coming on trains and desiring to be met at R. R. station should notify A. S. Miller, Graybill, Ind.

Ira S. Johns, Sec.

Ontario A. M.

The second annual conference of the Ontario Amish Mennonites (the Lord willing) will be held with the Poole congregation at Poole, Perth Co., Ontario, on June 9 and 10, 1924.

Sunday school conference at same place the day following (June 11).

A hearty invitation to attend is extended to all.

Jacob R. Bender, Secy.

OHIO MENNONITE CONFERENCE

The annual meeting of the Ohio Mennonite Church Conference will be held at the Midway Church, near Columbiana, Ohio, May 29, 30, 1924. All members of conference are requested to meet at the above named place at 8:30 A. M., May 29. You will be met at trains stopping at Columbiana or trolley line at North Lima by notifying the moderator.

A. J. Steiner, Moderator.
J. Y. King, Secretary.

BOOK REVIEW

The Ten Greatest Chapters in the Bible

By J. C. Massee

A series of sermons on Christianity's great fundamentals. Following is a table of contents:

Beginnings (Genesis 1)
The Holy Law and the Holy God (Exodus)
The Atonement (Leviticus 16)
The Sufferer (Isaiah 53)
The Prodigal (Luke 15)
The Comforter (John 14)
Pentecost (Acts 2)
The Cloud of Witnesses (Hebrews 11)
The Resurrection (I Corinthians 15)
The New Heaven and the New Earth (Revelation 21)

This book of 151 pages is handsomely bound in cloth, and retails at $1.50. Published by George H. Doran Company, New York.

God's World-Program

By Grant Stroh

"An absorbing story of the objective, scope, and consummation of God's program for the race, as indicated in Scripture and in human history and progress ....A volume of intense interest, especially at this time of significant and world-wide religious, political, and social changes." The book contains twenty chapters, 204 pages, and retails at $1.50. George H. Doran Company, Publishers.

The Bible Our Inheritance

By Edwin Charles Dargan

The character of this book is evident from its table of contents. Following is a list of chapters:

The Writing of the Bible
The Preservation of the Bible
Original Languages and Translations
The Bible in English
Contents of the Bible
Reading and Studying the Bible
Teaching the Bible in Sunday School
The Bible and Modern Life

The book contains 132 pages, is bound in cloth, and retails at $1.50. Published by George H. Doran Company, New York.

The Christian Home

By W. B. Weaver

A 46-page treatise in tract form, telling of the origin and history of the family, offering practical suggestions of use in the home. Price, 10c. For sale by the author, W. B. Weaver, Danvers, Ill.

With Christ after the Lost

By L. R. Scarborough

An excellent handbook for ministers and personal workers. The work is divided into five parts, of from five to fourteen chapters each, the main sub-divisions being as follows:

I. Some Spiritual Prerequisites
II. Some Inspiring Examples
III. The Way to Win
IV. Personal Work
V. Scripture Passages for Workers

The book contains 316 pages, is handsomely bound in cloth, and retails for $1.50. Publishers, George H. Doran Company, New York.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 15, 1924 (Gospel Witness Established 1905) No. 7

A WEEK AT STERLING

The annual meeting of the Mennonite Board of Missions and Charities is always looked forward to and attended by more than ordinary interest, partly because of the farreaching importance of the work committed to this body and partly because it marks the annual gathering of missionaries and others interested in the Mission Cause. This year the Board was held at Sterling, Ill. It was a gathering of thoughtful, earnest people, burdened for the welfare of the Church and the gathering in of lost souls.

* * *

We said "A Week at Sterling." It was a short week. In fact, the actual mission work lasted only five days. But considering that the workers began to gather in on Thursday evening and that many visitors were found in the community the day after the meeting closed, also keeping in mind the work undertaken and accomplished, we call it a big week—so the title of this message is appropriate.

* * *

As is usually the case with such gatherings, there were a few meetings on the side. Among these was the meeting of the General Sunday School Committee, the Young People's Bible Meeting Topics Committee, and the Executive Committee of Mennonite General Conference. These meetings were held at this time and place, largely in the interests of economy, as many of the members of the committees would have attended the Mission Board meeting anyway.

* * *

It was on Friday morning, May 2, when the members of the two main committees of the Board—the Executive and Mission Committees—met at Science Ridge Church to begin their work. The full membership, ten in number, was present before the forenoon session was over. It was the work of these committees to consider and prepare the business to be brought before the Board, to meet missionaries and others interested in the Mission Cause, and to devise ways and means of meeting the needs of all the institutions under the Board. These committees had so many things before them that it took the entire time on Friday, Saturday forenoon, together with a number of beween-session periods to complete their work.

* * *

While the Executive and Mission committees were working on their problems the Young People's Bible Meeting Topics Committee met in an adjoining room to prepare the list of topics to be used by our young people's meetings during the year 1925. These topics will be arranged for publication and distribution in due time.

Friday evening a public service was held at the church, with Bro. E. L. Frey as the principal message-bearer. A number of the workers, outside the two committees named, had already arrived,, and the meeting proved to be spiritually uplifting to all who came to be fed from the eternal Word of God.

* * *

The Mennonite Relief Commission for War Sufferers held its annual meeting on Saturday afternoon and evening. There were reports from the several officers, and a number of problems now before the Commission were discussed. A large part of the afternoon session was devoted to a consideration of the problem of Russian immigration. The officers for the coming year are as follows:

President, Aaron Loucks.
Vice President, Eli G. Reist.
Secretary, Levi Mumaw.
Treasurer, D. D. Miller.
Fifth member on Ex. Com., E. L. Frey.

* * *

Saturday evening found a well filled house, eagerly listening to the discussions pertaining to the work of our Relief Commission. Bro. D. H. Bender led off with a recital of efforts now being made to assist about 5000 Russian Mennonites to homes in Mexico. The proposed plan seems quite plausible, and within reach of the American Mennonites to carry to success. Mennonites in America are called upon to guarantee the payment of $500,000 by the Russian immigrants in reasonable time. The details of this plan will be published later. Bro. Arthur Slagel followed with a recital of experiences and observations in Europe, Sister Nellie Miller and Bro. Chris Graber gave a similar talk with reference to work in the Near East, and Bro. M. C. Lehman spoke briefly about relief work in India.

* * *

Sunday morning found us again at the church, expecting a feast of good things to be brought before us in an all day missionary meeting. Sunday school in the basement was conducted with the primary and intermediate departments, while in the main assembly room we listened to a stirring missionary sermon by Bro. D. H. Bender. Four words—"Come, Go, Do, Lo"—furnished the ground work of the message.

* * *

In the afternoon we listened to impressive talks by missionaries on furlough from India and South America. Those taking part in these discussions were Bro. and Sister M. C. Lehman from India and Bros. T. K. Hershey and J. W. Shank from South America, the latter reading a message prepared by Sister Hershey who was not able to be present. The singing came near being a tongues

meeting, as there were songs sung in the following languages: English, German, Spanish, Hindi.

* * *

The evening session consisted of an inspiring song and devotional service, 12-minute talks by five mission superintendents, and a stirring address on "Look on the Fields" by Bro. S. E. Allgyer. Following were the superintendents who spoke: J. L. Harnish of the Peoria Mission, L. S. Weber of the Toronto Mission, Otis Johns of the Canton Mission, J. N. Nissley of the Altoona Mission, and J. D. Mininger of the Kansas City Mission.

* * *

Monday morning, at nine o'clock, the Mission Board proper went into regular session. The forenoon was devoted to the giving of reports. These reports were not merely a compilation of facts and figures but they brought before us much information that was both interesting and enlightening.

* * *

"Should the Board Consider opening Work in Neglected Fields?" was the theme of an address by Bro. S. C. Yoder. He drew a graphic word-picture of the work in neglected communities, and our hearts said amen to the conclusions he reached. We hope to see this work greatly strengthened during the next few years.

* * *

Bro. D. G. Lapp followed by a pointed discussion of "How Inspire the Various Congregations with the Missionary Spirit." Naturally we lay much of the responsibility for missionary enthusiasm to the preaching. It belongs there. Ministers should keep themselves fully informed and hand this information out to their congregations. Preaching, to be effective, must be marked for two things: (1) a missionary vision on the part of the minister; (2) a receptive attitude on the part of the hearers. Sunday school and young people's meetings may do much in the way of helping to awaken a missionary zeal.

* * *

Bro. Levi Mumaw offered some helpful thoughts on the "Future Outlook of the work in Russia." Of the many unfortunate things which have blighted the lives of the masses in Russia, none is more to be deplored than the spirit of intolerance for religious freedom on the part of the Russian soviet. The present government in Russia would pass admirably for a typical nation in the days preceding, during, and following the great Reformation in the days of Wycliffe, Huss, Luther, and Menno Simons. May our prayers continue to ascend in behalf of downtrodden Russia.

* * *

Reports from India and South America showed substantial progress, all things considered, but those responsible for the work on those fields are not without their problems. A united effort on the part of those on the firing line at home and abroad will mean much for the furtherance of the cause. During the past year two new missionaries were sent to India and four to South America. But India today has one less missionary than it had a year ago, in that Bro. M. C. Lapp has been called to his eternal inheritance and two others returned to America because of health conditions. "Pray ye therefore the Lord of the harvest that he will send more labourers" to India.

* * *

Monday evening was divided between a spirited and refreshing song and devotional service, and the discussion of the following subjects:

1. Essentials to Success in Mission Work.—By H. R. Schertz.
2. The Church Meeting the Challenge of Mal. 3:10. —By A. J. Steiner.
3. "We would See Jesus."—By T. K. Hershey.

"Good to be here," expressed the feelings of us all.

* * *

Tuesday forenoon was spent in the consideration of business coming before the Board. Mission building, proposed changes in mission sites, distribution of Bibles in Russia, appointment of mission superintendents, and other things were attended to and proper action taken. Among other things it was decided to appoint a committee whose duty it is to consider the matter of building a general hospital and together with the Executive Committee of the Board, take such actions as circumstances may warrant.

* * *

The total value of all mission property and funds held by the Board is estimated at $784,821.48.

* * *

Bro. Allen H. Erb's message on "The Need of a Definite Gospel-spreading Program" awakened much thought on the part of the hearers. In this connection it is well to remember that while it is important that we have a program it is still more important to make it practical by working on it. Our brother did well to place a special emphasis on Prayer as the "hardest step in our whole missionary program."

* * *

A voice fom the rural field was heard through the stirring messages from Brethren J. R. Shank and William Jennings, who spoke of the opportunities presented in neglected communities and the consequent obligations resting upon the people of God.

* * *

That was a touching scene when, in response to appropriate resolutions in memory of Bro. Mahlon C. Lapp, for many years a faithful missionary in India, the congregation arose in a body as a mark of appreciation for the labors of our beloved brother who was called home during the past year. Our brother's voice is stilled in death, but the memory of his life still carries with it a living message.

* * *

Bro. M. C. Lehman discussed the question, "What Bearing has the State of the Home Church upon Our Mission in India?" It might not be hard for the reader to guess at the nature of the address. But the address, to be fully appreciated, had to be heard. Though India is thousands of miles away from base, there is after all a very close connection (outside of finances) between the two. The purer and stronger the home Church, the stronger its influence over its missions in the foreign field. After all, so long as the road from North America to In-

dia and South America leads by way of the Throne it makes of us very near neighbors.

* * *

Eleven states, one province, India, and South America were represented at the meeting. Among those in attendance were 11 mission superintendents.

* * *

Following are the names of those composing the new Executive Committee of the Board:

President, D. D. Miller.
Vice President, D. G. Lapp.
Secretary, S. C. Yoder.
Treasurer, Vernon Reiff.
Fifth member on the committee, H. R. Schertz.

It was the first time in many years that there were no changes on the Executive and Mission committees.

* * *

The regular missionary offering amounted to $176.50.

* * *

There were two executive meetings of Board members. This has been a regular feature of our annual Board meetings for a number of years. These meetings are usually devoted to routine matters in which the public is not actively interested but which deserve the careful consideration of the entire Board.

* * *

Bro. N. E. Miller's address on "What Place should our Young People have in the Missionary Program?" will long be remembered by those who heard him. Thank God for stalwart young people, the future pillars of the Church, to whom strength and life were not given in vain.

* * *

"Christ and His Gospel the only Hope of the World" was the last subject on the program. Bro. C. F. Derstine, the speaker, threw his customary energy into his message. It was a very fitting address as the close of an inspiring meeting.

* * *

The Executive Committee of the Mennonite General Conference held several sessions during the meetings. The question of time and place of next General Conference occupied a prominent place in their deliberations.

* * *

Brethren C. Z. Yoder and J. S. Shoemaker, responding to an urgent request by the Moderator, Bro. D. D. Miller, favored us with a few timely and impressive remarks just before dismissal. Both have been active in the work of the Board since its organization and, notwithstanding their age, both are still active in the work of the Board and the Church at large. They will probably become "superannuated" when the Lord calls them home.

* * *

The brotherhood at Sterling has our special thanks for the very capable way in which they took care of their visitors. Sterling has long had "a place on the map" of the Church because of its substantial loyalty. It has a new "place on the map" of our hearts for the generous hospitality manifested during the past week.

* * *

We have again said, "Farewell." But the closing session of the Board should be considered "commencement day" for the missionary activities of the Church during the coming year. Next year, if the Lord wills and we are still here, we hope to hear from the reports that the work has been strengthened and new members added at every one of our mission stations; that there will be a substantial increase in workers, members, and mission stations during the year. To this end may we pray and work.

THE BODY OF CHRIST

By John Schrock

For the Gospel Herald.

A body is a collective mass. It has many members, one serving the others. The same blood gives life to all the members forming a part of the body, the same food taken into the body strengthening every member of it.

In a similar way the body (Church) of which Jesus Christ is the Head, being nourished by the Holy Spirit, each member is kept alive and strengthened through His ministrations and through the Bread of Life, the Word of God. Since a failure to partake of this Bread would result in the death of the body, God sent this Bread from heaven.

All members of this body are knit together in love. Each member has some labor to perform, some handing this Bread to other members and to the world some praying, some nursing the sick and afflicted. When one member is afflicted or diseased, the whole body suffers. Is it any wonder that members have such little power, when they are simly hanging on to the outside of the body, not closely enough attached to draw their nourishment from the blood and the Bread from heaven? As Israel met defeat at Ai because of an Achan in the camp, so the body of Christ can not flourish while ha bo.ing such members in the fold. When one member of the body disobeys God's Word the whole body suffers because of it. Let us live such lives that the world may see that we are having nothing to do with the Babylonish garment nor the wedge of gold.

God said of His people: "Ye are the temple of the living God..... wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you" (II Cor. 6:14-17). To be a temple meet for the Master's indwelling, it is necessary to abstain from all the sins of the world, to walk in the Spirit, to keep in touch with the life-giving Word.

We are warned that in the last days perilous times shall come. II Tim. 3:1-5. Therefore, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Such are a hinderance to the cause of Christ. Such members, if allowed to remain, affect the whole body. "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Hutchinson, Kans.

There is one place where I worship once in awhile where I have greater freedom than any place I go. It is because of this: While I am delivering the message there are brethren in the congregation who are praying for me.—O. S. B.

I believe that no man is qualified to do mission work unless he has been regenerated enough to have the grace of God in his heart to preach the "all things" of the Great Commission.—David Garber.

"FAITH OF OUR FATHERS"

By D. L. Christophel

For the Gospel Herald.

"Faith of our fahters! living still
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
When'er we hear that glorious word!

"Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for Thee!

"Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how,
By kindly words and virtuous life.

"Faith of our fathers! holy faith!
We will be true to thee till death!"

What do we mean when we speak of our fathers? Different interpretations might be given, but we speak of our fathers who were redeemed by Jesus Christ by His atoning blood, who were thus cleansed from all sin and unrighteousness. These are they who braved the fire and sword, persecution and trial, and in many instances sealed their faith with their blood. Though their bodies are mouldering in the grave they are still living epistles, written in our hearts. The words of Paul are very fitting here: "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II. Cor. 3:2-3). Thus our fathers, who stood on the promises of God, and were true to the faith in Christ, are read and known through all ages.

Persecution

Our fathers in this country suffered much during the Civil War by standing true to the nonresistant teachings of Jesus Christ. We still have the same faith and salvation that our fathers had and the same opportunities to testify for Christ, altho the presecutions may not be so severe. Many of our young men stood true to their faith during the World War. Praise the Lord for such young Christian soldiers who are willing to endure hardness for the sake of their Master.

In the Early Church

We see the hand of God working through His Son, Jesus Christ, and through the power of the Holy Spirit; we see the wondrous operations on the hearts of many people and the great miracles that were performed, but Satan also made himself manifest and sought to defeat the plans of God.

When the thousands were received into the Jerusalem church by repentance and baptism, Satan made an effort to stop this great work. He marshalled his forces to put a stop to this new movement (the church). He began by attacking the leaders. Stephen was stoned to death. Some of the other apostles were put to prison. But instead of stopping the work many more people were converted and as they scattered out to escape the persecution "they went everywhere preaching the Word" and spreading the Gospel farther and farther.

Stephen set a great example for the early church as well as for the church of the present time. He was so filled with the Holy Ghost that he could with the eye of faith see Jesus standing at the right hand of God, and could say in the words of the Master, "Lay not this sin to their charge." When he had said this he fell asleep. His life will go on throughout all eternity.

The Sons of Zebedee.—James and John were the sons of Zebedee. We first hear of them in the year A. D. 27 when they were called to be the Lord's disciples. In the spring of the year mentioned, Zebedee, a fisherman on the Sea of Galilee, (Mark 1:20) and his two sons, James and John, came to the shore to mend their nets. The new Teacher came to the beach and called the two sons and from that time on they became "fishers of men." We lose sight of them for a while but in the spring or summer of A. D. 28 they come to our notice again when Christ chose them as two of the twelve apostles. They were called "Boanerges," or "the sons of thunder," this term no doubt being descriptive of their characters. In the autumn of the same year they were admitted with Peter to the miraculous raising of Jairus' daughter. In the spring of the year A. D. 29, with Peter, they had the great privilege of witnessing the transfiguration on Mt. Hermon. Very early in the spring of A. D. 30, they came with Jesus to Samaria. The Samaritans would not receive Jesus and the sons of Zebedee urged that He should call fire down from heaven and burn their city. In Jerusalem on the last night before His death they were with Him in the upper room when He instituted the Lord's supper and feetwashing, and gave the wonderful teachings and prayer found in John 13-17. They were also present with Him in the Garden when He prayed that memorable prayer which caused the bloody sweat to come upon His face, altho they did not watch as He had bidden them. Christ had predicted that they should drink of the same cup that He drank of, and be baptized with the same baptism that He would be baptized with, which meant that they should have to suffer persecution for His sake and possibly death. In the fourth year of Claudius, A. D. 43, Claudius commanded Herod Agrippa to suppress the Church. Accordingly James and Peter were put to prison and James was beheaded. It is said that the executioner who was to kill James became a Christian before James was put to death and that he too was executed at the same time as James for his Christian faith. What a powerful influence true Christians have over those with whom they come in contact. Later in life Peter too was put to death for his faith by being crucified head downwards.

Antipas.—Antipas was a true and faithful follower of Jesus Christ. He was a member of the Church at Pergamos. There is not much spoken of Him, but he is highly spoken of as standing true to the faith. Pergamos was one of the seven churches of Asia and was a very idolatrous city. It was at its height of glory during the time of Eumenes II, B. C. 197-159. They had an assembly of temples of idols; namely, Zeus, Athene, Apollo, etc. The healing god, Asklepios, was one of the most prominent of the idols worshiped in Pergamos. Amid environments like these the church of Pergamos was established and had to battle with the forces of evil that were entrenched there. Jesus takes note of these surroundings when He tells John to write to the angel of the church of Pergamos: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13). Satan was at the head of the idolatrous worship at Pergamos and it is said that they worshiped a serpent idol as one of their gods, which was typical of the "old serpent," Satan. Antipas is said to have been burned to death by being placed in a brazen ox which was then heated red hot. He is also said to have endured his sufferings with praises and thanksgiving to God on his lips. While Jesus had a few things to say against the church at Pergamos it is sweet to know that there were those there who were faithful unto death. May we learn the lessons of faithfulness at any cost, not counting our lives dear for the Master's sake. The "Faith of our Fathers" that endured the persecutions of fire, sword, and the rack is the faith that we want to cling to no matter what the cost.

Tiskilwa, Ill.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

Dear Herald Readers, Greeting:—We wish to praise the Lord for His goodness and mercy shown unto us in countless ways.

The brethren who brought us the messages of life since the last report was given are: David Moseman of Lancaster, Henry Lutz of Mount Joy, Henry Longnecker of Salunga, Jno. F. Bressler, of Lancaster, C. Z. Martin of Mountville, Samuel Frey of Elizabethtown, and Abraham Landis of Ephrata, We thank the brethren for their services rendered

The visitors since the time of the last report were: Bro. Abraham and Sister Martha Hiestand of Doylestown, Pa., Bro. D. B. Raber from Aurora, Ohio Pa., Sister Katie Troyer of Amboy Ind., Bro. and Sister Swartzendruber and daughter of Altoona, Pa., Sister Lura Lauver of Altoona, Pa., Sister Ada Kreider of Soudersburg, Pa., and Irene Mc Geary of Altoona. Pa. We were glad for the visits of our brethren and sisters and invite you to come again.

The attendance in Sunday school has ranged from 186 to 240. Since the weather is warmer and the pleasant spring days we find it more difficult to keep up the attendance in Sunday school. Sewing class held here every Saturday afternoon is well attended with an enrollment of one hundred and thirty-six. May the Lord bless all who have been assisting in this work.

We are in need of another Sister at this place who is willing to consecrate her service to the Lord. The workers at this place are the writer and wife and Sister Eva L. Yost.

Let us remember it is the Lord's work in which we are engaged, and whether our efforts are attended by success or reverses let us give God all the honor and glory. May we prove to be faithful witnesses and bring the message of love to a dying world; our work is to sow the seed the Lord gives the increase.

We are grateful to the brethren and sisters who come in from the surrounding districts to help us in our Sunday school; we are in need of more who will consecrate their automobiles to the Lord and come here to help. May others be willing to say, "Lord, use us as it pleaseth thee."

"We again ask that you remember the work at this place, as well as at other places, in your prayers. Pray that souls who are living in sin and darkness may be brought to the glorious light of the Gospel of Jesus Christ.

May 5, 1924. David B. Groff.

Knoxville, Tenn.

(1508 W. 4th Ave.)

The Mennonite Year Book and Directory contains several errors concerning members here. The number of members here at the Mission is given as 56 when it should be 15. The Year Book also has "Worker: C. B. Byer." It should be, Workers: C. B. Byer and Anna Byer.

Bro. Clayton Bergey of Fentress, Va., conducted meetings at the Mission from Mar. 25, to April 2.

Bro. Dewey Emswiler of Cootes Store, Va., after having spent seven months in Knoxville, returned to his home April 24. Bro. Emswiler's help here as a teacher in Sunday school was very much appreciated.

We learned recently that a goodly number of the Springs and Stahl congregations, Pa., have subscribed for the Christian Cynosure. We wish to inform the Gospel Herald readers, that we here at the Mission can put to good use many back number Christian Cynosures. We will gladly pay the cost of sending them. When sending by Express please send to No. 711 University Ave. The Express Co., will not bring goods to our Mission, as we are out of their territory.

Fraternally,

May 7, 1924. C. B. Byer.

VISITING A BAZAR, AND SEVERAL VILLAGES

By Sarah Lapp

For the Gospel Herald.

Early on March 6, two of the Bible women and myself went in the tonga to a bazar, about eight miles from here, arriving there about 11 a. m. We stopped under a shade tree on the edge of the bazar ground, and ate our lunch. Then as the people gathered we took a number of Gospel portions and song books, went in among the people, and sold quite a number of them. A few said, "We do not want Jesus Christ books," but many were glad to buy them. The price was only one cent a book.

When we returned to our tonga quite a number gathered together and asked us to sing. One non-Christian woman, whose niece had become a Christian, and had been a Bible woman in our mission but has gone to her Saviour several years ago, said: "When my niece lived she used to tell me about Jesus, and sing to me; but since she is gone I do not get to Dhamtari as I live several miles from here across the river but I like to hear of Jesus."

We sang several songs, and then spoke to them from John 3:16. All were very attentive. While looking over the crowd, it reminded me of the time when Jesus fed the 5,000 (Mark 6:34): "When He saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd."

Towards evening after most of the people had left for their homes, we drove to a near village and remained in the village inn for the night. After we had our evening meal cooked and eaten we went to the home of the mother and sister. (both widows) of one of our Christian school teachers who during the famine of 1900, his mother brought to our boys' Orphanage in order to save him, his father having died before. He is now an active Christian, is married, and has four nice children. The mother and sister were very friendly, and called their relatives and neighbors into their little yard, and listened very quietly as we told them of Jesus.

The next morning we started out for home, stopping at two villages on our way, visiting several homes, reaching home at noon, trusting that the seed sown may spring up and bear fruit.

Dhamtari, C. P., India.

The Bible is the message, the last word, of the One who made heaven and earth and all that in them is. The Word of God, as we have it in the original, is the very breath, the very life of God, and is just as true as God is true.—D. H. Bender.

It is too often that we lift up our eye with a horizontal look—that is, we see only merchandise, or dollars, or dirt, or this world's pleasures.—S. E. Allgyer.

When we think of Jesus Christ we do not think of two personalities—God and man—but we want to think of the God-man.—J. B. Smith.

The way to wrestle with great problems is to begin on them when they are small.—David Garber.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

GOD'S GUIDING HAND

Sel. by Susanna C. Rohrer.

Along the pathway of the years,
Amid earth's sorrow and its tears,
There is a tho't that always cheers;
God's guiding hand shall lead me on.

O'er sunlit hills or valleys drear,
O'er meadows green or desert sear,
My heart shall know no anxious fear,
His guilding hand shall lead me on.

When I can sing a gladsome song,
Or when my heart weeps all day long,
I find a consolation strong,
God's guiding hand shall lead me on.

Then rest, my heart, in this glad tho't:
The best for thee, thy Lord hath sought,
What comes to thee thy God hath bro't,
His guiding hand shall lead me on.

—Haldor Lillenas.

"BLOSSOM TIME

By a Sister

For the Gospel Herald.

The trees are in blossom everywhere. Surely we are having the most beautiful season of the year.

To me there is nothing so beautiful as the blossoms in springtime. I love to be alone for hours, with my Bible, under the trees. There we can get one of the best views of God's wonderful work.

Do we ever stop to think, dear people, that our lives are somewhat like the trees. Youth to me is our blossom time. Let us sow the good seed now, to reap a bountiful harvest of good fruit later.

What a wonderful world God has given us, but how many of us young people do as much good as we could for the cause of Christ? Let us work in the blossoming time of our lives. I wish all young people would have a higher aim for a more sincere life for Christ. We must be busy workers to accomplish anything. Let us take warning and remember our lives are not our own but Christ's. May we be up and doing, while we are in blossom, so our fruit shall be well pleasing to God. Let us meditate as we gaze on the lovely blossoms, and toil more faithfully, in home, in Sunday school and church work.

Whatever we do let us keep our Leader to the front.

My plea to all is, let us strive to make the very best use of our lives. May we keep our lamps well filled, and brightly burning to help others along this path-way in life. But remember the Captain must be in front. This is our greatest trouble now, we do not keep Him first. Let us not forget to have Christ first in our lives always.

May His beautiful springtime make all live purer Christian lives. Let us not forget, we are as the trees, in blossom time.

Smithburg, Md.

REMEMBERING MANY

By Rebecca C. Burkholder

For the Gospel Herald.

It has been more than two years since I was afflicted unusually. Since that time I have suffered much. Two years ago our physician forbade me to talk, because of my weakness, saying, "Let others do the talking. You may shake or nod your head and make signs." At first it was hard for me to make them understand all my signs. Our daughter, Laura, has been my constant nurse, except when she attends public service, etc. Her father assists her when he is in the house, and cares for me during her absence. The rest of our family also lend a helping hand as they have opportunity.

All of us who are confined to our rooms should make it as pleasant for others as we can. We should not habitually recount our afflictions and our trials, for that makes both us and others miserable. We should try and be as patient as Job, courageous as Paul, and obedient as Jesus Christ. If we have Jesus as our example, should we complain when we suffer? Did He not pray until the hour came to be crucified? Did He not work in behalf of others in the last hour of His life, making arrangements for a home for His mother? Should not we then who are weak in body send our minds out on a visit in prayer—in behalf of our ministers, the household of faith, the world-wide field, Church institutions, the sick and afflicted far and near?

When I get to the blue sea the question arises, "Are there any missionaries on the deep, and will they anchor safely? many of us may have very near or distant relatives in heathen lands. I have one such in China (if he is still living), one in India, and one in South America. As I turn my mind homeward I wonder if there is a lonely soul on a barren island that is needing help. Next come the poor and the needy, the widows and orphans, those starving or freezing for want of proper food or shelter. As I come to our own relatives, friends, children, grandchildren my mind abides there long enough to remember each one by name. Coming to our home land, we can thank God for a land of Bibles and for His watchful care over us and our children and grandchildren, kind neighbors, and pleasant surroundings. After I take a rest my mind may have some new things to think about.

The Lord has blessed us abundantly, for which I feel to thank Him. My seventieth and seventy-first years have seemed the shortest years of my life. I never see a lonely hour. After I got strength enough to sit up I was blessed with sufficient eyesight and strength to hold a small book with scripture verses in it to think about. Our grandchildren brought us their Sunday school literature, so that I had all the reading matter I could make use of.

My experience in not talking is food for the soul. As I listen to a conversation I notice that many words are not spoken as God left them on record. "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:37). How often do we say **yes,** but our action is **no;** say **no,** and our action is **yes.** The Bible standard is, "sound speech that can not be condemned." "Neither filthiness nor foolish talking," belong to the "speech seasoned with salt." Jesus says that for every idle word that we speak we shall give account thereof in the day of judgment."

If parents and others having children in their charge do not live by the Word of God, how can they bring up their children "in the nurture and admonition of the Lord?"

On March 9 six of the young students from the Eastern Mennonite School visited in our home. In the afternoon they recited the Sunday school lesson and sang and prayed. We all enjoyed it. Let us all be faithful and true workers in the vineyard of the Lord.

Time is rolling on, and many of the Gospel Herald readers are nearing the sunset of life. Our eyes are growing dim and our heads blossoming for the grave. Let us ask God to help us and prepare to meet our God—so that when the reaping time comes we will be gathered into the home above.

Harrisonburg, Va.

I believe that if we would teach our boys the blessedness of the Bible doctrine of nonconformity, we would not have so many dudish brethren in the Church.—David Garber.

SUNDAY SCHOOL LESSON

Lesson for May 25, 1924—Jer. 26:8-16.

JEREMIAH AND THE BABYLONIAN CRISIS

Golden Text.—Amend your ways and your doings, and obey the voice of the Lord your God.—Jer. 26:13.

Introductory.—This lesson and the one just studied have a number of points in common. But while in the former case the king was on the side of the Lord in this case the government was under the influence of the enemies of God. In both cases the prophets were faithful, but the kings were different. In the former case God won a noteworthy victory, while in this case the Lord was not glorified because the king and those in authority gave Him no chance. As is often the case in our time, the priests in the days of Jeremiah were the bitterest against the cause of the Lord.

Lesson Story.—When Jeremiah had made an end of his prophecies, in which he faithfully foretold what should become of Judah because of its sins, the populace, led by the priests and prophets, brought him into the house of the Lord and brought accusations against him before the princes. They pronounced him worthy to die, because he foretold the evil that was to come upon Israel because of the sins of the people. The princes, more just than the priests and the prophets, gave Jeremiah a hearing. After he had concluded his speech, in the course of which he repeated what he had said before, the princes declared, "This man is not worthy to die: for he hath spoken to us in the name of the Lord our God."

Lesson Thoughts.—1. It takes courage to stand against the popular current. This Jeremiah had to a remarkable degree. Though he had a very unpopular message, and though the majority of the prophets were against him, he did not hesitate to tell the exact and the whole truth as God revealed it to him. The more faithful our adherence to truth and the deeper our convictions, the more sublime and God-honoring our courage.

2. We often hear Jeremiah referred to as "the weeping prophet." He was that, but he was more—he was also a faithful, fearless, and incorruptible prophet. We can not but admire him for being true to God when that meant so much to bring him into contempt with others. But he knew but one thing, and that was to stand for the right. To all the professing Christians we feel like saying in the language of Christ our Savior, "Go and do thou likewise."

3. It would have been impossible for Jeremiah to take any other course than that which he did take, without being a falsifier and an impostor. God told him what to say. To be true, he must say what the Lord gave him to say. We can not be "good men" and tell any other story besides that which our Good Shepherd gave us—the Gospel of Christ. The false prophets of Jeremiah's day were the Liberalists of that time.

4. Behold the priests and prophets! "He is worthy to die," they said. But the princes, after hearing their charge and after hearing Jeremiah's story, said, "He is not worthy to die." It is often true, as it was in the days of Jeremiah and of Christ, that the very men who ought to be the stanchest defenders of the cause of God are the hardest against it. When a preacher goes wrong he is often the worst among wrong-doers.

5. Why did not the princes, after exonerating Jeremiah, accept his message? There are two reasons, probably: (1) The message which Jeremiah brought was not pleasing to the flesh. (2) There were so many priests and prophets on the wrong side that they yielded to temptation and believed the easy way. Nine-tenths of the aches and ills of the world may be laid to two causes: (1) lack of faith; (2) an inclination to follow the way of the flesh.

6. Not what we would like to hear, but what is truth? should be our concern. It may have been more pleasant to believe that all would end well and prosperity restored to Israel, but facts were against it and the Word of God revealed another future for Israel. The blind optimist makes a very undependable and dangerous prophet, for he is wedded to dreams rather than facts.

7. In the days of Hezekiah the prophets of the Lord sent a message to the king. The king hearkened to the message and glorious victory was the result. In the days of Zedekiah the prophet of the Lord brought a message to the king. This message was spurned, and the nation was delivered into captivity. The difference between faithfulness and unfaithfulness to God spells the difference between victory and defeat. Let the Christian Church accept and be true to the Word of the Lord, and glorious results will follow. "If God be for us, who can be against us?" is a most comforting assurance to all people who in doctrine and life are for God.—K.

BIBLE MEETING TOPIC

DANGERS OF POPULAR AMUSEMENT.—I Pet. 41-5; Rom. 13:11-14; Eph. 5:11-16

Topic for May 25

MOTTO

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

MEDITATIONS ON THE TOPIC

I. **The Amusement Passion.**—The life of popular amusement is maintained by the passion of men and women for something that will satisfy the craving of their minds for entertainment. We say **"passion"** because there is a distinction between a normal desire for knowledge and the normal instincts for sociability and exercise, the normal call for food and nourishment, and the normal desire to meet in congregations for noble ends and purposes and a **"passion"** to have the mind kept in that state of excitement by which it may derive pleasure to the satisfying of its sinful craving and ungodly curiosity.

Whenever the object of our amusement is such that it appeals to the sensual side of our being either in the feelings of the mind or the body, feelings, sights, and sounds which awaken emotions that are foreign to heavenly and spiritual things, there is danger. Danger because we are losing the sight of the true purpose of life—the glory of God(I Cor.. 10:31). Danger, because we lose sight of our salvation in Christ which impels us to "Do all in the name of the Lord Jesus" (Col.3:17). Danger, because our pleasure is self centered instead of God centered and we forget to "In every thing give thanks" (I Thes. 5:18). Danger because we forget that our bodies are presented to God as a "living sacrifice, holy, acceptable unto God" (Rom. 12:1). Danger, because "The friendship of the world is enmity with God" (Jas. 4:4).

Perverted and inordinate desires are always dangerous because they rule us instead of we through the grace of God ruling them. "They that are Christ's have crucified the flesh with the affections and lusts"(Gol. 5:24). We must "keep under" the body and "bring it into subjection" (I Cor. 9:27).

II.: **The Text.—I Pet. 4:1-5.**—This text shows plainly how that the passions of the flesh must no longer be indulged in because God will bring such deeds into judgement.

Rom. 13:11-14.—This shows how we are to live as those who are of the light of day. Evils are put off and Christ is put on. Such a walk will sift out the popular amusements of whatever form, for their popularity proclaims them as appealing to those who walk in darkness.

Eph. 5:11-16.—This passage shows that we are to have fellowship with the good and pure and not with the works of darkness of which it is a shame to speak. We are to use the wisdom of Spiritual light in all our conduct.

PERSONAL THOUGHT

I will walk in the light of the Holy Spirit as He opens to me the teaching of the Word and reveals the path of life in which I should walk.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 15, 1924

Field Notes

Communion and baptismal services were announced for Olive Church near Elkhart, Ind., to be held last Sunday. There were four applicants for membership.

Sunday School Meeting.—The nineteenth annual Sunday school meeting to be held at Marion Church, Franklin Co., Pa., is announced for Thursday evening and Friday, May 29 and 30. Besides home talent, the services of Brethren N. E. Troyer of West Liberty, Ohio, and J. A. Ressler of Scottdale have been secured.

The Missouri-Kansas Conference is to be held this year with the Spring Valley congregation near Harper, Kans.

Last Sunday was communion Sunday at Birch Tree, Mo., with Bro. Andrew Shenk of Oronogo, Mo., in charge; if all arrangements were carried out.

"We have seven ordained deacons," says Bro. M. C. Lehman in telling of their official family at the American Mennonite Mission, Dhamtari, India.

Bro. J. M. Kreider and Sister Ruth Buckwalter of Palmyra, Mo., expect, the Lord willing, to bring the Gospel in a very definite way to a Bohemian settlement about fifteen miles from their home. M.

Brother Jacob A. Martin of Franklin Co., Pa., an aged pillar of faith and for 26 years a deacon in the Marion Mennonite Church, answered the divine summons May 6 and passed to his eternal reward. May the Lord comfort the bereaved family, and strengthen the congregation which he so faithfully served.

Of interest to friends of the American Mennonite Mission in India is the following from a recent letter from that place: "Bro. George Shoemaker can tell you about the India heat and some of the roads we have in our Mission district. I took him to our station through jungles and returned over some awful roads. One has to be careful of the car or it will be broken in the process."

Vacation Bible Schools. — These schools have been conducted by various denominations in many of our communities, and a few have been conducted under our own teachers. The General S. S. Committee has been working on the problems involved in these schools and a circular explaining the work is being prepared. Inquiries may be addressed to Bro. I. W. Royer, Orrville, Ohio. J. A. R.

Schedule of Dates.—Following is a schedule of addresses for Bro. T. K. Hershey, missionary on furlough from South America for May and June:

To May 25, Chicago Home Mission.
May 26-30, North Lima, Ohio, in care of A. J. Steiner.
May 31-June 6, Belleville, Pa., in care of Thos. Zook.
June 6-13, West Liberty, Ohio, in care of S. E. Allgyer.
After June 13, Elverson, Pa., until further notice.

Bro. J. M. Kreider of Palmyra, Mo., is expected to serve the congregations of the Dakota-Montana district as evangelist this summer.

A series of meetings, to be conducted by Bro. John W. Weaver of Union Grove, Pa., is announced for the Ephrata, Pa., Mennonite Church, beginning May 17.

Bro. I. G. Hartzler of Garden City, Mo., is soon to spend some time in the vicinity of Crystal Springs, Kans., and Pryor, Okla., in the interests of the Master's kingdom.

Bro. J. D. Mininger of Kansas City, Kans., expects, the Lord willing, to spend the greater part of May in evangelistic services in Holmes and Medina counties, Ohio.

Tuesday, May 20, is the time set apart for a Sunday school meeting at Erb's Mennonite Church, Lancaster, Co., Pa. A good program has been prepared and a good meeting is in prospect.

Bro. I. S. Mast of Ulen, Minn., writes us expressing a feeling of great loss in the death of Bro. Abram Metzler, adding that it had been his intention to attend the Dakota-Montana Conference this summer. Many a human plan has been changed because of the intervention of the Almighty.

Correspondence

Markham, Ont.

Dear Readers of the Gospel Herald: —Last Sunday morning, April 27, we had our communion services; most of the brethren and sisters being present to partake of the sacred emblems. Some, however, were unable to be present because of sickness. Bro. Manasseh Hallman of Petersburg, Ont., was with us and gave communion. As we listened to the message from God through His servant, and as our minds were drawn back to the suffering and death of our Lord and Savior, we felt anew the desire to go on in the glad service of our Master, and to "show forth the praises of him who hath called us out of darkness into his marvelous light." In the evening Bro. Hallman preached at the Cedar Grove congregation, basing his remarks on the book of Jonah. It was shown how Jonah's progress was mostly downward while in disobedience to God's command, and that there was a fare to be paid when going away from God's work. It is always true in life that we pay dearly for trying to shirk our Christian duties. May

we profit by the lesson Jonah learned, and throw our whole life into the work of the Kingdom, for the night cometh when no man can work."

We solicit an interest in the prayers of all God's children, that the work here may prosper.

April 30, 1924. A. Lewis Fretz.

Waynesboro, Va.

(Springdale congregation)

Dear Readers, Greetings:—We had our usual Good Friday service. Had a touching sermon by Bro. E. C. Shank on the sufferings of our Lord which He bore for us. On Easter Sunday we listened to a timely talk by Bro. E. F. Heatwole. Text, Col. 3:1.

Last Sunday the congregation was agreeably surprised to see Bro. and Sister David Garber, and Bro. and Sister Abe Garber at church to worship with us. Bro. Abe opened the Sunday school and Bro. David preached for us on "The Things that Accompany Salvation." Text, Heb. 6:9.

We are having real spring weather. The fruit trees are showing an abundance of bloom, the birds are busy and full of joy and song, and farmers are busy stirring the soil, and all enjoying nature as God has given it to us. "Let every thing that hath breath praise the Lord."

Yours in Him,

May 1, 1924. Maggie M. Driver.

Vineland, Ont.

Dear Herald Readers:—We feel that we in this congregation have many reasons to praise the Lord for the blessings of the past week.

Commencing Sunday evening, Apr. 20, and continuing all day Monday, the fourteenth Niagara District Sunday School Meeting was held here. There was a good attendance, several being present from our sister churches at Rainham and Sherkston.

Bro. I. W. Royer of Orrville, Ohio, was with us during these meetings. Bro. Royer remained with us the following week and the following Sunday, conducting evangelistic meetings.

As a result of these meetings, four persons accepted Christ as their Savior, while two renewed their covenant with the Lord, and many others we know are under strong conviction for their sins. May the Spirit continue to strive with these until they yield themselves to Him, and may we as Christian people live so that the Spirit may shine forth thru us and lead others to Him.

May 2, 1924. Cor.

Coalridge, Mont.

Dear Herald Readers, Greeting:—We are truly thankful to our heavenly Father for our nice spring.

We reorganized our Sunday school March 30 as follows: Supts., J. E. Harshbarger, J. M. Harshbarger; Sec., Russel Harshbarger; Chors., Pearl Kauffman, Nettie Kauffman.

Health is fair at present with a few exceptions.

We have no prospects of revival meetings yet this spring.

Bro. Levi Kauffman preached a very helpful sermon April 27.

We have several brothers and sisters with us from other places now, and we welcome every one passing to come and see us. We need your prayers.

Yours in the faith,

Gladys Young.

Palmyra, Mo.

Dear Herald Readers, Greeting:—Last Sunday, April 27, we had our annual S. S. meeting. A number of brethren and sisters from the Cherry Box and Pea Ridge congregation were present and assisted in the service. We enjoyed a rich feast of good things.

Today, May 4, we commemorated the death and suffering of our Lord and Saviour. Bro. E. C. Bowman of Carver, Mo., was present and preached the communion sermon. He was with us for several days and preached a number of inspiring sermons. We are always very glad to have ministers from other places stay with us, and invite all who conveniently can to do so.

Pray for the little flock at Palmyra.

In His name,

May 4, 1924. Anna M. Kreider.

Malvern, Pa.

Sunday, May 25, John B. Senger, Kinzers, Pa., fills the morning services at Frazer, Pa.

In the afternoon, at 2 P. M., the Friends and Mennonites expect to hold a joint meeting of worship together, the Lord willing.

Also on May 30, 31, and June 1 a Bible conference will be held, Lord willing. Programs may be secured by writing Bro. Clyde Lamp, Frazer, Pa.

Harry G. Brackbill.

Fairview, Mich.

Dear Herald Readers, Greeting:—We are thankful to God for His protecting care over us. Council meeting is announced for next Sunday afternoon, the 11th. Sunday school and church services were well attended yesterday. One brother was taken into the church on confession of his faith. May God ever bless him. We expect, the Lord willing, to have Bro. David Garber of Pennsylvania with us some time in June to hold evangelistic meetings.

Spring is a little late. Health is fair, with few exceptions. May God bless His children everywhere.

Yours in His name,

May 5, 1924. Mary M. Zook.

Dayton, Ohio

(Medway congregation)

Dear Readers of the Herald:—We are glad we were again permitted to take up the lesson in Sunday school, of "Our Risen Savior," and that He lives again. Do we realize what He has done for us? He has paved the way for us, but many times we walk on other ground.

On Sunday, April 27, we had with us Philip Meyer formerly of Sidney, O., who is temporarily staying in Dayton, O.

On May 25, we expect to hold communion services at this place, the Lord willing.

Jennie M. Greider.

Goshen, Ind.

(Yellow Creek congregation)

Dear Gospel Herald Readers:—On Sunday, April 20, Bro. Henry Weldy of the Holdeman congregation preached an instructive Easter sermon. Immediately after the services, two precious souls were received by water baptism. One of these was a member of the Nappanee class.

On Sunday, May 4, Bro. J. F. Funk of Elkhart gave us an appreciated sermon on John 14:6. Council meeting was then held. Peace was unanimously expressed. Communion will probably be held on May 25. We extend a hearty invitation to attend this service.

May 5, 1924. Cor.

Gordonville, Pa.

(Hershey's congregation)

Greetings in His blessed name:—On Easter day we had the privilege to meet together to commemorate the suffering and death of our dear Lord. We were glad to see so many present and trust it was upbuilding to all for our spiritual bodies. Bro. Abram Martin shared the bread and wine.

The Lord has called Bro. and Sister Elam Brackbill to their reward; they were faithful in attending services whenever health permitted.

From May 11 we will have Sunday school every Sunday during the summer months. At present we have an enrollment of 5 officers, 26 teachers, and 196 pupils. May the Lord richly bless us in the work.

May 6, 1924. A Sister.

Miscellaneous

"HE THAT SEEKETH FINDETH"

(Matt. 7:7, 8)

By S. P. Yoder

For the Gospel Herald.

Seeking is a course pursuing
In the strength of soul and mind;
What our inner life desires
Ultimately we will find.

If you say you're seeking heaven
But you're prone to wander—weak,
You confess your chief desire
Is the things of earth to seek.

Seeking good with steady purpose,
With a calm, undaunted mind,
Surely good or something better
In the end we're bound to find.

When the farmer seeks a harvest,
First the proper seed he finds;
Then he seeks by all his labors
Till the harvest sheaves he binds.

Seeking first the heavenly kingdom,
With a purpose ever true,
Cannot fail to bring fulfillment
Of the bliss you have in view.

Life consists in choosing, seeking—
Choose the good, the better part,
Then you'll find the source of goodness,
If you seek with all your heart.

Seeking good or seeking evil,
What heart-treasure would you find?
Fruit of that which you've been sowing
Ultimately you will find.

Denbigh, Va.

THE TRACK RUNS ON

By Kathryn E. Shetler

For the Gospel Herald.

Out in the country the past week, I stood on the hilltop and saw the railway track like a silver ribbon running away in the distance. The sun was shining brightly. I could perceive a train many miles away.

At night I stood on the same hill and could see only the track for a little distance. Beyond that it was swallowed up in the shadows. But I knew the track runs on. There are high moments in life when we can see the far reach of righteousness and there is many a dark hour when doubt and lack of faith settle down all around us.

Our moments of vision are comparatively few. Day after day we can only plod on through the fog, trusting more to faith than to sight. We can not abide on the peak. Most of our journey is through the valley. The sailor must go ahead by dead reckoning when there are no stars by which he can set his course, but he knows the stars are still there.

Even in love we come too rarely to the mountain of transfiguration and most of the time we must trudge grimly forward with hope, believing what we have once seen and hoping for what we shall see again.

Have you ever had a glimpse of a great and beautiful love burning like a sacrifice? However gross may be the present darkness, you must believe the fire still burns. The track runs on. The soul that will not go forward until he can see every step of the way will advance but little. We must travel most of our way out in the dark, walking by faith and not by sight.

None of us can see more than a little way.. Most of the time we are fortunate if we now and then reach some height where the great view unfolds. And if afterwards the darkness seems to close in we can say to ourselves, **The track runs on.**

Manson, Iowa.

LIVING THE TRUE WAY

By Alice H. Nissley

For the Gospel Herald.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phil. 4:8).

"Abhor that which is evil; cleave to that which is good" (Rom. 12:9).

"As a man thinketh in his heart, so is he." Some are troubled with more wicked thoughts than others. Thus we see the importance of being careful what books we read, what places we frequent, what conversations we listen to or participate in.

When we visit our friends what language do we use, what subjects do we discuss?

Do we give our praises to our friends while they are with us or do we wait until they lie cold in death?

To be pure our thoughts must be pure. Jesus alone can make our thoughts pure. Any literature or teaching short of Christ's teaching will not answer for purity.

Each day spent for the Lord causes the true joy, which only those who are His can enjoy. Days spent in worldly pleasure, in strife, wrangling with one another, rehearsing each other's faults, making unkind remarks about anyone, bring remorse.

Esteeming others better than ourselves will give little room for the big "I" to be so prominent in our estimation of one another, as well as our relation to God.

When we choose the true way the little unpleasant, everyday happenings will not be so great a hindrance to us in doing our full duty.

We will be careful when we relate an incident to always have the correct story. We will be careful to not make things worse than they really are. We will use our time, talents, money, children, earthly possessions, or whatever the Lord entrusted in our care, to His honor and glory.

To be just with God we will not deal unjustly with our neighbors, our children, or with those who have rule over us. Is a teacher or a parent dealing justly with the child by not punishing when guilty, or commending it when it does its best?

Is it doing the child justice when partiality is shown either by parent or teacher?

When a child does things that are harmful and sinful to itself or to others, should it not be punished? Should any one try to screen him or her from being punished? How can we expect a child to be loyal to the government and to Christ if the parents disagree in their teaching and correcting.

God will not excuse the least sin. All must be punished. Children are no exception to the rule. We read in the Bible some of the results of loose teaching. Examples: Eli's sons, Samuel's sons, David's son Absalom, etc.

We may think it is lovely to have our own way. God does not say so. Obeying God's teaching, following the Holy Spirit, realizing God's nearness, living in close felowship with our Elder Brother, abiding in Him and He in us, having sweet communion together, telling Him all that concerns us, and trusting our all in His tender care and keeping, nothing doubting, this is lovely.

Can our neighbors, our associates, our husbands, our wives, our fellow-workers, our kinfolk, our brethren and sisters in Christ, give a good report of our lives.

Is there any virtue, any praise in our lives to think about? We are to allow no corrupt communication to proceed out of our mouth. No thoughts that exalt themselves above God and His teachings should be harbored.

Let every thought be in subjection to Christ. Hate the evil, cleave to the good." Prove all things; hold fast that which is good."

Paul tells us we are not to mention things pertaining to evil, "for it is a shame even to speak of those things which are done of them in secret."

We are living in the flesh, but we should be governed by the Spirit.

Our weapons "are not carnal, but mighty through God to the pulling down of strongholds."

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

Every tree is known by its fruit.

God expects the truth. Flattering lips that speak vanity and a double heart God will cut off.

Our praises to God should come not only from the lips: but from the heart.

When husband to wife, wife to husband, parents to children, children to parents, laity to laity, laity to pastor, pastor to laity, allow these characteristics mentioned in Phil 4: 8 to govern their lives in their homes as well as abroad, abroad as well as at home, would this not be a heaven below?

Altoona, Pa.

SOME INDISPUTABLE FACTS ABOUT TOBACCO

By John E. Kauffman

For the Gospel Herald.

It sounds ridiculous for a man who raises large quantities of tobacco to be intensely interested in prohibition movements against the rum traffic.

It sounds ridiculous for a father to try to influence his boys to abstain from cigarettes, and at the same time produce material for thousands of cigarettes that will surely lower the moral standards of the other fellows boys.

It sounds more than ridiculous for a preacher to teach against the tobacco habit, if he produces it in large quantities himself.

It is no sin to grow tobacco if you **SEE TO IT** that it is used for manufacturing lice powders and disinfecting solutions.

There are very few church members who would not conscientiously teach against tobacco growing if they had to grow it at a financial sacrifice.

There are three persons equally responsible for the cigarettes on public markets today; the man who produces the product to make them out of, the man who manufactures the product after it is produced, and the man who sells them after they are manufactured. If you take away either of these three, the cigarette habit will die out very quickly.

Dear Church member, even if you only intend to grow an acre of tobacco this year, you will be taking thousands of cigarettes off public markets if you just let that land lay this year, or better still grow something that will be more constructive to the general public.

Kinzers, Pa.

If I can not believe from my heart that the Bible is the vital, inerrant, veritable Word of God I have nothing else upon which to build.—D. H. Bender.

SPIRIT-LED USE OF LEARNING

By Simon Kennel

For the Gospel Herald.

To properly treat this subject, it appeals to me, it is first necessary to know something about the make up of man. The best definition I know of man is that he is "a servant created in God's own image and after His own likeness," and this means a threefold being.

God is a threefold being, referred to as "Father, Son, and Holy Ghost." —or Trinity. I wish that we might note very carefully the order in which these names are set forth: God is the Foremost and chief source of authority. Christ in all His dealing here upon the earth recognized Him as the supreme Governor, and He refused to be called master, stating that there is but one master, God the Father. Isa. 53:11 refers to Christ as the Servant of God in the following statement: "By his knowledge shall my righteous Servant justify many." Thru this service of Christ the Holy Spirit is sent by God the Father which is revealed in Jno. 14: 26. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

So here we apprehend God in His great system. Genesis tells us that man is created in His own image and after His own likeness. Now the question is how are we going to define the different parts or elements of man? I believe that nearly all of us can name the three; the spiritual, the intellectual, and the physical part of man. But the functioning order, or the proper relation that one bears to the other is the vital point now under consideration.

The "Spirit-led use of learning." What is the process of learning? In the Standard Dictionary it is thus explained: "To gain knowledge of, as by study; acquire by receiving instruction." etc. in other words, it is the storing away, or the acquiring of knowledge. Where does this work go on? In the mind. It is then known as intelligence. Does the mind govern and control itself? Is it our chief governing power? Do we make it our master? Whom then do we refer to in the pronoun I when we say, "I am going to develop my brain." I take for granted it is that spiritual part of man, which is incomprehensible, can only be apprehended thru the avenues of the brain, and defined as the soul of man, which should be the chief head and controlling master of our being.

Now as to the physical part of man we all know that this body is but a servant of ours doing just what we thru the service of the mind command it to do.

Thus we have the functioning order of man set forth; the soul, the mind, and the physical body.

But man himself is a servant, and who is his master? There are only two masters which man can serve; God and mammon. "No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Originally we were the servants of God, the greatest of these two masters, but thru disobedience we fell from this heritage, and only thru the great love and mercy of God has it been made possible to us to be redeemed as His servants again, or to continue serving Satan. "Know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

To grow and properly develop this being of ours is, by the "Spirit-led use of learning" to serve God, our true Creator.

Roanoke, Ill.

THE BURDEN-BEARER

"Casting all your care upon Him; for He careth for you."—1 Peter, v. 7.

Christian, when thy way seems darkest,
And thine eyes with tears are dim,
Straight to God thy Father hastening,
Tell thy sorrows unto Him.
Nor to human ear confiding
Thy sad tale of grief and care.
But on God thy Father resting,
Pour out all thy sorrows there.

All thy griefs by Him are ordered,
Needful is each one for thee;
All thy tears by Him are counted,
One too much there cannot be!
And if, while they fall so quickly.
Thou canst own His love aright,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Saviour loves thee.
To allow thy life to be
One long calm, unbroken summer,
One unruffled stormless sea.
He would have thee fondly nestling.
Closer to His loving breast;
He would have that world seem brighter
Where alone is perfect rest.

Though His wise and loving purpose,
Clearly now thou canst not see,
Still believe, with faith unshaken,
All shall work for good to thee.
Therefore when thy way seems darkest,
And thine eyes with tears are dim,
Straight to God thy Father hastening
Tell thy sorrows unto Him.

—Selected By J. B. S.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, May Nineteenth

If ye love them which love you, what reward have ye?—Matt. 5:46.

"Ye have heard that it hath been said. Thou shalt love thy neighbour, and hate thine enemy. But I say unto you. Love your enemies.....do good to them that hate you and pray for them that despitefully use you, and presecute you; that ye may be the children of your Father which is in heaven; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"

Jesus, though He was reviled, reviled not again. He permitted no spirit of retaliation to find a place in His heart. His love went out to friend and foe. It is commanded of us that we love as He loved, not disdaining to manifest true friendship to any who in years past might have reviled us, misused us, or haunted our footsteps. What joy we have when we see such ravaging natures changed to lamblike. Were more saints on such service bent more lions would lie down with lambs and more cockatrice fangs would cease to emit venom.

* * *

Tuesday, May Twentieth

Whether is easier?—Matt. 9:5.

The paralytic needed wholeness, holiness, health. Jesus touched the innermost first and then established the proper relation of holiness and health by making him whole.

It is meet that we care for our bodies and foster the very best health possible. All impurities and harmful poisons must be kept from them. How much more essential that our hearts be washed and made white in the blood of the Lamb. Without holiness it is impossible to please God. With peace of mind regarding our eternal destiny our physical health is enhanced.

Wholesomeness of soul can be obtained by believing that it is for us and that we may love the Lord wholly and by breaking off from every known useless and evil habit and from every known sin and walk in His commandments. For His commandments are not grievous. it is a rich privilege to seek His way and walk in it.

* * *

Wednesday, May Twenty-first

What went ye out for to see?—Matt. 11:8.

To the anxious Baptist Jesus sent back the messengers to be witnesses of His work. He gave him ample material on which his faith would feed and He had no fear that John would not remain on the safe side. Jesus was every whit what John hoped and prophesied He would be. Now Jesus expresses the highest regard for John. He was not one who catered to the gallery, or was tossed about by popular opinion, or sought the favors of the rich or royalty. He was never failing in his witnessing to the true Light and Jesus openly recognized his faithfulness.

He asks us to trust Him. He ever witnesses to the significance of our lives even though some part of them must be spent in obscurity.

I would not be a reed shaken in the wind. I would labor where He places me and strive to pave the way for the Lord's reception into the hearts and lives of my fellowmen.

* * *

Thursday, May Twenty-second

Who is the greatest?—Matt. 18:1.

What opportunities the disciples had to know the real nature of the kingdom. They had been with their Lord for three years, had felt His heart-throbs, witnessed His miracles, and heard His teachings in precept and parable. They had been plainly told of His death and resurrection yet were void of proper understanding.

How often we, like them, allow ambition to blind our vision and manifest a mercenary devotion to religious affairs. We too often follow a course which lends itself to compromise with the material and the worldly wise. Were we to follow Christ only that we might be princes in His Kingdom we would miss the greatest blessing, that of service. We are not to command heaven's fire in retaliation, but to wash the feet of the lowly, not to sever ears from our enemies but to pray for them, not to be lords over God's heritage but stewards, truthful, loving, kind—leaders in character and in sacrifice, emancipators from the thralldom of sin.

* * *

Friday May Twenty-third

Who is my neighbour?—Luke 10:29.

The lawyer could not have been ignorant of the answer to this important question. He lacked the heart compassion which Jesus so graphically pictured in the parable of the Good Samaritan.

Our neighbors have become those of devastated wastes, victims of famine and earthquake. They are not limited by geographical boundaries of State or Nation. They are black, yellow, brown, and red. Their priceless souls may be won to Christ who Himself was the very incarnation of compassion and comfort. Shall we withhold and let the famishing millions die without succor and soul nourishment?

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

* * *

Saturday, May Twenty-fourth

Art Thou the king of the Jews?—Jno. 18:33.

Pilate half believed, yet could not conceive of royalty in Him whom the people despised. Neither he nor they could perceive the origin of the Kingdom of God, nor the method of establishing it, nor the true royalty of bearing witness to Truth. They had divorced life from religion and character from the works of the Law.

His royal Cause is promoted, not by armed force, but holy messengers who declare His righteousness. There is royalty in every blood-washed Child of God. He is a child of the King. It was communicated to us when we received the Christ nature and were regenerated by the grace of God.

"He's the Prince of peacemakers, all glory to God,
To redeem me and cleanse me He shed His own blood;
My adoption is sealed I'm a child of the King,
And forever and ever of Jesus I'll sing."

* * *

Sunday, May Twenty-fifth

What must I do to be saved?—Acts. 16:30.

There was a sudden crash of an earthquake in answer to the songs of praise of the fettered apostles. Just as startingly did the jailor give his heart to Christ. While he was driven by fear and the Lord seemingly sprang on him like a lion, yet he found the love of God precious. His faith became firmly established by the faithfulness of those whom he thought would flee from the prison at such a good opportunity.

We should not undervalue the influence of fear. Do we fear the day of judgment? Then note the faithfulness of a saint and his calm waiting for the coming of the Lord. Are we apprehensive of our eternal future? Then seek that longing for His appearing. He shall soon gather His own to Himself.

Jesus Christ is a living person. I may trust Him as such to save me from the power and penalty of sin if I but repent. Moreover, He will give me the assurance of a place at His right hand in my heavenly home.

Among the essentials to success in mission service are, (1) Right motives, (2) a continual strengthening of the home base, (3) a real passion for souls, (4) a revival of believing prayer, (5) co-operation. — H. R. Schertz.

A missionary, to be successful in the field, must spend a good deal of his time upon his knees.—D. H. B.

BORN AGAIN

By Pius Hostetler

For the Gospel Herald.

Jesus told Nicodemus that no man can go to heaven without first having been born again. This fact of "must be born again" makes this a great subject.

Some make too much of this subject, ignoring other scriptural teachings equally important. It was needed in the case of Nicodemus, as it is in the case of all people who depend upon doing for their salvation, that he might know that the religion of Jesus is first of all a **heart** religion. The same thing is taught, in substance, I Cor. 13, where Paul teaches us that if a man is devoid of charity (heart religion) all else is worthless.

Christ's first teaching was, "Repent, for the kingdom of heaven is at hand." In His sermon on the Mount He did not mention the new birth but in the beginning of the discourse pronounced a blessing upon seven right heart conditions.

When the multitude asked the apostle on the day of Pentecost, "What shall we do?" they did not say, Get the new birth, but "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins"—and then what followed? "And ye **shall receive** the gift of the Holy Ghost"—which is nothing short of the new birth. This promise is to all—afar off, as many as the Lord our God shall call." Repentance and obedience are as essential to saving religion as is the new birth itself.

It is possible that a man may come to the Church with a half willingness to obey, being self-willed, following fleshly desires (no doubt many do) and thus not be accepted of God, not receive the new birth.

Some make too much of the new birth teaching that unless a man knows he is saved he is born again. John writes (I Jno. 5:13) "These things have I written unto you that believe, that ye may know that ye have eternal life." If all believers **knew** from the time they were saved, this assurance would have been unnecessary, as they would have known that they had eternal life from the time they were born again. Again, I learn by the experience of others that many a one who knows he is born again (knows he loves, and God says, "Every one that loves is born again") does not know where or when he was born again and may have been "a new creature" for a long time without being fully aware of **it.**

Some make too much of the new birth by saying that those who are born again will never sin any more, or at least will never be lost. Jesus did not say that all who are born again will eventually get into the kingdom of heaven, but "he that **endureth to the end** shall be saved;" also, that if any branch in Him failed to bear fruit the same should be "cast forth as a branch."

Again, we sometimes make too much of the new birth and other parts of the Word by saying, "These are Christ's own words"—and if we are not careful we leave the impression that other parts of Scripture, though not spoken by Christ but given by inspiration of God fully as much as Christ's own words, are not very important. It is true that "all scripture,"—whether the language first fell from the lips of Christ or was spoken by "holy men of God (who) spoke as they were moved by the Holy Ghost"—came from God and is equally binding as the Word of God.

Shelbyville, Ill.

FOOTSTEPS

Do we often consider how strange it is that we can distinguish the footsteps of a person we know and love, even when mixed up with a multitude of others?

A little child once said, "I know the voice of papa's feet." Love quickened his ears, and to him that footstep sounded above all the rest.

There is a great amount of character in footsteps, which is betrayed insensibly as we trip, or jog along the highway of our daily life.

Here is a quick, nervous step—can anyone doubt the energy and activity of the person to whom it pertains?

A slow, languid glide as surely tells a story of an easy-going and calm personage.

Then, too, how our footsteps tell of the state of our minds and tempers! A hasty heavy tread of the well-beloved feet, and we say: "What can be the matter now!" A springing, impetuous rushing, and we cry out: "What joyous thing has come to pass?"

The house-mother lies on her bed of pain. To and fro go the quiet footsteps of her girls, who have taken up the burdens laid down with sorrow and ripening; and as she hears these whispering footfalls, somehow she is soothed and lulled into a quiet which, more than doctors and their devices, helps to build up the worn-out body.

She "knows the voices" of these feet, and could pick them out were there dozens beside them. She hears the gentle tread of her anxious husband, as he creeps to the closed door to listen a moment, and is comforted by his tender love and care. Then the girls trip softly by, hushing each other, and her "big boy" stops his whistling and moves painfully along, as though he had two very new and very stiff wooden legs, and she laughs a little as he passes the door, stopping one second to listen to his "mamma's" breathing, and says softly, "God bless him!"

Then there sounds a little patter of tiny feet from some baby outside on the street, and instantly come back to her the long-vanished years when such little footsteps followed after hers, and all her brood were babies. Two of them will always be babies; they never grow up where they have gone to live, and the sweetest sound her mother-ears will hear when she wins home at last will be, she thinks, those little, pattering footsteps, never forgotten!

And so these footsteps are so part and parcel of our beloved ones that even in death we know, and love, and cling to them; and sometimes it has happened that the footfall we thought never to hear again on earth comes into our home once more, and who can measure the perfect joy of that hour!

Two who loved each other tenderly parted one bitter night in tears and agony. One was left—the old, old story. To this one, after days and nights of hopeless, silent anguish, there came one midnight a distant sound. Out of the blackness and gloom it rang in the ears, like the sweet piping of birds in the early dawning. 'Twas the footstep of the friend who had gone away, come back to make life beautiful once more for both.

There are footsteps which we will never cease to listen for and long for till, "far up the everlasting hills," they join with ours once more, and make the complete harmony broken here on earth.—Christian Intelligencer.

The Best Blessing.—A little boy of nine years had been blessed with a new brother, and for days had come into the schoolroom radiant with some new attraction he had seen about the baby. One day he told the teacher about the baby's fingers and toes, another day about his winking eyes. After about a week of this confiding, the teacher asked one morning: "Robert, what is the very nicest thing about your baby brother?" Quick as a flash came the response, "Just having him." Is not the sweetest joy of Christian souls that absolute sense of possession?—From the Christian Advocate.

REPORT

Of Receipts of Eastern Mennonite Board of Missions & Charities, April, 1924

For the Gospel Herald.

Children's Home, Millersville, Pa.

Mellingers Cong	$ 5 00

Columbia, Pa., Mission

Anna Gish Class	$ 4 00

Children's Quarter Fund

Erbs S S	$143 05
East Petersburg S S	65 90
	$208 95

General Mission Fund

W J Handrich & wife	$ 5 00
E Petersburg S S Class No 8	90 52
	1 60
Byerland Cong	185 00
Wm Aker	15 00
Hersheys S S	65 48
P B Good Legacy	38 00
Masonville S S	46 00
Cash	1 00
Strasburg Pa S S	92 28
Collection Annual Meeting	164 09
Amanda E Brubaker	11 00
Jacob S Zook	1 79
Clara F Reist	15 00
Gingrich S S Meeting	21 50
Gingrich S S	13 75
John R Kraybill	12 00
Joseph K Charles	25 00
Old Road S S	30 00
Anna M Graybill	15 00
Interest	42 48
Levi H Brubaker	50 00
Mt Pleasant Cong	19 15
	$966 64

German Children Relief

A Bro Atglen Pa	$ 5 00
Sister 7718 Pa	10 00
Clara F Reist	15 00
John G Erb	3 00
Mrs Fianna Erb	3 00
Mellingers S S	275 00
H W & Ida C Eshleman	8 00
	$319 00

India Mission

Salunga Pa S S	$ 43 65
David Stoltzfus	5 00
Mount Joy Y P M	6 25
Gehmans S S	30 71
John H & Elizabeth R Herr	100 00
John B Reist	5 00
	$190 61

India Support of Native Worker

E Petersburg Y M B C	$ 7 50
Manheim Bible Study Class	7 50
Ephrata Y P M	63 00
Three Classes E Petersburg S S	15 00
	$ 93 00

India Orphan Support

A Sister E Petersburg S S	$ 14 50
A Sister Pa	23 00
Samuel Frys Cl	12 00
Mrs Samuel Longeneckers Cl	14 00
Sisters Class Mt Joy S S	28 00
Young Womens Cl Mt Joy S S	30 00
Weaverland Y P M	54 00
Emma Wilson & Anna Book Cl	28 00
Emma Ranck & Mary Kreider Cl	30 00
Park Book Cl Paradise S S	30 00
A Brother Paradise Pa	7 00
Lebanon Co S S Workers	28 00
Lauvers S S	15 00
Allen Gantz	7 00
Benj Keeners Cl	14 00
David Landis & wife	28 00
	$362 50

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Teachers' Support

Strasburg Pa S S	$ 14 00
Mount Joy Pa S S	127 79
	$141 79

India Widow Support

A Sister Pa	$ 20 00

India Leper Support

E Petersburg S S Sisters B C	$ 14 30

Knoxville Tenn., Mission

Ephrata Y P M	$ 15 00

Ministers' Fund

Jacob E Brubaker	$100 00

Near East Relief

Daniel Longeneckers Cl	$ 5 00
Anna Gish Cl	2 50
David Garber Cl	5 00
Mrs Samuel Longeneckers Cl	8 00
Older Girls Cl Landisville S S	52 21
Weaverland Conf Mennonites	11 00
Ada Garbers Cl	5 00
Anna Gish Cl	2 50
David Garber	5 00
No 8014 Pa	20 00
	$116 21

Russian Relief

Landisville Pa S S	$ 12 50
Lauvers Cong	27 80
Cross Roads Cong	30 00
Ephrata Y P M	10 00
	$ 80 30

Reading, Pa., Mission

Anna Gish Cl	$ 4 00
Ephrata Y P M	15 00
	$ 19 00

South American Mission

John H & Elizabeth R Herr	$ 50 00
A Sister Pa	10 00
Ephrata Pa Y P M	25 00
John B Reist	5 00
	$ 90 00

So. America Missionary Support

No 7902 Pa	$100 00

S. A. Trenque Lauquen Church Bldg.

John L Musser	$ 80 00
A Sister Pa	3 00
	$ 83 00

So. America Bible Readers Fund

A Sister Pa	$ 8 94
Total receipts for month	$2943 24

Gratefully acknowledged,
Eli G. Reist, Treas.

REPORT

Of the Shantz Charity Circle for the year ending Mar. 31, 1924

For the Gospel Herald.

No. of members	17

Receipts

April 1	$14 50
July 1	14 05
August 15	21 25
" "	5 25
October 1	13 25
January 1	13 50
Offering	9 95
Total amount received	$91 75

Disbursements

Dr. Florence Friesen Medical Fund India	$ 5 00
Printed monthly reports	1 00
Teachers' Home India	5 00
A Needy Sister (Home Mission)	10 00
Missionary Support (Foreign)	21 25
South America	14 00
Sister Clara Steiner	5 00
Teachers' Home India	14 00
Bed Blankets for Russian People at Rosthern Sask	11 00
Shipping expenses	5 50
Total	$91 75

Secretary.

REPORT

Of the Bible Conference Held at Latschar Church near Petersburg, Ont., April 1-3, 1924

For the Gospel Herald.

Topics and speakers:—**Six addresses on "Egypt to Canaan"** by C. F. Derstine, Eureka, Ill., who also preached each evening; **The Inspiration of the Bible,** Curtis Cressman; **Prevailing Prayer,** Wesley Witmer; **Church Loyalty,** Oscar Burkholder; **Present Day Delusions,** Moses Shantz; **Personality of the Holy Spirit,** Moses Brubacher; **The Great Commission,** Howard Stevanus.

A few thoughts:—Inspiration is that operation of the Holy Spirit by virtue of which the writers of Scripture were enabled to communicate and record divine truth without any mixture of error.

The greatest statement of a believer's standing before God is "in Christ."

The characteristics of Egypt under the dynasty of Pharaoh are the same as those of the world system today under Satan's sovereignty. The privilege of prayer is unfolded to us in the revelation of His word.

The Lord has seven great "I Will's" in Ex. 6:6-8 for Israel, they are ours today, spiritually speaking.

We show our loyalty to Christ by loyalty to the institution, the Church He founded. Sacrifice is one of the main evidences of loyalty.

The outstanding present day delusion is "Modernism" in its various forms.

The Personality of the Holy Ghost is seen in three ways; consciousness, character, and will. The crying need of the Church is Holy-Ghost-inspired and filled men.

In the Great Commission we have a Commissioner a commission, the one commissioned to go to whom commissioned—the world.

Brother Derstine spoke to men only and to women and married men only on two evenings.

In spite of bad roads the attendance and interest were good.

Two souls confessed and many private decisions for better living were made. Bro. Manasseh Hallman was Moderator and Bro. Isaiah Witmer Chorister.

Elsie Bowman, Secretary.

Let us, dear readers, learn the will of God, and labor together in love, learning from one another. Let us be determined to know nothing but Christ and Him crucified, never consulting with flesh and blood. Let us be willing to preach the cross and bear it for Jesus' sake.—J. S. Coffman.

"The nearer we keep to original simplicity, the nearer we come to original innocency."

Married

Detweiler—Slabaugh.—On Nov. 29, 1923, at the home of the officiating bishop, Bro. Jacob K. Yoder near Wellman, Iowa, Bro. Clarence R. Detwiler and Sister Sarah E. Slabaugh, both of the West Union congregation, were united in holy matrimony. May the Lord richly bless them in their new relationship.

Livingston—Myers.—On April 11, 1924, Bro. Josiah Livingston of the Bowne congregation and Sister Elizabeth Myers of the Howard-Miami congregation, were united in the holy bonds of matrimony by Bro. Aldus Brackbill of Clarksville, Mich. May the Lord riehly bless them through life.

Sider—Witmer.—On Wednesday, March 12, 1924, Bro. Lloyd Sider of Blair, Ont., and Sister Grace Witmer of Petersburg, Ont., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Manasseh Hallman. May the choicest blessings be theirs through life.

Hamacher—Baetz.—On Wednesday, April 2, 1924, Bro. Harry Hamacher of Petersburg, Ont., and Sister Almeda Baetz of German Mills, Ont., were united in the holy bonds of matrimony at the bride's home, by Bishop Manasseh Hallman. May the blessings of heaven be theirs through life.

Gerber—Hartzler.—On April 22, 1924, at the home of the bride's parents, Bro. and Sister Noah and Nellie Hartzler, near Garden City, Mo., Bro. Lloyd Garber of Alpha, Minn., and Nettie Pearl Hartzler of the Sycamore Grove congregation were united in holy matrimony by Bro. I. G. Hartzler. May God bless them through life.

Wenger—Heatwole.—On May 6, 1924, Bro. Oliver Wenger, son of Bro. D. P. Wenger, and Sister Goldie Heatwole were united in marriage at the home of the bride's parents, Bro. and Sister W. M. Heatwole, of Harrisonburg, Va., Bro. A. P. Heatwole officiating. May the abiding presence of Christ be theirs through life.

Obituary

Custer.—Fern Custer was born Sept. 9, 1896, in Ionia Co., Mich.; died in Philadelphia, Pa., April 5, 1924, where she resided the last three years; aged 27 y. 6 m. 26 d. She leaves father and mother (Emanuel Custer and wife), 1 brother and 1 sister, and many relatives and friends. Services were conducted by Aldus Brackbill at the Bowne Mennonite meeting house near Clarksville, Mich. Interment in the adjoining cemetery.

Shaffer.—Wilbur Joseph Shaffer died of whooping cough April 26, 1924; aged 7 m. 14 d. Affliction has been laid rather heavily on these young parents. Just a few months ago the father was seriously hurt while working on the sand shaker. He has recovered but lost an eye by the accident. May God heal their wounds. Funeral services were conducted in the home of the grandparents in Pond Bank, Pa., by Harvey E. Shank and W. W. Hege from Job 1:21. Burial in the cemetery nearby.

Souder.—Bro. Mahlon D. Souder of Sellersville, Pa., passed peacefully away April 24, after an illness of two weeks from pneumonia, having served as a minister in Rock Hill Mennonite Church near Sellersville for about 25 years; aged 65 y. 3 m. 16 d. He was married to Elizabeth Allebach, who survived him. He is also survived by six children, three having preceded him to the glory world. Those surviving him are: Edwin A., Wallace A., Hannah (wife of A. Lincoln Gehman), Harvey A., Irvin A., and Eva. Bro. Souder was a man devoted to every form of Christian duty, faithful in every walk of life. As shepherd of his flock he was not only faithful in proclaiming the Word but also in visiting the sick and encouraging his members in faithful living. Funeral services were held at the home and in Rockhill Church on April 28, conducted by the home ministers.

Harper.—George K. Harper was born near Mouth of Seneca, W. Va., Oct. 2, 1858; died at his home near Dayton, Va., March 27, 1924; aged 65 y. 5 m. 25 d. He died from pneumonia and an abscess of the lung following an attack of grippe. He was conscious to the end, which he realized was near, and after making suggestions as to the management of his temporal affairs, and all arrangements for the funeral, passed calmly and peacefully to his eternal home. Funeral services were held from Weaver's Church, conducted by Bro. H. B. Keener. He was a faithful member of the Mennonite Church. He is survived by his wife, one daughter (Effie) and one sister, of Santa Cruz, Calif.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

Mehl.—Webster, son of Jacob C. and Lucinda Mehl, was born in Lagrange Co., Ind., Aug. 28, 1881; died at his home near Topeka, Ind., April 29, 1924; aged 42 y. 8 m. 1 d. He was united in marriage to Sylva Hostetler on May 24, 1902. To this union were born two daughters and one son. He leaves a loving wife, 3 children, 1 grandson, an aged mother, 1 brother, 6 sisters, and a host of relatives and friends. He became a member of the Mennonite Church in his youth and remained a faithful member until death. He had been afflicted with diabetes for several years but his sickness unto death was a weak heart and smallpox. Owing to the nature of the disease, by the direction of the Health Board a funeral service was held on the lawn at the residence where a large number of neighbors and friends paid their last tribute of respect. Services conducted by Brethren Jonathan Kurtz and O. S. Hostetler. May the Lord comfort the bereaved.

Freed.—Fayma Lucile, only daughter of Bro. Francis and Sister Laura Freed, died May 3, 1924; aged 5 y. 11 m. 28 d. She leaves father, mother, two grandfathers, one grandmother, and a host of relatives and friends. The cause of death was leakage of the heart and complications. Fayma was of a loving disposition, and while her stay in this life was of short duration, yet she shone forth in the home as a flower just in bloom. She was especially fond of singing. During the last week of her illness, although too weak to sing, she repeated one entire verse of one of her favorite songs, "Does Jesus Care," and then said, "I can't sing, 'There will be joy in heaven,' but I can hardly wait till I can." Services at the home by D. D. Troyer and at the Yellow Creek Church near Goshen, Ind., conducted by John Bear and D. D. Troyer. Text, Jas. 4:14.

"God needed one more angel,
To join His happy band,
And so He took our Fayma
Into a better land."

Lohr.—Jacob M., son of Michael Lohr, was born July 15, 1850, near Hooversville, Pa., and died April 30, 1924, at Davidsville, Pa. The departed suffered from complication of diseases for the past months. He was a member of the Mennonite church for a number of years, his funeral taking place from the Kaufman Mennonite Church, May 2, where a large concourse of people had gathered to pay their last respects. Services were in charge of E. J. Blough and S. G. Shetler. The deceased is survived by his wife (Lydia Hostetler Lohr) and six daughters (Ella, wife of Jacob Livingstone; Emma, wife of Simon Kaufman; Amanda, wife of Jacob Stahl; Rebecca, wife of Ammon Blough; Catherine, wife of Calvin Lehman; and Adda, wife of Irvin Blough). He is also survived by 16 grandchildren and 6 great-grandchildren. Two sons and a daughter preceded him in death in infancy and five years ago his daughter Lizzie, wife of Hiram Weaver, his first wife having died some thirty years ago. Burial was in the family plot in the Kaufman Cemetery. A Granddaughter.

Slabaugh.—Barbara Shoemaker Slabaugh was born in Garret County, Md., Aug. 10, 1836; died at her home in Iowa Co., Iowa, April 28, 1924; aged 87 y. 8 m. 13 d. She was converted in her youth, and joined the Amish Mennonite Church, of which she was a devoted and faithful member until death. She was married to Peter Slabaugh, who preceded her in death. On Oct. 7, 1902, she was married to Henry Slabaugh. After living about two and a half years in Maryland, they moved to Iowa, where they spent the remainder of their lives. Sister Barbara was in her usual good health until about six months ago, when she began failing. She was confined to her bed about seven weeks, old age and other diseases being the cause of her death. During this time she bore her sickness patiently. No children were born unto her, yet she became a mother by taking into her care two children, one of whom, the wife of Menno Gingerich of Alberta, survives to mourn her departure, also one sister (Sarah Folk), and the family of Henry Slabaugh, in which family she has shown herself a real mother.

"Dressed in her tender green,
I viewed the sweet earth lying,
When smote my heart the cry,
'But living leads to dying.'
Then came a trumpet call,
Through hill and dale replying,
'Though life lead on to death,
We come to life through dying.'"

Blauch.—Ida A. Blauch (nee Maust) was born near Meyersdale, Pa., Dec. 10, 1869; died at Aurora, Ohio, April 30, 1924; aged 54 y. 4 m. 20 d. She was married to Elias K. Blauch Aug. 3, 1888, at Meyersdale, by her pastor, Bishop C. G. Lint, of the Church of the Brethren. The first two years of their married life were spent near Meyersdale, after which they resided near Johnstown, Pa., for nineteen years. Fifteen years ago the family moved to Aurora, Ohio, where they are now at home on their farm. She was the mother of nine children, as follows: Lloyd, Morris, Norbert (died Oct. 24, 1918), Omar, married to Effie Miller, living on their farm near Aurora, Orpha, single, living at home, Clemens, Stella (married to Glenn Schmucker), Clinton, and Minton. She leaves her husband, six sons,, two daughters, three grandchildren, and one sister. Sister Blauch was a faithful and devoted member of the Mennonite Church at Aurora. For seven years she taught a Sunday school class of mothers and she was always found at her post when that was possible. By her geniality and helpfulness she endeared herself to many friends. Because of her unusual knowledge and willingness she was much called on for neighborly service, especially where there was sickness and distress. To her family she was attached with a devotion that knew no bounds. She was seriously ill for two weeks with digestive and heart trouble, but was seemingly on the way to recovery, when, with almost no warning, she suddenly passed away. The funeral was held on May 2 at the Mennonite Church at Aurora. Services were conducted by E. B. Stoltzfus, D. B. Raber, and J. D. Miller.

Items and Comments

For the second time in history, the American Bible Society has sent out over seven million copies of the Scriptures during the past year. Of these, the total issued in foreign countries was 3,245,090 volumes.

In linking strong drink with war, temperance with peace, Lady Astor of England touched a very vital spot in the present effort to secure world-wide prohibition. Nations, like individuals, must be sober to be peaceable and rational.

By a vote of 842 to 13 the General Conference of the M. E. Church voted in favor of union with the M. E. Church, South. If this action will be ratified by the southern wing of the Methodist Church in America it will put an end to a schism made eighty years ago because a southern bishop insisted on owning slaves, which was contrary to the discipline of that church. The Methodist Church has learned, with others, that it is easier to divide than it is to come together again after division.

A recent report of the work of the "Christenpflicht," Germany, says:

"The increased contributions from America enabled us to support our 3500 needy persons to the same extent as formerly, notwithstanding the reduced purchasing power of the dollar. They are given foodstuffs amounting to somewhat less than one-half pound of bread a day. Agreeable to the suggestion of the American brethren, we shall increase the quantity somewhat.

"In the name of the recipients we heartily thank all contributors and wish them the rich blessings of God."

The action on the part of several school boards, as recorded in the news items of various periodicals from time to time, discriminating against teachers wearing bobbed hair is causing considerable discussion. Many approve the action of these boards while others denounce them as enemies to personal liberty. Perhaps the most impressive lesson to be learned from these incidents and the discussions which they provoke is the fact that immodest apparel and hair-dressing to match is a moral question and rightly deserves attention by people interested in public morals, whether connected with civil or religious organizations.

"The Biggest Single Business in the World," is the way a recent circular issued at Washington, D. C., refers to the United States Postal Service. Here are a few figures worth noting:

"More than 300 tons of stationery and typewriting paper.

"Nearly 4,000,000 sheets of carbon paper.

"175,000,000 envelopes and millions and millions of blank forms of one kind and another.

"70,000 quarts of ink.

"The mucilage requirements are 35,000 quarts.

"1,620,000 lead pencils, nearly 6,000,000 steel pens, 100,000,000 paper clips, rubber bands by the ton, and 2,331,446 pounds of twine.

"Nearly 12,000,000 mail sacks are used, and it requires annually 6,000,000 yards of canvas to make new ones.

"Fifteen and a half billion stamps and one and a quarter billion postal cards are sold yearly by the Post Office Department to the American public."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

CONFERENCE ANNOUNCEMENTS

Ohio

The annual meeting of the Ohio Mennonite Church Conference will be held at the Midway Church, near Columbiana, Ohio, May 29, 30, 1924. All members of conference are requested to meet at the above named place at 8:30 A. M., May 29. You will be met at trains stopping at Columbiana or trolley line at North Lima by notifying the moderator.

A. J. Steiner, Moderator.
J. Y. King, Secretary.

Eastern A. M.

The Lord willing and we live, the Eastern A. M. Conference will be held at the Belleville Church, Mifflin Co., Pa., June 4 and 5, 1924. All members of said Conference are invited to meet at said church on Tuesday, June 2, at 2 P. M. promptly, to arrange for the work of the Conference.

Coming on the Pennsylvania Railroad, get off at Lewistown, change for Reedsville (either on the steam R. R. or trolley) and then change for Belleville.

Eli L. Frey, Moderator.
C. Z. Yoder, Secretary.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Leo Congregation near Grabil, Indiana, on Wednesday and Thursday, June 4 and 5. The Annual Meeting of the Indiana-Michigan District Mission Board will be held on the day preceding Tuesday June 3, 1924.

Those coming on trains and desiring to be met at R. R. station should notify A. S. Miller, Graybill, Ind.

Ira S. Johns, Sec.

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator.
Omar G. Miller, Secretary.

Ontario A. M.

The second annual conference of the Ontario Amish Mennonites (the Lord willing) will be held with the Poole congregation at Poole, Perth Co., Ontario, on June 9 and 10, 1924.

Sunday school conference at same place the day following (June 11).

A hearty invitation to attend is extended to all.

Jacob R. Bender, Secy.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

I. L. Yoder, Sec'y.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 22, 1924 (Gospel Witness Established 1905) No. 8

Editorial

"The heavens declare the glory of God, and the firmament sheweth his handiwork."

Have you thought of it? only a few weeks more, and the year is half gone. Have you done half as much for the Lord as you had expected to at the beginning of the year?

Annual Mission Board Report.—It was our hope to print the full report of the recent annual meeting of the Mennonite Board of Missions and Charities in this number of the Gospel Herald, but the report failed to arrive soon enough for that purpose. It will be published next week, the Lord willing.

The Touch of God's Love.—Death has entered many of our homes since we first began to write 1924. During the past two months three of our prominent bishops and a number of other ministers were called away. There is scarcely a community where people have not been called to the house of mourning. It is one of God's numerous ways of reminding us that this world is not our home. Though death is regarded by many as a dreadful foe, it should never be looked upon as anything but the touch of God's love, an all-wise provision for the eternal welfare of His people. It reminds us of the frailty and vanity of life and gives us assurance of life eternal in the better world above. "Precious in the sight of the Lord is the death of his saints."

Our Annual Report.—This number of the Gospel Herald brings to your attention the annual report of the General Manager and Secretary-treasurer of the Mennonite Publishing House. We feel sure that this report will be read with interest on the part of all friends of our publication interests. A glance at the figures submitted impresses us with the fact that this year the House speaks in larger figures than in any previous year of its history. One reason for this is that we are becoming more and more adjusted to our larger building, and the volume of business is becoming correspondingly greater. Our gratitude is due to the thousands of substantial supporters of the institution, and our desire is to make a record worthy of such patronage. Your continued support and prayers are solicited and your advice and counsel are at all times welcome. We ask you to join with us in a united effort to make the report at the close of the next fiscal year the most favorable in the history of the Publishing House.

Modernism Vs. Fundamentalism.—A writer in one of our exchanges suggests that there might be a "third party" which could be classed as neither Fundamentalist nor Modernist. While he himself disclaims all connection with the unbelief espoused by Modernists he also washes his hands of Fundamentalism on the ground that "the bold, rash materialist of Modernism is equaled by the spirit of bigotry and intolerance in the Fundamentalist camp."

This man is making himself a lot of unnecessary trouble. With him it ought not to be a question of passing judgment upon any particular group of individuals but a matter of faith. If he believes the message of the Bible to be authentic and infallible, then he accepts without question such fundamental Bible doctrines as the deity and virgin birth of Christ and atonement through His blood, the fact of miracles, the eternal punishment of the wicked, and other things which the Bible teaches but which Modernists deny or call into question. This makes of him a Fundamentalist, as the word is now understood, no matter how "bigoted" his fellow Fundamentalists may appear to him. He talks like a man who is either confused in his vision of present day issues or leans toward Liberalism and tries to hide his leanings.

Not Sins, but SIN—is the thing that figures in connection with the salvation of the lost. And when, through the atoning merits of the blood of Jesus, we have been cleansed from **sin**, the record of our lives will show that this cleansing includes our **sins** also.

A man may say, "I have quit swearing, quit driving sharp bargains, quit the use of strong drink and tobacco, and other bad habits"—a fine thing; but if he expects some day to reach heaven because he has forsaken some sins, some day he will open his eyes to the fact that he depended upon the wrong thing for his salvation.

We are "by nature the children of wrath" because by nature we have inherited the sin of Adam. This sinful condition can be gotten rid of by those only who accept Jesus Christ as their Savior and come to Him with their vile bodies for cleansing. Unless he comes to God a helpless sinner, he may try hard as he will to clean up the old platter, he will still be a sinful creature in the sight of God. Not sins, but SIN, is what stands between him and his God.

A man freed from sin will not continue to live the sinning life; for, "How shall we that are dead to sin live any longer therein?" He has his shortcomings, and in an evil moment may fall away even to the extent of becoming a castaway; but the surest evidence that the soul is saved from sin is the fact that the individual ceases to commit sins.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CROWNED OR CRUCIFIED

I stood alone at the bar of God,
In the hush of the twilight dim.
And faced the question that pierced my heart:
What will you do with Him?
Crowned or crucified? Which shall it be?
No other choice was offered to me.

I looked on the face so marred with tears,
That were shed in His agony.
The look in His kind eyes broke my heart,
'Twas full of love for me,
The crown or the cross it seemed to say;
"For or against Me—choose thou today."

He held out His loving hands to me,
While He pleadingly said "Obey,
Make Me thy choice for I love thee so,"
And I could not say Him nay.
Crowned, not crucified, thus it must be;
No other way was open to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
Surrendered unto Him.
Crowned, not crucified, my heart shall know
No king, but Christ who loveth me so.

—Selected.

BLESSEDNESS OF ETERNAL SALVATION

By J. S. Shoemaker

For the Gospel Herald.

I. Salvation, a Universal Need

All have sinned and come short of the glory of God.—Rom. 3:23.

There are none good enough by nature to enter heaven and enjoy its glories. Paul was divinely inspired to declare that "By one man sin entered the world, **and death by sin,** and so death passed upon all men, **for that all have sinned"** (Rom. 5:12). Hence the entire human family, whether civilized or uncivilized, intelligent or ignorant, white or black, great or small, rich or poor, young or old, moral or immoral, **all** are under the curse of sin and are carnally minded; humanity in its unsaved condition is "not subject to the law of God, neither indeed can be" (Rom. 8:7).

The prophet Isaiah makes it clear that **"All** we like sheep have gone astray....turned every one to his own way" (Isa. 53:6). He also says, "Your iniquities have separated between you and your God, and your sins have hid His face from you." Satan, "the god of this world," was not only the originator of sin when he led our first parents to disobey God and imparted to humanity in general a sinful nature, but he continues to lead men and women into the depths of sin, and thru various agencies is blinding "the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). It is indeed sad to know that the great majority of sinners are slow to believe that the Lord Jesus Christ came into this sin-cursed world "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ" (Acts 26:18).

II.. Salvation, From Whence Received

I am the **way,** the **truth,** and the **life;** no man cometh unto the Father, but by me.—Jno. 14:3.

Depraved humanity is so much inclined to do certain things by which they hope to merit salvation—such as observing certain ceremonies, living moral lives or keeping the law, giving of their means for charitable purposes, being allied with some church organization and being regular in attending religious services. These things are alright in their place and should be faithfully carried out on the part of every Christian, but they are not the means of salvation or regeneration. The inspired apostle clearly states that "by the works of the law shall no flesh be justified" (Gal. 2:16). And again, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

Our blessed Lord left the realms of glory and came into this sin-cursed world and "redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13); again "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). The apostle Peter in addressing the Jewish council, declares emphatically that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The only means of salvation is by way of the cross. This being true, we should rejoice with unceasing joy because "He humbled himself, and became obedient unto death, even the death on the cross," and thus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

We should indeed rejoice to know that our Savior said, "I am the door. .....He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." He alone is **the way** of reconciliation with God the Father. The **only way** from condemnation to peace and pardon of sins, from spiritual death to life eternal, from being subjects of Satan to becoming sons of God, from the degradation of sin to purity of life and character, from spiritual darkness to spiritual light, from sadness to real rejoicing, from the mire of sin to the mountain top of salvation, from the broad sinful way to the narrow **way** that leadeth to the glories of heaven. This King's Highway, though narrow, is the **only way** to come in possession of real salvation and eternal glory; it is the **way** that is ever illuminated with the divine presence, in spite of all the contradictory teaching of the so-called liberal or broad-minded preachers, and godless, worldly church members who seek to broaden the way of life to please the carnal mind.

Dakota, Ill.

(To be continued)

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

THE LORD'S SUPPER

Does not the whole body of Scripture, Old and New, tend to show that God does not take delight in outward ordinances, but rather in the true devotion of the heart?

A careless and partial use of Scripture might make it appear so, but a full and careful consideration will establish the following points:

1. Religious ordinances were instituted by the Lord in both Old Testament and New and are therefore His will, and necessary. Ezek. 11:19, 20; I Cor. 11:2.

2. The observance of divinely appointed ordinances is not optional with the children of God. Ex. 30:20, 21; Jno. 13:8.

3. God's favor and blessing rests upon their proper observance and His displeasure upon the neglect of them. Isa. 24:5; Matt. 28:19, 20.

4. The formal, hypocritical observance of the divinely appointed ordinances is a great sin, and God's abhorrence and displeasure are pronounced upon such in strongest terms. Isa. 58:3, 4; Amos 5:21-27.

5. While the ordinances given to the Jewish church were abolished at

the cross of Christ (Col. 2:14) it is expressly taught that the Christian ordinances are to be kept until the end of the world. Matt. 28:19,20; I Cor. 11:26.

What is the relation between the Jewish passover and the communion?

There is a very close relation, Christ being even called **"our passover"** (I Cor. 5:7).

As the Jewish passover commemorated the deliverance from Egyptian bondage and pointed forward to the coming redemptive work of Christ, so the communion commemorates the deliverance of the Christian from the bondage of sin and Satan and points us back to the finished redemptive work of Christ, gives expression to the peace and unity of the Church, and points forward to the second coming of Christ. I Cor. 11:24-26.

What is the true Scriptural manner of observance?

In I Cor. 11:20-34 Paul writes to correct the abuse of the ordinance and states very clearly how it is to be observed: to take bread, to take the cup **as a ceremony and not to satisfy hunger,** as in a full meal. Christ kept the Jewish passover and instituted the communion at its close and there is not a particle of proof that He instituted a Christian Passover or full meal to be observed as an ordinance. Lu. 22:15-20.

What is Transubstantiation?

It is a word used by Roman Catholics to designate the change which they claim takes place in the eucharistic elements of bread and wine, in virtue of the consecration.

Are there not some scriptures which seem to favor the idea that we literally partake of Christ's flesh and blood in the communion?

In Jno. 6:35 Jesus says that **He** is the **bread** of life, and in Lu. 22:19 He says that the communion **bread** is His **body.** In both cases the language is figurative and it is just as unreasonable to suppose that He meant to teach in the one passage that the **bread** is **literally His body** as to suppose that in the other passage He meant to teach that His **body** was literal bread.

In Jno. 6:53, where He says we are to eat His flesh and drink His blood, we need not stumble at His meaning for in v. 63 He explains that the words are not to be taken literally by saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We see the same mode of expression in Jno. 4:10, 7:37-39, where He speaks of Himself and doctrine and the Holy Spirit **as water** for the people to receive or drink but by this literal water is not meant, as it is expressly stated in Jno. 7:39.

If we apply Jno. 6:53 to the literal partaking of the communion then it would follow from the wording that all who partake of it (v. 54) have eternal life; but this cannot be the true interpretation, for some partake to their own condemnation (I Cor. 11:27). But all who eat His flesh and drink His blood in the **spiritual sense** of **appropriating the benefits of the sacrifice of His body and blood to their souls by faith have eternal life—therefore this is the correct interpretation.**

In Lu. 13:32 Jesus refers to **Herod as a fox,**—but would it not be foolish to contend that he therefore was a literal fox?

The words "in remembrance" and "till he come" (I Cor. 11:24,26) show that He did not mean to teach that He was bodily present in the communion.

In I Cor. 11:26 we have a positive proof that the **bread** and **cup** are not changed by the consecration for Paul says "AS OFTEN AS YOU EAT THIS BREAD," etc. **It is still bread when eaten.**

What is consubstantiation?

It is the doctrine of the Lutheran church that while the bread and wine of the communion are not changed, as is claimed in transubstantiation, but along with the bread and wine the actual body and blood of Christ are partaken of by the communicants.

This is only shifting from one error to another and is only one example among many which shows that Luther failed to cut himself clear from the errors of the Church of Rome. Consubstantiation, like transubstantiation, has not one scripture proof to support it.

What benefits can accrue from the receiving of mere emblems of Christ's body and blood?

The word **"mere"** is properly applied only to things inconsequental and is out of place as applied to any part of the plan of salvation.

As to the importance and benefits of observing the ordinances Jesus taught of **feet washing** that if wilfully refused it will cause our part with Him to be forfeited and implying that thru obedience we have part with Him. Jno. 13:8. There is no reason why this would not apply to all the other ordinances.

The atonement thru the shed blood of Christ is the central doctrine of our salvation, and **to remember and propagate it** to succeeding generations is as necessary to our and their salvation as the atonement itself. God saw that the ordinance was necessary "in remembrance," and while liberals may deny the atonement, this ordinance properly observed will **not allow them to forget it!**

Next to the atonement, the observance of the communion is to be a public testimony of His sure return to bless the saints and judge the world. I Cor. 11:26.

It is a testimony that our salvation is alone thru the merits of Christ's death, and of the peace and unity and love that exists between the true believers. I Cor. 10:16,17.

It teaches that as the body is fed and nourished with natural food and drink, so we by faith lay hold of the benefits of Christ's sacrifice of body and blood and they are spiritually received to the nourishment and the salvation of the soul. Jno. 6:50-63.

Christ can be received in no other way than spiritually in the heart by faith, and it is preposterous to hold and teach that He is to be actually received, as ordinary food into the stomach. Eph. 3:17; I Cor. 10:3,4.

Who may rightly commune?

Not all (Heb. 13:10; II Cor. 6:14); not the corrupt (Jude 11, 12); not gross sinners (I Cor. 5:7-11); not those whose wrongs are not made right (Matt. 5:23,24); not those who reject the truth (II Jno. 9, 10); not those who refuse to hear the church (Matt. 18:17); not those who do not discern the Lord's body (I Cor. 11:29); but such as are described in Acts 2:42.

Is not each one to examine himself and judge as to his own fitness to commune?

I Cor. 11:28 shows indeed that persons are to examine themselves. This is half the truth. No one else can know their motives and secret sins or purposes. But further, in I Cor. 5:8-12, we are commanded as a church body to judge such as do not properly judge themselves and reject the unworthy.

Can we know the exact method and means used by Christ in the original observance?

Since no leaven at all was allowed at the passover time it is practically certain that Christ used unleavened bread, and this would seem to be the most suitable, since leaven generally represents sin and there was no sin in the body of Christ which the communion bread represents. Unfermented wine also certainly meets the requirements of the Word and places no stumbling block before the weak. As to the posture, whether sitting or reclining, the amount of bread and wine used by each, and the particular manner of administration, we may not definitely know, neither is it important. To take bread and the cup and divide them among ourselves in the proper spirit and faith, as a religious ceremony,

and not to satisfy hunger or thirst, meets all the requirements of the Word.

What authority is there for council meetings?

The principle of the council is seen in I Cor. 5, where the apostle commands the Church when they come together, to **"judge those that are within"** and **cast out the unfit.** The work there required can not be effectively done without a council meeting and is therefore necessary, that the church come together for the better and not for the worse.

We are not justified in holding to anything that is **against the scriptures,** or that is not helpful in carrying out the scripture requirements. A **church house** is no where commanded in the Gospel, but it is not therefore wrong; for it may be constructed and used so as to promote the principles of the Gospel and violate none.

Is it wise for persons to refrain from taking part in communion from a sense of their own unworthiness?

Jesus is touched by the feeling of our infirmities and was always gentle with the weak. Matt. 9:36; Heb. 4: 15.

We see in the parable of the Publican and the Pharisee that because one is satisfied with one's self it is no proof that he is worthy before God. The Lord had respect to the broken-hearted publican rather than the self-confident Pharisee. Lu. 18: 10-14. The scriptures however teach that it is a dreadful thing to partake of the holy communion except in a humble, penitent, submissive way. I Cor. 11:29-32.

Denbigh, Va.

ARE YOU?

The average church-member in America today lives in a house which contains more luxuries than Charlemagne ever dreamed of. He has a motor car, a telephone, a victrola, a radio, books, pictures, music; he spends more for amusements and for unnecessary food than he gives to foreign missions, and when Sunday comes he goes to church to hear preaching and music. But how many church-members are busy during the week making disciples?—Peniel Herald.

What do you have in science, aside from the Word of God, that is permanent?—D. H. B.

It takes the church with a living message to rescue the perishing souls. —S. E. Allgyer.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

NEWS NOTES FROM EUREKA

For the Gospel Herald.

(Home for the Aged)

At this writing we are again reminded that God is great and allwise, as the beauties of Nature are showing forth the handiwork of Him who is the Creator of all things.

On May 7 Bro. D. A. Yoder paid us a pleasant visit and gave us an encouraging talk.

On May 8 Bro. and Sister J. M. Nissley were with us. Bro. Nissley is superintendent of the Altoona, Pa., Mission, and was formerly superintendent of the Old People's Home near Marshallville, Ohio. He also gave us an interesting sermon.

On May 10 Bro. C. F. Derstine was with us and officiated in the communion service. All the inmates who were of like precious faith with us, except one, partook of the same. It is a time of rejoicing when we see these aged pilgrims partake so earnestly of these sacred emblems, which should mean much to us all.

Health at this time is not so well with us, as we have two sisters who are feeble and one brother who is bedfast most of the time. Besides, we have several invalids here. We are glad to state that all things are committed to God's care and the afflictions are borne patiently.

Brethren, pray for us.

May 12, 1924. J. D. Smith.

NEWS NOTES FROM THE ARGENTINE

By Lillie F. Lantz

For the Gospel Herald.

Santa Rosa.—All well and busy. Bro. Luayza writes that they would like very much to open kindergarten soon. Bro. Garcia the colporter is busy selling Bibles, books, Gospel tracts, etc.

Trenque Lauquen.—On Friday morning Bro. Lantz was called out to meet the ten o'clock train to take Mr. Echide to his home. He had a stiff leg and was not able to walk to his home. His wife is a member, and is praying for her husband's salvation.

On Sunday morning Pedro Feliz passed away. He had been sick for five months. Two weeks before he died he accepted Christ as his Savior. His last words to his wife were that he was happy, and was ready to go. The wife, who is a member, is very sorrowful and needs our prayers.

A telegram was sent to Bro. Lantz. At 2 P. M. the two families, Lantz and Swartzentruber, arrived. At three a short service was held, and on Monday morning he was buried. At the grave a song was sung, "We'll never say goodbye in heaven." Many shed tears. Bro. Martin Verledi had a closing prayer that touched the hearts of all who were present.

The other day a woman came to the Mission asking for shelter for the night, her husband having sent her away. There are six small children, and the smallest had cried all night for her mother, so the next day when the mother heard it, nothing could keep her from going home to her little baby.

Meetings are now in progress by Bro. Luayza. We are expecting that many will be saved at this time.

Carlos Casares.—All well as far as we know.

Pehuajo.—On Saturday Bro. Lantz with four natives went to Henderson to sell and distribute Gospel literature. On Wednesday Bro. Cavadore went to Salliquelo, and had good success in selling Bibles, books, and tracts. It is a large town without any Gospel privileges.

The meetings at Madero in charge of Pablo Cavadore are well attended, with good attention and interest. On Saturday one more soul confessed Christ as his Savior.

The weather at present is ideal, but soon we will be having cold weather, while you in the homeland are looking forward to spring.

Pray for all the workers, members, converts, and interested ones at all the stations.

Trenque Lauquen,
F. C. O., Argentina.

PROPOSED RUSSIAN MENNONITE COLONY IN MEXICO

To the Brotherhood, Greetings:

Many of you are already acquainted with the sad conditions of our Mennonite brethren in Southern Russia. They went into that country from Holland, Germany and Switzerland years ago at the request of the then ruling sovereign. They enjoyed religious freedom, exemption from military service, and the right to conduct their own schools and teach their children according to their faith. They prospered. But during the World War conditions were changed. Matters grew worse and worse until it seemed they had one of two alternatives: either leave the country or lose their identity as a religious sect.

Their lands were confiscated. Their schools closed. Their public services restricted. Many lost their lives. The last thrust of the Soviet regime was against their religion. According to present law no person is allowed to teach in their public schools except such as will repudiate all religious belief except what is termed the Soviet Religion, which is, practically speaking, atheism. Neither is any one in Russia allowed to give public religious instruction to children and youths under eighteen years of age. This closes their Sunday Schools, Bible Schools, Bible Conferences, etc.

In their dilemma they appeal to their brethren in America to assist them out of that country into America. The Mennonite Colonization Board has been working on this problem for four years. The restrictions in the Immigration Laws of the United States make it impossible to bring them into this country in large groups. A few thousand have been brought into Canada. The present movement is toward Mexico. Our Committee has made quite thorough investigation in that country. We favor this movement for the following reasons:

1. There is much good land in Mexico that can be purchased from one dollar to six dollars per acre.

2. Mexico welcomes the Mennonites and promises both protection and recognition of their faith.

3. They will be allowed to come to Mexico without inspection at the port of entry.

4. They will be transported free of charge from the port of entry to the land selected over the National Railways.

5. The Government will sell this good land on long time payments.

6. The Mexican Government will provide temporary houses or barracks for the Immigrants until better homes can be built.

7. They will allow their goods to come into the country free of custom charges and will haul all products and machines sent them at half rate.

8. We have a list of several thousand Mennonites now in Russia who have appealed to go to Mexico.

9. A proposition for financing the movement out of Russia into Mexico now presented seems feasible.

The following report of the financial plan speaks for itself:

Finance Project

Newton, Kansas, March 4, 1924.

The Committee appointed by the Colonization Board met with the representatives of the Mexican Government. Mr. J. B Rowland, Mr. B. T. Abbott and Mr. E. H. Goeldner, German Consul to Chihuahua, and have received from them the following proposition for consideration:

The plan for bringing the Mennonites from Russia to Mexico and establish them on farms is the following:

FIRST. That bonds are to be issued through the mediation of financiers of the United States on a basis of sufficient time, as much as twenty years, and at a rate of interest of 6 percent per annum. Optional payments to be granted at any interest period in round sums of One Hundred Dollars ($100.00).

SECOND. These bonds shall be endorsed by individual Mennonites of the United States as guarantors of the ultimate payment of such bonds in case the Mennonite Colonists in Mexico fail to make the payments.

THIRD. The Colonists are to sign notes payable to such treasury as the Colonization Board shall designate. Such notes to be given in payment for transportation from Russia to Mexico upon arrival in Mexico; a second note to be given for any equipment at the time of settlement on the land and these notes are to be secured by a second lien upon the farms.

FOURTH. This plan embodies the thought that a bank jointly established in Mexico by financiers issuing the bonds and participating Mennonites, the latter to share both as directors and in the management of the bank, and supervision of this bank shall be in accordance with the Mexican banking laws.

H. P. Krehbiel, H. E. Suderman, J. W. Wiens.

The above statements present our proposals:

J. B. Rowland, B. T. Abbott, E. H. Goeldner.

The proposition before the Mennonites of America now is whether they will make this movement possible by guaranteeing these bonds. There would seem to be very little risk to the guarantors for the reason that the obligations are covered both by mortgage and individual notes of the Immigrants, and a period of twenty years time allowed to make final payment. Judging from past experience it would seem that the Immigrants themselves would pay these obligations long before they are due, but the syndicate furnishing the money asks that Mennonite people guarantee the final payment of the bonds or such portion as the Immigrants may fail to meet.

The bond issue is for $500,000.00. There are three ways in which this guarantee be given: (1) by individuals, (2) by congregations, as a whole, (3) by conferences.

Please take this matter up with your congregation at the earliest possible convenience and determine what amount you can guarantee and report the same to the secretary, J. G. Regier, Newton, Kansas. Any further information desired will be gladly given. A collection by your congregation to cover the running expenses of this work will be much appreciated.

Yours in the service of our brethren,

Mennonite Colonization Board,

D. E. Harder, Chairman, Newton, Kans.
D. H. Bender, Vice-Chairman, Hesston, Kans.
J. G. Regier, Sec.-Treas., Newton, Kans.

THOUGHTS ON THE INDWELLING OF THE HOLY SPIRIT

By Lewis Berg

For the Gospel Herald.

This is the blessed truth of Christianity that all who believe on the Lord Jesus Christ are washed in His blood, saved by His grace, born again, and have received the Holy Spirit. He dwells not as an influence, but as a person, in every believing heart, thus putting there His seal of ownership.

The bodies of believers are the temples of the Holy Spirit. This is not a question of seeking a personal experience of receiving the Holy Spirit but it is a question of believing that God's Word assures us that this is the case. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (I Cor. 6:19)?

Thousands of Christians today believe the erroneous doctrine that a saved Christian must have a personal experience of a personal Pentecost evidenced by the gift of an unknown tongue. Did Christ anywhere speak of any such requirements? He did not. Every true believer shares the baptism which took place at Pentecost and becomes thru grace the temple of the Holy Ghost. Paul's words in Rom. 8:9 ought to settle this matter without a doubt and silence all caviling on the question of a true believer's relationship to God in Christ Jesus, "Now if any man have not the Spirit of Christ, he is none of his."

A writer reasoning along this line says we are not saved by experience, but we are saved because Christ died for our sins "and was raised again for our justification" and is now at the right hand of God making intercession for us. If we believe and accept God's provision in Christ Jesus and fully trust in Him we will receive all the necessary evidences of assurance and fullness of God's blessing. True faithfulness and obedience grows in grace and knowledge constantly, adding graces and abounding in greater fullness of love. Peter in speaking along this line says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. 1:8). Not the knowledge of modernism which in hundreds of deceptive ways tends to lead astray from the only True Light, but "the knowledge of our Lord Jesus Christ."

Bowdil, Ohio.

As our families are, so our churches are going to be.—D. G. Lapp.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"PRAY WITHOUT CEASING"

By Rufus Buzzard

For the Gospel Herald.

"In the morning, and at noon, and in the evening will I pray;
"I will cry aloud and Thou shalt hear my voice."
In the morning shalt thou hear my voice in praise, from day to day,
And will up to Thee look and in Thee rejoice.

Thou art good, omnipotent, and ready to forgive, O Lord!
Plenteous, merciful, to all that call on Thee;
And dost prove Thy majesty to Nations, not by violence and word,
But by aiding all who faithful to Thee flee.

If thou to the Lord direct thy voice, He with unfailing love
Shall give thee the desires of thine heart;
That in greater faith on earth here, thou shouldst reverence Him above,
And Him serv until thou can'st to Him depart.

Unto all them that upon Him call, proves God His fervent will
Yea to all that call in truth, upon Him here,
The desires of all who fear Him, He with gladness will fulfill
And will hear their prayers, and prove in spirit,—near.

If thou in the Lord delight thyself He with unfailing joy,
Shall prove thee, by full desires, of thine heart;
Whatsoever ye shall ask the Father, in His name, thus from above,
He shall in Christ's name, full blessings thee impart.

Our blest fathers in God trusted, they cried unto Him in prayer,
They cried unto Him and were delivered from their foe;
When by Faith in God they trusted, they could many blessings share
Which thru grace God on them did in love bestow.

They prayed and were soon delivered with a hand omnipotent,
They in God did trust and not confounded were,
"God abhorred not the affliction of the afflicted," which was sent
But indeed proved to them Love's grand officer.

Let us draw near with a true heart, and an assurance wrought by grace,
Having our hearts sprinkled from an evil conscience;
And with a true prayer life, thus be faithful unto death,
That we'll hear Heaven's joybells as a recompense.

Let us always pray with fervent supplication in the Spirit,
For loved saints, yea loved ones in the faith;
That with greater tests, and perseverance in true faith all may inherit
All the rich rewards Christ promised at His death.

New Castle, Ind.

A THOUGHT ON "MOTHER'S DAY"

In the light of the increasing attention given to "Mother's Day," and the many favorable things said in connection with it, it may be of interest to some to read the following, which appeared in the May number of "Moody's Monthly."

"MOTHER'S DAY" AN OFFERING OF "STRANGE FIRE"

By Mrs. M. R. Emmons, Atlanta, Ga.

For some time the impression has been deepening in me that in the celebration of "Mother's Day," the church is again culpable in offering "strange fire." How often the god of this world has dimmed the spiritual ear and understanding of God's children by some sentiment that has not the backing of God's Word! Any subterfuge the enemy will use to get the eye off Christ and rob Him of His honor. All mothers who are in Christ must resent this infringement on His day when they pause to think. The Lord will see to it that godly mothers will be honored, but He does not call for the church to give His day to their homage.

In the old dispensation, the seventh day belonged absolutely to Him. In the new dispensation, He expressly calls it the Lord's Day. So for the church to put itself on record as having added a new day for celebration looks like flagrant insolence to the teaching of the precious Book, where we are told in all things He shall have the pre-eminence, and again, "my glory and honor will I not give to another."

The music alas, is too often not worship but strange fire. To the ear tuned to hear His praise, it must sound like blasphemy when the soloist in the choir sings,

"I know whose prayer can make me whole,
Mother o'mine, Mother o'mine!"

I believe the Lord would have attention called to this new apostasy on the part of the church, for He is grieved that those called by His name do not yet understand that the first day of the week is the Lord's Day and not "Mother's Day."

WHAT SHOULD OUR CHILDREN LEARN

By A. M. Eberly

For the Gospel Herald.

I am a carpenter by trade. I come in contact with many families. And through observation I learn that too many homes are much better acquainted with the funny pages in the Sunday newspapers than they are with the Bible or the Sunday school lesson. In many places I hear children talk about Jiggs and Maggie, Barney Google, Sparkplug, and other foolish characterizations. They sing Barney Google with google eyes, etc., but when I ask them about the Bible or the Sunday school lesson there are not many who can tell me very much about it.

I once worked for a preacher—a very strict one at that—his grandchildren playing about me and singing their foolish songs. They could tell me much about what is found in the comic section of the newspapers, but about the Bible they could tell me absolutely nothing. I learned that they had been instructed that Sunday school was not a good thing for it "spoils" the children. When I entered the house I found the grandmother to these children holding one of these papers in her bony fingers (she was an invalid) wasting the time she should have been getting comfort out of reading the Bible.

Parents, readers, such papers should be kept out of the home. Teach your children the Bible instead of what they find in sporting papers. Bring them up in the way they should go, and when they are old they will not depart from it.

Stevens, Pa.

LIGHT OR NOISE

A man made an electric apparatus for lighting his house. For a few days it worked, but soon the light "flickered and failed." He called in a friend to examine it and find the trouble. The friend told him the apparatus could be used for a doorbell but not for lighting as it would make current enough for a noise, but not for a light.

How easy it is to have a Christian experience like that—noise, but no light.

It is too little love that produces a noisy Christian—self-sacrificing love. When we pour out ourselves in costly sacrifice for God, then it is that the light shines forth. There was One who "so loved that He gave"—gave so that He became the Light of the world. He poured forth all—utterly "emptied himself"—and the flames from that altar of His infinite sacrifice have lighted earth's sin-darkened hearts and will shine as the sun in eternity.

Sacrifice is the flame in the lamp of love.

Let us pray for the fulness of Christ's love that will keep the light of sacrifice burning brightly at the windows of our hearts.—Selected.

When a man has character, loyalty, the Holy Ghost, the new birth, a willingness to work, I would risk the Lord any time to find a job for him.—S. E. A.

I realize this: unless we begin our Christian work and conversation at home we will not get very far.—D. G. L.

SUNDAY SCHOOL LESSON

Lesson for June 1, 1924—II Chron. 36:11-21

THE BABYLONIAN EXILE OF JUDAH

Golden Text. — Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Introductory.—About a century and a half of time elapsed between the time of the exile of Israel and that of Judah. The reason of this is to be found in the fact that there was more righteousness in Judah than in Israel. Israel did have some kings God-fearing enough to boldly espouse the cause of Jehovah as opposed to idolatry. Israel had none of this kind. The true worship had a place in Judah, but a corrupted form of worship was enthroned in Israel from the beginning. As a result the kingdom that started in the strongest was the first to be delivered into the hands of the enemy.

Yet the cause of final defeat was the same in both kingdoms. When the cup of iniquity was full God delivered the nation into the hands of the enemy. The churches which have totally abandoned the way of faith may find their prototype in Israel, while churches that carry some form of faithfulness yet are not willing to take a complete stand for righteousness and complete obedience to God have a similar pattern in Judah. Both are headed for the same place, only it takes one a little longer to reach the place of a miserable finish than it does the other. Both are examples to be avoided.

Lesson Story.—Zedekiah was twenty-one years old when he began to reign. He was raised to the throne because the king of Babylon thought he would make a more servile king than the former king had been. But while more servile, when it suited his purpose, Zedekiah also proved himself very treacherous. Learning of the rebellion of Zedekiah, the king of Babylon sent armies into Judea which devastated the country, killed or captured the people, and carried those considered desirable into Chaldea. Zedekiah's eyes were put out, and he was carried to Babylon in disgrace. The captivity lasted seventy years, according to the prophecy of Jeremiah.

Lesson Thoughts.—1. It is a mistake to think that because we are not so bad as other people that therefore we are good enough. Judah was better than Israel, but that did not prove the salvation of Judah, even if it did put off the day of wrath for more than a century. Had Judah been faithful as it ought to have been there would have been no captivity there, no matter what might have become of Israel. Our standard as individuals and as churches ought to be, not better than the standards of others but standards that are acceptable in the sight of God. Look heavenward for your models, and don't be satisfied with anything that is not approved of God. Because one African is whiter than some other African, this fact does not therefore make a Caucasian out of him.

2. To be apparently good for policy's sake may win us an honorable position, temporarily, but it does not save us in the end. Not what we **appear** unto men to be, but what God **knows** us to be, is what determines our standing before God. Unless we are loyal in heart an outward show of submissiveness can at best be but temporary. Let us learn a lesson from the life and fate of Zedekiah.

3. The fact that Babylon captured Judah did not mean that therefore this heathen kingdom was more righteous than Judah. It did mean, however, that as a called out people Judah had miserably failed and that God sometimes uses wicked people as instruments in His hands to bring His own people to where they ought to be.

4. God says, "My Spirit will not always strive with man." He proved Himself longsuffering in His dealings with Israel, but when that nation kept on sinning until its cup of iniquity was full He hesitated not to bring it to judgment. "It is a fearful thing to fall into the hands of the living God."

5. God had marvelously delivered the nation on numerous occasions. The refuge in Egypt, the crossing of the Red Sea, the manna in the wilderness, the slaying of the 185,000 Assyrians, are but a few among many instances where the overruling hand of God proved His power to protect His own. He now permitted His people to be taken into captivity, not because He was not able to deliver them, but because He knew that was the very best thing that could happen them. When affliction overtakes us it is not because God has forsaken us or is unwilling to deliver us; but it is because God knows it is better for us or the cause we represent that we advance it through suffering. "We know that all things work together for good to them that love God."—K.

BIBLE MEETING TOPIC

WHY CHRIST ASCENDED.—(Jr.)—Jno. 14:1-4; 25-31.

Topic for June 1

MOTTO

"I go to prepare a place for you."

MEDITATIONS ON THE TOPIC

I. **Jesus Going to Prepare a Place.**—We all like the story of Jesus. What a good and loving friend He was to all the people who met Him! How He drove away sorrow! How He brought gladness in its stead. He was such a good teacher that He knew how to solve all the problems of life. No wonder that the disciples were sad to think that He would go away. But they did not fully understand about His going and therefore they were sad. They would be glad if they understood. Jesus said they would understand some day and have their sorrow turned into joy. Would you like to have Jesus here now with you? I am sure that would be joyful. But there is a time for Him to be in heaven and a time for Him to come again. Now why did He go away to heaven for a while? He gives the answer to the disciples in these words:

"I go to prepare a place for you."

In order to get all the meaning of these words we will have to study the Bible very closely. I believe by reading all the Scriptures in the Outline Study you will be able to understand some of the meaning of that preparation. It was more than just the building of more houses in heaven that Jesus had in mind, for he can make such room by a word. But He meant to make the plan of salvation perfect so that all who will can come and have a right to enter into the heavenly home and be a part of that happy band forever and forever. He could do more for us in going to heaven than in remaining on earth. And when He has finished the work and has done all that He can for the people while up there, He will come back to earth to receive all His believing children to be where He is in glory. While He is there is the time for us to get ready to meet Him, for if we neglect till He comes again we will be too late.

II. **The Text.**—Read Jno. 14:1-4 and 25-31. These words tell some of the reasons why Jesus went away and did not stay here in the body. After He was gone, He sent the Holy Spirit to dwell in the believer and make them like Himself and to teach them about the meaning of His words. If you would understand more of why Jesus went away, you too will need the Holy Spirit to make it more plain.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Ascend."**
2. Where Jesus Went when He Left this Earth.
3. How His Body was changed.
4. What Jesus Promised to Do for Us.
5. Our Friend in Heaven.

For Others

1. Making Use of the Blessings Jesus Provides by His Power at the Right Hand of God.
2. Assurances to Us Because of the Ascension.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 22, 1924

Field Notes

Communion services are to be held at the Salem Church, Elkhart county, Ind., on June 1. C.

Communion services were held at Maple Grove Church near New Wilmington, Pa., on Sunday, May 11.

Bro. Will Helmuth of Garden City, Mo., filled the regular appointments at the Kansas City missions on Sunday, May 11, and Bro. P. J. Shenk of Oronogo, Mo., performed a similar service on Sunday, May 4. M.

Bro. J. W. Shank, of Argentine, S. A., preached at the Mennonite Home Mission in Chicago on Sunday morning, May 11.

Bro. N. A. Lind of Albany, Oreg., was called to his former home near Wadsworth, Ohio, recently by the serious illness of his mother.

Bro. J. F. Bressler of Lancaster, Pa., has been conducting a series of meetings at the Vine Street Mission, Lancaster. Meetings well attended.

Bro E. L. Frey of Wauseon, Ohio, is spending some time with the Martins Creek Church, Holmes Co., O., in the interests of the Lord's cause. M.

On Sunday evening, May 11, Bro. M. C. Lehman favored the East Bend congregation near Fisher, Ill., with a talk on Life in India, which was enjoyed by all present. S.

Bro. T. K. Hershey, missionary on furlough from South America, is spending a few weeks in Chicago, taking special treatments at the Wesleyan Memorial Hospital.

Bro. D. H. Bender of Hesston, Kans., stopped off at the Kansas City Mission long enough on his return from the General Mission Board meeting to teach the mid-week Bible class held at the Children's Home. M.

A series of meetings commenced at the Masontown, Pa., Mennonite Church on Friday evening of last week with Bro. C. F. Derstine of Eureka, Ill. in charge The prayers of God's people in behalf of the meetings are solicited.

Bro. L. S. Weber, superintendent of the Toronto Mission, spent a few days in Chicago following the annual meeting of the Mennonite Board of Missions and Charities. An appointment was made for him at the Chicago Home Mission on Sunday evening, May 11.

Communion services are definitely announced at the Yellow Creek Church, Elkhart county, Ind., on May 25. In the afternoon and evening of the same date at the same place, the semi-annual Sunday school meeting for the Nappanee (North), Salem, and Yellow Creek Churches is to be held. C.

Sunday School Meeting.—May 29—forenoon, afternoon, and evening—has been set apart as the time for a Sunday school meeting at Hanover, Pa. On the program we notice the names of Brethren J. H. Mosemann, A. A. Landis, and Wilson Moyer, all active in the service of the Master. It will be a good place to be.

On Apr. 6, 1924, the membership of the Millersville, Pa., Church was increased when six persons were received by letter, they having moved in from other congregations. On May 4 there were nine received in the same way, making a total of fifteen. May they feel at home among us and be useful in His service. Cor.

Correspondence

West Willow, Pa.
(Byerland congregation)

Dear Readers, Greeting in the Master's Name:—On Sunday, April 27, we had our communion at this place. Bishop D. N. Lehman broke unto us the Bread of Life and almost 200 partook of the sacred emblems. Feet washing was also observed. Jesus said, "If ye love me keep my commandments;" also, "If ye know these things, happy are ye if ye do them."

Sunday school work at this place is encouraging, as we have nearly all of our young people in the teen age in the church. Surely we as parents can rejoice, but we must ever continue in prayer that we live exemplary lives, and that we teach them to observe all the commandments and remain humble.

On May 10 we had the brethren, Joseph Hostetter and Amos Shaub, of New Providence with us at our Sunday School Workers' Meeting, and on May 24 we expect Bro. Will's Stauffer and his father (Deacon Jacob Stauffer of Masonville) to have charge of the work. We also devote part of the evening to song service, which makes it very interesting.

The hand of affliction had been laid on the family of Bro. Christ and Sister Barbara Hess when two of their daughters became seriously afflicted. Barbara Hess (age 24) suffered severely with hip-joint disorders the greater part of the summer of 1923, but had improved that she again could attend the services. In March, 1924, her nerves became affected and she became so helpless (with terrible suffering) that she lay on her bed 4 weeks without moving her one limb and hip. During this siege of suffering that Barbara had to endure her younger sister (Ada, aged 20) who had been very intimate with her seemed to collapse with a nervous break down and at once became so unstrung that human help could not relieve her. She was moved to the Lanc. Gen. Hospital on the eve of April 17, and remained in that condition until relieved by death on Easter morning. Sister Hess had

been the picture of health and was taken from our midst very suddenly.

Surely in the midst of life there is death. We feel to commend this family for their regular attendance at church services, for when health permitted they were always at Byerland. Sister Ada will be missed in the home, in the Sunday school, and in the church. Her remains were laid to rest in the River Corner cemetery. Funeral services were conducted by Aaron B. Harnish, Jacob Thomas, and D. N. Lehman. Since the death of Sister Ada the severe pains have left Barbie and she is somewhat improved, but her recovery will probably be slow. It is her desire that we remember her in our prayers, and as she may often feel tired and lonesome, may we who are blessed with health and strength not fail to remember her by paying a visit or sending our love. It has been my wish to send her name and address through the columns of the Herald, that such that would feel interested to send her words of comfort, a post card or anything that during this experience of hers she may be encouraged, and ever look to Him who is able to comfort those in distress. Her address is:

Barbara W. Hess, Safe Harbor, Pa.

We crave an interest in the prayers of all God's people that the good work may continue at this place.

May 11, 1924. John B. Harnish.

Schellburg, Pa.

Greeting in the Master's Name:—We wish to praise the Lord for His continued mercies. March 30 Bro. E. J. Blough and family, Bro. J. R. Lehman and wife of Michigan, Bro. E. J. Varnes and wife were with us. At this time we organized our Sunday school for the summer. We have Sunday school and preaching services every two weeks, in the afternoon.

April 13 Bro. E. J. Blough and family, Bro. E. J. Varnes and wife, Bro. Joe Custer, and Sister Custer were with us. Bro. Blough preached for us.

April 27 Bro. Harry Blough and wife and E. J. Varnes and wife were with us. Bro. Blough preached, afternoon and evening.

May 11 Bro. J. A. Brilhart and son Frank, Bro. Ralph Bender and Bro. David Stull of Scottdale, also Bro. Daniel Stoltzfus and wife of Martinsburg were with us. Bro. Brilhart preached for us.

We surely feel thankful to the brethren and sisters from other congregations who so kindly help along in the Sunday school and church work.

We ask an interest in the prayers of God's people for the work here. May God help us to be truly consecrated workers for Him.

In His Name,

May 12, 1924. Effie Hoover.

Hesston, Kans.

Dear Christian Friends:—The recent cool spell has had no effect on our spiritual temperature, and yet we welcome the change back to beautiful spring weather.

Last Thursday evening, May 9, Sister Alta Erb led our regular devotional service. The subject for discussion was, "Seeing God in Nature." There wasn't even a hint at Pantheistic belief and when the service closed we felt a sweet consciousness that God had spoken to us and drawn us closer to Himself. On this same evening we reorganized our Y. P. C. A. The election resulted with Irvin Burkhart as President, Andrew Glick Vice President, Esther Kulp Secretary, and Milo Kaufman Treasurer. This is the largest organization in the school and we crave an interest in your prayers for its success. A number of religious programs have been given at other churches by this Association.

There has been some aggressive work done toward organizing a Foreign Band. We hope to report soon that such an organization has been effected. No one would become a member who had not first passed an examination given both by the President of the College and also by the Mission Board.

Bros. Bender and Oyer were absent nearly a week while attending the Mission Board Meeting.

Our regular counsel meeting was held on the evening of April 26. It was an inspiring service and on the whole the individual standings as reported were gratifying.

Yesterday morning, May 11, we observed the sacred communion service. 213 members participated. At this same service two young men were reclaimed.

Mother's Day was observed by the Primary Department. A short program was rendered to about 50 mothers.

Another school year is drawing to a close, and while students are glad to go to their homes, still they are reluctant to leave the school and its genuinely Christian spirit. Dr. James M. Gray has promised to give the commencement address. In this we consider ourselves fortunate.

This has been a successful year, made so by God's rich blessings to us. We are co-laborers with you and are happy to know that you are supporting us in His work. May God bless all of you in your noble endeavors; and may God keep us as a church, true to the faith of our fathers, is the constant prayer of

Your sister in Christ,

May 12, 1924. Margaret Horst.

Goshen, Ind.

(Clinton Brick congregation)

Dear Herald Readers, Greeting in His Name:—Our congregation has increased in membership by the addition of ten new members—nine by letter and one on confession. May they prove a blessing to the church. On April 27 we held our council meeting and on May 11 we held our communion services. The home ministers officiated. Bro. John Garber preached from the text, "This do in remembrance of me," Luke 22:19. We ask an interest in the prayers of God's people in behalf of the work at this place.

May 13, 1924. Elvina M. Miller.

Elizabethtown, Pa.

The program for the Workers' Meeting of the Elizabethtown Sunday school, to be held May 29, 1924, is as follows:

Lesson for June 1, "The Babylonian Exile of Judah," Bro. Norman L. Rutt.

Lesson for June 8, "Ezekiel Encourages the Exiles," Bro. David Miller.

Lesson for June 15, "The Return and the Rebuilding of the Temple," Bro. John L. Rutt.

Lesson for June 22, "Reforms under Ezra and Nehemiah," Bro. Simon Landis.

May 13, 1924. Edna Nunemaker.

Wadsworth, Ohio

Greetings to all Herald Readers:—On Sunday, April 27, we much appreciated having with us Bro. E. F. Hartzler and family of Marshallville to worship with us, Bro. Hartzler preaching.

Last Sunday morning, May 11, the congregation was agreeably surprised to see Bro. N. A. Lind come into our midst. He preached from II Cor. 6:16—"For ye are the temple of the living God." Though his stay was short, we were very glad to see him again and we welcome him to come to see us whenever opportunity affords.

We are looking forward to a series of meetings to begin on May 18 with Bro. J. D. Mininger in charge.

On May 5 we expect to hold our counsel meeting, and on June 1, the Lord willing, our communion services will be held.

We ask an interest in the prayers of God's people in behalf of all these meetings, that all may be done to His name's honor and glory.

Bertha Hunsberger. May 16, 1924.

(Continued on page 159)

Miscellaneous

A SERMON

(Preached by S H. Miller at a funeral in Shanesville, Ohio, Dec. 16, 1923.)

The text which I have selected for this occasion you will find in Psa. 119:147, and reads as follows: "I prevented the dawning of the morning and cried." The same writer also said, "Thy word is a lamp unto my feet, and a light unto my path;" also "Open thou mine eyes, that I may behold wondrous things out of thy law."

The other morning, as I was looking out of the window towards the village of Shanesville, my eyes beheld the most beautiful dawn of morning I ever witnessed. In the foreground was a tract of woodland, and next to this was the valley below and the hills beyond, which resembled a huge lake, and above this lake were brilliant clouds. All this splendor and indescribable beauty was caused by the rays of the distant sun, penetrating the darkness, which was swiftly moving towards the west. This beautiful scene gave rise in selecting the text for this service.

I shall not say anything bad about our departed friend, neither will I praise him into heaven, but I will place him into the hands of a merciful God, and there rest his case.

The text reveals a confession from the writer that is so different from the most of us. He says, "I prevented the dawning of the morning," while we usually blame the other fellow when our happiness gets marred, or when things do not come our way. God in His infinite wisdom has so ordained that every soul born into this world must pass thru a certain amount of darkness; for without darkness there can be no dawning of the morning. It takes the rays of the rising sun to drive the darkness of the night away. It took the light from heaven thru Jesus Christ to shine in darkness; but the darkness comprehended it not. But as many as received the light, "To them gave he power to become the sons of God, even to them who believe in his name." To those of us who believe that Jesus Christ is the Savior of man, the dawning of the morning of life hath come. The life of Christ, which became the light of men, hath not only appeared unto back-woods men, or shepherds in the field, but also to the wise men in the East, whose intellect and knowledge was no barrier to them to follow the star to the rude birthplace of the new born King in the little town of Bethlehem. Here they worshiped Him, opened their treasures, and presented precious gifts. This, to the wise men, was the dawning or morning of their life.

Job says, "Man is born unto trouble," and it seems this young man, whose remains we are going to lay away, had his share of trouble. I have known him from a child, and when the news of his tragic death reached our home it had its effect on us, as well as the whole community. We talked over his past life, and concluded he was an unlucky boy. Once he worked for a farmer and while mowing brush a thorn struck him in the eye, from which he suffered much pain, and finally lost the sight of the eye. He once helped to paint buildings, fell down the ladder and hurt his spine, from which he never fully recovered. Then while out rabbit hunting he accidentally shot one of my boys, who was considered serious at first, but fully recovered. The first few days after this accident were perhaps the most nerve-straining days of his life. Finally while driving a pony in a coal mine, a four-ton rock fell on him and crushed him to death.

I heard a few say after hearing the news of his death that they could not sleep for a few nights. This shows the human side of a tragedy. It indicates the broken ties of friendship. It touches our chords of sympathy for each other. How eager and ready we are to lend a helping hand to our friends when their life is at stake. This is as it should be in every Christian community. There is a divine sanction in acts of mercy. Christ exemplified this in the illustration of the Good Samaritan. Dressing the wounds and caring for the man who fell among the thieves made them neighbors, and when you love your neighbor as yourself you are standing on holy ground, your deeds are hanging on the law and the prophets, and besides it will link you to Christ, whose abiding presence will direct you into the morning dawn of the new life that passes all knowledge.

There are some World War veterans here who were in the struggle, and you well remember the darkness you passed through, and how glad you were when the conflict was over, and the dawning of the morning of peace appeared. Battling against sin without the light of Christ will not drive darkness away. It is the spirit of Christ within a man that paves the way towards joyful days. It is in him we find the balm which removes the sin-stained wounds that "eat like a canker." It is in Him we find the consolation so needful in times of sorrow and gloom. We look to him for sunshine when the clouds of adversities are hanging over us. There can be no lasting peace within the soul of an individual or a nation without the spirit of Christ.

Did you ever see the northern lights? The wavy lights and streaks are beautiful to behold. It is claimed these lights are caused by the sun shining on the snow and ice around the north pole, causing a reflection to penetrate the darkness of the southern heavens. It was in times past, and is now the sun of righteousness in Christ the Lord, which shines in darkness, and penetrates the hearts of men, causing them to repent, and gaze towards the horizon of eternal glory, and there behold the tidings, "Enter thou into the joy of the Lord." It is the transformed man thru the new birth that does not mar his own happiness or blight the dawning of the morning for his fellow-man.

Jeremiah, that prophet of old, that saint of God (some people do not like the word saint, but unless you become a saint you can never expect to witness the dawning of the glorious resurrection morning. The word says, "precious in the sight of the Lord are the death of his saints"); this prophet of old had times in his life which some of us would consider darkness beyond a dawning. He, for telling the words which God spake, was cast into a dungeon without light, where his only place of rest was a stenching mire, without any hopes of an upward lift. It was a bunch of wrathful soldiers that cast him into this dark pit, expecting him to die there. However, this cruelty aroused the sympathy of an Ethiopian servant in the king's court and by making a plea to the king he was permitted to get assistance and lift Jeremiah out of the mud and remove him to the King's prison. To the prophet it was the dawning of the morning of a brighter day.

To the relatives and all who are here, there is always sunshine after clouds. If we are "looking to Jesus, the author and finisher of our faith," in times of trouble and sorrow we shall share with Him in glory, where there is neither darkness nor prevention of the morning dawn, for Christ will shine through eternity.

It seems to me that before God sends any one to the "uttermost part of the earth," He first commissions him to be a witness for Him in Jerusalem.—S. E. A.

No one can shine unless he is illuminated. In other words no one can shine for God without being illuminated by the Holy Spirit.—D. G. Lapp.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, May Twenty-sixth

Who shall separate us from the love of Christ?—Rom. 3:35.

Our heavenly Father hath heard the groanings of creation as it writhes under the brutal tyranny of sinful man. He hath also heard the groans of humanity as it is weighed down under the weight of mortality. He hath also heard the groanings of the Spirit as He wafts the inarticulate groans of the depressed to the Throne.

But life hath come. The pangs of pain on the Cross have brought immortality to light through Jesus Christ our Lord. A new heaven and a new earth are being formed and we watch for His appearing and will not be separted from His love. Neither tribulation, distress, persecution, famine, nakedness, peril, the sword, death, life, angels, principalities, powers, things present, things to come, height, depths, any creature, influence, flattery, nor inducement can take me from Him to whom I have dedicated my all and from whom I have received life eternal.

* * *

Tuesday, May Twenty-seventh

Am I become your enemy, because I tell you the truth?—Gal. 4:16.

They had failed to remain grounded in the faith. They had breathed a vitiating atmosphere and had yielded to adverse influences. They believed in Christ but were misled into serving Him by the edicts of Law rather than by the leadings of the Spirit of grace.

The true apostle must ever stand as an advocate of grace and love. He must prevail with God for those to whom he ministers till Christ be formed in them. He protects them from error, leads them into Truth, deals gently but firmly with the erring. His heart yearns for their full salvation.

At times our most trusted friends, be they apostles or brethren, seem to be enemies. By close introspection we find error within ourselves and that they have just cause to warn and exhort us. What a blessing true friends are to us. What a friend we have in Jesus!

* * *

Wednesday, May Twenty-eighth

Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?—I Cor. 12:29, 30.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." God clearly leads each of us into some avenue of service. While we represent gifts so varied, and service so far-reaching yet nowhere is there a place for either laxity or confusion. Neither is there place for jealousy or party spirit. The use of every gift is centered in Christ Jesus and supported by the most excellent means, God's love with its accompanying abiding virtues, faith and hope.

As we exercise our gifts for God and for the uplift of humanity it must be in work of faith, labor of love, patience of hope. We must also practice the presence of God. The most irksome labor thus becomes easy when done in His name and for His sake.

* * *

Thursday, May Twenty-ninth

But wilt thou know, O vain man, that faith without works is dead?—Jas. 2:20.

The works worthy of divine approbation are, believing on Him whom God hath sent, having our consciences purged from dead works by the blood of Christ to serve the living God, and manifesting the fruit of the Spirit. God's love in us prompts us to acts of kindness and efforts to bring the lost to the feet of Jesus. We will not allow the hungry to famish by the way nor the destitute to freeze to death from winter's cold blasts. Each wintry storm that blows will bring us thoughts of the poor. Every misfortune will challenge our utmost strength to meet the consequent need. Every case of illness which comes to our notice will loudly call for our loving care. We will not stand idly by while this war-tossed and sin-cursed world suffers and writhes from the pangs of hunger, thirst, nakedness, and anguish of soul.

"Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

* * *

Friday, May Thirtieth

What shall the end be of them that obey not the gospel of God?—I Pet. 4:17.

When their sins have reached up to heaven, when warnings and arguments have been trampled under foot, when ungodliness works as does a canker, and evil as a gangrene, when evil is called good and good evil, and the doers of iniquity have committed the undoing of their souls to the destroyer, how can they reasonably expect to escape the judgment of heaven?

The tempter offers bait now but his diabolical hook will ere long cast those who yield into despair. The things with which the people of the world seek to appease their appetites will too soon bring bitterness of soul. The flesh will decay, the eye will lose its light, and lust will pass away. Eternal disintegration, thirst, burning, and hunger will result. "The wages of sin is death." What a contrast in, "He that doeth the will of God abideth forever."

Saturday, May Thirty-first

What are these which are arrayed in white robes? and whence came they?—Rev. 7:13.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Every age from Stephen to the modern massacres and martyrdoms has had its saintly honor roll. They have given their lives for their Savior. The passion of love and devotion once kindled in their hearts could not be smothered out nor burned out nor tortured out. They feared not the hangman's rope nor the executioner's axe. They suffered fire, boiling oil, and being thrown over steep rocky precipices, singing the praise of Him who had redeemed them.

Behold their state! They are safely hid under the altar (6:9). They are given white robes (6:11). They are before the throne of God serving Him day and night in His temple and He is in their midst (7:15). The Lamb shall feed them and bring them to fountains of living water and wipe away all tears from their eyes (7:17).

I owe my life, my love, my all to the Lamb who was slain. I desire to burn out for Him, and pour out my life blood upon the altar of sacrificial service for His name's sake.

* * *

Sunday, June First

O God, My God.—Psa. 43:4.

The psalmist, surrounded by enemies, had for the moment given way to anxiety and fear and allowed them to obscure his vision of God. But light and truth led him in his meditations into the inner sanctuary, and he breaks forth in joyous yet reverent acclaim. God, the living God is his. How like Thomas when convinced of the reality of the risen Savior exclaimed, "My Lord and my God."

How similar is this to your and my Christian experience. We obtain not only the forgiveness of sin and a name in the family of heaven, and peace of soul, but we come into possession of the Author. He becomes ours and we are His—not merely His blessing, grace, and love; these are minor compared to Him. In possessing Him we have all things. The very fountains of the universe are laid at our feet. We may ask what we will and it will be granted.

Seek Him, dear soul, make Him your choice and priceless possession. Your life will be that of constant communion with the Fountain of Life, the Author of eternal salvation, our Father and our God.

When we walk in the footsteps of Jesus we certainly have a delightful path in which to follow.—H. B. K.

Excuses are wonderful things. Conscience easers....and deadeners.—H. N. Troyer.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale Pa., for the year ending April 30, 1924

For the Gospel Herald.

1. REPORT OF SECRETARY-TREASURER

Received

Books, Bibles, Etc., sold		$ 28,368.07
Gospel Herald Subscriptions		16,478.51
Words of Cheer		2,908.20
Beams of Light		1,105.50
Christian Monitor		3,401.91
Mennonitische Rundschau		215 75
Christliche Jugendfreund		16 54
The Way		307.72
Lesson Quarterlies		17,803.33
Youths' Christian Companion		3,426 59
Advertising Space sold		340.59
Printing Jobs, etc.		20,627.81
Income from Real Estate and Buildings		11,088.25
Total		$106,088.77
Capital furnished by the Board	$173,318.12	
Loans Payable	16,750.00	
Surplus May 1, 1923	71,208.38	261,276.50
Total		$367,365.27

Paid Out

Machinery and Equipment Inventory May 1, 1923		$ 40,857.72
Purchases during the year		2,798.36
Bibles, Books, etc. Inventory		23,757.65
Purchases during the year		26,819 78
Manufacturing Inventory		5,026.25
Purchases during the year, including power, wages, taxes, etc.		67,101.46
Real Estate, Buildings Inventory		160,500 00
Additions this year		2,893.99
Interest and Discount		5,037.72
Total		$339,792.93
Stock and Investments	$1,875.00	
Bills Receivable	5,978.59	
Accounts Receivable	11,520 10	
Cash on Hand	1,357.21	
Donations, Discounts to Ministers, etc.	4,252.75	
Tract Fund overdrawn	133 80	
Library Fund	954.69	
Ledger Accounts charged off	1,500.20	27,572.34
Total		$367,365.27

INVENTORY

Of the Plant and Stock

Bibles and Testaments	$ 7,532 97	
Bound Books	12,968.97	
Unbound Books	4,851 25	
Mottoes	1,006.43	
German Books, Mottoes, etc.	2,998 58	
Books Inventory		$29,358.20
Paper Stock, Ink, etc.		6,942.10
Outfit-Equipment		41,156 08
Buildings and Real Estate		
Old Building and Lots		30 500 00
New Building and Lots		133,000.00
Total		$240,956.38

SUMMARY

Of Loss and Gain Accounts

Total Receipts		$106,088.77
Inventory this year		240,956 38
Total		$347,045.15
Expenditures this year	339,792 93	
Net Gain this year	7,252.22	
Total		$347,045 15

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit-Equipment, etc.	$ 41,156 08
Stock in Books, Bibles, etc.	29,358.20
Stock in Paper, etc.	6,942.10
Old Buildings and Real Estate	30,500.00
New Building and Real Estate	133,000.00
Stock and Investment	1,875.00
Subscription Lists	22,500 00
Bills Receivable by the House	5,978.59
Bills Receivable by the Board	1,850.00
Tract Fund overdrawn	133.80
Accounts Receivable by the House	11,520.10
Accounts Receivable by the Board	518.58
Special Annuity Account	1,500 00
Machinery and Bldg. by Board	1,615.18
Library Fund	954.69
Cash on Hand by the House	1,357 21
Cash on Hand by the Board	712.94
Total	$291,472.47

Liabilities

Bills Payable by the House	$ 16,750.00
Bills Payable by the Board	78,350.00
Accounts Payable by the Board	2,086 91
Net Solvency of the Board	194,285.56
Total	$291,472.47

SUPPLEMENTARY

Donations by the House previously reported	$ 33,460 77
Donations this year	4,252.22
Total	$ 37,712.99

Last year we predicted the assuming of a normal business after several years of very abnormal conditions. This year's report verifies our statement. The sales in the Book Department compared with the sales of last year show a difference of only $117.14. The Net Gain of the House is not yet what it should be according to the volume of business done. This is due to the low prices charged for our periodicals. The prices had not been advanced in accordance to the increased cost of production.

The greatest need of the institution is the united support of the brotherhood and for this we confidently pray.

Gratefully submitted,
Levi Mumaw, Secy-Treas.

Treasurer's Report of Building Fund

May 1, 1924

Received

Cash Annuities	$10,150.00	
Periodical Annuities	14,860.00	
Donations	38,503 37	
		63,513.37
Accounts Payable		2 086 91
Loans Payable		78,350 00
Total		$143,950.28

Paid

New Building and Real Estate	$131,929.16
Old Building Improvements	8 324.42
Boarding Hall	1,000 00
Accounts Receivable	518.58
Loans Receivable	850 00
Machinery and Equipment	615.18
Cash on Hand	712.94
Total	$143,950.28

Levi Mumaw—Treas
May 1, 1924.

New Building Fund

MENNONITE PUBLICATION BOARD

May 1, 1924

Report of Subscriptions for Annuities and Donations to date.

Belleville Congregation, Pa.	$ 473.00
Locust Grove Cong., Pa.	112.00
Allensville Cong., Pa.	208.00
Beech Cong., Ohio	719.66
Bethel & Guilford Congs, Ohio	182.00
Blenheim Cong., Ont.	50.00
Breslau and Bloomingdale Congs., Ont.	228.00
Crown Hill Cong., Ohio	312.04
Clinton Brick Cong., Ind.	60.00
Clinton Frame Cong, Ind.	365.00
Canton, Ohio	200.00
Conestoga Cong., Pa.	298.00
Millwood & Atglen Congs., Pa.	522.00
East Bend Cong., Ill.	559.00
Elkhart Cong., Ind.	453.50
Flanagan Cong., Ill.	742.50
Freeport Cong., Ill.	1,270.00
Fulton County Congs., Ohio	932.86
Floradale Cong., Ont.	111.20
Franconia Conf. Dist., Pa.	907.00
Goodfield Cong., Ill.	68.00
Geiger and Biehn Congs., Ont.	178.00
Hopedale Cong., Ill.	961.00
Holdeman Cong., Ind.	30.00
Hagey and Wanner Cong., Ont.	382.85
Ind.-Mich. Conf. District	153.34
Johnstown District, Pa.	
Blough Congregation	742.00
Stahl Cong.	978.00
Weaver Cong.	623.00
Kauffman Cong.	660.00
Thomas Cong.	926.00
Kitchener Cong., Ont.	629.75
Maple Grove Cong., Pa.	191.25
Logan & Champaign Cos., Ohio	
S. Union & Walnut Grove Congs.	868.00
Oak Grove & Bethel Congs.	777.75
Latschar Cong., Ont.	101.50
Old Order Amish, Lanc. Co., Pa.	828.31
Peachy Amish	258.50
Martin Mennonites	21.00
Bossler & Goods Cong., Pa.	287.25
Bowmansville Cong., Pa.	1,537.60
Chestnut Hill Cong., Pa.	83.00
East Petersburg Cong., Pa.	1,432.25
Erisman Cong., Pa.	275.75
Elizabethtown Cong., Pa.	58.00
Ephrata Cong., Pa.	452.00
Erb's Cong., Pa.	198.00
Gantz Cong., Pa.	117.50
Groffdale Cong., Pa.	515.00
Hanover Cong., Pa.	1,481.50
Hershey Cong., Pa.	803.50
Juniata County Congs., Pa.	951.00
Kauffman Cong., Pa.	100.00
Landis Valley Cong., Pa.	622.00
Landisville & Salunga Congs., Pa.	509.50
Lancaster Cong., Pa.	849.77
Lititz Cong., Pa.	1,153.50
Masonville, Mountville & Habecker Congs., Pa.	395.00
Manheim Cong., Pa.	138.00
Mellinger's Cong, Pa.	1,228 00
Metzler's Cong, Pa.	318.00
Mechanics Grove Cong., Pa.	191.00
Millersville & Rohrerstown Congs., Pa.	859.00
Mt. Pleasant Cong., Pa.	40.00
Mount Joy Cong., Pa.	572.50
Mummasburg Cong., Pa.	50.00
New Providence Cong, Pa.	203.00
Newville Cong., Pa.	641.00
Old Roads Cong., Pa.	644.00
Paradise Cong., Pa.	998.00
Slate Hill Congs., Pa	750.75
Stony Brook Cong, Pa.	1,207.00
Strasburg Cong, Pa.	349.25
Stumptown Cong., Pa.	473.50
Lancaster Conf. Dist.—Unclassified	898 08
Weaverland Cong., Pa.	389 00
Morrison Cove Congs., Pa.	912.50
Mahoning & Columbiana Congs., O.	714.00
Martins Creek Cong., Ohio	371.11

Martins & Pleasant View Congs, Ohio	100 00
Masontown Cong., Pa	905.00
Markham Cong., Ont.	443.00
Mount Zion Cong, Mo.	85.50
Mattawana Cong., Pa.	564 00
Metamora Cong., Ill.	866 00
Nappanee Congs., Ind.	336 35
Oak Grove & Salem Congs., O.	656.16
Olive Cong., Ind.	201.50
Orrville Cong, Ohio	40 00
Pike & Salem Congs., Ohio	321.00
Plainview Cong, Ohio	385.25
Pleasant Grove Cong., Ill.	475.00
Roanoke Cong., Ill.	611.00
Mennonite Publishing House Workers	2,800.00
Scottdale Cong., Pa.	3,387.99
Springs & Casselman Congs, Pa.	898 00
Schellburg Cong., Pa.	500 00
Sterling and Morrison Congs., Ill	209.00
Sonnenberg Cong., Ohio	823.82
Salem Cong, Ind.	192.25
Shantz Cong., Ont.	207 00
St Jacobs, Ont.	420 88
Unclassified	646.60
Union Cong., Ill.	80 00
Virginia Conference District	
Lower Dist. Shen. Valley	870 50
Middle Dist. Shen. Valley	1,265 00
Upper Dist. Shen. Valley	549.00
Vineland Cong, Ont.	182.00
Washington Co. Md. Congs.	2,008.50
Franklin County Penna. Congs.	2,485.00
Walnut Creek Congs, Ohio	776.50
Wilmot A. M. Cong, Ont.	90.00
Waterloo Cong., Ont.	651.75
Willow Spring Cong., Ill.	473.25
Yellow Creek Cong., Ind.	221.95
Total	$67,582.57

II. REPORT OF AUDITING COMMITTEE

We, the undersigned auditors, have examined the books and records of the Mennonite Publishing House, and believe the annual report of the Secretary-Treasurer as submitted herewith is correct and in agreement therewith.

We have been shown the building and equipment and found them to be well adapted for conducting the business for which they were designed.

We have appreciated the opportunity of making these investigations and believe a similar opportunity given to any other will bring the same satisfaction and increased interest in the work. The management of the House welcomes the visits from our people at all times and we urge that all who can take advantage of this privilege.

Acknowledging God's blessing on the work of the past and hearty support of the brotherhood and praying God's continued blessing may rest upon the work of the future, we submit this report.

May 17, 1924.

G. D. Miller, Springs, Pa.
Henry Hershey, Intercourse, Pa.
Austin Gilnett, Scottdale, Pa.

III. GENERAL MANAGER'S REPORT

To the members of the Mennonite Publication Board:—I desire to submit this, the Sixteenth Annual Report of the Mennonite Publishing House from April 30th, 1923 to April 30th, 1924.

We have enjoyed a year of busy service. The work has gone on with but few changes in the personnel during the year. Bro. Vernon Smucker, former editor of the Christian Monitor was succeeded by Bro. C. F. Derstine as temporary editor. Through the sale and transfer of the Mennonitische Rundschau and Christliche Jugendfreund to Bro. H H. Neufeld, Bro. Wm. Winsinger, former editor of these periodicals, took up work outside of the Publishing House. Disposing of the above named two periodicals has enabled us to do a greater volume of book and other job work. A number of series of tracts have been published during the past year. These silent messengers have not only been called for in different parts of America but they have gone to countries beyond the seas. Our tract fund is overdrawn as you will see by the financial report of the Secretary-Treasurer of the House. This fund ought to have an endowment of $5,000.00 or $10,000.00 for the free distribution of tracts and other literature, that will be as bread cast upon the waters and after many days it will return again with great blessings fraught to many souls.

It may be in place to call attention to a few points in connection with the foregoing financial report. The job work receipts were $4,305.27 higher than last year. Receipts from subscriptions were $2,134.94 above the previous year. The book and other receipts were about the same as last year. Expenditures for labor were reduced this year $1,085.65 with an increase of only $813.73 in the purchase of manufacturing materials. Under the item of Outfit and Equipment, we purchased $2,798.36 worth during the year. Against this item we have deducted for depreciation $2,500.00. If all accounts and Loans Receivable were collected, we could pay all outstanding indebtedness of the House and have $2,105.00 cash on hand for the business of the House.

The net gain of the business this year was $7,252.22. Against this is a donation account of $4,252.75 which represents donations of literature and job printing to ministers, mission, boards, etc., at reduced rates. In this way the Institution is contributing directly to the work of the Church along the line mentioned above. There may be some brethren that would advise that we first pay off our debts before making donations. We have always advocated, that since the Church has an investment in the Institution, we should make some contribution annually in return by giving our ministers, missions and boards, the advantage of reduced rates. The net solvency of the House at the end of this year has been increased $8,603.26.

The New Building Account if closed would show an indebtedness of $68,415.79 with about $3,000.00 of pledges outstanding. Also an additional indebtedness of $8,324 42 incurred in remodeling the old buildings, making a total indebtedness of the Board—less outstanding pledges—of $73,140.21. We should secure this coming year $25,000.00 in donations and subscription annuities, or endowments, to reduce our indebtedness to the amount the House promised to assume when the plans for the new building were authorized. Can we hope to secure five hundred $50 00 annuities subscription for the Gospel Herald and Christian Monitor? That would relieve you the rest of your life time the bother of renewing your subscriptions to the above named papers and with the proceeds of these annuities we would cancel $25,000 00 of our present indebtedness. If you wish to take advantage of this form of contribution, we will appreciate it if you will write us of your intentions in this matter.

During the abnormal conditions of the past few years while building operations and improvements were going on, we expected that our financial report would be affected on that account. The past year's business has been more nearly normal, and we find in careful analysis of the financial report that the margin of profit in the production of our Church literature is too close to show much gain. The subscription prices of all our output have not been in proportion to the increase cost of labor and material necessary to its production.

We have had the hearty co-operation on the part of those in the House in conducting the business and we are very grateful for the way in which the brotherhood have supported the work of the Publishing House and we have appreciated their patronage and the contributions they have made in behalf of the new building.

May we find greater joy in the years to come as we continue on in the service of good literature, I am

Sincerely yours,
Aaron Loucks, Gen. Man.

HOW FAITH WORKS

Faith accepts things now. If it does not, it is not faith. Faith does not use such expressions as "I think," "I expect," "I hope." Faith says, "I know." The quiet certainty of the knowledge that faith thus has is well expressed in the following: "God's promises are not secured through hope. Hope looks for the unattained. Faith is no suppliant. She is a crowned queen. The place of victory is hers, and she takes and keeps it royally Faith declares triumphantly, 'God tells me that He has already granted me the desire of my heart, and I believe Him.'"—S. S. Times.

OUR FATHER

Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving—
Exquisitely near—
This is God our Father,
What have we to fear?

—F. M. N., in Tract.

BOOK REVIEW

Helpful Stories

Gathered by Lina Z. Ressler

This is the title of a new series of children's story booklets. The name implies the nature of the contents. The series consists of two booklets, each containing 32 pages. Nicely illustrated. A collection of carefully selected stories of a general nature adapted to the child mind. Sister Ressler is well qualified to make a selection of this kind through her extended work with children. Adapted for rewards and gifts for the primary classes. Size, 5 by 7½ inches. Tinted paper cover with illustration.

Price: Each, 10 cents; Dozen copies, $1.00.

The two volumes are designated as 1 and No. 2. Orders for more than one copy will be filled in assorted copies unless otherwise ordered. Address

Mennonite Publishing House,
Scottdale, Pa.

Married

Rutt—Miller.—Bro. Walter Nissley Rutt of Florin, Pa., and Sister Gladys Miller of Shipshewana, Ind., were married at the home of the bride near Shipshewana on May 15, 1924, Bro. D. D. Miller officiating.

Houck—Haldeman.—On May 8, 1924, Bro. Burnett H. Houck of Rawlinsville, Pa., and Sister Nora Haldeman of Bird-in-Hand, Pa., were married at the home of the officiating minister, Bro. John B. Senger of Kinzer, Pa. May the blessings of the Lord be theirs through their entire life.

Funk—Charles.—On May 8, 1924, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Amos Funk and Sister Elizabeth Charles, both of the Habecker congregation, Lancaster Co., Pa., were united in the bonds of holy matrimony. May God bless and direct their lives.

Obituary

Gascho.—Eldon, son of Jacob and Magdalena Gascho of near Imlay City, Mich., died April 18, 1924; aged 3 weeks and 4 days. He leaves father, mother, 2 brothers and 5 sisters. Services were conducted at the home by Bros. Simon Sommer and Peter Ropp. Texts, Job 14:1, 2; II Kings 4:26. Burial in cemetery near the Bethany Church.

Wenger.—Sister Marie, widow of the late Bro. Aaron S. Wenger of near Blue Ball, Pa., passed away after a lingering illness, aged 64 y. 8 m. 5 d. She leaves 2 sons, 5 daughters and grandchildren to mourn her departure. She was a faithful member of the Weaverland Mennonite Church. Funeral was held at Weaverland on May 1. Burial in adjoining cemetery. Services were conducted by I. B. Good and John W. Weaver.

Kissel.—Loraine Paul, son of Bro. Ralph and Sister Agnes Kissel, died April 18, 1924; aged 3 m. 20 d. He is survived by father, mother, a brother (Richard), and many relatives and friends. Funeral services were conducted in the Blough Church near Holsopple, Pa., by S. G. Shetler and E. J. Blough. Burial in the adjoining cemetery.

"Dearest darling, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Clemens.—Hannah, only daughter of Bro. Christian and Sister Mary Clemens, was born in Waterloo Co., Ont., Nov. 4, 1887; died April 24, 1924, having been a sufferer from tuberculosis for some time; aged 36 y. 5 m. 20 d. In 1908 she united with the Mennonite Church and her desire always was that she might remain faithful. Her aged mother (who is nearly blind) is left behind to mourn her loss, also other relatives and friends. Funeral services were held at the First Mennonite Church, Kitchener, Ont., conducted by Bro. U. K. Weber.

Thomas.—Bro. Henry J. Thomas was born May 6, 1856; died at his home near Johnstown, Pa., April 28, 1924; aged 67 y. 11 m. 22 d. He is survived by his wife, 3 sons, 3 daughters and 29 grandchildren; also by 3 brothers, 2 sisters, 1 half-brother and 1 half-sister. He was a faithful member of the Mennonite Church for many years, and will be greatly missed by the congregation of which he was a member. Funeral services were conducted at the Weaver Mennonite Church by Bros. Hiram Wingard and Alex Weaver. Text, Phil. 1:21. Interment in adjoining cemetery.

Kremer.—Kenneth Keith, oldest son of Wm. H. and Malinda Kremer, was born June 18, 1913, near Milford, Nebr.; died April 30, 1924; aged 10 y. 10 m. 12 d. He was instantly killed in a runaway accident while returning from the field with a plow. He leaves father, mother, 1 brother, 3 sisters, his 4 grandparents, and a host of relatives and friends. Funeral services by J. E. Zimmerman.

"We must often, often wonder why
God snatched Kenneth in the twinkling of an eye.
But He knoweth why,
So why need we longer cry?"

Weaver.—Sister Emma S. Weaver died at the home of her grandparents, Isaac Souder's, in Union Grove, Pa., aged 16 y. 10 m. 7 d. Sister Emma had not been sick very long but was a patient sufferer from consumption for some weeks. She was received into fellowship with the Weaverland Mennonite Church on Feb. 10, with seventy-one others, she being the first one to be promoted into the presence of His glory. She leaves a bright testimony, having given a hearty expression to her confidence in the merits of His precious blood. She leaves her grandparents and two brothers to mourn her early departure. Funeral on May 1 at Weaverland. Services by John M. Souder and John W. Weaver.

Brubaker.—Mary, wife of John B. Brubaker, was born July 2, 1902; died May 4, 1924; aged 21 y. 10 m. 2 d. She is survived by her husband, one son, and an infant daughter. Her parents, Bro. and Sister Henry Burkholder, three sisters, one brother, and the grandparents with a large circle of friends. She was a member of the Mennonite Church since the age of 14. Funeral services were held May 7 at the Hammer Creek Church, Lancaster Co., Pa., conducted by Bro. Jacob Hershey, John S. Hess, and Noah Landis. Text, Phil. 1:23, 24.

"Sister, thou hast left us lonely,
Sorrow now has filled our hearts;
But 'tis Jesus hath bereft us,
And we soon will meet again."

Blosser.—Hattie Bell Rodgers was born in Geneseo, Ill., forty-nine years ago, March 1, and came to Kansas with her father and his family when she was fifteen years of age. For twenty-seven years she has been the wife of Samuel Blosser, living in Harvey county. Three sons were born to this union, and all are living. They are Elmer, Harry, and Lester. Five brothers and four sisters of her father's family survive her. She was a devoted wife and mother and her influence extended far in the community. Her last days were spent in earnest prayers for salvation, which prayers we may hope God heard. The funeral was held at the Pennsylvania Mennonite Church by J. M. R. Weaver and D. D. Zock. Text, Job 14:14. Interment in the adjoining cemetery.

Lohr.—Bro. Jacob M. Lohr was born July 15, 1850; died at Davidsville, Pa., April 30, 1924; aged 73 y. 9 m. 15 d. The deceased was married twice, his first wife being Catharine Kaufman and his second wife was Lydia Yoder, whose former husband died a number of years ago. Besides his wife, he is survived by three sisters, six daughters to his first wife, a stepson, a stepdaughter, sixteen grandchildren, and six great-grandchildren. He was a member of the Mennonite Church for a number of years. Funeral services were conducted in the home by E. J. Blough. A very large concourse of people attended the services at the Blauch Church, conducted by S. G. Shetler, assisted by E. J. Blough and C. F. Derstine. Interment in the cemetery adjoining the church premises.

Hertzler.—Henry M. Hertzler died at his late home near Morgantown, Pa., after several months' illness, leaving his widow, 3 sons, one daughter, 4 grandchildren, and an unusually large number of friends to mourn his departure. Aged 75 y. 3 m. 11 d. Bro. Hertzler had been a very helpful trustee on the Board of the Millersville Children's Home since it was started. He was of a kind, meek, humble, quiet, unassuming disposition. He was a faithful member of the Amish Mennonite Church, taking an active interest in all the activities of the Church. Funeral on May 8 at the Conestoga meeting house, where a large number of people assembled to pay their tribute of respect to one much beloved. Bro. John Kennell spoke in German and Bro. John W. Weaver in English. Text, Rev. 14:13.

—J. W. W.

Weaver.—Russell Weaver was born Nov. 3, 1903; died April 30, 1924; aged 20 y. 5 m. 27 d. On Thanksgiving Day of last year he was married to Sister Elizabeth, daughter of Bro. and Sister Herman Metzler. On April 1, they began housekeeping in a newly furnished home near Manheim, Pa. In a few weeks he was taken sick with rheumatism which caused his death. He was a member of the Mennonite Church from the age of 13, a regular attendant in Sunday school with the expression of a godly life on his countenance. He possessed a strong body, and looked forward to a long and useful life in Christ's kingdom. But God called him from his labors teaching us that in the midst of life there is death. He is also survived by his parents (Bro. and Sister John Weaver), and three brothers (Merle, Harvey, and Carol). Funeral services were held at Hernley's Church, May 3, conducted by Bro. Isaac Brubaker and John S. Hess. Texts, Psa. 39:4; Eccl. 12:1.

Ranck.—Benjamin Ranck was born in Lancaster Co., Pa., Dec. 28, 1839; died at the home of his daughter, Mrs. Annie Kreider (with whom he resided) May 6, 1924; aged 85 y. 5 m. 9 d. He was a faithful member of the Mennonite Church for many years. He was afflicted about four years and bore it all patiently. His wife (who before marriage was Miss Lydia Hershey) died April 18, 1909. To this union were born 16 children, 6 of whom preceded him to the spirit world. The surviving ones are Susan, widow of Levi Brackbill; Harry M.; Ella, wife of Tobias R. Kreider; Annie, widow of Martin L. Kreider; Jacob H.; Cora, wife of Isaac R. Barge; Ida, wife of Harry B. Schultz; John L. and Amos H. One brother also survives. Funeral services May 9, conducted by Bro. Frank M. Herr at the house and Bro. C. M. Brubaker and C. M. Brackbill at Strasburg Mennonite Church. Text, Phil. 3:20, 21; 4:1, 8. Interment in the adjoining cemetery.

"The golden gates were opened wide,
A gentle voice said, Come;
And angels from the other side
Welcomed dear father home."

Rudy.—Daniel L. Rudy was born in Lancaster Co., Pa., July 31, 1834; died at Orrville, Ohio, May 3, 1924; aged 89 y. 9 m. 2 d. He was the youngest son of Christian and Barbara Rudy. He came with his parents to Ohio by covered wagon when he was six weeks old and settled near Dalton, where he lived the greater part of his life. On Dec. 31, 1856, he was married to Esther Buckwalter, whose loss he suffered in July, 1911. He is survived by 2 sisters (Mrs. Mariah Horner, of New Salem, Ill., aged 98 years, and Mrs. Anna Snavely, Dalton, Ohio, aged 94 years), 3 sons (Jacob, Albert, and Christian), 2 daughters (Mrs. E. H. Wenger, with whom he had his home for the last few years, and Mrs. J. A. Steele), 22 grandchildren, 13 great-grandchildren, and many other relatives and friends. In the spring of 1877, he with his companion were received into the fellowship of the Mennonite Church in which faith he remained unto a happy end. Funeral services were held at the home and the Martin's Church. Ministers, I. J. Buckwalter, Aaron Eberly and I. W. Royer.

Spriggle.—Sister Esther Spriggle was laid away in the cemetery adjoining the Bowmansville Mennonite Church on April 20, 1924, after only a very brief illness. She had an attack of appendicitis, arriving at the Lancaster General Hospital too late for a successful operation. Sister Esther's father died when she was small. She was taken into the Children's Home at Millersville, afterwards placed in the home of Bro. and Sister Solomon Weber. She early united with the Mennonite Church and was a faithful member. She was very grateful to Bro. and Sister Sauder and all interested for the help given her as a needy child. On April 13 she attended church services in the morning, Sunday school in the afternoon and teacher's meeting in the evening and was apparently well and strong. One week afterward she was carried to her grave to await the final summons to come forth. What a warning to us all, especially to the young. She was in her budding period of life, only 15 y. 11 m. 24 d. Funeral services were conducted by Brethren, Noah Mack, Noah Bowman, and Moses Gehman. J. W. W.

Derstine.—Araminta F., wife of David D. Derstine of Telford, Pa., died at her home in confinement May 7, 1924; aged 28 y. 5 m. 1 d. Sister Derstine will be remembered as Araminta F. Fuss, daughter of Bro. William J. and Sister Susanna B. Fuss of Lansdale, Pa. She was married to David D. Derstine May 26, 1923. Her death came as a shock, not only to the family but to the community at large, as she was well and happy until a few hours before her end. She was faithful in her devotion and possessed a cheerful disposition towards everybody which won for her a large circle of friends who remain to mourn her early departure. She is survived by her sorrowing husband and infant son, parents, four brothers, and seven sisters. She was the youngest of a family of twelve, and the first to break the circle and answer the summons to come up higher. The grief-stricken ones are comforted that she gave her heart to the Lord about 12 years ago and remained faithful to the end. Funeral services were held at the Franconia Mennonite Church May 11, conducted by the brethren, J. C. Clemens and Abram G. Clemmer. Text, I Pet. 4:12, 13.

Martin.—Bro. Jacob A. Martin died at his home at Guilford Springs, Pa., May 6, 1924, of the infirmities of age; aged 76 y. 8 m. 7 d. He was ordained to the office of deacon in the spring of 1898; at the last service in the old church at Marion before it was torn down to be replaced by the one now in use. Bro. Martin will be greatly missed by the several congregations which he served faithfully for 26 years. He was a loyal defender of the faith and continually engaged in the activities of the church as long as his health permitted. When he realized that his strength was beginning to fail he repeatedly said there was nothing in his way and he was ready to go whenever the Lord would call. He is survived by the following children: Elmer, Sister Eleanor Frey, Harvey, Mrs. A. H. Horst, David, Mrs. Harry Miller, Mrs. S. H. Horst, Mrs. Harvey E. Shank, Jacob E., Mrs. J. Irvin Lehman, and Lizzie and Sadie at home. Also 37 grandchildren, one great-grandchild, eight brothers and two sisters. Funeral services were held at the Chambersburg Church May 9, and were very largely attended by relatives and neighbors. The brethren, W. W. Hege and J. F. Grove, conducted the services. Text, Rev. 14:13.

Eby.—Lizzie (Mellinger) Eby of Leaman Place, Pa., died April 12, 1924; aged 71 y. 5 m. 4 d. In the year 1847 she was married to John H. Eby who departed this life in October, 1920. To this union were born seven children, one preceding her to the life beyond. Being in feeble health and lonely since the departure of her companion she longed to go and be with Jesus. Her last sickness lasted only eight days, in which time she waited patiently, bidding goodbye to all her children and grandchildren, encouraging them to be faithful to God and meet her in eternity. She was a loving mother, faithful in her duties in the home; a wise counsellor, always standing firm for the doctrines taught in the Bible, and had the privilege of seeing all her grandchildren of accountable age admitted into the Mennonite Church of which she herself was a member for many years. Very forcibly come the words in Heb. 11:4: "She being dead yet speaketh." Funeral services were conducted at the home by Jacob H. Mellinger and at the Paradise Church by C. M. Brackbill and John B. Senger. Texts, Rev. 14:12, 13 and Psalms 116:15. Interment in adjoining cemetery.

"'Tis hard to part with mother dear,
No more to see, no more to hear;
A nobler mother could not be
Found this side eternity.
But yet we're glad, if God thot best
To end her troubles and give her rest."

By a son.

Huber.—Alva Edwin, eldest son of Simeon and Minta Huber, was born near Elida, Ohio, June 15, 1902; died May 3, 1924; aged 21 y. 10 m. 18 d. He confessed Christ and accepted Him as his Savior at the age of 14 and was received by baptism into fellowship with the Mennonite Church in which faith he passed into the great beyond. The death-bed scene will never be forgotten by those who witnessed it. It was unusually impressive and full of meaning. After lying quiet for a little while all present thought he was gone. He came back, asked to be raised up, when he began to tell some wonderful things he had seen; and admonished those present and sent word to some not present to earnestly seek a satisfying experience and scriptural assurance of divine favor and not to be ashamed of Jesus; also giving a strong testimony against the use of tobacco and a rather fancy picture which was hanging on the wall of his room (which has since been committed to the flames). He steered clear of the outward adorning and superfluities; his life being beautified with the "ornament of a meek and quiet spirit;" he was respected and loved by all who knew him; "The Lord opened the eyes of the young man and he saw." He leaves his parents, two sisters, one brother, a grandmother, a heart-broken young sister to whom he had been paying attention, and many other relatives and friends who, blessed thought, "mourn not as those having no hope." Funeral service on the 6th at Salem Church in charge of Bro. George Ross assisted by Andrew Brenneman and J. M. Shenk. Text, Eccl. 9:10.

BOOK REVIEW

The Family Worship, By Wilbur B. Stover, Missionary, Now on Furlough from India. Published by The College Press, Mount Morris, Illinois. Price, Cloth, 75 cents. There are nine chapters, 136 pages.

The author is a good man to know, and he improves with intimacy of acquaintance. He has revealed a good deal of his personality in this, his latest book. He has made a study of the subject and has an excellent, first-hand acquaintance with it It is pointed out that the family altar is the main stay of the spiritual life of any people, and the great support of the Church. The book bristles with illustrations—not pictures—that show the actual results of the practice of the principles he advocates.

The Family Worship is a good book to read, interesting from start to finish, and better still to follow in practice. There are quotations from a large variety of sources, among them our own Bro. J. S. Shoemaker and other Mennonites.

Bro. Stover is "on furlough" but he is by no means idle while he is absent from India. Just now he is pastor of a Brethren Church in Cleveland, Ohio. We commend the book to our readers. It may be ordered of

Mennonite Publishing House,
Scottdale, Pa.

J. A. R.

CORRESPONDENCE

(Continued from page 153)

Kalona, Iowa

(East Union congregation)

Greeting in the Master's Name:—We have many reasons for thankfulness to our heavenly Father. On May 11 we held our communion, of which a large number partook. Bro. S. C. Yoder preached an impressing sermon suitable for the occasion from the text, "And when I see the blood I will pass over you."

We crave an interest in the prayers of God's people that we may be faithful until the coming of the Lord.

In the Master's name,
D. B. Swartzendruber.

May 15, 1924.

Sterling, Ill.

Dear Herald Readers:—Our congregation had the privilege of entertaining the General Mission Board in their annual meeting, held May 2-6. During this time we had the opportunity of getting an inside view of the workings of the Board. It is indeed gratifying to note what the Church is doing along the line of mission and relief work. But we fear that we as a Church are not living up to our privileges along this line.

The speakers brought to us inspiring messages, and especially our returned missionaries brought an especial appeal from their respective fields of labor.

Bro. C. F. Derstine brought us the closing message from the timely subject, "Jesus Christ and His Gospel

the only hope of the World." May the Lord bless the workings of the Board that this hope may be realized in all the world.

Sister Melinda Ebersole, one of our veteran missionaries, is at this writing in the Sterling Public Hospital, suffering with blood poisoning that resulted from an infection in the right hand. It will be several weeks yet before she will be able to leave the Hospital. May those who know the worth of prayer remember her at the Throne.

The junior and primary departments in our Sunday school are planning for a children's program on children's day, which comes on the second Sunday in June.

May we as a Church continue to contend earnestly for the faith once delivered.

May 15, 1924. Cor.

Kokomo, Ind.

(Howard-Miami congregation)

On Sunday afternoon, April 27, a large number of brethren and sisters met together at the church, in the capacity of a counsel and members' meeting. The meeting was instructive and harmonious. About all members expressed a desire to go forth in the Lord's work, and go to communion and keep the ordinances as they are taught in the Bible. Peace and harmony was expressed by all present.

On Sunday, May 4, we held our communion meeting. 185 members communed and observed the ordinance of feetwashing.

We are having a backward spring on account of much rainy weather. Pray for us.

May 8, 1924. G. W. North.

Washington, Ill.

(Union congregation)

Dear Herald Readers:—On Sunday, April 22, baptismal services were held at this place. Seven young souls were received into the church. Pray for them that they may remain true to the vows which they have taken.

On Sunday, June 1, if the Lord is willing, we expect to hold communion services. Bro. Andrew Schrock of Metamora, Ill., expects to be with us.

On Sunday, May 11, we observed mothers' day by having a special program after which Bro. Ben Esch of Washington gave us an interesting talk.

May 14, 1924. Cor.

Scottdale, Pa.

Our congregation has been growing in numbers during the past few weeks. May we as members also grow in the grace which God is ready to bestow upon all who come to Him in faith. Last Sunday one more was added to our number upon confession and one more is to be received by letter tomorrow.

Last Sunday we held our counsel meeting, and tomorrow, if the Lord so leads, we expect to hold our communion.

We have had the pleasure of having a number of visitors with us recently. Among these are Bro. and Sister Amos Hershey of Manheim, Pa., guests of Bro. and Sister Levi Mumaw; Bro. C. F. Derstine of Eureka, Ill., on his way to Masontown, Pa., where he began a series of meetings last night; Bro. H. H. Neufeld of Winnepeg, Manitoba, whose presence with us a few days reminded us of old times; Brethren Fred Lohr and Aaron Miller of Springs, Pa.; Bro. J. W. Shank, who with the greater part of his family is soon to sail for South America to continue mission work there. Bro. Shank filled an appointment at Altoona, Pa., last Thursday evening.

Sister Christena Horsch left recently for Germany, to spend a few months there, expecting to return with Bro. and Sister H. S. Bender.

Brethren Henry Hershey of Intercourse, Pa., Gideon Miller of Springs, Pa., and Bro. A. B. Gelnett of the home congregation are here as an auditing committee to inspect the books of the Mennonite Publishing House. Their message will be found on another page of this issue.

We are grateful for the encouragement which the presence of visiting brethren and sisters brings, and ask to be remembered before the Throne.

May 17, 1924. Cor.

CONFERENCE ANNOUNCEMENTS

Ohio

The annual meeting of the Ohio Mennonite Church Conference will be held at the Midway Church, near Columbiana, Ohio, May 29, 30, 1924. All members of conference are requested to meet at the above named place at 8:30 A. M., May 29. You will be met at trains stopping at Columbiana or trolley line at North Lima by notifying the moderator.

A. J. Steiner, Moderator.
J. Y. King, Secretary.

Eastern A. M.

The Lord willing and we live, the Eastern A. M. Conference will be held at the Belleville Church, Mifflin Co., Pa., June 4 and 5, 1924. All members of said Conference are invited to meet at said church on Tuesday, June 3, at 2 P. M. promptly, to arrange for the work of the Conference.

Coming on the Pennsylvania Railroad, get off at Lewistown, change for Reedsville (either on the steam R. R. or trolley) and then change for Belleville.

Eli L. Frey, Moderator.
C. Z. Yoder, Secretary.

Ontario

The Annual Conference of the Mennonite Church of Ontario will be held at the Moyer Church, Vineland, Lincoln Co., Ontario, on Thursday and Friday, June 5th and 6th, 1924. Every one welcome to attend.

M. H. Shantz, Mod
Gilbert Bergey, Sec.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Leo Congregation near Grabil, Indiana, on Wednesday and Thursday, June 4 and 5. The Annual Meeting of the Indiana-Michigan District Mission Board will be held on the day preceding Tuesday June 3, 1924.

Those coming on trains and desiring to be met at R. R. station should notify A. S. Miller, Graybill, Ind.

Ira S. Johns, Sec.

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator.
Omar G. Miller, Secretary.

Ontario A. M.

The second annual conference of the Ontario Amish Mennonites (the Lord willing) will be held with the Poole congregation at Poole, Perth Co., Ontario, on June 9 and 10, 1924.

Sunday school conference at same place the day following (June 11).

A hearty invitation to attend is extended to all.

Jacob R. Bender, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 29, 1924 (Gospel Witness Established 1905) No. 9

EDITORIALS

"The Lord is my shepherd, I shall not want."

If you would like to read a real enlightening discussion on the comparative merits of the Uniform and Graded lesson systems for our Sunday schools, send to David C. Cook Publishing Company, Elgin, Ill., for the pamphlet, "The Uniform Sunday School Lessons."

There are four things needed to keep a congregation in line with God: (1) a whole-Bible faith, (2) the right kind of preaching, (3) effective discipline, (4) proper examples on the part of ministers and others occupying prominent places in home or Church. Neither of these can be neglected without crippling the Church.

Two Georges.—One is Bro. George Lapp of India and the other is Bro. George Brunk of Virginia. Both are contributing a series of articles that are rich in spiritual food and doctrinal instruction. While we are passing along, we thought it well to call the attention of our readers to them. Both series will continue during the year, God willing. Should any one have failed to give careful reading of these articles it would pay you well to look up back numbers of the Gospel Herald.

God's people are humble enough to make an acknowledgment of error when they see it, even when they see that the revelation of sin in their past lives discredits them in the eyes of others. In this there is a difference in individuals. Some are too proud to confess an error, unless they see that such confession would redound to their own advantage. Truth and restitution and restoration, not personal advantage, is the object which should prompt each confession of error.

One Million Dollars.—That is, approximately, what the Mennonite Church in America, numbering about 38,000 members, has been giving annually to religious and charitable work during the past few years. We love to think of this sum in connection with two things connected with the Church: (1) At least that much dedicated annually to our various Church enterprises. (2) At least that much donated to our schools on a ten-year program. Can we do it? The Lord knows whether we can or not. If it is His will, and our's also, we are quite sure that we can.

A writer of a circular which fell into our hands recently has this to say about an expected revival:

> A great revival of religion is said to be at hand. All our prophets predict its coming. The only question is, what will be the basis of that revival? Will it not come when we cease to be "Defenders of the Faith," and commence an advance all along the line, by demonstrating to the world that we have something it wants? Everybody knows the world needs Christianity.

This opinion is as deceptive as it is weak. Jude says, "Contend earnestly for the faith." According to this writer the looked-for revival will come only when we cease defending the faith and turn it over to the destroyers. Yes, "the world needs Christianity;" but a lost world will never embrace Christianity unless there are some "defenders of the faith" to bring it to their doors. Instead, therefore, of encouraging Christian people to cease defending the Gospel let us rather work and pray for a revival of a living faith which impels a life which is thus described by the inspired writer: "They that were scattered abroad went everywhere preaching the Word."

The Ring of Pacifism.—We have no objection to the name "Pacifism" or "Pacifist," but we do object to some of the things that find shelter under that name.

Nonresistance includes more than merely denouncing war. At this time especially, when "peace" organizations have again become popular, we hear many harsh, cutting, unkind, un-Christian things said about war by people who are devoid of the first principles of nonresistance. True pacifists do not talk in tones of militarism. The ring of kindness is heard in all that they say, even when giving vent to their feelings about war.

At the foundation of nonresistance is the "peace of God which passeth all understanding," "the love of God shed abroad in our hearts by the Holy Ghost." This imparts a tenderness in feeling, voice, and actions which makes for peace and not for strife. It is but natural that the rule of such a life should be to "resist not evil," to avoid all entanglements in carnal warfare, whether with tongue, fist, or weapon of steel.

Again, pacifism does not mean to be supinely passive in the face of evil. As soldiers of the cross we are commanded to "fight the good fight of faith," the difference between Christian and carnal warfare being that while the world fights to kill we fight to save; while the world fights with weapons which destroy men's lives and often their souls, the children of God are reminded that "the weapons of our warfare are not carnal;" while the world resents insults and tries with might and main to "get even," the child of God meekly submits to persecutions and continues to love his enemies.

True nonresistance leads the child of God to submit to suffering rather than to make the other man suffer. This fact should be borne in mind in the midst of strife—whether personal, national, social, religious, political, or commercial. "The servant of the Lord must not strive."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BLESSEDNESS OF ETERNAL SALVATION

By J. S. Shoemaker

For the Gospel Herald.

(Continued)

III. Salvation. Its Quickening Effects

If any man be in Christ, he is a new creature; old things have passed away, behold all things have become new.—II. Cor. 5:17

This newness of life is wrought thru the transforming power of the Triune God, in whom is vested all life-giving power. All who are truly penitent, and by faith accept the offers of grace and salvation thru the atoning merits of Christ's shed blood, are graciously pardoned and regenerated, or in other words, made partaker of the divine nature. "He that hath the Son hath life." saith the apostle John. That is, whosoever has accepted Christ Jesus by faith as his life and means of salvation has been redeemed, saved, quickened and made spiritually alive by Christ's life-giving power. He saith (He who is the truth and cannot lie), "He that believeth on the Son hath everlasting life" (Jno. 3:36) not shall have, but "hath", in the present tense and again, "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (Jno. 5:24). This positive statement made by our blessed Lord and Saviour, concerning a marvelous and glorious transition of the believer from the thraldom of sin into the realms of complete salvation and the "life hid with Christ in God."

IV. Salvation, Its Realization

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him—(II. Tim. 1:12).

Paul knew Christ to be the Son of God; that He died to atone for the sins of the lost world, and he declares that it "is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" among whom he considered himself chief. His hope, faith, and trust being centered in Christ as his Saviour and life-sustainer, he had the assurance that he was not only saved in the present tense, but by Christ's infinite grace and power would be kept saved for time and eternity. A similar assurance, providing the scriptural conditions are met, should be realized on the part of every believer.

Faith is not only the key that unlocks the storehouse of God's love and sustaining grace, but it is also the means of appropriating to ourselves as believers the many promises of His sustaining grace, by which we are enabled to walk worthy of our calling, and thru which we are victorious over the powers of darkness; the world, the flesh and the devil.

Every true believer is conscious of the fact that Satan our adversary continues to put forth every possible effort to lead the Christian to doubt God's promises relative to their salvation and union with Christ as the Shepherd of their souls. He endeavors to weaken the believer's faith if possible by causing them to worry about the difficulties and hindrances that are in the way, and by magnifying our weaknesses and shortcomings; thus directing our eyes, minds, and thoughts to ourselves and the boisterous waves which surround us on life's voyage, and leading us if possible to lose sight of Him who said to the troubled disciples, "Be of good cheer; it is I, be not afraid."

Having been saved by grace thru faith in Christ who paid the penalty of our sins in "His own body on the tree," we should ever remember His promise to be with us always, even unto the end of the world. The Master has given us the assurance of His keeping power. "I will give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them me, is greater than all, and no man is able to pluck them out of my Father's hand" (Jno. 10:28,29). By placing one hand in the grasp of the Saviour's strong hand, and the other in that of the Father's, certainly is a guarantee of safety for time and eternity, providing we do not deliberately withdraw ourselves from the Omnipotent place of safety.

Having met the means of salvation, the believer should continue to take God at His word and claim His saving and sustaining grace, being assured of having been saved from sin and its power. If however thru Satanic suggestions,weakness of faith,or realizing a sense of unworthiness believers should be inclined to doubt as to whether they are really pardoned and saved from sin and its power, they should in such cases apply the test given by the apostle John, when he says: "We know that we have passed from death unto life, because we love the brethren," (I Jno. 3:14); and further, "We know that we love the children of God (the brethren) when we love God and keep His commandments for this is the love of God, that we keep his commandments," (I Jno. 5:2, 3). In connection with the foregoing scripture passages, we may console ourselves with the thought of being saved if we love God's law, and all that pertains to the principles of righteousness, such as truthfulness, godliness, temperance, humility, honesty, purity, and true piety.

V. Salvation, How Vouchsafed

If ye do these things, ye shall never fall.—II. Pet. 1:10).

Present salvation is realized thru faith in the atoning merits of Christ's blood. Eternal salvation (that is, being saved thru all eternity) is realized thru obedience as made clear in Heb. 5:9 "He (Christ) became the author of eternal salvation unto all that obey Him." Peter's sum in addition if made practical is a sure preventative to keep from falling into sin, doubt, and despair. As believers we need to give all diligence to add to our faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; to brotherly kindness charity. These Christian virtues, if exemplified, will result in real fruit-bearing and development of true Christian character on the part of the believer.

Coupled with the foregoing requirements should be a prayerful study of God's Word in order to fully comprehend the will of God in our relation to the Father, Son, and Holy Spirit; also our relation to the world, the Church, and to those who are near to us by family ties.

The entrance of God's Word giveth light, hence we should pray as did David, saying: "Open thou mine eyes, that I may behold wondrous things out of thy law." Salvation will be vouchsafed to all those who with the psalmist can say; "Thy Word have I hid in mine heart. that I might not sin against thee." Those who have treasured God's Word in their hearts, are equipped with the mightiest weapon in existence to be used by the believer in resisting Satan and all the influences of doubt and sin.

With this equipment needs to be coupled the spirit of prayer and constant communion with the Triune God, who will in answer to the prayer of faith "supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19).

VI. Salvation, Its Evidences

By this shall all men know that ye are my disciples, if ye have love one to another.—Jno. 13:35.

To boast of Christian attainment

and declare ostentatiously that we are saved, is not only a manifestion of vanity, but it has a tendency to bring reproach upon the cause of Christ and His religion which is always minus of any such thing. Our being saved and regenerated is not proven as clearly by what we may be led to say about it; as by our manner of living, devotion in God's service, obedience to God's Word, exercising patience, longsuffering and self-denial; separation from the world, and its vanities and pleasures; exemplifying the principles of simplicity, humility and love unfeigned toward God, the brethren and even our enemies.

In fact, the best evidence of being saved from sin and quickened by grace divine, is by being constrained to honor the Father, Son, and Holy Spirit by a loving service, inspired by the faith that worketh thru love and manifested by a perfect loving obedience to all His commandments. Our dear Master has said: "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love" (Jno. 15:10). Faith coupled with His divine love will constrain the obedient believer to delight in the law of the Lord and the same will be both a blessed and comforting realization which in the hour of temptation and trial will prove a real anchor to the soul. Those who are truly saved and have been made partakers of the divine nature truly become a light to the world and are living epistles, "known and read of all men."

Dakota, Ill.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

FEET WASHING

Where does the Scripture teach feet washing as an ordinance?

In Jno. 13:1-17 we have it fully set forth and commanded. In I Tim. 5:10 it is shown to have been kept long after, under the administration of the apostles. The example and command of Christ and the usage of the apostolic church places it upon an unshakable foundation.

Is it not more reasonable to suppose that Christ meant only to give them an object-lesson to teach them that they should not set themselves above each other?

When Jesus took a little child (Matt. 18:2-6) and set it in the midst of the disciples and taught them a lesson therefrom, that was an object-lesson but not an ordinance: for the reason that He did not command them that they should follow His example by taking a child and so teaching but only to receive the lesson He drew from it. But in the matter of feet washing He gave them the object-lesson and established it as an ordinance by commanding them to follow His example, and do as he had done, promising blessing upon obedience and grievous consequence if refused.

If we look about us in the churches which have dropped this ordinance what do we see? Have they been able to preserve the principles it is set to teach? The same God who grows nuts in shells and the golden grain in chaff and husk, preserves the indispensable principles of the Christian faith by the help of outward ordinances. Who talks slightingly of husk and chaff and shell while they contain the living, growing treasure? To be sure, if they are void of the inner worth they are only fit for the dung hill—and ordinances must be kept from the heart. (Rom. 6:17) or they are of no avail and not acceptable to God.

Is it not a fact that feet washing had been practiced as a social custom, as shown in the accounts of both the Old Testament and the New?

That is very true; but it does not change the fact that feet washing was also a religious ceremony given from God, both to the Jewish church (Ex. 30:17-21), and to the Christian Church (Jno. 13:1-17; I Tim. 5:10).

The custom of feet washing does no more nullify the ordinance of feet washing in the New Testament than it did in the Old, where God commanded it to be kept upon penalty of death for refusal (Ex. 30:20).

Jesus and the disciples had the custom of eating meals together. Was the communion therefore a common meal? Peter understood well the Jewish customs, but he did not understand these proceedings; therefore this feet washing was something different from what he had always been accustomed to. Jno. 13:7,12.

The common custom was not for one to wash another's feet but to furnish water for guests to wash their own. Gen. 18:4; 19:2; 43:24; Lu. 7:44.

Does it not seem unreasonable that God should make feet washing a religious ordinance to be observed in public?

No doubt it seems so to the carnally-minded. The Gospel itself is foolishness to the unsaved (I Cor. 1:18; I Cor. 2:14). What wonder if an ordinance should be? However to such as practice it in the true spirit of obedience, submission, and devotion there is richness of blessing according to the promise. Jno. 13:17.

Are there not many persons participating who do not really comprehend the truths it is supposed to teach?

There is no doubt that many are unable to fully understand. **Peter was one such, but the Lord did not for that reason release him from the obligation.** The weakest saint can at least get from it the blessing promised upon obedience. The most mature and spiritual may not fully fathom its depths of spiritual truth.

Does it not seem indelicate, not to say immodest, for women to expose their feet in public?

The Bible strongly condemns immodesty in women, but nowhere is bare feet classed as such.

Are barefoot children immodest?

Will Church people continue to follow the lust-provoking standards of fashion and the indecencies of ball-room and theater and then hold up their hands in mock modesty at the observance of a Christian ordinance?

Is this not like straining at an atom and swallowing a mastodon?

Is it not a fact that the ceremony of feet washing was originally given to men only?

While that is true it no more limits the ordinance to men than the fact that Christ's first disciples being men limits Christian discipleship to them.

Besides that, in I Tim. 5:10 we see that washing the saints' feet is necessary to the faithfulness of Christian women.

Does not the word "ought" (Jno. 13:14) make it optional whether one obeys it or not?

Jesus told Peter if he refuses he can have no part with Him. (v. 8).

The man who failed to do what he ought to have done was lost. Matt. 25:27, 30.

Oughtest is used in reference to the saving gospel. Acts 10:6.

Does it not seem a sham to wash one another's feet when every one knows that all had washed their feet before they came to the service?

Being an ordinance, it is not intended for literal cleansing.

To come for that purpose would be a sin, just the same as eating and drinking at the communion to satisfy hunger and thirst (I Cor. 11:34).

Why should it seem a sham to wash feet, as an ordinance, when they are not dirty, any more than to eat and drink at the communion when we are not hungry?

Is it not a fact that favoritism is

sometimes used in choosing partners in the observance of feet washing?

No doubt this sometimes happens, just as persons are sometimes baptized and commune unworthily; and while none of these things should be, and the blessing is lost to them, it does not make void the true observance.

Is this practice not a real hindrance from the fact that it keeps many people out of the church?

Jesus said that because the way to life is narrow few will find it. The broader the way the more will walk in it, but we are not permitted to surrender **sound doctrine** in order to win **unsound disciples**.. God gives the Holy Spirit to those who obey Him. Acts 5:32.

Any one too proud to obey Christ in feet washing could not be blessed or be a blessing in the church.

What are the teachings of the ordinance?

It rebukes self exaltation.

If there lurks in the heart envy, hate, ill will, partiality, etc., it will become painfully manifest at such a time and bring conviction where otherwise they might be hid.

It will forcibly reveal a worldly, non-pleasing spirit if such exists.

It is an act of obedience and bears the fruit of a good conscience.

It shows a willingness to suffer reproach for Christ's sake.

It is a line of separation between worldly churches and such as hold the true evangelical and apostolic doctrine.

It tends to protect the Church from a proud, worldly membership.

It teaches that we should always be ready to serve one another in humility and love.

A testimony from the writing of one who is styled **"The Rt. Rev. John Milner, D. D., V. F. A., London, and Catholic Acad., Rome,** in criticism of Protestants for violating their own rule of life—**the Bible**—after naming other things he says of feetwashing:

"If any intelligent Pagan who had carefully perused the New Testament, were asked, which of the ordinances mentioned in it, is most explicitly and strictly enjoined? I make no doubt but he would answer that it is, **The washing of feet.** To convince yourself of this, be pleased to read the first seventeen verses of John Chapter XIII. Observe **the motive** assigned for Christ's performing the ceremony, there recorded; namely, His love for His disciples? next, **the time** of performing it; namely, when He was about to depart out of this world: then **the stress** He lays upon it, in what He said to Peter, **'If I wash thee not, thou hast no part with me? Finally, His injunction,** at the conclusion of it, **'If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet.** I now ask, On what pretence can those who profess to make **Scripture alone** the rule of their religion, totally disregard this institution and precept?"—From "The End of Religious Controversy" (page 90).

While the Dr. seems to acknowledge here that **feet washing is an ordinance** and calls it **a ceremony, institution,** and **precept** and blames the Protestants for not keeping it, yet he claims the authority of the Catholic Church to set it aside. His reasoning is good in setting it forth as a religious ceremony and divine institution, but neither Pope, Protestant Church, Catholic, or any angel from heaven has authority to nullify the scriptures or set aside an ordinance of the Gospel, Gal. 1:8, 9.

Denbigh, Va.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Can a Mennonite who is foreign born become a citizen of the United States? A Reader.

The naturalization laws make no distinction regarding the religion of persons who wish to become citizens. Those who wish to become American citizens are required to take the so-called "oath of allegiance" an affirmation is accepted), in which the former nationality is renounced and a promise is made to be loyal to the United States. If a person is unable for conscience' sake to make such a renunciation and promise, no matter what his religious affiliation may be, he cannot become, and should not attempt to become, a citizen of the United States.—J. A. R.

Has a bishop or church a right to adopt any rules desired, or such rules only as the Bible authorizes? D. J. M.

The Bible is the foundation for all rules and regulations by any church or overseer in the Church. "What saith the Scripture?" must settle all questions as to rules and regulations in any church that wants to be a scriptural church.

It is within the province of the Church to make scriptural applications to present circumstances. For instance, when the church at Antioch brought the question of circumcision for decision by the general Church which at that time had its headquarters at Jerusalem, before that council was through it had adopted regulations that were not found in so many words in Scripture yet nobody contends that its findings were unscriptural. So at the present time such things as gambling, dancing, theater patronage and many other things not named in the Bible as such must be met by the Church in the light of Scripture and decisions made in accordance with the scriptural principles involved. Speaking of articles of wearing apparel some of which were mentioned in the letter accomapanying this question, there are not many articles of clothing demanded by present-day fashions which are distinctly mentioned as such in the Bible; yet it is not only the Church's privilege but also duty to determine whether certain forms of articles of clothing worn are or are not in violation of the scriptural teachings against immodest apparel, jewelry, gay clothing, worldly conformity, etc. and bishops should at all times lead their congregations in harmony with the standards adopted by their church.

Too many people get the idea the Church may or may not insist that members live up to the Gospel standards of life and service, depending upon how the Church feels about it or in what mode of temper the members are. But the church that fails to use scriptural discipline in the care of its members falls short of this Gospel standard: "Teaching them to observe **all things whatsoever** I have commanded you."

Speaking of creeds or disciplines, there are two things which no church has a right to do: (1) to adopt rules and regulations which are contrary to Scripture; (2) to ignore either the letter or the spirit of the Gospel in the matter of keeping the Lord's commandments. The first is covered by our Savior's denunciation of the Pharisees who were guilty of "teaching for doctrine the commandments of men." The second point is in evidence in every church that decides not to enforce any scriptural ordinance or restriction because there are members who are unwilling to obey.

So long as any rules or regulations passed by any church are not contrary to Scripture, especially if they were adopted "in a multitude of counsellors" after careful consideration and much prayer, no member should think of withstanding them.

It sometimes happens that matters coming before congregations or conferences are wholly questions of wisdom and might be decided either way without any special violation of Scripture. Even in that case, if the decision is contrary to our individual judgment, it should be respected until changed by subsequent reconsideration and in regular order.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

CARING FOR HOMELESS OR NEGLECTED CHILDREN

By Sadie King

For the Gospel Herald.

God has prepared his goodness for the poor. Psa; 68:10.

The false religions of the world do not recognize childhood. For them the joys and sorrows of a child have no meaning, his beauty and purity, no attractiveness, his helplessness and suffering no sympathy. It was Christ who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Our work is enlarging. We now have 70 homes with open doors which we try to visit regularly each week and in the meantime we search for new homes, with open doors to welcome us. We also visit those who have dropped out for different reasons, and do not attend regularly, when ever we think expedient.

I will partially describe a few conditions.

Among this number we find a home where if some one would care for the children the mother could work, support herself and help support the children, and in this way relieve the public of this duty.

Again we find children whose mother is in the hospital. Possibly she will recover, and possibly not. Some one must care for these homeless children. If we do not, possibly the first offer will be a Catholic institution, or possibly the juvenile court will take charge.

There are so many things to do at a mission station along other lines. One can not help along without finances, domestic and spiritual, training, distributing literature, and telling the sweet old story of God's love to a lost and sinful world.

There are many children in the city who are in need of almost everything a good Christian home could give them. Many have what are called homes—four walls, a roof for shelter, and a stopping place to go to when the curfew law goes into effect; and hide quarreling, fighting, cursing, drinking, gambling, the distilling of moonshine and vice of all kinds, from the eyes of the public. What will the future be if the boys and girls run at large like untrained animals.

Are we responsible? "Even so it is not the will of your Father which is in heaven that one of these little ones should perish "(Matt. 18:14).

Seems to me I hear some one say, Is it worth the while to bother with those children with crimes born right in them?" "Train up a child in the way he should go; and when he is old he will not depart from it."

Can we not commit them to God and leave results with Him? How many individuals work a life time, and do not gain material things worth one-tenth the value of the whole world? "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

One soul is worth as much in the sight of God as another. God is not willing that any should perish, but that all should come to a knowledge of the truth.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." "Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

"Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did not to me."

"No father, no mother, all friendless, alone,
His bed the cold steps and his pillow the stone;
All ragged his garments and shoeless his feet,
Poor, lone, little wanderer—child of the street.
He sleeps (O sweet sleep! blessed friend of the poor)
He sleeps, millionaire, on the steps of thy door;
Refuse him a shelter, a morsel deny
Heav'n grants him one boon all the wealth cannot buy.
He sleeps and he dreams—see the smile on his cheek,
His little lips tremble, his tongue tries to speak;
He spreads out his arms, as if raised to enfold
The form of some loved one his dream eyes behold.
He dreams of his mother, he speaks in his dream—
O mother, dear mother! how lovely you yet seem;
I want to stay, mother, forever, up here;

Oh! may I, my mother; my ownmother dear?
'Tis so lonely on earth, without father or you;
I've often wished, mother, to bid it adieu,
In the cold-hearted world, no friend passes by;
No whisper of comfort to lighten a sigh.
All day through the streets of the city I roam,
Night brings me no shelter, nor finds me a home.
And oft, as on earth's cold hard bosom I lie,
I gaze up to heaven, and wish I could die."
He startles, he sighs, his tongue ceases to speak;
The sweet smile of joy fades away from his cheek:
The wandering spirit revisits its clay—
He wakes—and the beautiful dream melts away."

Portland, Oreg., 739 Savier St.

NEWS NOTES FROM THE ARGENTINE

By Lillie F. Lantz

For the Gospel Herald.

Santa Rose:—Bro. Pablo Cavadore preached on Sunday evening, while Bro. Luayza was conducting meetings in Trenque Lauquen. Bro. Garcia the colportor, is making a tour to the south of Santa Rosa in the Pampa, and reports that the people are very attentive; that he has sold a number of German Bibles in the last few weeks, and given away a large number of Gospels, Portions, etc.

Carlos Casares:—Bro. Lauver writes that one of the converts passed away and another one was carried to the hospital before being baptized. He has received a pass from the railway company, for which all are thankful, as in this way he can travel without expense to the Mission or himself.

Trenque Lauquen.—On Good Friday the Lantz and Swartzentruber families came from Pehuajo and in the afternoon we had an English service, Bro. Swartzentruber preaching on the theme: "The Glory of the Atonement." Afterwards we sang some English hymns and after a season of prayer and praises we enjoyed a little visiting. The special meetings conducted by Bro. Luayza during Semana Santa (holy week,) were well attended and much interest was manifested. The senoritas, Gamber and Hallman, are holding the fort.

Pehuajo.—A letter was received from a German, Herr Blumhagan, in which he states that he is glad to know that we have some missionary preachers who can speak the German language, and he has invited us to visit them and preach for them very soon. Bro. Swartzendruber will go to visit them and conduct several meetings. In this way he can preach the Gospel without having to wait until he can speak the Spanish. Pray for him that he may be used of God among the German settlements which are to the south west of Catrilo and that he may be an instrument in God's hand for the salvation of many precious souls.

An Easter service was held on Easter forenoon in the Pehuajo church which was a great blessing to the members.

General.—All the workers on the field are well at present and eagerly looking for the return of the Shanks in another month. The latest arrivals are very busy with the language study and are getting along splendidly.

Pehuajo, Argentina, April 23, 1924.

AN OPEN DOOR

By Aaron Mast

For the Gospel Herald.

On the eastern shore of Virginia we had the opportunity of having preaching by the seaside. Having held one service in April, a request was made to have a second meeting, which was held May 18 with an audience of over one hundred people. There were present a number of our members, the rest being fishermen, lumbermen, and farmers from the surrounding community.

Our pulpit was not above the people. It was made of earth and green grass. The congregation was seated on rough boards from the saw mill, the rest remaining in automobiles. We were grateful for the privilege of preaching to the multitudes in the open air.

Many people who would not go into a church building will attend a meeting like this. After the service, while getting acquainted with the people, many invited us to come back again. "Come often," they said; "come and hold meetings; stay a week or more; we'll care for you while you are here." One man called me aside and said, "I have one hundred dollars for a church." Another said, "I'll give a hundred;" another offered fifty; another said, "I will give the ground." It made us wonder what it all meant.

We all returned home, feeling well paid for the efforts put forth. We believe there are many other neglected fields that are white to harvest.

It would be profitable to the brotherhood at large if the addresses given at General Mission Board meeting were printed in the Gospel Herald that we might all have the benefit of the meeting. Having looked over the report given and seeing such topics discussed as, "Neglected Fields" by Bro. Yoder and "The Need of a Definite Gospel-spreading Program" by Bro. Erb, we longed to hear the remarks given.

Our prayer is that God may open doors to men of missionary vision, and that laborers may be prayed out of the home church into the great harvest field, to bring the old-time Gospel to a dying world.

Westover, Md.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MEMORIES OF MOTHER

By Frank B. Raber

For the Gospel Herald.

There's a narrow ridge in a lonely graveyard,
Beneath the bows of a great monarch.
Around this mound is the heav'nly guard,
Without whose light the spot were dark.

Of all the powers that are so great
Not one to me can equal love;
This virtue mothers radiate;
It is a spark from God above.

Her depths of love are not surpassed,
Except by that of God.
Oh yes, for ever it will last,
Although she sleeps beneath the sod.

When my paternal home I seek,
I find things there not as before,
For one whose spirit was so meek
Does never meet me at the door.

Although the place appears much changed,
Not one to it have we preferred;
Of her we speak in tones quite strange,
For no more shall that voice be heard.

And as I pass through rooms and halls
Where she was once the dearest queen,
My spirit within me faints and falls,
For always vacant her place is seen.

I stand in awe in her room at night,
Revering God's great power, so blest,
For e'er day light her spirit took its flight,
To enter heav'n, to be at rest.

Once more these words I think I hear,
From lips that always spoke from love,
As 'round her bed we gathered near
Lest she should soar to realms above:

"It's all right, part we must sometime,
It might as well be now, just now;
You all do know God's love sublime,
Now this our Father does allow."

The distance heav'nward is not so great,
Now since our loved ones gather there,
For open went the heavn'ly gate
Receiving Mother with angel care.

No pow'r to fathom the eternal love,
I only know that it is real,
To trust His Son and meekly own
That pow'r o'er death we've none at all.

Dear Mother, when to heav'n I gaze,
I am assured that 'mong the throng
I see thee happy in each phase,
And praising God in endless song.

E'er long shall Gabriel's trumpet sound,
To raise and quicken all who hear.
Then too His Throne shall we surround
Grateful to Him for heav'nly cheer.

Oh could I see that face once more,
Quite covered o'er with smiles so sweet,
I would rejoice this side the shore,
For that's a visage I long to greet.

Harrisonburg, Va.

No one is useless in the world who lightens the burden of it for anyone else.

THE HOUSEHOLD ANGELS

The glad-hearted, cheery woman who makes the best of everything is a treasure in every home.

She may make mistakes, she may spoil a dish in mixing or baking, but if with the mishap she sends in a gleam of sunshine, a smile or some kindly word, and prayer, people forget their disappointments and make the best of what they cannot help. And how much better this is than the unvarying precision of some who have no faults and no patience, with those who have, some who make no mistakes, nor make allowances for others who do! Accuracy and precision are excellent; punctuality and promptness are most valuable; but "Love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping, or anything else. If you are born with sunshine in your heart, thank God in heaven for it and let it shine out to His honor.—Sel. by Fannie Ulrich.

WHEN OFFENDED

To think about something else is the best and only sure cure for offended feelings. To think about the offense—its unkindness, its injustice, its meanness of spirit, and all its other ugly aspects—only adds to its sting and deepens our own suffering or anger. This hurts us and helps no one. Eggs are not the only things that are given added life and power by being brooded over. If we want to enlarge and multiply everything unpleasant in that which has offended us, brooding over it will do it. If we want to have done with it and get it out of our life as quickly as possible, to turn deliberately away from it and concentrate our thought and energy upon something else is our sure road to success. "When anyone has offended me, I try to raise my soul so high that the offense cannot reach it," Descartes is credited with saying. But we cannot lift ourselves by mere will power. We can lose ourselves by devotion to something else, and thus we can lose the offense.—Sel.

"No man finds it difficult to believe in the sanity, comprehensiveness, and righteousness of God's plan of salvation whose heart has keenly felt the sting of sin and who now enjoys the healing grace of Christ's redemption."

"In one sense Christianity is only thirty-three years old, for you must convert every succeeding generation."

SUNDAY SCHOOL LESSON

Lesson for June 8, 1924—Ezek. 34: 11-26

EZEKIEL ENCOURAGES THE EXILES

Golden Text.—I will seek that which was lost, and bring again that which was driven away.—Ezek. 34: 16.

Introductory.—Ezekiel was a prophet in exile, bringing words of comfort and encouragement to his fellow countrymen sharing the same fate. Like Daniel and Revelation, the book of Ezekiel abounds in symbols, parables, types, and signs. The lesson before us gives us a typical prophecy. In the messages which God brought to His people in exile through the prophets God demonstrated His faithfulness to the promise never to leave nor forsake His own. The children of Israel were in captivity in a strange land because God knew that the cause could be served best that way, not because He had forsaken His people. There were brighter times ahead, as the prophet forcefully brought before them. Both the days immediately following the captivity and the days when Messiah should reign have a place in Ezekiel's prophecies.

Lesson Story.—Israel is likened unto a flock of sheep. At the time of this writing the sheep were scattered in a strange land, and there was no hope in sight for those who failed to look through the eye of faith. But there were brighter times coming. As the shepherd goes out to gather in the sheep, so Jesus Christ the Good Shepherd was to come and again gather in His own. The mission of the Good Shepherd was to seek the lost and to bless His people with a covenant of everlasting peace. Thus Israel, captive and despondent, was encouraged to look forward to the time when the bondage should be lifted and "there shall be showers of blessing."

Lesson Thoughts.—1. The brightest visions of man are often the result of the darkest experiences. Thus Ezekiel, Daniel, and John on Patmos were able to pen messages which have been the means of thrilling and uplifting thousands in every generation since their time. And it is in such times when the message of God through His people is most readily accepted. Neither Daniel nor Ezekiel met with the opposition that Jeremiah did. One reason is that they brought the messages of God to a people that was then under bondage and welcomed a message of hope, while Jeremiah wrote for a people who were lifted up in pride because of a false sense of security and power.

2. For the faithful the future is always bright. The bright realm may not be very near at hand, but it is coming. That was a dark day for the children of Israel in Ezekiel's time. But this man of God pierced the clouds with a vision of faith and saw the brighter day coming. Whether this brighter day is on this or the other side of the river death is of little consequence. Let us never doubt that it is coming. It will help us not only to bear present afflictions but also to bring the coming day of brightness nearer.

3. Two men were talking. One said: "You ought to know that the Church is getting worse all the time, and it won't be long until we will have no church here any more." "That may be true," replied the other, "but I recognize another thing: it will not go down quite so quick if I do my duty and help keep things going than if I throw up my hands and give up trying." That church is still standing. There were a few men and women in it who had vision enough to see the brighter day ahead, they kept on working, and the Lord blessed their labors. It will not make the muddy waters any clearer by keeping on adding indigo to the mud.

4. Your trials are never so severe but that the eye of God is near. Judah was pining in exile, reaping the result of its folly. But God was watching over His people and sent them a prophet to keep them from sinking in despondency. When dark and gloomy clouds o'ershadow you and threatening dangers are near, then look up for the "silver lining." God has not forsaken you, but He is simply bringing you to where you are willing to look up and learn the lesson of trust and faith. "Whom the Lord loveth he chasteneth; and scourgeth.....receiveth."

5. "There shall be showers of blessing." The children of Israel were even then receiving blessings in disguise. These showers came in greater fulness when the proclamation of Cyrus was heard, still greater when the promised Messiah made His appearance, and will be abundantly greater when He will come the second time to claim His own. Present day showers are not appreciated because we are too prone to selfishly complain about the weather, (both real and figurative), while the showers to come are not noticed because we are so greedily occupied in the affairs of this world. Brother look up, look ahead; there are now, and will be "showers of blessing."—K

BIBLE MEETING TOPIC

CONDITIONS OF RECEIVING THE HOLY SPIRIT—Rom. 5:1-5; Tit. 3:3-7

Topic for June 8

MOTTO

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

MEDITATIONS ON THE TOPIC

I. Receiving our Heritage by Faith.—Redemption purchases for us that position with the Father by which we have a right to enter into His fellowship. It is not possible for any person to fit themselves for the presence of God by their own works. No cleansing which reformation of conduct might seem to effect can sufficiently wash the soul from defilement and fit it for the indwelling of the Holy Spirit. But when we hear the Gospel of Jesus Christ and accept Him as our Redeemer, then blood becomes effective in the cleansing of our souls and since God cleanses us because of faith, He also comes to dwell in us, as His clean temples thru His Holy Spirit.

Faith is the condition of receiving the Holy Spirit. Faith in our heart works out all the other things expressive of a living faith. First, we think of **faith which** confesses. It is just as natural for a man, who believes in Christ to confess Him as it is for a bride to acknowledge her husband. Then we think of **faith which repents of sin.** "How shall we that are dead to sin live any longer therein?" How can a man who has seen his sinful and lost condition and has found a Saviour who will cleanse, go on without repenting of sin? If we believe Christ; if we believe in His holiness and the high calling of the redeemed; how can we rest content when it is in our power to put away sin and wrongs toward God and man? If faith is genuine there is also a genuine repentance and sorrow for sin. Again, we think of **faith that surrenders all.** That kind of possession of faith in Christ which will not commit all into His hands is no faith at all. And a surrender will make the life one of **obedience to all the will** of God. To such a faith God grants the Spirit as a seal of His acceptance. Are you a child of God by faith?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Holy Ghost" or "Spirit."**
2. Hearts Prepared for the **Holy Spirit.**

For Young People

1. The Merits by Which the Holy Spirit Comes to Men.
2. Our Part in Meeting Conditions for the Receiving of the Spirit.
3. Keeping the Conditions for the Spirit's Operation In Us.

For Older People

1. The Holy Spirit as Our **Helper** in Christian Service.

SEED THOUGHTS

The believing man hath the Holy Ghost; and where the Holy Ghost dwelleth, He will suffer no man to be idle, but stirreth him up to all exercises of piety and Godliness, and of true religion, to the love of God, to the patient suffering of affliction, to prayer, to thanksgiving, and the exercise of charity toward others.—Luther.

Gospel Herald

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THURSDAY, MAY 29, 1924

Field Notes

Communion services were held at Maple Grove Church near Wilmington Jct., Pa., on Sunday, May 11. Z.

A Sunday school meeting at Emma, Indiana, Church, is to be held Aug. 29. An interesting program has been arranged. We hope to hear of an interesting meeting.

Bro. C. F. Derstine of Eureka, Ill., closed a series of meetings at Masontown, Pa., Mennonite Church on Sunday evening, May 25. There was a revival of interest, and a number of precious souls made the good confession.

A glance at the editorial page of the Supplement reveals at once to all who are accustomed to Bro. Ressler's style of writing that some one else wrote the editorials that appear on that page this week. The editorial telling about his proposed trip to India should have been labeled, "K."

Bro. L. J. Miller, Garden City, Mo., filled the preaching appointments at our Kansas City Missions on Sunday, May 18. M.

June 1 is the date set for communion services in Bethel Church, Medina Co., Ohio, at which time Bro. A. J. Steiner is expected to be present and conduct the services. M.

Continued meetings closed Sunday evening, May 18, at Martins Creek Church near Millersburg, Ohio, with eight public confessions and the congregation greatly encouraged.

Bro. N. E. Miller of Springs, Pa., is spending some time in Lancaster Co., Pa., and near Greenwood, Del., in the interests of the Master's Kingdom.

Bro. J. M. Nissley, superintendent of the Mennonite mission in Altoona, Pa., is to be one of the speakers at the mission meeting to be held at Paradise Church near Hagerstown, Md., June 4 and 5.

"We received four young sisters into church fellowship by water baptism here Saturday afternoon. Communion services yesterday (Sunday)"—writes a brother from Freeport, Ill., letter dated May 19.

Mennonite Board of Education.—The annual meeting of the Mennonite Board of Education is to be held this year in Prairie St. Mennonite Church, Elkhart, Ind., on Saturday, June 14.

A Correction.—The article on "My Ideal of a Singing Congregation," published in the May 8 number of Gospel Herald and credited to Alice Keeler, should have been credited to Alice Kemrer.

Bible Meeting.—We are in possession of a program of the twelfth annual Bible term to be held at Elizabethtown, Pa., May 30-June 1. The meeting begins on Friday evening and closes Sunday evening. The public is invited to attend.

Ministerial Meeting.—The annual ministerial meeting in Virginia is to be held this year with the congregation worshiping at Weavers Church near Harrisonburg, May 22-24. A program in our possession indicates, as usual, a list of very practical and important subjects for discussion. The meeting is to begin on Thursday evening and continue until Saturday noon, the afternoon being devoted to a preparatory service looking to communion the following day.

Bro. E. L. Frey, Wauseon, Ohio, conducted communion services at Martins Creek Church, Holmes Co., Ohio, on Sunday, May 18. M.

May 26 was the time set for the beginning of a series of meetings at Roanoke Church near Eureka, Ill. Bro. A. C. Good of Sterling, Ill., has charge of the meetings. D.

Arrangements have been made for communion services at the Mennonite Mission in Philadelphia on Sunday, June 1. Preparatory services on Saturday evening before. All services at daylight saving time. D.

The following schedule of announcements is announced for the little congregation worshiping at the Mennonite Mission in Altoona, Pa.:

Sunday, May 25, counsel meeting.

Saturday evening, May 31, preparatory services.

Sunday morning, June 1, communion.

Bro. H. V. Allbrecht of Tiskilwa, Ill., contemplates making a trip to India in the fall. He has a double interest in the work there, being burdened for the advancement of the cause of Christ through missionary endeavors and having a member of his own family at Dhamtari to help along in the work there.

A program of the commencement exercises in Hesston College, beginning Friday evening, May 30, and closing Thursday noon, June 5, is before us. If the program is any indication there is a busy week ahead for those connected with the institution and past observations lead us to prophesy a crowded hall most of the week.

Bro. J. D. Mininger, superintendent Kansas City Mission, is spending some time at points farther east, at present holding meetings in Medina Co., Ohio. His address during the next few weeks will be as follows:

May 28-30, North Lima, O.

May 31-June 8, Grantsville, Md., c-o M. B. Miller.

June 9-15, Doylestown, Pa., c-o Timothy Thut.

A letter from Bro. I. S. Mast, Ulen, Minn., brings the suggestion that eastern farmers moving westward might stop at Ulen to investigate the desirability of locating in that community. It is a growing congregation and those locating there seem fairly well contented thus far. Inquiries sent to either Bro. Mast or to Bro. Joe C. Gingerich of that place would receive prompt attention.

Correspondence

South English, Iowa

Dear Herald Readers:—For a while this spring the roads in this part of Iowa were almost impassable. We are thankful we now have the privilege of attending Sunday school and Church services.

On April 11 Bro. J. W. Shank and family came to South English. Bro. Shank filled one appointment at the Liberty Church. The talk on South America and the work of our missionaries at the different stations was very interesting.

Bro. P. J. Blosser spent Easter Sunday at Gibson.

Preparatory meeting was announced for May 17 and communion on Sunday. At this time Bro. Simon Gingerich of Wayland is to be with us.

Several from this place attended the Mission Board meeting at Sterling, Ill.

May 1, 1924. Ida Powell.

Concord, W. Va.

Greetings of Love in the Worthy Name of Jesus:—We are few in number (twenty-five in all) but enjoying the blessings of the Lord.

We now have a house of worship of our own, known as Crest Hill Church, about three miles north of Wardensville.

On Friday evening, May 9, Bro. George S. Keener of Hagerstown, Md., preached for us. On Saturday morning votes were taken for a minister and deacon. In the afternoon lots were cast and Bro. William T. Heishman was ordained to the ministry and Ephraim J. Heishman ordained deacon. Bro. Keener says that during his 22 years experience as bishop this was the first time he ever ordained two brothers at the same time.

Bro. Lewis Shank and wife of Broadway, Va., and Bro. A. G. Heishman and daughter of Harrisonburg, Va., arrived here on Saturday evening. They had planned to be here for the ordination services, but high water kept them from getting here in time. Communion services were held here on Sunday morning. We have many reasons for which to be thankful, and ask the prayers of God's people that we may be a working force for God and win souls for Him.

The comforting words of Jesus that He is in the midst of the few that gather in His name constitute our strength. My prayer is that God may mightily convict the unsaved and many be won for His cause.

Yours in the Master's service,

May 14, 1924. E. J. Heishman.

Morrison, Ill.

(Morrison congregation)

Dear Herald Readers:—On Sunday, May 11, our communion services were held at this place, with council meeting and preparatory services two weeks previous.

In the afternoon, Bishop John Nice, with about twenty others, gathered at the D. H. Deter home on Lincoln Way West, and held communion services for Great-grandmother Steiner, who has been bedfast since April 17, 1921.

A number from here attended the Mission Board meetings at Sterling, Ill.

Our regular services at this place will be every two weeks throughout the summer.

We heartily invite visitors at this place and also ask an interest in your prayers. Altho few in number, we still have the promise.

May 14, 1924. D. S. Deter.

Versailles, Mo.

(Mt. Zion congregation)

Dear Readers of the Gospel Herald:—On April 24 Bro. J. C. Driver came into our midst and held council meeting, the same day leaving for Holst school house and other points in Morgan and Camden counties. He returned to us again May 2. On the third we had preparatory services, and on Sunday, May 4, had baptismal services, one precious soul being received into church fellowship. We were also privileged to commemorate the death and suffering of our Lord and Savior Jesus Christ.

Bro. Amos Gingerich preached at Holst school house May 11.

The health of the brotherhood is good at this writing.

Remember us at the throne of grace.

May 15, 1924. J. S. Dettwiler.

Edgemont, Md.

Dear Readers, Greetings:—We feel that we in this congregation have many reasons to praise the Lord for the blessings of the past week. Meetings started May 6 and closed May 13. They were conducted by Bro. Wilson Moyer, Sellersville, Pa. He earnestly contended for the faith and warned sinners to flee from the wrath to come. There were 9 who accepted Christ as their Savior. We believe the Spirit is striving with many more and hope God will still continue His mercy with them until they accept Him as their Savior, and help us as Christians to live such lives that the Spirit may shine thru us that others may be led to Him. We feel to thank others from other congregations for their interest at this place.

May 15, 1924. Amos J. Martin.

Waynesboro, Va.

(Hildebrand congregation)

Dear Herald Readers, Greetings:—March the thirtieth Sunday school was reorganized: Supts., Bros. P. H. Horner, R. S. Burkholder; Chor., Bro. R. S. Burkholder; Sec-treas., Bro. C. H. Weaver.

The Lord willing, our communion service will be held at this place June 1.

We ask an interest in your prayers in behalf of the work at this place.

In His service,
Margaret F. Weaver.

May 16, 1924.

Flanagan, Ill.

(Waldo congregation)

Dear Gospel Herald Readers, Greetings:—Our Y. P. Bible meeting was reorganized with Bro. Joe Hartzler as superintendent, Bro. Lester Saltzman and Sister Edna Slagel choristers, and Sisters Ida Yoder, Lavina Roeschley, and Bro. Walter Zehr program committee.

While our ministers were attending the Mission Board meeting at Sterling Bro. Joe Kinsinger from Meadows preached an inspiring sermon, on Prayer, basing his remarks on Matt. 6:9-15.

Saturday evening, May 10, Bro. J. S. Shoemaker preached a preparatory sermon and on Sunday we observed the ordinances of communion and feetwashing. In the evening Bro. S. spoke on the subject, "Mother." Text, Jno. 19:26, latter clause.

We have again renewed our vows made on bended knees that we would forsake all and be true to Him who left His home in heaven and shed His blood on Calvary for our sins. May God bless the dear brother in all his labors and may we realize as never before the responsibility and sacredness of the promise of being faithful to Christ and the Church. Pray for us.

In His Name,

May 16, 1924. Lydia H. Smith.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting:—It has again been our pleasure to have with us our Bishop, Bro. John S. Mast of Elverson, Pa., May 10-12. Saturday evening we had baptismal services. Three young souls were received by water baptism.

Sunday morning we observed the communion. It was again brought to our minds that Jesus suffered and

(Continued on page 173)

Miscellaneous

THE WONDERFUL LIFE

By S. P. Yoder

For the Gospel Herald.

His name shall be called wonderful.—Isa. 9:6.

A Wonderful Life once came to this world
Rich blessings on man to bestow;
His greatness no mortal can comprehend,
Nor all of His beauty know.
Long ages before His coming had been
By sages and prophets foretold;
While earth-life remains good men will repeat
The story that never grows old.

No pen can describe that Wonderful Life,
His goodness can never be told;
When time is no more eternity's light
Alone can His wisdom unfold.
Life's purposes here, man's destiny, too,
That Wonderful Life made known.
The work that He wrought, the words that He spoke,
Mankind may never disown.

That Wonderful Life—the human-divine—
Miraculous first in His birth,
Submitted to death, vicarious death,
To reconcile heaven and earth.
Victoriously from the grave He arose
To manifest power divine,
And justify those who with His great love
In spiritual radiance shine.

The years He sojourned with men upon earth
Time's calendar ever must bear;
The life that He lived, the death that He died,
Truth's records forever declare.
And those who refuse the truth to accept—
The blood atonement deny,
When judged at the last by that Wonderful life,
As sinners condemned must die.

By shedding His blood He poured out His Life
For those He receives as His own,
That they may partake of the life divine
And as sons of God be known.
O Wonderful Life! we look unto Thee
(No works of merit we claim)
For cleansing from sin and strength to endure,
We trust in Thy blessed name.

Denbigh, Va.

CHARITY

By H. N. Troyer

For the Gospel Herald.

Charity suffereth long, and is kind; seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. I Cor. 13.

Charity is a wonderful thing. The more it is considered the greater it becomes. True charity manifests itself in two ways. One is expressed in the above text, the other is illustrated in "Whom the Lord loveth he chasteneth." During the last few years a new theology has arisen which, among other things, advocates the first way above as the cure for all things but disregards the second way entirely. These writers and speakers usually discuss problems in a general way, ask a number of indefinite questions, make allusions to Church difficulties and then assert, "If only charity were exercised these difficulties would all vanish at once; peace would be restored and the Church would grow as she should." Since these writers and speakers seldom state the exact difficulties about which they and others differ, they are able to blind the eyes of many and receive an unthinking assent to all they say.

One of the first things those do who are trying to spread this new theology is to plead charity. Those who do not agree with them are asked to exhibit more of the "Spirit of Christ who was always very gentle, persuasive, and amiable." Christ did not condemn the woman taken in adultery; He had compassion on the poor and the sick; He wept over Jerusalem and was moved with compassion as a shepherd over his sheep.

This is the Christ they have built up in their own minds. They do not want to know anything about the Christ who rebuked and condemned; the one who showed indignation in the presence of sin and called the Scribes and Pharisees hypocrites and a generation of vipers. They seem to know nothing of His pronounced woe upon Chorazin, Capernaum, and Bethsaida; of His driving the money changers and merchants out of the temple and at the same time telling them what they were. They seem to know nothing or want to know nothing about the future judgment day where Christ revealed Himself as the Judge condemning the wicked to eternal punishment.

After admonishing everyone to have more of "the Spirit of Christ," these new theology advocates then plead for "a church broad and deep enough to guide the conscience of a hundred million people and not a church which is a group of petty sects, controlled by literalists excluding all germinating ideas and forward looking minds." Then as a capsheaf Fosdick pleads for a largeness of view that would lead those disposed to contend to cease their contention. Of course Fosdick and others of his kind are not contending!! It is only the old standbys (so-called) the old fogies, the ignoramuses, the moss-backs, old fossils, heresy-hunters, etc., that are guilty and ought to be quiet and leave progress march. Only in this way can we have peace and oh! what a mighty step forward the Church will have taken then. All bars down, brains of the Church retained, Church will then appeal to our young people and grow as never before. Such is their plea.

When Joab met Amasa he greeted him as a brother and took him by the beard with the right hand to kiss him. Amasa naturally did not expect anything else but friendship from such actions and so did not heed the sword in Joab's other hand. So it is with the issue before us. These harpers on charity are simply begging the question and trying to keep those contending for the faith once delivered to the saints in a friendly mood while carrying the sword in the other. One hesitates to move against a friend but takes issue and "contends earnestly" as soon as the real motive is known.

What is the real issue? Let the writer quote from another who has stated the matter so clearly. "The vital question is this: Shall our holy religion be preserved in its purity, its integrity, and its spiritual power, so that it may continue to bless and save mankind? or shall it be robbed of its divine power and grace in order to give some would-be smart people a chance to think just as they please?" Or the question can be stated in a little different way in the words of still another: "What justification is there for insisting that persons holding views that have for a long time been accepted, views that have wrought a blessed ministry in multitudes of lives thru many ages, shall give up these views or else hold them in silence, making no effort either to propagate them or to prevent their neutralizaion."

This then is the question as really seen by those who have the welfare of the Church at heart. Those who have received the new birth know by experience what the pure old Gospel can and will do. They likewise appreciate the food they now have and are not willing to go to eating husks. This is illustrated by admissions some of these thoughtful new big thinkers make to each other. Not so long ago the writer was privileged to see a letter from one college chum to another. In this the writer stated that his people complain that what he is giving them lacks considerable from what they used to have.

(1) Human nature is the same now as it was in the days of Adam. (2) It is not a hard matter, after years of experience and discipline, for leaders to see the things that sap spirituality. (3) To preserve the Church in its purity, its integrity, and its spiritual power, the small things must be watched. (4) This is exactly the thing the liberal thinker does not want. One of their own number

has said that "Liberalism in general tends to be morally easy-going and FAILS to be sufficiently exacting in its spiritual demands." It has been proven time and again that laxness does not promote spirituality or even respect. It is only those who have never been under discipline or who have never seen their ideas put to the test who hold such views. Pity the "know-all" who puts you in mind of the little chick in the barn yard telling the old setting hen what a lazy, good-for-nothing old thing she is and following it up with some good advice.

The issue before us would not be so great if those who cannot subscribe to our creed in full would be willing to go with those who believe as they do. Instead they persist in claiming that they are the ones standing for the things our forefathers would stand for today if they were living. Some even went so far as to claim that Jesus would have been in the trenches during the late war if He had been living.

Let us then "earnestly contend for the faith which was once delivered unto the saints" and beware of "certain men crept in unawares." Let us be like the noble Bereans who "searched the scriptures daily whether those things were so."

East Orwell, Ohio.

THE STRAIT AND NARROW WAY

By L. A. Ressler

For the Gospel Herald.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7:13, 14.

It seems to me that our Savior, in uttering these words, had reference to the sinner passing from his sinful state to a new life.

However, it may also be made to apply to our journey through life. It is from this point of view that I want to offer a few thoughts.

If the righteous are on the narrow way, and the wicked on the broad way, the question might arise, Do these two roads lead in the same or in opposite directions? Perhaps many would answer, "In opposite directions." But the two ways, as portrayed to me, seem rather to lead in the same direction—from birth to death—the narrow road leading thru the midst of the broad road.

The narrow way lies between two extremes. On the one hand there is worldly pride in all its various forms everything that has the appearance of godliness but is not genuine piety. On the other hand there is all that belongs to the underworld; such as drunkenness, licentiousness, and all that degrades mankind.

Those on the narrow way have light. The Savior said to them, "Ye are the light of the world." They are "in the world," but not "of the world." Again the Savior said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Those on he broad way have no light save that which shines on them from those on the narrow way. They can wander far from the narrow way, and the farther out the darker it gets and the farther they have to return, if they wish to repent and travel with the saints.

So long as the saints travel on the narrow way they are safe, for Satan can not reach them there. It is only when they tread to one side that Satan can reach them.

As said before, all travel in the same direction, and at the end of both ways is a precipice over which they all tumble (which is called death). But they on the narrow way are caught up by the angels (sent for that purpose) and carried to the blissful abode of the saints. They on the broad road go down to eternal despair.

Nappanee, Ind.

PRAY AND OBEY

By Irvin G. Gehman

For the Gospel Herald.

> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.—Heb. 13: 17.

When we read this verse how many of us look into our own heart to see if we measure up to it? or do we say it is a good verse for that brother or this sister? Are we really loyal to the church all the year round, or only when communion time comes? When we really search out our hearts, how many of us are not condemned by the foregoing verse? Do we say, after hearing a sermon, that the brother who preached it is too narrow minded? Are we really willing to submit ourselves to the Lord and say, "Thy way, not mine, O Lord?" When Christ was in the garden of Gethsemane He prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done," (Luke 22:42).

We must give account of our lives, the brethren back of the sacred desk must account for theirs and ours. What if they must testify against us? It will not be to their shame if they have faithfully done their duty and we have been disobedient.

Brethren, sisters, let us not make the burden any harder than it already is, but let us pray, pray, pray mightily for them instead of criticizing them. When king Saul was seeking the life of David and David had a chance—yes two chances—to take the life of him who sought his own life, he said, "Destroy him not: for who can stretch forth his hand against the Lord's anointed and be guiltless" (I Sam. 26:9). In the eleventh verse he says, "The Lord forbid that I should stretch forth mine hand against the Lord's anointed." Let us take notice, David would not try to destroy the life of his enemy. Let us pray for those that watch for our souls instead of finding fault. In James 5:16 we read: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." I am sure that prayer will do more than criticism.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you." And in the eighteenth verse we read thus: "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake, and be at peace among yourselves" (I Thes. 5:12, 13).

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

"Pray without ceasing" (I Thes. 5: 17).

Souderton, Pa.

"God, not man, is the center of the universe, and His glory and honor, not man's comfort and position, are the chief ends for which creation exists."

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, June Second

Blessed be the most high God which hath delivered thine enemies into thine hand.—Gen. 14:20.

To this king-priest God had given a direct revelation of Himself. He communicates this revelation to Abram who nobly responds by refusing to share the spoils of the other kings for, "I have lift up mine hand unto the Lord the Most High God, the possessor of heaven and earth." Was he not in His keeping? Would not He who had given victory also promise him sustenance?

The Most High hath not only granted us victory over sin and self but the life more abundant by which we overcome the wiles of the tempter and rout every enemy that seeks our downfall. By it we ascend to greater heights of confident triumph in Him. Our communion with Him becomes sweeter as the days go by. Unbelief, doubt, flattery, false teaching, evil surroundings will not tempt us away from Him.

I would acknowledge His supremacy in my life and leave myself entirely at His disposal, knowing that He whose I am will keep me in the day of fiery trial and temptation.

* * *

Tuesday, June Third

O Lord, I am not eloquent.—Ex. 4:10.

Moses had made the mistake of thinking more of the words than of the message. He had failed to properly value God's presence and His power to work through him. God gave him an eloquent spokesman, but oh what hours of anxiety and pain he spent over his brother's errors and proneness to turn to idolatry.

The concern of both pulpit and pew should be to get the message direct from God and remember that eloquence of heart and life speak more effectively than eloquence of words. He who desires to become enriched in utterance and speak forth divine mysteries must receive the infilling of divine love, that love which awakens the profoundest sympathy for the needs of one's fellowmen.

As message-bearers we may depend on God's presence and co-operation. He grants us His witness, His fellowship, His indwelling by which we speak from our own experience as redeemed souls. "And it shall come to pass that mysterious influence shall pass over the hearts of those that hear thy words, which shall attest the mighty fellowship and co-operation of One whom the natural man cannot detect."—Meyer.

* * *

Wednesday, June Fourth

And now I beseech thee, let the power of my Lord be great according as thou hast spoken.—Num. 14:17.

Note Jehovah's words: "How long will this people provoke me? —I will smite them and make of thee a great nation;" and Moses' plea: "Then the Egyptians shall hear it.....and tell it to the inhabitants of the land.....then the nations will speak saying, The Lord was able to bring the people into the land which He sware unto them.....Pardon the iniquity of this people according unto the greatness of thy mercy," and the Lord's answer, "I have pardoned according to thy word."

How often God is judged by our daily walk and conduct! The Egyptians around us catch up every sight and sound in their attempt to discredit God. How careful we should be to give them the loftiest conception of Him. Let us ever fear lest we grieve God and lest the world on our account find some reason to remain prejudiced against Him. Ever maintain a sincere and noble concern for the glory of God. Let us come in earnest intercession for the erring before the Throne and plead His mercy and goodness in their behalf. He honors the pleadings of a heart that is filled with His love.

* * *

Thursday, June Fifth

O my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh and I am the least in my father's house.—Judges 61:5.

"But, "Have not I sent thee? Surely I will be with thee" (v. 16). How often we have it demonstrated that "God hath chosen the foolish things of this world to confound the wise; and the weak things of the world to confound the mighty." It is right that we feel our insignificance. God would not have it otherwise, but when He commissions us He desires our upward look and that our expectancy be from Him. We need not hesitate to look for Him in every hour of need.

He looketh upon me in my poor estate and I can hear Him say, "My grace is sufficient for thee. Go in this thy might; be strong in me. Put on my armor. I will be thy sure defence." He imparts His strength to me and I may move forward unafraid because of my implicit trust in Him.

He calleth the lowly, the little noticed, the poor, the struggling, the toilers, to wage His greatest battles and He giveth them the greatest victories.

* * *

Friday, June Sixth

Speak, Lord, for thy servant heareth."—I Samuel 3:10.

There are a number of divine calls or knocks in the Bible: such as, "Simon, Simon;" "Saul, Saul;" "Abram, Abram," etc. They manifest strong urgency. Our calls also grow in intensity, and we may also be sure that they are from God. They may be as direct as that to Samuel, but however we may receive them we may be sure that He will not fail to manifest Himself in them.

We may test our calls by confiding them to Godly elders who can perceive them and wisely advise us. We may also test them by our special gifts and innermost tendencies. Our final test is knowing God's will concerning us as revealed in His Word. Such calls lead to self-denial and self-examination and very often to the performance of unpleasant duties. They sober us, make us more unselfish, tender, and humble. But we need not hesitate in responding to them nor ever doubt that He who hath begun a good work in us will finish it unto the day of Jesus Christ.

Our concern should not be that we have some place in His vineyard but that we be worthy of a place with Jesus in the school of prayer and service.

* * *

Saturday, June Seventh

Therefore will I give thanks unto thee O Lord among the heathen, and I will sing praises unto thy name.—II Sam. 22:50.

In v. 36 David recognizes God's gentleness with him during his past life. The wisdom which is from above is first gentle then pure. How often gentleness is more effective than sternness in rebuking sin. Peter could stand the jeers of the bystanders but he melted under the gentle rebuking gaze of the Savior. God's infinite love is as a furnace which consumes all foulness and impurity.

We thank Him among the heathen for this love—this consuming fire. We bring it as a burning message to them. They know neither love nor sympathy nor the power of purity nor the priceless worth of possessing Him who hath atoned for sin. Compassion to them is but an idle dream and brotherly love a phantom. We thank Him before the world that we have been redeemed and that we may witness to what we have seen and known and what our hands have handled of the Word of Life. Do not fail to ever sing praises to Him. Let the life be one of praise and thanksgiving.

* * *

Sunday, June Eighth

And hear thou in heaven thy dwelling place and when thou hearest forgive.—IIKings 8:30.

The King feared for Israel. He anticipated God's mercy and plead accordingly. What tragedies history reveals to us! The future holds for us no less fear than the past portrays. Satan as an angel of light will deceive the very elect. There will be fallings away. Some will seek to dilute divine teaching with worldly wisdom, others will assume misleading titles, and still others will under the guise of religion openly deny the most essential teachings of Holy Writ.

We may trust Him to maintain His cause through us if we remain in constant communion with Him. We may also trust Him to protect the flock if we manifest toward it the same love and faithfulness He manifested.

Hear Thou, O Lord, the cries of the famishing, the misled, the mistaught; and as their cries come up to Thee forgive their iniquities, meet their needs, save

them from error, and bring to nought the works of the blind leaders of the blind. Forgive Thou even them when they turn to Thee and confess their sin and seek Thee with their whole heart. Thou canst change the heart of the ravaging wolf and the roaring lion and make them self-sacrificing lambs.

CORRESPONDENCE

(Continued from page 169)

died on the cross to atone for our sins.

Bro. Mast preached again on Sunday evening.

May the Lord richly bless him in his great work, that he may still be the means of drawing many to Christ. Pray for the work here.

Yours in the Master's service,
May 19, 1924. Ruth Hostetler.

Elizabethtown, Pa.

The Elizabethtown annual Bible meeting will be held, the Lord willing, on Friday, May 30, Saturday, May 31, and June 1, beginning Friday evening. The instructors are Bro. Daniel Kauffman and Bro. E. F. Hartzler. Pray for this meeting.

May God's blessing be with us.
May 19, 1924. Samuel F. Fry.

Emo, Ont.

The Lord laid it on my heart to write and inform those interested that if they would come to Emo and examine the prospects in this country they might be the means of winning souls for Christ. We would be delighted to have more of the Lord's people here. There is some land here to be taken up and some could be bought cheap. For instance, one 16-acre farm with a frame dwelling on it sold for $300. It had been owned by a young man that died. If you come you will find food and shelter free while you are inspecting the country.

Emo is 187 miles east of Winnepeg.

For further information, write to
Your brother and sister,
Benjamin and Rebecca Luttrell.
May 19, 1924.

Harrisonburg, Va.

(Eastern Mennonite School)

Dear Herald Readers, Greeting:—The return of spring has brought busy days to the school-room as well as to other fields of labor.

Everyone is looking forward to Commencement week, June 1-4, when a class of sixteen will be graduated. Bro. Geo. R. Brunk, Denbigh, Va., is expected to preach the baccalaureate sermon and Bro. J. F. Bressler, Lancaster, Pa., is expected to deliver the commencement address.

On Sunday morning, May 18, preparatory services were held at the school when Bro. A. D. Wenger preached an impressive sermon. In the evening of the same day we partook of the sacred emblems "in remembrance" of Him. Bro. S. H. Rhodes officiated. "Unto them that look for Him shall He appear the second time without sin unto salvation."

The school appreciated the visit of Bro. Warren Kratz and wife the last few days in April. They told us of many of their experiences during the past winter in mission work on the West Virginia field, where Bro. Kratz was teaching school. God bless them in their labors.

Gertrude G. Nissley.
May 19, 1924.

Dalton, Ohio

(Swiss Mennonite congregation)

Dear Readers, Greeting:—On Good Friday eleven young souls were received into church fellowship by water baptism. May they be faithful followers of our Lord and Master. On Easter Sunday we had our communion services, most of the brethren and sisters being present to partake of the sacred emblems. Some however were unable to be present on account of sickness and old age.

On the evening of April 27 Bro. D. B. Raber of Portage Co., accompanied by Brethren and Sisters John Hartzlers and Noah Hiltys of Crown Hill Church, were with us, but am sorry to say that on account of some kind of a singing program arranged for that evening they had very little chance to feed us on the Bread of Life.

On the evening of May 19 we had the privilege to have Bro. J. D. Mininger of Kansas City Mission in our midst, speaking to us from Jude.

On May 31 the tri-county S. S. and Y. P. B. M. conference will be held at Martin's Church. May it prove to be a blessing.

May 11, P. M., a meeting was held at the church in regards to our Sunday school which for many years was held only every two weeks. It had been the wish of many for a long time to have Sunday school every Sunday. So the conclusion was to take a vote whether or not we could do so. As the majority was for it, we will have Sunday school every Sunday from now on and also a sermon. May we all with new effort do our best in upbuilding the church and do what we can for the welfare of our young people. And may we all (as Bro. Mininger admonished us last evening) study and love our Bibles more and more, and live the Christ-life on earth.

May God bless the rising generation with heavenly wisdom, is my prayer.

May 20, 1924. Cor.

Mattawana, Pa.

On May 8 Bro. David Garber of Elizabethtown, Pa., came to this place and remained till the 19th, when he left for Imlay City, Mich., to spend a few weeks in the work of the Lord. While here he preached thirteen sermons from the Word of God. It came with such God-given force that it could not be denied by either saint or sinner. Besides these sermons he gave a number of talks on prophecy, from Revelation. Saints were strengthened and sinners warned. With all the earnest pleading there were no visible results. We are made to think of the words of Jesus, when He said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day" (Jno. 12:48).

May 20, 1920. J. H. Byler.

Orrville, Ohio

(Martin-Pleasant View congregations)

Our council meeting was held today by Albert Steiner and our home ministers. Nearly every member entered the council rooms and all who came in expressed peace and wanted communion. May the Lord be praised. Twenty members were added to our list by certificates and otherwise. At the close of the meeting one more soul made application for membership.

Bro. M. C. Lehman will conduct meetings at the Martin Church from June 8-15.

Preparatory services are announced for June 14, with communion following on June 15.

Our Tri-County Sunday School Conference is to be held at Martin Church May 31.

Will you pray that the Lord will help us to be faithful?

May 20, 1924. Cor.

Jackson, Minn.

Communion and baptismal services were held at the Alpha Mennonite church Sunday, May 11. Four young people were received into the Church by water baptism and two on confession of their faith. Bro. Simon Gingerich was present and conducted the meeting.

May 22, 1924. Sylvia Bute.

Scottdale, Pa.

Communion services were held here on Sunday, May 18, as previously announced. Among those present were Bro. Henry Hershey

and Bro. and Sister Amos Hershey, all of Lancaster Co., Pa. They left Monday morning for their homes.

On Thursday, May 22, the Executive Committee of Conference met at this place in the interest of the welfare of the Cause in this district. Among the out-of-town members present were J. N. Durr of Martinsburg, N. E. Miller of Springs, Sem K. Eash of Johnstown, and E. D. Hess of Masontown. Besides these there were about a dozen others from these various places who came along and passed through the Publishing House.

Bro. Chris Graber of Goshen, Ind., spent a few days in the district this week in the interests of Goshen College. He expected to return home by Saturday evening.

Bro. Thomas H. Miller, Wellman, Iowa, business manager of "Herold der Wahrheit," spent a few hours here in the interests of his paper. He is on his way to Europe to spend a few months there.

Bro. Geo. J. Kenagy and wife, their daughters Bessie Irene and Beulah M. and son Geo. J., Jr., all of Albany, Oreg., spent a day at Scottdale visiting friends. They are on an extended visit east, expecting to return to their home in the near future.

Bro. and Sister J. A. Ressler are spending a few days in Lebanon Co.

Remember the work here in your prayers.

May 2, 1924. Cor.

REPORT
Of the Mennonite Home, Lancaster, Pa.
(For March and April, 1924)

For the Gospel Herald.

The following contributed to the Home: Pharus Nissley, Mrs. Alvin Martin, H. E. Godshalk.

The following sisters helped to clean house one day: Mrs. Clayton E. Hershey, Ada M. Hershey, Susan Hershey, Mrs. John M. Shelley, Lizzie Stoner, Laura Good, Bessie Good, Ella Good, Mrs. Warren Farmer, Beatrice Kauffman, Anna H. Good, Annie B. Hershey, Stella Stoner, Lillie Kauffman, from the East Petersburg Church; Mrs. John E. Metzler, Mrs. Harvey Metzler, Mrs. John Brubaker, Mrs. Albert Erb, from the Erisman's Church; Dorothy H. Hershey, Ellen B. Landis, Anna Bucher, Mrs. Fiama R. Sweigart, from the Lititz Church.

Cash: Amos Hershey 1.00, Bertha Miller 3.00, Harry Eshbach 1.00, Lizzie M. Horst 1.00, Maria Ressler 2.00, John Horst 1.00, C. Henry Gabel 1.00, Landis Brubaker 1.00, Lizzie Musselman 1.00, Anna M. Graybill 10.00, Peter S. and Bertha Rohrer 5.00, David Westenberger 1.00, Noah H. Burkholder 1.00, Ada Hershey 1.00, Henry W. Eshleman .50, Contribution Box 4.06.

Services: March 9, regular services were conducted this afternoon by Bros. Isaac Brubaker, Hiram Kauffman, and D. S. Metzler. Lesson, I Peter 4; John 14:1-3.

March 23. Today we held the funeral services over the remains of Sister Susan Garber, who died March 21. Services by Bro. Seth Ebersole. Text, Matt. 20:8. She was aged 84 y. 7 m. 15 d. We also held our council meeting. Bro. Kauffman read Matthew 18 and Bro. Ebersole preached from same. Peace was confessed and communion desired.

March 28. Today we were visited by Bro. J. C. Clemens, who after dinner gave us a beautiful Bible talk from Phil. 4:4.

March 30. This afternoon we held the funeral services over the remains of Bro. Abraham Weidler, who died March 27. Services conducted by Bro. Frank Kreider. Text, Job 14:14. Aged 82 y. 10 m. 23 d.

April 3. This afternoon we held the funeral services over the remains of Hettie Imhoff, who died April 1, conducted by Bro. Daniel Gish. Text, Psa. 39. Aged 81 y. 4 m. 15 d.

April 6. This afternoon regular services were held by Bros. Daniel Gish and Abram Brenner. Text, Luke 18:8.

April 20. This afternoon regular services were held by Bros. Christ Martin, Martin Metzler, and Daniel Metzler. Text, Matt. 28:5, 6.

We enjoy at this time very good health, but as the majority of our people are past the allotted time you can see by this report that this is true, as three passed away since our last report. We are very glad for the interest that is taken in the Home by our dear sisters in the faith who helped us so nobly in housecleaning and also the brethren and sisters in contributing to the Home. The Lord bless you for it. Also, pray for us and the work

Gratefully acknowledged,
T. E. Moyer, Supt.

REPORT
Of Bowne, Mich., Sewing Circle for the Year Ending March 31, 1924

For the Gospel Herald.

No. of meetings held	12
Average attendance of members	15
No. of visitors	26
No. of garments made	68
No. of coverings made	92
No. of quilt blocks made	91
No. of quilts made	18
No. of comforters made	2
Money carried over from last year	$ 1.49
Money received during the year	187.13
Money expended for various purposes	180.45
Money carried over for next year	21.17

Offering made for Christmas donation was $20.85; also some garments and other articles.

Mrs. M. P. Hoffman, Sec.

Married

Zimmerly—Miller.—On May 20, 1924, at the home of Peter Zimmerly, Bro. John Zimmerly of the Swiss Mennonite Church near Dalton, Ohio, and Sister Mary Ann Miller of Walnut Creek, Holmes Co., Ohio, were united in marriage by Bro. C. N. Amstutz. May God bless them through life.

Sommers—Horner.—On April 20, 1924, at the home of the bride's parents, J. S. Horner's near Greentown, Ind., occurred the marriage of Bro. Monroe Sommers and Sister Effie Hornor, both members of the Miami congregation, Bishop E. A. Mast officiating. May God's richest blessing attend them along life's pathway.

Eichelberger—Beckeler.—On May 6, 1924, Bro. Lew Eichelberger and Sister Luella Beckeler of near Pryor, Okla., were united in the holy bonds of matrimony at the home of the bride's sister, Mrs. Chris Eichelberger, Bro. Andrew Shenk of Oronogo, Mo., officiating. May God's blessing be theirs through life.

Obituary

Troyer.—Earl Clifford, son of Mr. and Mrs. S. N. Troyer, Crystal, Kans., died May 5, 1924; aged 4 m. 10 d. He leaves father, mother, 2 brothers, 2 sisters, and many other friends. Funeral was conducted by Bro. J. Zimmerman. Burial in the cemetery nearby.

"Go to thy rest, dear child,
Go to thy dreamless bed;
While yet so gently undefiled
With blessings on thy head."

—A Friend.

Hertzler.—Henry M. Hertzler, a life-long resident of the vicinity of Morgantown, Pa., and a member of the Amish Mennonite Church, died of a complication of diseases on May 4, 1924, aged 75 y. 3 m. 9 d. He was a trustee of the Mennonite Children's Home at Millersville since its organization and manifested an active interest in the institution, and had a deep interest in the spiritual welfare of the church. He is survived by his wife Lafena (Mast) and four children, Abner, John, David, and Malinda, wife of Elam Hartz. Funeral services were held at the Conestoga Church May 8, conducted by John A. Kennel and John W. Weaver. Text, Rev. 14:13. Interment in the Pine Grove Cemetery near Elverson.

Erb.—Benjamin Erb of Lititz, Pa., was born July 19, 1850; departed this life April 21, 1924. He was a son of Daniel and Mary Hess Erb. He was a member of the Mennonite Church for many years and remained faithful to the end. He was a kind father and always ready to lend a helping hand when needed. He is survived by his wife (who was Lizzie Bomberger) and a daughter-in-law (Fannie Erb), and 1 grandson. Two sons and one daughter preceded him to the eternal world. Funeral services were held April 25 at the Hammer Creek Church by Bros. John Hess, Jacob Hershey and J. W. G. Hershey. Interment in the adjoining cemetery.

"He takes them home where pain and woe
Will ne'er disturb them more;
Oh, let us all prepare to go
And with them Christ adore."

Brubaker.—Jacob S. Brubaker was born in Lancaster Co., Pa., Dec. 11, 1845; died at the home of his son Howard, Freeport, Ill., May 1, 1924; aged 78 y. 4 m. 20 d. He with his parents (Rudolph and Elizabeth Brubaker) came to Stephenson Co., Ill., in 1853, where he resided until called hence by the messenger of death. He was united in marriage to Violet H. Salladee, July 4, 1869. To this union were born two sons (Howard J. and Harry L.). His wife preceded him to the spirit world over 14 years ago and the younger son was called hence 9 years later. The elder son, Howard, and wife, are left to mourn their loss; also 4 brothers and 2 sisters survive him (Abram L., Benjamin S., Daniel M., Rudolph S., and Mrs. Maria Ebersole, and Mrs. J. S. Shoemaker). Funeral services were conducted at the home of his son by the pastor of the First M. E. Church of Freeport, of which he was a member.

Brubaker.—Mary Brubaker (nee Burkholder) wife of John Brubaker of near Hammer Creek Church, Lancaster Co., Pa., died May 4, 1924; aged 21 y. 10 m. 2 d. She realized that her life was drawing to a close. Though hard to part with loved ones, her family do not mourn as those who have no hope. She was a faithful member of the Mennonite Church, and left bright hopes that all is well with her in eternity. She leaves a sorrowing husband, one son (John Henry), one infant daughter (Marian), her parents (Mr. and

Mrs. Henry Burkholder), 3 sisters, and 1 brother. Funeral services May 7, 1924, at the Hammer Creek Church by Bros. Jacob Hershey, John Hess, and Noah Landis. Text, Phil. 1:23. Interment in the adjoining cemetery.

"One by one the tender shepherd
Gathers loved ones to His fold,
And He draws them to His bosom
With a tenderness untold."

Miller.—Sister Katie Miller (nee Schweitzer) was born Oct. 7, 1892; died in a hospital in York, Nebr., May 4, 1924; aged 31 y. 4 m. 7 d. She was married to Jess. J. Miller Jan. 25, 1912. To this union were born a son and four daughters, of whom one daughter preceded her in death. She also leaves father, mother, 3 brothers, 3 sisters, and a host of relatives and friends. She was ready to meet her Savior. Buried May 6 in Salem Cemetery near Shickley, Nebr. Services conducted by George Miller and W. R. Eicher. May God comfort the bereaved ones.

"A wife and mother and friend
Has left us for awhile;
We will miss her tender love
And pleasant smile,
But we hope again to meet her
On yonder happy shore,
There to dwell together
With her forevermore.

Miller.—Margaret, daughter of Levi and Anna Troyer, was born in Holmes Co., Ohio, Feb. 14, 1857; died of pneumonia at her home at Clarksville, Mich.; aged 67 y. 2 m. 26 d. She was united in marriage to Manasses D. Miller Feb. 25, 1877. To this union were born 11 children of whom 6 have preceded her in death. She leaves her companion and 5 children (Nancy, wife of Abe Kauffman; Lydia, wife of Frank Shriner; Mary, and Ora). She also leaves 9 grandchildren and 1 sister (Mrs. V. S. Schrock). She united with the Church at the age of 18 years and remained faithful until death. Funeral services were conducted May 13 at the Bowne Mennonite Church by Aldus Brackbill and E. A. Bontrager. Text, Rev. 14:13.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

By the family.

Garber.—Alice W., wife of John E. Garber, was born in Lancaster Co., Pa., Nov. 1, 1866; died of heart failure May 4, 1924, at her late home in Florin; aged 57 y. 6 m. 3 d. She was a member of the Bossler Mennonite Church for many years. She is survived by her husband and 8 children, 1 son having preceded her to the glory world. She is also survived by 7 grandchildren, 5 brothers, and 1 sister. One brother and one sister preceded her in death. She was a kind and affectionate mother, and will be missed in the home as well as in the community in which she lived. Funeral services were conducted May 7 at the Bossler Mennonite Church by Bros. John Landis, Noah Risser, and Isaac Brubaker. Text, Rev. 7:14. Burial in adjoining cemetery.

"Oh, mother, dear, 'twas hard to part;
It almost broke our aching heart
To part with one we loved so well;
Our grief so great no tongue can tell."

By the family.

Ernst.—John Ernst was born in Waterloo Co., Ont., March 15, 1858; died of heart failure at Flagler, Colo., April 25, 1924; aged 66 y. 1 m. 14 d. He accepted Christ as His Saviour in his early manhood and united with the Mennonite Church, of which he was a member at the time of his death. On July 18, 1880, he was married to Mary Stutzman. To this union were born 6 daughters and 2 sons. His wife, 1 son and 1 daughter preceded him in death. There remain to mourn his departure 1 son, 5 daughters, 35 grandchildren, 3 great-grandchildren, 5 sisters, 3 brothers and a host of relatives and friends. He was ordained to the office of deacon about 30 years ago, in which capacity he served till death. Funeral services were held at the home of his daughter (Mrs. H. Kuhns), conducted by Bro. N. M. Birky and at the Mennonite Church near Thurman, Colo., where the body was laid to rest in the adjoining cemetery. Text, II Cor. 5:1.

"O father, how we miss your smiles,
Your loving, tender voice;
How we long to keep you with us,
But God has made His choice."

By the family.

Witmer.—Peter E. Witmer was born in Lancaster Co., Pa., Aug. 26, 1838; died of bronchial pneumonia April 11, 1924; aged 85 y. 7 m. 15 d. He was married in 1865 to Elizabeth M. Strickler and they lived together in matrimony 58 years. He is survived by his wife and the following children: Noah S., Peter S., Mrs. Martin Ebersole, Mrs. Jacob W. Newcomer, Jacob S., Annie S., Elizabeth S., and Ellen S.; also 7 grandchildren and the following brothers and sisters: Henry E., Mrs. Jacob Sanders, Jonas E., Mrs. Elizabeth Nissley, and Mrs. Annie Myers. His was the first death to occur in his immediate family. He had been a faithful member of the Mennonite Church for many years. Funeral services were held April 15, conducted by Bro. Henry Longenecker at his late home and at Erisman's meeting house by Bros. Martin Metzler, Isaac Brubaker and Jacob Habacker. Text, Josh. 24:15, latter clause. Interment in Kraybill's Cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All his suffering here is ended,
And our father is at rest."

The children.

Blosser.—Hazel May, daughter of Bro. and Sister Rudolph Blosser, was born in McPherson, Co., Kans., March 27, 1910; died of diphtheria on May 15, 1924; aged 14 y. 1 m. 18 d. She leaves father, mother, two sisters and two brothers. A sister and a brother preceded her to the world beyond. The sister next older than she was killed by lightning nearly two years ago. She was a regular attendant in Sunday school at the Pennsylvania Church. The Saturday before her death she called for the officials of the church and desired to be baptized. She expressed a strong faith in her Lord and said she wanted to be a Christian whether she lived or died. Through her few days of suffering she prayed almost constantly and admonished those of her own family to be faithful and live for God; also sent messages to her school mates. Because of the disease of which she died the funeral was held out of doors in the cemetery adjoining the Meridian Church of the Holdeman persuasion four miles northeast of Hesston, May 16, where a goodly number of relatives and friends gathered to pay the last tribute of respect. The services were conducted by T. M. and Paul Erb from John 14:1-3.

Schneck.—Martha May Warfield Schneck was born Sept. 11, 1912, near Ottawa, Ohio. Feb. 14, 1913, she was admitted to the Orphan's Home at West Liberty, Ohio. Feb. 21 of the same year she was taken to the home of D. A. Schneck near Dalton, Ohio, who cared for her until her death. On the evening of May 5 Martha started out to burn a brush pile (her parents did not know of this) and must have lit her cobs (which she had undoubtedly soaked in oil) a couple rods from the pile and her clothing caught fire and she was burned so badly that she passed away May 6, 1924; aged 11 y. 7 m. 25 d. Funeral services were held at the Swiss Mennonite Church by C. N. Amstutz in German and I. J. Buchwalter in English. She leaves foster parents and several uncles in Putnam Co. Her mother died Feb. 16, 1918. She was very fond of little children and a lover of music. She was of a happy disposition and like the birds early in the morning she would be singing her songs. During her suffering she sang "My Jesus, I Love Thee," only a short time before she passed away. She bore her suffering with patience and was conscious almost to the end.

Zehr.—Barbara Ellen Zehr (nee Neuhauser) was born in Alsace-Lorraine, France, July 17, 1846; died of bronchial asthma May 10, 1924, at the home of her daughter (Mrs. Stephen Mapes) at Beaverton, Oreg.; aged 77 y. 9 m. 23 d. At the age of nine years she with her father and sister emigrated to America, making their home near Gridley, Ill. In 1874 she was married to Peter Zehr. To this union were born 4 sons and 4 daughters. Her husband, 1 son and 2 daughters preceded her in death. In 1880 they moved to Milford, Nebr., in 1890 to Colorado, and in 1917 to Beaverton, Oreg., where she resided until death. At the age of 15 she united with the A. M. Church near Gridley, Ill., and was a member of that denomination until death. In her last days her desire was to leave this world and be with Christ. She said, "I am ready to go whenever the Lord is ready to take me. Not my will but His be done." She leaves 3 sons, 2 daughters, 7 grandchildren, and many relatives, friends and neighbors. Funeral services at the Methodist Church at Beaverton, conducted by Wm. Graf (Text, Psa. 91:14, 15), and at the Mennonite Church at Albany, Oreg., conducted by M. E. Brenneman. Text, Job 14:10. Interment in the Riverside Cemetery, Albany.

Metzler.—Katie Bucher Metzler was born May 20, 1890; died May 17,, 1924, at her home near Erisman's Church, Lancaster Co., Pa., after a short illness of seven days of pleuro-pneumonia; aged 33 y. 11 m. 27 d. She was married to Harvey E. Metzler Oct. 22,, 1908. Besides her husband she leaves four daughters (Esther, Elta, Grace and Anna Elizabeth), her parents (Harvey R. and Lizzie F. Bucher), her aged grandmother (Mrs. Annie S. Hess), 3 brothers (Clayton, Jonas, and Harry), and one sister (Anna). She confessed Christ as her Savior at the age of 18 years and united with the Mennonite Church, in which faith she continued until death. A little over a year ago she had the joy of seeing the two oldest of her daughters confess Christ and unite with the Church of her choice. During her sickness she had a desire to depart and be with Jesus. After bidding her family goodbye, and telling them that it will not be long till they would meet her over yonder, and singing "My heavenly home is bright and fair," she calmly fell asleep. The testimony from our dying sister's lips surely gives us the full assurance that she knwe where she was going. May we so live that we all may meet her over there. She will be greatly missed in the home as a mother, in the church and Sunday school as a worker, being a teacher in the primary department, and especially will she be missed by her mother, who is an invalid for 13 years, spending most of her time in bed and on a wheel chair, who always looked forward for her homecoming in which she was very faithful. Funeral services were held on her birthday at the Erisman's Church. Laid to rest in the adjoining cemetery. Services conducted by Bro. Isaac H. Brubaker and Bro. John S. Hess. Text, Psa. 116:15.

"The angels bore our loved one home,
In shining garments fair,
And some bright day we hope to go
And join her over there."

By her sister.

ITEMS AND COMMENTS

At the 136th general assembly of the Presbyterian Church in the United States, now in session at Grand Rapids, Mich., Dr. Clarence E. McCartney was elected moderator. The election had its significance in that while he was a champion among Fundamentalists he was elected on that issue over Dr. Charles Erdman, the candidate of the Modernists. The fact that the vote stood 464 to 446 shows how remarkably close is the sentiment between the two schools of thought in evidence among Presbyterian leaders.

The soldier's bonus bill, before Congress a number of years, was finally passed over a presidential veto and therefore becomes a law. There is talk of President Coolidge vetoing the modified Mellon bill, soon to be passed by Congress, on the ground that the bonus bill having become a law there is no longer any hope for tax reduction. Four days after the bill became a law a proposition was submitted before the Senate to modify the bonus law giving ex-service men an opportunity to accept cash instead of insurance.

Two things of importance developed at the General Conference of the M. E. Church now in session at Springfield, Mass: (1) a loosening up in the discipline on amusements; (2) a tightening up on the question of peace and war. The old restriction against "dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking part in such other amusements as are obviously of misleading or questionable moral tendency" seems to be in disfavor and a standing committee recommended that it be abolished. That discipline was drawn up when Methodism was supposed to stand for Holy Ghost fire and against all forms of worldliness. As the love for the world waxes warmer, such restrictions become more and more distasteful.

BOOK REVIEW

The Mennonite Church and Modernism

By John Horsch

This is the title of a book just off the press. It follows closely the line of thought presented in the author's former book, "Modern Religious Liberalism," bringing the applications nearer home to the people with whom he has affiliated nearly all his life. Here are a few chapter heads giving the reader an idea of the nature of its contenst:

What is Fundamentalism?
The Authority of Scripture.
The Modernist View of Missions.
Liberty of Conscience.
The Social Gospel.
The Faith of Our Fathers.
Who Are Traitors?
The Church and Higher Education.

The book contains 144 pages, is divided into 24 chapters, bound in paper covers. Price: single copy, 40c; per dozen, $4.00. Send all orders to the author and publisher, John Horsch, Scottdale, Pa., or to the Mennonite Publishing House.

The Church and Tobacco

By M. E. Poland, M. D.

This is the title of a book, recently published, worth reading by all who are interested in turning the light upon the evils of the tobacco habit. Its title suggests the nature of its message. The book contains twelve chapters, as follows:

The Efficient Church
Ignorance Concerning Tobacco
Poison and Nerve Cells
Obstacles to be Overcome
Spiritual Life and Tobacco
Evidence of Spiritual Loss
Further Study of Evidence
Testimony of Great Leaders
Tobacco and Society
How to Oppose Tobacco
Work Through the Church
Why Work for Tobacco Prohibition

The growth of the tobacco habit during the past few years has intensified the opposition of those who see its injurious effects. This book turns much light on the subject, presenting facts which parents, teachers, and Christian workers should know.

The book contains 168 pages, bound in cloth. Published by the No-Tobacco Army, Pittsburgh, Pa.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing and we live, the Eastern A. M. Conference will be held at the Belleville Church, Mifflin Co., Pa., June 4 and 5, 1924. All members of said Conference are invited to meet at said church on Tuesday, June 3, at 2 P. M. promptly, to arrange for the work of the Conference.

Coming on the Pennsylvania Railroad, get off at Lewistown, change for Reedsville (either on the steam R. R. or trolley) and then change for Belleville.

Eli L. Frey, Moderator.
C. Z. Yoder, Secretary.

Ontario

The Annual Conference of the Mennonite Church of Ontario will be held at the Moyer Church, Vineland, Lincoln Co., Ontario, on Thursday and Friday, June 5th and 6th, 1924. Every one welcome to attend.

M. H. Shantz, Mod.
Gilbert Bergey, Sec.

Indiana-Michigan

The Indiana-Michigan Conference will be held with the Leo Congregation near Grabil, Indiana, on Wednesday and Thursday, June 4 and 5. The Annual Meeting of the Indiana-Michigan District Mission Board will be held on the day preceding Tuesday June 3, 1924.

Those coming on trains and desiring to be met at R. R. station should notify A. S. Miller, Graybill, Ind.

Ira S. Johns, Sec.

Pacific Coast

The annual Pacific Coast District Conference will be held (D. V.) at the Albany Mennonite Church, Albany, Oreg., June 3-6, 1924.

Tuesday and Wednesday, June 3rd and 4th, Sunday School Conference, Workers' Conference, Mission Board Program, Sister's Sewing Circle Program.

Thursday and Friday, June 6th and 7th, Church Conference.

Address all inquiries or announcements as to your coming to either John Whitaker or H. L. Burke, Albany, Oreg.

We heartily invite co-laborers from other districts to be with us.

N. A. Lind, Moderator,
Omar G. Miller, Secretary.

Ontario A. M.

The second annual conference of the Ontario Amish Mennonites (the Lord willing) will be held with the Poole congregation at Poole, Perth Co., Ontario, on June 9 and 10, 1924.

Sunday school conference at same place the day following (June 11).

A hearty invitation to attend is extended to all.

Jacob R. Bender, Secy.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

I. L. Yoder, Sec'y.

ANNUAL MEETING
Of the Mennonite Board of Education

The Mennonite Board of Education will meet in Annual Session at the Prairie Street Church, Elkhart, Indiana, on Saturday, June 14, 1924, for the purpose of transacting its regular business and the election of officers for the Board and the Educational Institutions under its supervision. All Board members are asked to be present in person or by proxy and all officers and committees submitting reports are requested to do so in writing.

An appropriate program, announcement of which will be made later, will be given in connection with the meeting. The public is invited to attend.

The Executive Committee,
Per S. C. Yoder, President.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

Our Mission Board Report.—The greater part of this Supplement is taken up in the annual report of the Mennonite Board of Missions and Charities. Doubtless the readers were expecting a synopsis of the addresses delivered during the meeting. We are glad to be able to promise something better. Sister Nellie Miller, a former worker in Near East Relief and a stenographer, was prevailed upon to take the speeches down in shorthand, and as a result a much fuller report of the addresses will be given this year than formerly. But we were unable to include them in the limited space available. To give you an idea of the amount of material on hand we have only to state that had we printed the full report as sent in it would have filled about thirty-five pages in the Gospel Herald. That means that the mission messages as heard at the annual meeting at Sterling will fill between 35 and 40 pages in the full report to be published in book form at some future time. This report will not only be worth sending for but also worth saving for future reference.

India Mission Number.—Next week will be the regular India Mission number of the Supplement. This report should have been published several months ago, but it failed to reach us as soon as it should have done, and then when it did come it had to be held over because of other material that could not wait. Fortunately this material from India is of a kind that does not deteriorate with age. Look for next week's Gospel Herald.

What We should Accomplish during the coming Year.—Our Mission Board meeting for 1924 is a thing of the past. About a year hence, the Lord willing, another similar meeting will be held. At that time we will listen to the usual reports of officers and institutions under the Board. What will these reports be like?

The Lord alone knows what will be accomplished during the year just ahead. Our service, as well as ourselves, is in the keeping of the Lord, to be used of Him as He may direct. But no one disputes the fact that what the Lord will do for us and with us and through us will depend largely upon how fully we will be on the altar of the Lord and obedient to His voice.

There are certain things that we should keep in mind, certain aims toward which we should strive, during the coming year, and to which we should be dedicated. Let us name a few that appeal to us at this time:

1. We should aim to fill at an early date all the vacancies in all our mission stations and charitable homes.

2. We should aim to contribute at least one million dollars in support of religious and charitable work.

3. We should aim to make it possible to send two or more new missionaries to India and to South America.

4. We should aim to strengthen the work of the Lord in all our institutions and in all the occupied rural fields.

5. We should aim to open up new stations as the doors open and workers and means are available.

6. We should aim to awaken a greater missionary zeal and a more fervent interest in the cause of Christ and the Church on the part of the entire membership.

7. We should organize at least one hundred mission study classes.

8. We should endeavor to keep "the four all's of the Great Commission" ringing at home and abroad throughout the year.

Shall we not all consecrate ourselves to the great task of bringing all these aims into actual fulfillment?

Proposed Trip to India. — During the recent meeting of our General Mission Board the advisability of sending one or two brethren to India to assist in studying the problems there was under consideration. After looking at the question from various angles it was decided that the matter be left to the discretion of the Executive Committee, after taking into consideration the apparent wishes and judgment of those most vitally interested in the cause of missions.

As the twenty-fifth anniversary of the founding of the American Mennonite Mission at Dhamtari, India, is drawing near, the missionaries and members at Dhamtari conceived the idea of inviting Bro. J. A. Ressler (first Mennonite missionary to India) to visit the Mission and spend a few months in evangelistic efforts there, offering to pay half the fare for the trip. Added to this is a well defined conviction that our foreign mission interests have advanced far enough to warrant the sending of two Board representatives to the foreign fields, make a careful study of prospects and problems, and bring their report back to the Board and home Church. But such an undertaking would mean an outlay of from $1500 to $2000 (a round trip fare from New York to India—second class—is about $630), and some raised the question as to the wisdom of going to that expense at this time.

The Executive Committee is willing to send Bro. Ressler alone, or Bro. Ressler in connection with some member of the Executive or Mission Committee, or no one, depending upon what is the judgment of the brotherhood at large. As this matter must be decided shortly, we suggest that all who have a decided conviction in the matter write at once to Bro. Vernon E. Reiff, Elkhart.

Ind., offering your suggestions. Among other things you might give them some idea as to prospects for raising the desired amount necessary to cover expenses. We are aware that money is of secondary importance in such matters, yet it is a necessary factor. In your opinion, considering everything that is involved, Should the Executive Committee send the man or men? If you have decided opinions one way or the other, write Bro. Reiff, telling him what you think of it.

NEWS NOTES FROM SEVERAL STATIONS

For the Gospel Herald.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Herald Readers, Greeting:—Four services every Lord's day gives the privilege of lifting Him up before this people. The ministering brethren have been "giving out the faithful Word."

You will be surprised to know of boys from ten to sixteen calling themselves bandits and the forty thieves—their aim to steal, and destroy, all they can. This is the condition and oft times they make it interesting by trying to break up the children's meeting. They need Jesus.

They are Catholics, and the other boys who will not follow their way of doing sometimes get a beating and are afraid to come to meeting. Your prayers are needed in behalf of these, who get their ideas from the movies.

The sewing school girls do very nice work, and are happy when they have finished a garment or quilt and can take it home.

We are glad to report that Sister Amanda Musselman is almost normal since her accident.

May 17, 1924. Mary S. D.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers, Greetings:—We feel that we have many reasons to praise the Lord for His blessings of the past. We are all enjoying good health at present.

Brother and Sister Miller came home last Tuesday after spending over a week in Indiana, their former home. Bro. Miller also attended the Mission Board Meeting at Sterling, Ill. He took the two smallest children along and placed them in a good home.

Our oldest girl went to her mother in Fort Wayne on May 19.

The superintendent's children, William and Retha Miller, have gone to Indiana for the summer.

We enjoyed a short visit from Bro. John Shenk of Elida, Ohio, May 8.

Our garden is very nice, considering the cool spring we have had.

We have been very busy this spring, as the vacancy left by Sister Kerlin has not yet been filled. We need your prayers.

Lucinda Brubaker.

May 21, 1924.

NOTICE

By John H. Mellinger

For the Gospel Herald.

(Relief for starving German children)

We suppose our people of this county (Lancaster) are aware that at the present time there is a "drive" conducted here in the interest of the suffering children of Germany.

This drive is conducted by representatives of a National Committee whose chairman is Gen. Henry Allen, commander-in-chief of the former American army of occupation in Germany. The object is a laudable one and from what we can learn from our own Mennonite people there the need is very great.

We however desire to call the attention of our people to the fact that we have our own relief organization (The Christenpflicht) which is working among the German people and who have so far received all the monies received by our Board for all German Relief. We wish to continue the same policy in the future, and would respectfully ask our people who wish to contribute for this purpose, either personally or through congregational contributions, to send such contributions to our treasurer, Eli G. Reist, Mt. Joy, Pa., who will forward all such contributions directly to our people in Germany.

We have entered into an arrangement with the aforesaid committee by which we will render an account to them at the close of the drive, and by which they will receive credit on the quota that they are expected to raise in Lancaster county. We hope a hearty response will be given by our people to this appeal.

John H. Mellinger, Pres. Eastern Mennonite Board of Missions and Charities.

Real Christianity, real service, like charity, begins at home.—D. H. Bender.

STATEMENT RELATIVE TO J. W. Shank

For the Gospel Herald.

As servants of the Church we recognize our responsibility to clearly state the reasons for deferring the sailing of Bro. J. W. Shank to South America.

Upon request Bro. Shank appeared before a joint session of the Executive and Mission Committees at Sterling, Ill., May 2, 1924. In this meeting Bro. Shank's apparent sympathetic attitude toward those who had withdrawn from the Church, and which caused his loyalty to the Church to be questioned, were freely discussed. Bro. Shank confessed that he had seriously erred and greatly complicated the problems of the Board and the Church by his conduct. He expressed deep regret for his mistake. He again declared himself in harmony with the Church and promised to take an attitude fully supporting her Conference decisions. As a result of this interview we are assured that Bro. Shank means to loyally stand by the Church, and that his work in connection with our Mission in South America merits the support of the brotherhood.

Executive and Mission Committees,
Mennonite Board of Missions and Charities,

Per S. C. Yoder, Sec'y.

I hereby acknowledge my error as above stated. I am sorry for my mistakes and for the things said and done that have brought about distressing complications for the Mission Board and the Church. I beg forgiveness and forbearance. I further declare my willingness to stand with the Church in her position against present-day liberalism, all forms of worldliness, and the spirit of insubordination which is seriously threatening the authority and interfering with the discipline and well-being of the Church. Since the question of my loyalty to the Church has been raised, I desire to state that with reference to the difficulties during the past few years which have culminated in the withdrawal of a number of members, I stand with the Church and in support of the action of her Conferences. I further plead for the prayers of the Church that we may truly represent her in South America as ambassadors for Christ.

(Signed) J. W. Shank.

The heart of the missionary message does not come out in sermons but in acts.—M. C. Lehman.

MISSIONARY REUNION IN CARLOS CASARES

Florence B. Lauver

For the Gospel Herald.

I have been asked to write about the farewell and welcome meeting held at this place. We believe it will be of interest to the Herald readers and our friends and loved ones.

On Monday, March 24, on the six o'clock train Bro. and Sister Lantz left for Trenque Lauquen. They were joined at Pehuajo by Bro. and Sister Hershey and Lester, Bro. and Sister Swartzentruber and Doris, and Sisters Gamber and Hallman. All came to Carlos Casares to spend the day at the Lauver home, where all together there were 14 missionaries and future missionaries, or 10 grown folks and 4 children.

In the forenoon we had a consecration meeting which was opened by prayer led by the following persons, Bro. Lantz, Sisters Swartzentruber, Hershey, Hallman, and Lauver. After this some business matters were discussed followed by an English hymn and prayer led by the following persons: Brothers Hershey, Swartzentruber, Lauver, and Sisters Lantz and Gamber.

We all then did ample justice to a North American dinner. We sometimes have Argentine dinners as it is less work to prepare "guiso" (seasoning) or "puchero" (boiled meat). But this time we enjoyed a North American meal. After a Scripture reading and prayer in Spanish we spent the afternoon in a social way singing English, German, and Spanish hymns.

After supper we all assembled once more in the sitting room and Bro. Swartzentruber then told us, beginning a number of years back how the Lord had led them in each step to selling their farm, etc., until He finally brought them here. This was followed by very interesting talks by Sisters Hallman and Gamber as to how the Lord led them.

It is precious to feel how the Lord led each one of the missionaries that are engaged in the work here. We felt His leading in our case. We could see His hand leading step by step. And when we know we are at the place the Lord really wants us to be it gives us courage to press on thru all trials and win souls for Him.

We might now give a little of an interesting subject mentioned in the conversation during the day, of how the Lord led us in the work in so many ways. Sister Ruiz, a rich lady who had been a Christian for years, told at the prayer conference of how the Lord answered her prayer. For eight years before the opening of the Mennonite work in the Argentine she had been asking God to send workers to these four towns, Carlos Casares, Pehuajo, Trenque Lauquen and Santa Rosa. She finally saw her prayer answered in three of the towns but there still was no work in Carlos Casares, where she had formerly lived. We had decided to move to Tres Lomas and open a new work there. But we felt the Lord leading us to change to Casares. We felt His leading strongly. We knew nothing that she had prayed along this line until recently and each missionary can give a definite testimony of how they knew the Lord led them to their individual towns. It gives us courage to press on as we know He has led us to where we are working.

Another theme of the conversation was of a German settlement not so far away who has been longing for one of the missionaries to come and preach to them in German offering to pay all expenses. This has been impossible because no one could preach in German. But we see the Lord has sent us a missionary, Bro Swartzentruber who can preach German, his native tongue and has done so in the home land. We do not know but the Lord may lead to open a work among this German colony. May you pray for Him to guide us as He has done in the past.

At nine o'clock in the evening a public meeting was held. After the opening exercises Bro. Swartz, the Jewish convert gave a talk of welcome to the new missionaries, which was followed by a talk by Bro. and Sister Swartzentruber. Each talk was translated to Spanish and Bro Swartz's to English. Then Bro. Hernandez gave a farewell talk for the Hersheys after which Bro. Hershey gave an interesting talk. We then had some special singing after which Sister Hershey gave an interesting talk. The meeting was then closed and all but the members left and we then had baptismal services when three precious souls were added to the church of Christ. They were two young folks, a young lady and a young man and a woman with a family. We feel that all these have really found Christ as their Savior and have joy. This makes 23 members in all.

The train for Buenos Aires arrived at 12 P. M., or at midnight. We accompanied them to the station and all together there were some 20 present to see them off. The Lantzes had to go to Buenos Aires also at this time. Therefore they accompanied Hersheys to the ship. The Sisters Gamber and Hallman left for Pehuajo early Tuesday morning and Swartzentrubers in the afternoon. Our prayer is that the Lord bless those who went to N. A. and help them to awaken more interest in His cause in the Argentine. Also that the new missionaries may speedily learn the language and be used in this needy field. We are now awaiting the return of Bro. Shanks with joy as we are always glad to welcome absent ones of our missionary family. Tho we are all scattered as our work is at different places making the time of all getting together like home coming of absent members of one large family. The Lord willing we expect to be in B. A. to meet the Shanks in July as it is necessary to go to attend to some other business and we can meet them at the same time. May you remember the missionaries and the Lord's work in this country in your daily prayers.

Depopulation of New Hebrides

Though the official report on the New Hebrides for 1921-22 maintained that the process of native depopulation in the Polynesian and Melanesian Islands is not so rapid as some contend, the Anti-Slavery Reporter and Aborigines' Friend quotes authorities who state that the present labor-recruiting system, although it is controlled by Government, is essentially wrong, and that work on the plantations, under conditions unnatural to the natives, fails to supply the necessary interest in life, the lack of which they agreed in regarding as the main cause of the dying out of the race. "There is no mention in the Report of one serious cause of depopulation —namely, the traffic in liquor, which is a notorious evil. Answering a question in the House of Commons three years ago, on the depopulation of the Group, Colonel Amery mentioned as its chief cause the inability of the native to resist European epidemic diseases, and asserted that the Administration took active measures to protect the natives from disease and drink. Unfortunately, all our evidence is to the effect that though the liquor traffic is prohibited by law, the regulations against it are not effective, and that 'active measures' are certainly not taken to enforce them. As for protection from disease, this Report admits that the Condominium Administration possesses no medical service, and there are no government hospitals."

"God in Christ bids us pray. God in our hearts, as passionate love, "the likest od within the soul," also bids us pray. It must be a stronger argument than the mere appearance of things that can convince us that our praying is in vain."

MENNONITE BOARD OF MISSIONS AND CHARITIES

Report of the Eighteenth Annual Meeting of the Mennonite Board of Missions andCharities, held at the Science Ridge Church near Sterling, Ill., May 2-6, 1924

FOREWORD

Another year has passed and missionary events and activities of that period have become a matter of history. Again the Mennonite Board of Missions and Charities takes pleasure in presenting herewith a report of its Eighteenth Annual Meeting which was held at the Science Ridge Church near Sterling, Ill., May 2-6, 1924.

The results of the year's work as recorded in this volume have been gratifying in many respects, as is indicated by the reports of institutions, committees, and finances. Brief extracts from the many excellent addresses are included, as well as the usual interesting reports from both India and South America.

It is the sincere desire of the Board to place this report in every home with a hope that reading and study of it may enable the reader to grasp some of the problems with which the Board has been struggling, as well as to help him to appreciate the results which were made possible through the effort of the Church.

The Secretary.

MINUTES

(Sunday, May 4, 1924)

Sunday was missionary day. While the primary and intermediate departments were holding their usual sessions in the basement, the congregation in the assembly room listened to addresses as provided for in the program.

Song service was led by Silas Weldy, Wakarusa, Ind.

Devotional services were conducted by I. W. Royer, Orrville, Pa.

What Should Be the Paramount Aim of This Meeting? was discussed in a 30-minute talk by Daniel Kauffman, Scottdale, Pa., after which D. H. Bender favored us with an impressive missionary sermon, basing his message on the four words—"Come, Go, Do, Lo."

Song service was led in the afternoon by C. Z. Yoder, Wooster, Ohio. The addresses brought us interesting news from India and South America, the entire afternoon being occupied by missionaries on furlough from these two mission fields. M. C. Lehman spoke on **Missionary Echoes from India,** followed by J. H. Warye and Lydia Lehman on the same subject. After a song in the Hindi language by the India missionaries, T. K. Hershey responded to the subject, **Appeals in Behalf of South America.** Following this an essay written by Mae H. Hershey was read by J. W. Shank.. Subject, **An Appeal in Behalf of the Children in Argentine.** This was followed by a song in the Spanish language.

The song service in the evening was led by Arthur Slagel of Chicago, and the devotional services were conducted by J. Y. Swartzendruber of Kalona, Iowa. Following this there were ten-minute talks by the following mission superintendents: John L. Harnish, L. S. Weber, O. N. Johns, J. M. Nissley, and J. D. Mininger. The evening's service closed with a sermon by S. E. Allgyer, West Liberty, Ohio. Subject, **The Master's Plea to the Church**—"Lift up your eyes, and look on the fields."

REGULAR BUSINESS SESSION OF THE BOARD

"Have we done what we could? Will we go away and again get our minds on pleasure, or will we say 'I am here and ready to make any sacrifice for the Kingdom of Jesus Christ?' It is an opportunity to bring lost souls to Jesus Christ. The Master's plea is, 'Lift up your eyes and look on the fields for they are white already to harvest.' At the age of twelve He said, 'Wist ye not that I must be about my Father's business?'"

REGULAR BUSINESS SESSION OF THE BOARD

(Monday, May 5, 1924)

Song Service conducted by Silas Weldy, Wakarusa, Ind.

Devotional Exercises conducted by A. L. Buzzard, Metamora, Ill.

Roll Call of Members. A quorum was declared present.

MEMBERSHIP, 1924

General Conference Appointees.—C. Z. Yoder, Wooster, Ohio; E. L. Frey, Wauseon, Ohio; J. S. Shoemaker, Dakota, Ill.

General Board Appointees.—D. D. Miller, Middlebury, Ind.; D. H. Bender, Hesston, Kans.; S. C. Yoder, Kalona, Iowa; D. G. Lapp, Roseland, Nebr.; Aaron Loucks, Scottdale, Pa.; C. A. Hartzler, Tiskilwa, Ill.; Vernon E. Reiff, Elkhart, Ind.; M. C. Cressman, Kitchener, Ont.

District Conference Appointees.—Joseph Bechtel, 1820 Mt. Vernon St., Philadelphia, Pa.; Noah Hilty, Marshallville, Ohio; I. G. Hartzler, East Lynne, Mo.; Elmer Brunk, Harrisonburg, Va.; M. E. Brenneman, Albany, Oreg.; B. E. Stauffer, Maugansville, Md.; S. E. Allgyer, West Liberty, Ohio; L. J. Burkholder, Markham, Ont.; S. H. Musselman, New Holland, Pa.; J. K. Bixler, Elkhart, Ind.; Eli Hostetler, Wolford, N. D.; A. C. Good, Sterling, Ill.; D. J. Fisher, Kalona, Iowa; J. M. Nissley, Altoona, Pa.; M. C. Lehman, Dhamtari, India; T. K. Hershey, Pehuajo, Argentine.

Chairmen of District Mission Boards.—B. B. King, Ft. Wayne, Ind.; C. R. Strite, Hagerstown, Md.; John H. Mellinger, Rt. 6, Lancaster, Pa.; L. J. Miller, Garden City, Mo.; Moses H. Shantz, New Hamburg, Ont.; Isaiah G. Ruth, Colmar, Pa.; S. R. Good, Sterling, Ill.; S. M. Burkholder, Dale Enterprise, Va.; N. E. Miller, Springs, Pa.; C. B. Snyder, Hubbard, Oreg.; A. J. Steiner, North Lima, Ohio; J. C. Brenneman, Kalona, Iowa; E. S. Hallman, Guernsey, Sask.

Chairmen of Local Boards.—Geo. E. Shoemaker, Freeport, Ill.; E. Shantz, Preston, Ont.; B. B. King, 1209 St. Mary's Ave., Ft. Wayne, Ind.; D. S. Weaver, La Junta, Colo.; O. N. Johns, 1939 3rd St., S. E., Canton, Ohio; B. B. Stoltzfus, 825 N. Jefferson St., Lima, Ohio; Perry J. Shenk, Oronogo, Mo.; J. L. Yoder, Columbiana, Ohio; Earl Miller, West Liberty, Ohio; E. H. Oyer, Roanoke, Ill.; J. D. Smith, Eureka, Ill.

The Minutes of the last meeting were read and approved.

Appointment of Committees:

Resolutions: Allen Erb, N. E. Miller, A. J. Steiner.

Nominations: D. G. Lapp, S. E. Allgyer, Moses Shantz, S. M. Kanagy, D. J. Fisher.

REPORTS OF OFFICERS

Report of President, D. D. Miller. Bro. Miller called attention to a number of general problems of the Executive Committee. He also gave a review of the work, calling special attention to the death of Bro. M. C. Lapp in India and the return of two workers on account of sickness. It was found necessary to close the Youngstown Mission and the property has been sold. Building operations were continued in India, Kansas City Children's Home, and Los Angeles.

Report of Vice President, D. G. Lapp. This consisted of an endorsement of the President's report.

Report of Secretary, S. C. Yoder, consisted of a statement of the resources of the Board:

Real Estate, Buildings and Equipment Report

(April 1st, 1924)

Real Estate, Buildings, Equipment, etc., India Mission	$120,000 00
S. America Mission Property, Pehuajo and Tren. Lauq.	30,000 00
Chicago Home Mission, Chicago, Ill., S. Union Ave.	37,000 00
Chicago Gospel Mission Property, Chicago, Ill., W. 26th	15,000 00
Mission Property, Canton, Ohio	12,200 00
Mission Property, Lima, Ohio	9,000 00
Mission Property, Ft. Wayne, Ind.	12,200 00
Mission Property, Peoria, Ill.	5,200 00
Mission Property, Kansas City, Kans.	7,200 00

Youngstown Ohio, Farm Property		11,000 00
Orphan's Home Property, West Liberty, Ohio		25,000 00
Children's Welfare Home, Kansas City, Kans.		13,500 00
Illinois Home for Aged, Eureka, Ill.		53,000 00
La Junta Sanitarium, Buildings and Equipment		64,000 00
La Junta City Hospital Equipment		500 00
Old People's Home Property, Ohio		25,000 00
Real Estate, Ill., Home for Aged, Endowment Neuhauser & Stalter		40,000 00
Administration Building, Elkhart, Ind.		12,500 00
Missionaries' Home, Goshen, Ind.		4,500 00
Wichita, Kans., Mission Church Property		4,000 00
Manitou, Colo., Church Property		5,000 00
Los Angeles, Calif., Church Property		3,000 00
Mattie Miller Estate, Belleville, Pa.		2,500 00
John Garber Estate, Michigan		1,000 00
Katie Litwiller Property, La Junta, Colo.		1,000 00
Woodruff Property, La Junta, Colo.		300 00
Indiana City Property		5,000 00
Argentine, Kans., Church Property, Kansas City, Kans.		4,500 00
Oklahoma Farm Property		14,750 00
Total Real Estate, Buildings, etc.		$537,850 00
Cash and Time Deposits Bal. April 1, 1924	$ 2,507 48	
Funds on hand for Investment April 1, 1924	240 00	
Annuity Funds Invested	68,525 00	
Endowment Funds Invested	98,758 00	
Other Funds Invested	65,331 00	235,361 48
Total net worth as recorded April 1, 1924		$773,211 48

Report of Treasurer, V. E. Reiff. (See report appended to Minutes.)

Report of Mission Committee:—Two meetings of the Mission Committee were held during the year in joint session with the Excutive Committee. Nine applicants have taken the physical examination during the year and passed. Twelve have taken the doctrinal, and two the preliminary examinations. Four missionaries have gone to India since our last meeting. Two of this number were new workers and two had been home on furlough. Two have returned home because of health conditions. Four have gone to South America during the year, two were new workers and two had been home on furlough. Two more have returned on furlough. One superintendent and matron were recommended and placed during the year. Also several workers in the institutions have been secured and are at work. A number of vacancies are to be filled. Will every Board member assist us in securing a sufficient number of workers for the various institutions? The monthly Mission Letter was sent out regularly during the year.

S. E. Allgyer, Secretary.

Report of Field Worker:—During the year we have done considerable evangelistic work principally in the West; holding meetings; serving a number of the smaller congregations with communion; giving missionary information; doing some solicitation work for the Board; meeting with various Boards along the way and assisting with their problems; and making a number of investigations. During the year we have visited the following institutions, mission stations, and mission points: Mennonite Sanitarium and Hospital at La Junta, Colo.; Children's Welfare Home, Kansas City, Kans.; Orphan's Home, West Liberty, Ohio; Portland; Los Angeles; Manitou; Kansas City; Chicago; Ft. Wayne; and Lima. Officiated at the ordination service of Bro. J. W. Shank. Got reports from children placed by our institutions, and did correspondence work. Also met with the Executive Committee when possible.

S. E. Allgyer, Field Worker.

SUMMARY REPORT OF MISSION STATIONS AND CHARITABLE INSTITUTIONS

Mission Stations

Number of present workers	20
Number weekly meetings in hall	43
Meetings held in homes	11
Largest attendance in Sunday School	1174
Smallest attendance in Sunday School	464
Average attendance in Sunday School	865
Number in Home Department	89
Number in Cradle Roll Department	257
Total enrollment in all departments	1096
Number garments distributed	1646
Approximate value of garments	$ 875 70
Number meals given to visitors	6648
Number meals given to poor	107
Approximate value food given to poor	552 90
Money contributed to charity	735 91
Value of real estate and buildings	86050 00
Value of furnishings	4250 00
Funds received from contributors	3103 07
Funds received from other sources	131 15
Funds received from General Treasurer	6458 16
Approximate value of food sent in	858 21
Running expenses for the year	9021 66
Paid for improvements	230 41
Cost of new buildings	5072 14
Number confessions during the year	108
Number received by baptism	25
Number received by letter and confession	28
Number died during the year	1
Number expelled or withdrawn	12
Number moved away	8
Number Applicants for baptism	16
Membership April 1, 1924	385

(Los Angeles Mission did not report.)

Charitable Institutions

Number of present workers	57
Number in institution Mar. 1, 1923	152
Males	78
Females	74
Number admitted during year	530
Males	196
Females	334
Number discharged during year	476
Males	171
Females	305
Number died during the year	35
Males	15
Females	20
Number placed in homes	37
Number in institution Mar. 1, 1924	109
Males	57
Females	52
Number religious services each week	25
Number Christians in institution	64
Number Non-Christians	18
Number Confessions during year	13
Number received into church fellowship	4
Amount received from relatives	$ 7774 49
Amount received direct from contributors	2230 08
Income from farm	3000 00
Income from endowment	1125 00
Received from General Treasurer	7783 70
Hospital Fees	22535 99
Total receipts for year	45232 38
Expense of workers' allowance	11313 17
Paid for improvements	199 77
New buildings and equipment	776 55
Total operating expense	39211 66
Value of buildings and real estate	138600 00
Value of furniture and fixtures	8592 00

Report by E. L. Frey on the ordination of Bro. Amos Swartzentruber at his home congregation near Baden, Ont. The report was accepted and the action of Bro. Frey approved by the meeting.

Report of Auditing Committee of Mission Stations and Institutions was presented and accepted.

Report on the Church Building at Argentine, Kansas. In accordance with the action of the Board a building committee consisting of the following members was appointed by the Executive Committee to proceed with the erection of the new church. An appeal was made to the Iowa-Neb. and Kan.-Mo., conferences for funds. Both conferences responded and the committee proceeded with the erection of the buildings. At this date the building is completed with the exception of inside painting and seats.

Respectfully submitted,
S. C. Yoder, Chairman.
Levi Weaver,
Frank Kauffman.

Closing prayer by J. W. Shank.

Afternoon Session

Song service led by Orie Yoder, Altoona, Pa.

Devotional conducted by J. W. Hess, Akron, Pa.

The afternoon session was devoted mostly to inspirational talks given, as arranged for in the program. **Should the Board Consider Opening Work in Neglected Rural Fields?** was discussed by S. C. Yoder, who was followed by D. G. Lapp on **How Inspire the Various Congregations with the Missionary Spirit?** Levi Mumaw presented a number of timely thoughts on **Future Outlook for Work in Russia.** After this we listened to reports from our missions in India and South America. These reports will appear in the full report of the Board meeting, to be published later.

These reports were accepted and the Committee on Resolutions was instructed to frame up a letter of reply to each field.

Report of the Manitou Church. A special meeting of the Board of Trustees of the Manitou Church and the ministerial body, in connection with Bro. S. E. Allgyer, Field Worker of the Mennonite Board of Missions and Charities, met at the home of Bro. E. A. Rediger, Mar. 17 at 1:30 P. M. Bro. E. A. Miller was appointed Chairman; Bro. E. A. Rediger was appointed Secretary.

At this meeting, as well as at previous meetings, the advisability of changing the location of the Manitou Church to a more suitable section was considered. We therefore have the following recommendations to offer to the General Mission Board for your prayerful consideration:

Because of the fact that the Mennonite people are now more permanently located in West Colorado Springs; and because of the inconvenience of reaching the present location on the hill; the extra street car fare required; the lack of parking ground for autos; and the people of this section being largely tourists and only here during the summer season; and since in our opinion the present property could be disposed of at a figure that the amount realized would be a sufficient sum to purchase property in a more suitable section and erect a building on the same;

We therefore recommend that the Board of Trustees of the Manitou Church, namely, Bro. E. A. Miller, Chairman; Bro. E. A. Rediger, Sec'y; Bro. M. P. Shetler, Treas., be authorized to dispose of said property and proceed to purchase suitable lots and arrange to build as soon as convenient.

We further suggest that the price for the present property be listed at 5,000.00.

Awaiting your action and direction, we are

Yours for the cause of Christ,

(Signed)

Ministers—W. S. Guengerich, S. G. Winey, Deacon, Jacob A. Heatwole.

Trustees—E. A. Miller, E. A. Rediger, M. P. Shetler.

Kans.-Mo., Conference Appointees—John Thut, D. S. Weaver, W. S. Guengerich.

Iowa-Nebr. Conf. Appointees—N. M. Birky, D. J. Fisher.

Resolution submitted by Executive Committee as follows:

In compliance with the above request, We the Executive and Mission Committees recommend the following action: (1) that the local Board get prices on suitable lots in Colorado Springs; (2) that it submit plans of the church and estimates of cost; (3) that it submit purchaser's price on present church and site; (4) that same be referred to the Financial Agent for approval; (5) proceeds of present site and building to pay cost of new church and site if possible. If this is not possible then all funds must be in hand before building is finished; (6) in case of a surplus of funds from the proceeds of sale, same shall be turned over to the Mennonite Board of Missions and Charities for disposition according to direction of the Iowa-Nebr. and the Mo.-Kans. conferences.

Song, "I Need Thee Every Hour."

Recommendation from India presented: That Sarah Lapp be granted a furlough to return with J. N. Kaufman and family instead of remaining until the time of her regular furlough period.

Resolution: Resolved, That a provision be inserted recommending that in case it would be found impractical to have them return at that time that arrangements be made for Brother and Sister Kaufman to remain until Sister Lapp's furlough is due. (Resolution passed.)

Resolution: Resolved, That Brother and Sister J. N. Kaufman and Sarah Lapp be granted a furlough according to the recommendation provided they can be spared from the field. (Resolution passed unanimously.)

Recommendation by Local Board of Trustees of the Children's Welfare Home, Kansas City, Kans., presented: Since the furnace in the Mennonite Children's Home at Kansas City is entirely inadequate to heat the building comfortably, we request that the General Board remove it and install it in the new church building at Argentine; and we also hereby appeal to you that you take action to install a new heating plant in time for it to be ready for use next fall.

Resolution: Resolved, That the Executive Committee of the Mission Board be asked to take this matter under consideration and be authorized to act as they see fit. (Resolution passed.)

Closing Prayer was offered by S. E. Graybill.

Evening Session

Workers' Meeting led by B. B. King, Ft. Wayne, Ind.

After workers' meeting we listened to two pointed messages, one by H. R. Schertz, Metamora, Ill., on **Essentials to Success in Our Mission Activities** and the other by A. J. Steiner, North Lima, Ohio, on **The Church Meeting the Challenge of Malachi 3:10,** and the last one by T. K. Hershey, Pehuajo, Argentina, on **A Plea to the Church—"Sirs, we would see Jesus."**

Offering received, $175.50.

(Tuesday, May 6)

Song Service led by O. N. Johns, Canton, Ohio.

Devotional conducted by E. C. Bowman.

Song, "Rock of Ages."

Recommendation by the Executive and Mission Committees of the Board: In view of the fact that conditions were such at the 26th St. Mission in Chicago that the work under our Board had to be discontinued, and since the Central Illinois Conference of Mennonites have made us an offer of $15,000.00 on this property, We, the members of the joint committees (Executive and Mission), recommend that the above offer be accepted on the following terms: One-third, cash; one-third in one year; and one-third in two years. The deferred payments to be secured by a first mortgage on the property at six per cent interest, and we hereby authorize the financial agent to arrange the details of the transaction. (Recommendation was accepted.)

Recommendation by the Local Board of Trustees of the Mennonite Gospel Missions, Kansas City, Kans.; We, the Local Board of Trustees of the Mennonite Gospel Missions, assembled in regular session, would say in compliance with a request of your secretary that we would suggest the Armourdale district as a suitable place to carry on mission work in the event that the 7th St. Mission building would be sold. We would suggest $5,000.00 as a fair price for both properties of the 7th St. Mission or $3,000.00 each if either of them are sold separately.

J. D. Mininger, Secretary.

Recommendation of Committee: We recommend that the Executive Committee of the Board be granted authority to make such disposition of the 7th. St. property at Kansas City, Kans., as may be considered best after thorough investigation and to purchase a building site and erect a suitable building on a location determined by the Committee.

On motion the action of the Executive Committee in selling the Youngstown Mission property was approved.

Recommendation presented by the Local Board of the Canton, Ohio, Mission concerning endowment of cemetery in connection with the Canton Mission.

Resolution for endowment of Canton Cemetery: In view of our responsibility to provide for the care of a section of the cemetery in connection wiht the Canton Mission, we accept the recommendations of the Local Board of the above Mission and authorize the Executive Committee to set aside $800.00 as endowment for that purpose. (Resolution was passed.)

Report on Old People's Home, Marshalville, Ohio. Bro. Miller reported that the Executive Committee was trying to make settlement on points that were under discussion and that a committee was appointed to deal with the matter.

Russian Bible School and Bible Fund: The recommendation of the committees to set aside $250.00 for the Tschongrav Bible School and $100.00 for Bibles for Russia was approved.

Appointment of Superintendents. The following recommendations were sent in by the Local Boards:

Kansas City, J. D. Mininger.
Old People's Home, Ohio, Earl Miller and wife.
Peoria, John L. Harnish.
La Junta, Allen Erb.

On motion the above recommendations were accepted and the superintendents declared elected.

On motion the Executive Committee was empowered to provide for the other missions and institutions.

Discussion on La Junta Hospital by Allen Erb.

Resolution: That the Mennonite Board of Missions and Charities declares itself in favor of launching a General Hospital for the Mennonite Church and that it take definite steps looking toward the erection of the institution. (Resolution passed.)

Moved that a committee of three men be appointed to look into the advisability of locating and erecting this hospital. (Carried.)

Moved that the Executive Committee define the duty of this Committee. (Carried.)

Closing prayer offered by D. G. Lapp.

Song Service led by Orie D. Yoder.

Devotional conducted by George Reber. Psa. 103.

Address, **Need of a Definite Gospel Spreading Program,** by Allen Erb, La Junta, Colo., substituting for J. S. Hartzler, Elkhart, Ind.

Song, "When I Survey the Wondrous Cross."

Recommendations for India Mission Needs by the Executive and Mission Committees of the Board: We the committees recom-

mend that the Board appropriate the following amounts for India and authorize the same to be raised by solicitation:

1. $ 300.00 for a Teacher's Home at Balodgahan.
2. $ 250.00, Evangelistic Station at Bijnapuri.
3. $1000.00, Girls' School building at Dhamtari.
4. $ 600, Deacon's Home at Leper Asylum.
5. $1000.00, Home for Untainted Children.
6. $ 500.00, Superintendent's Home at Untainted Children's Home.

We further recommend that the Executive Committee be empowered to send two single sisters and one married couple, providing suitable workers can be found and their support provided for.

Recommendations for South America Mission Needs by the Executive and Mission Committees of the Board: In view of the need for funds for buildings for the South American Mission we recommend the following action:

1. That Brother Hershey be authorized to solicit for money for church buildings in the Argentine.

2. That the Executive Committee be authorized to send a trained Bible Teacher to teach native workers for service in the Church.

3. That permission be granted to solicit support for not more than three native workers.

The above recommendations were accepted.

Address, **What Bearing Has the State of the Home Church Upon Her Mission Activities?** by M. C. Lehman, Washingtonville, Ohio.

ELECTION OF OFFICERS

General Board Appointees.—D. A. Yoder, M. C. Cressman, V. E. Reiff, H. R. Schertz, D. D. Miller, D. H. Bender, S. C. Yoder, D. G. Lapp.

Officers.—President, D. D. Miller, Middlebury, Ind.; Vice President, D. G. Lapp, Roseland, Nebr.; Secretary, S. C. Yoder, Kalona, Iowa; Treasurer, V. E. Reiff, Elkhart, Ind.; Fifth member, H. R. Schertz, Metamora, Ill.

Mission Committee.—S. E. Allgyer, West Liberty, Ohio; C. Z. Yoder, Wooster, Ohio; D. H. Bender, Hesston, Kans.; Daniel Kauffman, Scottdale, Pa.; J. S. Shoemaker, Freeport, Ill.

Conference District Members.—Franconia, Garret Nice; Lancaster, S. H. Musselman; Washington Co., Md.-Franklin Co., Pa., B. E. Stauffer.

Closing Prayer was offered by J. K. Bixler.

Evening Session

Song Service led by J. C. Frey.

Devotional conducted by C. A. Hartzler.

Talks by Mission Superintendents of the Rural Field, J. R. Shank, Carver, Mo.; J. C. Jennings, Knoxville, Tenn.

Resolutions presented by the Committee on Resolutions as follows, were adopted:

I. Whereas, the apparent needs of mission work in certain rural sections have been urged from the pulpit, in Sunday school, in mission meetings, and at three successive meetings of the Mennonite Board of Missions and Charities, Be it resolved: That this body recommends that the Executive Committee in connection with the Rural Problems Committee be authorized to investigate needy rural fields with a view of opening up work.

II. To the brethren of the Mennonite Church Conference of South America, Greeting:

"Grace be to you and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory forever and ever" (Gal. 1:3-5).

Our brother and yours, Bro. T. K. Hershey, has read your word of greeting to us assembled in annual session of the Mennonite Board of Missions and Charities, May 4-6, 1924. We rejoice to know that the same Gospel which has saved us has saved you. We assure you of our prayers, our love and our continued activity for you and for those in your country who have not yet found Christ. We petition you to remember us in your prayers that we may be enabled always to do those things that shall build up the Church of our Lord Jesus Christ in every place.

III. The Mennonite Board of Missions and Charities in Annual Meeting assembled at the Science Ridge Church near Sterling, Ill.,

To the American Mennonite Mission of the Central Provinces of India.

Dear Brethren and Sisters, Greeting: Your kind communication to this body has been received and read in open meeting. It is encouraging to us to learn of the growth and prosperity of the work. We are mindful of your strenuous labors and assure you of our continued interest, support and prayers. May the Lord's guiding hand be upon us and you and may He bless our mutual labors for the salvation of the lost and the edification of the believers in India. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever, Amen."

IV. Whereas, God in His infinite love and wisdom, since our last Annual Board Meeting, has seen fit to remove from our midst Bro. Mahlon Lapp, a faithful colaborer and steward in the mission field of India, Be it Resolved, that we, members of the Mennonite Board of Missions and Charities, assembled in annual session at Sterling, Ill., May 4-6, 1924, acknowledge God as the giver and preserver of life, and that whatever He orders is well done; and though keenly feeling the loss sustained by the death of our dear brother, we humbly bow ourselves in submission to His will, praying His blessings upon our labors and upon his sorrowing companion, relatives and friends.

We further order that this resolution be spread upon the Minutes of this meeting and a copy be sent to Sister Lapp, his widow, assuring her of our sympathy and good will in this hour of bereavement.

V. Whereas the hospitality and temporal provision of the brethren and sisters of the Science Ridge congregation have been so generous during our attendance of this Board Meeting, be it

Resolved, that we as visiting brethren and sisters by this act express our good will and sincere appreciation of their faithful labors and generosity shown to us during these meetings.

The remainder of the evening session was devoted to interesting talks by several speakers. First, was an address on **What Place should Our Young People have in the Missionary Program?** by N. E. Miller, Springs, Pa., after which C. F. Derstine, Eureka, Ill., delivered the closing address. Subject: **Jesus Christ and His Gospel the only Hope of the World.**

At the request of the Moderator short talks were given by Brethren C. Z. Yoder and J. S. Shoemaker, who had been with the present Board since its organization.

Closing prayer, Aaron Loucks.

S. C. Yoder, Secretary.

(In the foregoing minutes of the meeting the addresses given by the various workers are omitted entirely, as the length of the report would not permit their publication here. But they will appear entire in book form when the minutes of the meeting will be printed in full. Some of the articles will also probably appear in succeeding numbers of the Mission Supplement.—Editor.)

PRAY ON

Pray on, dear heart, and ne'er despair, Isa. 40:31
Our God still hears and answers prayer; Heb. 13:8
The soul that seeks from Him its need Phil. 4:19
Shall have it soon supplied indeed. Mark 11:24

Pray on, faint heart, and trust His Word, Isa. 26:3, 4
Commit thy way unto the Lord; Psa. 37:5
He'll lead thee thro' green pasture-land, Psa. 23:2
And in the tempest make thee stand. Matt. 7:24, 25

Pray on, bold heart, thou shalt o'ercome, I John 5:4, 18
God hath "more grace" for such an one; Heb. 4:15, 16; Jas. 4:6
Acknowledge Him in all thy ways, Prov. 3:5, 6
And He will guide thee thro' life's maze. Psa. 32:8

Pray on, meek heart, great peace is thine, Psa. 37:11
It comes to thee through Christ, the Vine; John 15:1
Abide in Him, and thou shalt win John 15:5
A host of souls from lives of sin. John 15:8; Dan. 12:3.

Pray on, sad heart, and some sweet day Rev. 21:3, 4
Our God shall wipe all tears away; Rev. 7:17
You'll meet your loved ones gone before, I Thess. 4:14, 17
And reign with Christ forevermore. Rev. 22:5 —Selected

TREASURER'S EIGHTEENTH ANNUAL FINANCIAL REPORT

Embodying and Including Forty-third Annual Financiel Report of the Consolidated Missionary Organizations of the Mennonite Church for the Eleven Months Period ended April 1, 1924.

RECEIPTS

Contributions Received—			
General Mission Fund			$ 6892 79
India Mission General		$ 11267 29	
India Mission Building Funds		9789 71	
India Mission Support & Extension		36796 98	57853 98
South American Mission General		5788 45	
South America Mission Buildings		4829 49	
South America Support & Extension		10652 90	21270 84
Mexican Mission			9 00
City Missions			
Canton, Ohio	$ 356 91		
Mission Supt.	801 23	1158 14	
Chicago, Ill.	1422 83		
Home Mission Supt.	674 14	2096 97	
Chicago, Ill.	855 53		
Gospel Mission Supt.	10 00	865 53	
Fort Wayne, Ind.	733 21		
Mission Supt.	34 26	767 47	
Kansas City, Kans.	1057 43		
Mission Supt.	1258 20	2315 63	
Lima, Ohio	236 41		
Mission Supt.	827 13	1063 54	
Los Angeles, Calif.	213 68		
Mission Supt.	512 50	726 18	
Peoria, Ill.	455 48		
Mission Supt.	453 16	908 64	
Youngstown, Ohio	218 36		
Mission Supt.	442 83	661 19	
Toronto, Ont.			
Mission Supt.		65 66	
Argentine, Kansas, Church Bldg.		1459 36	12088 31
Charitable Institutions			
Children's Welfare Home	565 47		
Supt. of Home	3191 36	3756 83	
Orphans Home, Ohio	2326 57		
Supt. of Home	5222 14		
Orphans Home Hospital	59 50		
Orphans Home School	43 50	7651 71	
Illinois Home for Aged Building		186 50	
Pledges		605 00	
Furnishings		186 10	
Elevator		311 65	
Maintenance	4446 70		
Supt. of Home	1657 32	6104 02	
La Junta Sanitarium	197 41		
Supt. of Sanitarium	13097 36		
Supt. of City Hospital	14494 43	27789 20	46591 01
Other Funds			
Aged & Disabled Missionaries		421 50	
Bible Fund		25 00	
Russia Bible Fund		61 14	
Church Building Fund		117 63	
Evangelizing Fund		289 75	
Missionary Preparation		12 40	
Germany Evangelistic Tent		216 55	
Rural Missions		418 94	
Missionaries Home, Goshen, Ind.		182 50	1745 41
Sundry funds received and disbursed per detail of Funds			808 80
Annuities		2900 00	
Endowment Funds—Cash	5223 00	5223 00	8123 00

DISBURSEMENTS

General Mission Fund			$ 627 56
India Missions General		$10132 27	
India Building Fund	$ 6887 15		
India Funds placed for investment	4597 00	11484 15	
India Support & Extension	42934 57		
India Funds placed for investment	2650 00	45584 57	67200 99
South America General		4587 44	
South America Bldgs.	464 63		
Placed for investment	3075 00	3539 63	
So. America Support & Extension	11292 06		
Placed for investment	890 00	12182 06	20309 13
City Missions			
Canton, Ohio		303 98	
Chicago Home Mission		1429 25	
Chicago Gospel Mission	88 52		
Placed for investment	770 00	858 52	
Fort Wayne, Ind.		1313 83	
Kansas City, Kans.		1258 90	
Lima, Ohio	162 92		
Placed for investment	300 00	462 92	
Los Angeles, Calif.		367 70	
Peoria, Ill.		866 35	
Youngstown, Ohio	905 75		
Placed for investment	5500 00	6405 75	
		13267 20	
Disbursed by City Mission Supts.		5079 11	18346 31
Argentine, Kansas, Church Building			3845 76
Charitable Institutions			
Childrens Welfare Home	511 15		
Placed for investment	200 00	711 15	
Orphans Home, Ohio	2066 59		
Funds placed for investment	500 00	2566 5[illegible]	
Orphans Home Hospital			
Funds placed for investment	59 50		
Orphans Home School			
Funds placed for investment	43 50	103 0[illegible]	
Illinois Home for Aged	5040 67		
Funds placed for investment	600 00	5640 67	
Illinois Home for Aged Bldg. and Equipment	3356 87		
Elevator Fund invested	300 00	3656 87	
La Junta Sanitarium		1522 90	
Distributed by Charitable Inst. Supts.		37662 61	51863 79
Other Funds			
Aged & Disabled Missionaries	340 00		
Placed for investment	89 00	429 00	
Administration Support			
Placed for investment		4200 00	
Bible Fund		37 50	
Russia Bible Fund	200 00		
Placed for investment	710 00	910 00	
Church Building Fund		75 88	
Evangelizing Fund	98 49		
Placed for investment	150 00	248 49	
Missionary Preparation			
Placed for investment		100 00	
Rural Missions	54 55		
Placed for investment	300 00	354 55	
Missionaries Home, Goshen, Ind.	33 40		
Placed for investment	100 00	133 40	6488 82

Annuities Converted	5700 00		
Total Endowments for year	10923 00		
Administration Expense Income			2331 82
Neuhauser Farm Income			436 00
Total cash contributions to M. B. of M. & C. for eleven month period ending March 31, 1924			158150 96
Cash Items			
Sale of Cleveland Avenue property, Elkhart, Ind.			4200 00
Sale of property and furnishings, Youngstown, Ohio			6219 05
Junior Quarter Fund reimbursing		747 75	
Funds returned from investment:			
General Mission Fund	1000 00		
India Church Building—Sankra	1600 00		
India Native Worker Support	400 00		
India Bible Women	900 00		
India New Missionaries	250 00		
India Medical Equipment	100 00		
South America General	300 00		
Los Angeles Mission	150 00		
Argentine, Kansas, Church Bldg.	2900 00		
Russia Bible Fund	748 56	8348 56	9096 31
Interest earned and collected			14978 52
Cash balance May 1, 1923, per Seventeenth Annual Report			5513 62
			198158 46

Sundry funds disbursed per detail			808 80
Junior Quarter Fund—Loaned Out		444 75	
Fund placed for investment		300 00	744 75
Annuity Funds for investment		2900 00	
Endowment Funds for Investment		5223 00	8123 00
Administration expense—various items			2331 82
Neuhauser Farm Account			31 20
Interest Fund expenditudes			14929 05
Total Disbursements			195650 98
Total balance in hands of Treasurer March 31, 1924, including the Mennonite Relief Commission Balances:			
Cash checking account, F. O. S. Bank		7217 49	
Time deposit account F. O. S. Bank		11000 00	
Waterloo, Ont., Debenture Bonds		5700 00	
		23917 49	
Less checks in transit April 1, 1924		18686 83	
		5230 66	
Deduct amount of Mennonite Relief Commission Balances		2723 18	2507 48
Reconciliation of Cash Balance as shown above:			
Current balance in Mission Funds as shown in detail report	3251 43		
Deficit in Neuhauser Farm Account	824 21		
	2427 22		
Add Interest Fund balance	80 26		
	2507 48		
			198158 46

DETAIL OF FUNDS

General Mission Fund

Cash Balance May 1, 1923		1236 11	
Contributions received		6892 79	
Returned from Investment		1000 00	
		9128 90	
Disbursements authorized by the Executive Committee—			
Com. of Reference & Counsel	100 00		
Annual Meeting Expense 1923	527 56		
	627 56		
Transferred by Order of Executive Committee—			
India Teachers Support	2500 00		
Fort Wayne Mission	600 00		
Kansas City Mission	200 00		
Peoria Mission	450 00		
La Junta Sanitarium	800 00		
Ill. Home for Aged Bldg.	2950 00		
" " " " Maintenance	900 00	9027 56	
Balance in hands of the Treas.			101 34

India Missions General Fund

Balance on hand May 1, 1923	357 57		
Receipts—contributions received	11267 29	11624 86	
Disbursements:			
General expenses in India	4810 72		
Missionaries return expense to India	3367 73		
Missionaries return expense to America	1295 08		
Missionaries on furlough	194 24		
India Missions Council	21 00		
Missionaries Dental & Oculist Exp.	123 50		
Missionaries Equipment	150 00		
M. C. Lapp funeral expense	170 00		
	10132 27		
Transfer to other funds—			
India Missionary Support	200 00		
India Widow Support	350 00		
India Medical Work	650 00	11332 27	
Balance in hands of Treas.			292 59

India Building Funds

Balances on hand May 1, 1923:			
Hospital Building	10 55		
Teachers Home, Balodgahan	43 50		
Church Building, Sankra	29 48		
Hope Evangelistic Station	10 91	94 44	
Receipts—contributions received—			
Balodgahan Church Building	645 95		
Sankra Church Building	244 19		
Sundarganj Church Building	2044 68		
Balodgahan Teachers Home	1860 70		
Balodgahan Girls School Bldg.	313 65		
Nurses Home Building	160 00		
New Hospital Building	4201 45		
India Hospital (European Ward)	25 00		
Hope Evangelistic Station	189 09		
Ghatula Dispensary	105 00	9789 71	
Returned from investment—			
Sankra Church Building		1600 00	
		11484 15	
Disbursements—			
Balodgahan Church Bldg.	645 95		
Sankra Church Bldg.	1873 67		
Sundarganj Church Bldg.	2044 68		
Balodgahan Teachers Home	1904 20		
Balodgahan Girls School	313 65		
Ghatula Dispensary	105 00		
	6887 15		
Funds placed for Investment—			
Balodgahan Nurses Home Bldg.	160 00		
New Hospital Bldg.	4212 00		
India Hospital (European Ward)	25 00		
India Hope Evangelistic Station	200 00	11484 15	

India Support and Extension Funds

Balances on hand May 1, 1923—		
Missionary Support	565 36	
Missionary Children Support	635 20	
New Missionary Fund	37 94	
Native Workers	102 01	
Bible Women	52 43	
Personal	60 00	

Orphan Support	2131 63	
Widow Support	384 16	
Medical Work	13 07	3981 80
Receipts—contributions received—		
Missionary Support	9299 42	
Missionary Children Support	5560 27	
Personal, various Missionaries	473 08	
India Orphans	11855 47	
India Widows	1055 64	
Famine Relief	165 26	
Native Worker	1887 52	
Bible Women	1075 05	
Sankra Evangelistic Station	266 29	
India Teachers Support	1797 06	
New Missionaries	781 18	
Medical Work	1233 83	
Native Nurse	88 00	
Lepers	124 28	
Dr. Troyers Medical Equipment	379 40	
Friesen Family Stove	126 80	
Friesen Truck	50 00	
High School Laboratory	423 43	
School Teachers Preparation	25 00	
Bible Distribution	30 00	
Adding Machine	100 00	36796 98
Returned from Investment—		
Native Workers Support	400 00	
Bible Women Support	900 00	
New Missionaries	250 00	
Medical Equipment	100 00	1650 00
Transfer from—		
General Mission Fund to India Teachers Support	2500 00	
India General to Missionary Support	200 00	
" " " Widows Support	350 00	
" " " Medical Work	650 00	3700 00
		46128 78
Disbursements—		
India Missionary Support	10063 65	
India Missionary Children Support	3949 79	
India Personal	533 08	
India Orphan	13585 00	
India Widows	1765 00	
India Famine	165 26	
Native Worker Support	2200 00	
Bible Women Support	1980 00	
Sankra Evangelistic	180 00	
Teacher Support	4296 88	
India Lepers	124 28	
New Missionaries	1025 00	
Medical Work Support	1894 00	
Native Nurse	88 00	
Dr. Troyers Medical Equipment	379 40	
Medical Equipment	100 00	
Friesen Family Stove	126 80	
High School Laboratory	423 43	
School Teachers Preparation	25 00	
Bible Distribution	30 00	
	42934 57	
Funds placed for Investment—		
Missionaries Children Support	2100 00	
India Orphan Support	400 00	
Friesen Truck	50 00	
Adding Machine	100 00	45584 57
Balance in hands of Treas.		544 21

South America Mission General Fund

Balance on hand May 1, 1923	14 47	
Receipts—Contributions received	5788 45	
Returned from Investment	300 00	6102 92
Disbursements—		
General Exp. in South America	2670 00	
Return expense of Missionaries and children to United States	976 80	
Missionaries on furlough	415 64	
Missionaries return expense to South America	250 00	
New Missionaries to South America	175 00	
Spanish Gospels & Tracts	100 00	
	4587 44	
Transfers to—		
So. America Missionary Support	600 00	
So. America New Missionary	500 00	
So. America Kindergarten	100 00	5787 44
Balance in hands of Treas.		315 48

South America Building & Equipment

Balance on hand May 1, 1923		
South America Trenque Lauquen Building		10 14
Receipts: Contributions received—		
Pehuajo Church Building	739 63	
Printing Press	10 00	
Trenque Lauquen Building	609 86	
South America Church Buildings	2170 00	3529 49
		3539 63
Disbursements:		
Pehuajo Church Building	464 63	
	464 63	
Placed for Investment:		
Pehuajo Station Building	275 00	
Printing Press Fund	10 00	
Trenque Lauquen Station	620 00	
South America Church Buildings	2170 00	3539 63

South America Support & Extension

Balances May 1, 1923:		
South America Missionary Support	176 17	
New Missionary Fund	31 00	
Bible Readers Fund	221 03	715 86
Receipts—Contributions received:		
South America Missonary Support	3675 50	
South America Missionary Children	1213 19	
South America New Missionaries	1843 73	
South America Bible Readers	454 00	
South America Native Evangelist	1951 18	
South America Book & Tract Fund	70 20	
South America Publication Fund	207 46	
South America Kindergarten	444 24	
South America Personal (Various Missionaries)	793 40	10652 90
Transfer from South America General—		
South America Missionary Support	600 00	
South America New Missionary	500 00	
South America Kindergarten	100 00	1200 00
		12568 76
Disbursements:		
South America Missionary Children	4405 75	
South America Missionary Children	999 90	
South America New Missionary	2175 35	
South America Bible Readers	440 00	
South America Native Evangelists	1705 00	
South America Book & Tract Fund	70 20	
South America Publication Fund	207 46	
South America Kindergarten Fund	495 00	
South America Personal—Various Missionaries	793 40	
	11292 06	
Funds placed for Investment:		
South America Missionary Children	500 00	
So. America New Missionary Fund	190 00	
South America Bible Readers	200 00	12182 06
Balance in hands of Treasurer		386 70

Mexican Mission

Balance on hand May 1, 1923	57	
Investment Interest	9 00	9 57

Canton Mission

Balance on hand May 1, 1923		12 49
Contributions received		356 91
		369 40
Disbursements by Treasurer	243 98	
Disbursements by Canton Mission	60 00	303 98
Balance in hands of Treasurer		65 42
Supt's. Annual Report—		
Balance on hand April 1, 1923	29 78	
Contributions	801 23	
From Treasurer	60 00	
	891 01	

Disbursements by Supt.	719 13		
Balance in hands of Supt.	171 88		
Chicago Home Mission			
Balance on Hand May 1, 1923		8 88	
Contributions received		1422 83	
		1431 71	
Disbursements by Treasurer	224 25		
Disbursements by Mission	1205 00	1429 25	
Balance in hands of Treasurer			2 46
Supt's. Annual Report—			
Balance on hand April 1, 1923	21 50		
Contributions	339 14		
From Rental	335 00		
From Treasurer	1205 00		
	1900 64		
Disbursements	1893 29		
Balance in hands of Supt.	7 35		
Fort Wayne Mission			
Balance on hand May 1, 1923		8 01	
Contributions received	733 21		
Transfer from General Fund	600 00	1333 21	
		1341 22	
Disbursements by Treas.	68 58		
Disbursements by Mission	1245 25	1313 83	
Balance in hands of Treas.			27 39
Supt's. Annual Report—			
Balance on hand April 1, 1923	25		
Contributions	34 26		
From Treas.	1245 25		
	1279 76		
Disbursements by Mission	1279 57		
Balance in hands of Supt.	19		
Kansas City Mission			
Balance on hand May 1, 1923		2 49	
Contributions received	1057 43		
Transfer from General Fund	200 00	1257 43	
		1259 92	
Disbursements by Treasurer	5 15		
Disbursements by Mission	1253 75	1258 90	
Balance in hands of Treas.			1 02
Supt's. Annual Report—			
Balance on hand April 1, 1923	77 18		
Contributions	1258 20		
From Treas.	1253 75		
	2589 13		
Disbursements	2576 75		
Balance in hands of Supt.	12 38		
Chicago Gospel Mission			
Balance on hand May 1, 1923		2 99	
Contributions received	55 53		
Option Agreement on Property	800 00	855 53	
		858 52	
Disbursements by Treasurer	88 52		
Fund placed for investment	770 00	858 52	
Supt's. Monthly Report:—			
Balance on hand April 1, 1923	1 91		
April receipt from Gen. Treas.	100 00		
House Income	10 00		
	111 91		
Disbursement by Supt. in Apr. 1923	100 50		
Balance in hands of Supt. May 1, '23	11 41		
Lima Mission			
Balance on hand May 1, 1923		234 92	
Contributions Received		236 41	
		471 33	
Disbursements by Treas.	13 30		
Disbursements by Mission	149 62		
Fund placed for Investment	300 00	462 92	
Balance in hands of Treasurer			8 41
Supt's. Annual Report			
Balance April 1, 1923	5 66		
Contributions Received	827 13		
From General Treasurer	149 62		
	982 41		
Disbursements by Supt.	922 24		
Balance in hands of Supt.	60 17		
Los Angeles Mission			
Balance on hand May 1, 1923		4 02	
Contributions Received		213 68	
Returned from Investment		150 00	
		367 70	
Disbursements to Mission Treas.	366 35		
Disbursements by General Treasurer	1 35	367 70	
Supt's. Report for 8 months:—			
Balance April 1, 1923	425 39		
Contributions Received	512 50		
	937 89		
Disbursements by Supt.	416 12		
Bal. in hands of Supt. Dec. 1, '23	521 77		
Peoria Mission			
Balance on hand May 1, 1923		21 96	
Contributions Received	455 48		
Transfer from General Fund	450 00	905 48	
		927 44	
Disbursements by Treas.	41 35		
Disbursements by Peoria Mission	825 00	866 35	
Balance in hands of Treasurer			61 09
Supt's. Annual Report:—			
Balance on hand April 1, 1923	8 08		
Contributions Received	453 16		
From General Treasurer	825 00		
	1286 24		
Disbursements by Supt.	1265 50		
Balance in hands of Supt.	20 74		
Youngstown Mission			
Balance on hand May 1, 1923		51 35	
Contributions Received		218 36	
Sale of Property & Furniture		6219 05	
		6488 76	
Equity in Farm Property		5500 00	
		11988 76	
Disbursements by Treas.	513 88		
Disbursements by Supt.	391 87		
Fund Placed for Investment	5500 00		
Equity in Farm Property	5500 00	11905 75	
Balance in hands of Treas.			83 01
Supt's. report covering 9 months:—			
Balance on hand April 1, '23	27 04		
Contributions Received	442 83		
Received from General Treasurer	391 87		
	861 74		
Disbursements by Supt.	861 74		
Toronto Mission			
Supt's. Annual Report:—			
Balance on hand April 1, '23	49		
Contributions Received	65 66		
Received from Canadian Treasurer	1643 18		
	1709 33		
Disbursements	1706 55		
Balance in hands of Supt.	2 78		
Argentine Church Building			
Contributions Received		1459 36	

Returned from Investment		2900 00	
		4359 36	
Disbursements:—			
Building Site	1300 00		
Material, lumber, rock, sand, hardware, etc.	1800 00		
Carpenter Labor	470 09		
Common Labor	218 16		
Miscellaneous	57 51	3845 76	
Balance in hands of Treasurer			513 60

CHARITABLE INSTITUTIONS

Children's Welfare Home

Balance on hand May 1, 1923		161 31	
Contributions received		565 47	
		726 78	
Disbursements by Treas.	161 15		
Disbursements to Children's Home	350 00		
Funds Invested	200 00	711 15	
Balance in hands of Treas.			15 63
Supt's. Annual Report:—			
Balance on hand April 1, '23	93 00		
Contributions received	3191 36		
From General Treasurer	350 00		
	3634 36		
Disbursements by Supt.	3504 94		
Balance in hands of Supt.	129 42		

Orphans' Home, Ohio

Balance on hand May 1, 1923		394 85	
Contributions Received		2326 57	
		2721 42	
Disbursements by Treas.	46 30		
Disbursements to Orphans' Home	2020 29		
Funds Invested	500 00	2566 59	
Balance in hands of Treas.			154 83
Supt's. Annual Report:—			
Balance on hand April 1, 1923	17 00		
Contributions Received	4796 64		
Farm Income	425 50		
From General Treasurer	2120 29		
	7359 43		
Disbursements	7359 43		

Orphans Home Hospital

Contributions Received	59 50	
Funds placed for Investment	59 50	

Orphans Home School

Contributions Received	43 50	
Funds placed for Investment	43 50	

Illinois Home for the Aged

Balance on hand May 1, 1923		368 55	
Contributions Received		4296 25	
Lease & Rental Income		150 45	
" " " General Mission Fund		900 00	
		5715 25	
Disbursements by Treas.	1264 56		
Disbursements to Home	3776 11		
Cornelius Pontius Bal. Invested	600 00	5640 67	
Balance in hands of Treas.			74 58
Supt. Annual Report—			
Balance on hand April 1, 1923			
Contributions Received	1657 32		
Received from Treasurer	3745 91		
	5403 23		
Disbursements	5389 60		
Balance in hands of Supt.	13 63		

Ill. Home for Aged Building and Equipment

Bal. on hand for Bldg. May 1, 1923		37 23	
" " " " Furnish's "		28 72	65 95
Contributions received for Bldg.		186 50	
" " " Elev.		311 65	
" " " Fur'sh's		186 10	684 25
Transferred from General Mission Fund		2950 00	
		3700 20	
Disbursements—			
Pipe, Hardware fittings & Paint	1288 79		
Hog Stable	59 45		
Washing Machine	60 00		
Improvement	36 06		
Labor & Gravel	136 06		
Fire Escape & Installation	585 94		
Electrical Supplies	75 59		
Furniture & Repair	759 45		
Labor	355 53		
	3356 87		
Elevator Funds Invested	300 00	3656 87	
Balance in hands of Treas.			43 33

La Junta Sanitarium

Balance on hand May 1, 1923		534 14	
Contributions Received		197 41	
Transferred from General Mission Fund		800 00	
		1531 55	
Disbursements by Treasurer	22 90		
Disbursements to Sanitarium	1500 00	1522 90	
Balance in hands of Treas.			8 65
Supt. Annual Report (Sanitarium)			
Contributions Received	106 80		
Farm Income	3000 00		
Hospital Fees	9166 56		
Rental	24 00		
Laundry	800 00		
	13097 36		
From Treasurer	1500 00		
	14597 36		
Disbursements	14057 49		
Balance in hands of Supt.	539 87		
Supt. Annual Report (City Hospital)			
Balance on hand Mar. 1, 1923	40 42		
Hospital fees	13369 43		
Hospital Association	1125 00		
	14534 85		
Disbursements	13949 25		
Balance in hands of Supt.	585 60		

OTHER FUNDS

Aged & Disabled Missionaries

Cash Balance May 1, 1923		7 50
Contributions Received		21 50
Endowment Income		400 00
		429 00
Disbursements	340 00	
Placed for Investment	89 00	429 00

Administration Support

Sale of Cleveland Ave., Property, Elkhart, Ind.		4200 00
Placed for Investment		4200 00

Bible Fund

Balance on hand May 1, 1923		19 25
Endowment Income		25 00
		44 25
Disbursement		37 50
Balance on hand		6 75

Russia Bible Fund

Cash Balance May 1, 1923		100 30
Receipts—Contributions Received		28 78
Investment Interest		32 36
Returned from Investment		748 56
		910 00
Disbursements	200 00	
Placed for Investment	710 00	910 00

Church Building Fund

Balance on hand May 1, 1923		40 79
Receipts—Contributions Received		117 63
		158 42
Disbursements		75 88
Balance in hands of Treasurer		82 54

Evangelizing Fund

Balance on hand May 1, 1923		43 91
Receipts—Contributions Received		289 75
		333 66
Disbursements	98 49	
Placed for Investment	150 00	248 49
Balance in hands of Treasurer		85 17

Missionary Preparation

Balance on hand May 1, 1923		108 50
Receipts—Contributions Received		12 40
		120 90
Funds Placed for Investment		100 00
Balance in hands of Treasurer		20 90

German Evangelistic & Tent Fund

Receipts—Contributions Received		216 55
Balance in hands of Treasurer		216 55

Rural Missions Fund

Receipts—Contributions Received		418 94
Disbursements	54 55	
Funds placed for Investment	300 00	354 55
Balance in hands of Treasurer		64 39

Sundry Funds

China Evangelist	50 00
Altoona Mission Building	38 00
Norristown Mission, Pa.	12 00
Wichita Mission, Kans.	2 00
Portland Mission, Ore.	24 60
Mennonite Publishing House	333 00
Mennonite Board of Education	80 48
Hesston College	2 00
Eastern Mennonite School	25 22
Personal Contributions	175 50
General S. S. Committee	66 00
	808 80
All Disbursed as above	808 80

Missionaries Home—Goshen, Ind.

Rental Income	182 50	
Deficit May 1, 1923	33 28	149 22
Disbursements	33 40	
Funds placed for Investment	100 00	133 40
Balance in hands of Treasurer		15 82

Junior Quarter Fund

Cash Balance May 1, 1923		47 00
Loans Returned from Juniors		747 75
		794 75
Disbursements—		
Quarters Loaned after May 1, 1923	194 75	
" " in 1924	250 00	
Funds placed for Investment	300 00	744 75
Balance in hands of Treasurer		50 00
Current Cash Balance	50 00	
Loaned Pacific Coast District	250 00	
Funds Invested	700 00	
	1000 00	

Annuity Contracts

Invested Balance May 1, 1923		71325 00
Contributions Received—		
Peter Zehr	300 00	
John & Alice Slagell	1000 00	
S. C. Miller and wife	600 00	
A Brother & Sister, Ohio	1000 00	2900 00
		74225 00
Disbursements—		
Converted to Endowment Funds		5700 00
Contracts in force April 1, 1924		68525 00

Endowment Funds

Invested Balance May 1, 1923		87835 00
Contributions Received—		
India Hospital Fund	90 00	
India High School Fund	20 00	
India Orphans Support Fund	300 00	
Fort Wayne Mission	93 00	
Sanitarium Charity	20 00	
Will of John R. Symensma	4700 00	
	5223 00	
Transferred from Annuity Contracts—		
For General Mission Funds	1900 00	
India General Fund	800 00	
India Hospital	500 00	
India Missionary Support	500 00	
India Mahodi Evangelistic Support	500 00	
South America General	1400 00	
Rural Missions	100 00	10923 00
Total Endowment Funds Invested		98758 00

Administration Expense

Contributions Received—		
Endowment Income		500 00
Interest allowed by Executive Committee for Funds Invested		1104 82
Mennonite Relief Commission		550 00
Commission on Mortgage Loans		177 00
		2331 82
Disbursements—		
Office Supplies and Printing	288 77	
Labor Allowance Treasurer's Office	1801 05	
Postage for Treasurer's Office	242 00	2331 82

Interest Earned

Balance May 1, 1923		30 79
Canadian Savings Bond Interest	43 14	
U. S. Government Bond Interest	93 97	
F. O. S. Bank, Time Deposit Int.	590 05	
F. O. S. Bank Checking Account	78 36	
Mennonite Pub. House Int. on note	133 34	
Russia Relief Loan by Rel. Comm.	230 00	1168 86
Interest Collected on Notes		13809 66
		15009 31
Disbursements—		
Endowment Interest	4491 95	
Applied to Funds Invested	3114 49	
Total as Contributions	7606 44	
Annuity Interest	3540 91	
Certificate of Deposit Interest	644 90	
Mennonite Relief Commission	584 04	
	12376 29	
Secretary's Office Equipment	135 00	
Telephone, Telegrams & Legal Services	105 36	
County Recorder, Accountant, etc.	79 27	
General Expenses & Upkeep Adm. Bldg. & Grounds, etc.	1199 89	
Executive & Mission Committee	961 39	
Canadian Exchange	71 85	14929 05
Balance in hands of Treas.		80 26

Neuhauser Farm Account

Deficit Balance May 1, 1923		1229 01
Sale of Oats	23 23	
Sale of Corn	412 77	436 00
		793 01
Disbursem. Acct. Carpenter Labor		31 20
Debit Balance April 1, 1924		824 21

CASH BALANCES April 1, 1924

Names of Funds	Balance	Invested	Endowment	Total
General Mission Fund	$101 34	$2000 00	$3800 00	$5901 34
India General Fund	292 59		11250 00	11542 59
Missionary Support	1 13		500 00	501 13
Missionary Children	145 68	2100 00		2245 68
Orphans Support	2 10	3400 00	1800 00	5202 10
Widow Support	24 80			24 80
Native Workers	189 53	1400 00	1300 00	2889 53
Bible Women	47 48	900 00	300 00	1247 48
New Missionary	44 12	150 00		194 12
Sankra Evangelistic	86 29			86 29
Teachers Support	18			18
Medical Work	2 90			2 90
Hope Evangelistic Station		5400 00		5400 00
Mahodi Evangelistic			500 00	500 00
High School			1055 00	1055 00
Nurses Home Building		160 00		160 00
India Hospital Building		5362 00	2670 00	8032 00
Hospital (Cath. Lee Mem.)		500 00		500 00
Hospital (European Ward)		1025 00		1025 00
Adding Machine		100 00		100 00
Friesen Truck		50 00		50 00
South America General	315 48	700 00	1400 00	2415 48
Missionary Support	45 92			45 92
Missionary Children	95	500 00		500 95
New Missionary	9 38	190 00		199 38
Bible Readers	35 03	200 00		235 03
Native Evangelist	246 18		200 00	446 18
Kindergarten	49 24			49 24
Church Buildings		2170 00		2170 00
Pehuajo Church		275 00		275 00
Trenque Lauquen Station		620 00		620 00
Printing Press		360 00		360 00
Investment Fund		17,000 00		17000 00
Canton Mission	65 42			65 42
Chicago Home Mission	2 46	500 00	7250 00	7752 46
Chicago Home Mission S. S.			1000 00	1000 00
Chicago Gospel Mission		770 00		770 00
Fort Wayne Mission	27 39		93 00	120 39
Lima Mission	8 41	300 00	200 00	508 41
Kansas City Mission	1 02			1 02
Kansas C'y Argen. Church	513 60			513 60
Mexican Mission	9 57	300 00		309 57
Peoria Mission	61 09			61 09
Youngstown Mission	83 01	5500 00	3430 00	9013 01
Childrens Welfare Home	15 63	600 00		615 63
Orphans Home Ohio	154 83	500 00	3675 00	4329 83
Orphans Home Hosp. Bldg.		2054 00		2054 00
Orphans Home School Bldg.		1496 00		1496 00
Home for Aged Maint.	74 58			74 58
Home for Aged Elevator and Building	43 33	300 00		343 33
Old Peoples Home			23 375 00	23375 00
Old Peoples Home for Sick			4000 00	4000 00
La Junta Sanitarium	8 65		1500 00	1508 65
La Junta Sanitarium Char. Fund			60 00	60 00
Rural Missions	64 39	300 00	100 00	464 39
Bible Fund	6 75		500 00	506 75
Junior Quarter Fund	50 00	700 00		750 00
Church Building Fund	82 54	400 00	600 00	1082 54
Evangelizing Fund	85 17	650 00	5500 00	6235 17
Missionary Preparation	20 90	100 00		120 90
Missionaries Home, Goshen, Ind.	15 82	100 00		115 82
Germany Evang. & Tent	216 55			216 55
Russia Bible Fund		710 00		710 00
Aged & Disabled Missionaries		689 00	8000 00	8689 00
Cornelius Pontious Fund		600 00		600 00
Symensma Endowment Fund			4700 00	4700 00
Administration Exp. Support		4200 00	10000 00	14200 00
Annuity Contracts in force				68525 00
Total current Cash Balance	3251 43			
Total Funds Invested		65331 00		
Total Funds in Endowment			98758 00	
Total Credit to all Funds				235865 43

OTHER CONTRIBUTIONS

Not received nor disbursed by the Mennonite Board of Missions & Charities but donated to District Boards, Institutions and Missions as reported by them.

Alta.-Sask. District Mission Board	$1372 10	
Eastern Mennonite Board of M. & C.	34116 60	
Canadian Treasurer	1569 48	
Dak.-Mont. District Mission Board	394 31	
Franconia District Mission Board	7209 38	
Franklin Co. Pa. & Washington Co. Md. District Board	878 23	
Illinois District Mission Board	137 27	
Ind.-Mich. District Mission Board	2662 97	
Ia.-Nebr. District Mission Board	91 38	
Mo.-Kans. District Mission Board	2689 94	
Ohio District Mission Board	743 58	
Pacific Coast District Mission Board	2645 25	
Southwestern Pa. Dist. Mission Board	3763 24	
Ontario Rural Mission Board	254 36	
Middle Dist. Virginia Mission Board	6630 00	
Virginia Home Mission Board	800 00	
Virginia Mennonite Board of M. & C.	150 00	
Welsh Mountain Industrial Mission	192 28	
Altoona Mission Pa.	1703 69	
Columbia Mission Pa. (No Report)		
Lima Mission Ohio (Belmount Addition)	812 56	
Knoxville Mission Tenn.	703 99	
Norristown Mission Pa. (No Report)		
Reading Mission Pa.	179 45	
Portland Mission Oreg.	2754 79	
Childrens Home Pa.	9204 31	
Mennonite Home, Lancaster, Pa.	2360 38	
Eastern Mennonite Home Pa. (No Report)		
Rundschau Readers (No Report)		
Women's S. C. Missionary Committee	1650 40	
Mennonite Publishing House	3831 56	
General S. S. Committee (No Report)		
Mennonite Board of Education	2475 47	
Goshen College (No Report)		
Hesston College	2186 85	
Eastern Mennonite School	16841 00	
Bethel Church Ohio	9200 00	
Argentine Church Building Kans.	514 35	121649 17
Contributions received by the Mennonite Board of Missions & Charities		158150 96
Relief Funds		
Mennonite Relief Commission for War Sufferers	31225 20	
Eastern Mennonite Board of Missions & Charities	40172 29	
Rundschau Readers for Russian	380 25	
Rundschau Readers, Food & Clothing Drafts	(No Report)	
Mennonite Relief Commission for Clothing	8650 00	
Franconia Dist. Mission Board for Clothing	350 00	80777 74
		360577 87

CERTIFICATE OF AUDIT

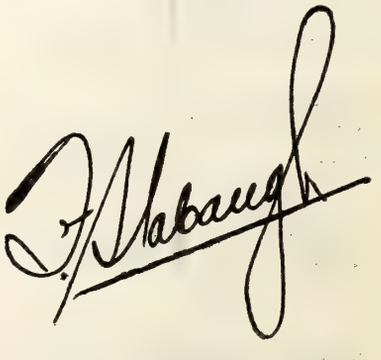
To the Mennonite Board of Missions and Charities,
Elkhart, Indiana.

Gentlemen:

I have made an audit of the books and records covering receipts and disbursements of your Board for the eleven months period ended March 31, 1924, including verification of all accounts representing cash and investments as of March 31, 1924; and hereby Certify that the Treasurer's Annual Report as submitted herewith is correct, and that the books of the Board are in agreement therewith.

Elkhart, Indiana,

April 28, 1924.

(Signed) 

REPORT

Of the Annual Meeting of the Mennonite Relief Commission for War Sufferers held May 3, 1924, at the Science Ridge Mennonite Church near Sterling, Ill.

The meeting was opened at 1:30 P. M. Devotional exercises were conducted by O. N. Johns, Canton, Ohio.

The Roll was called and a quorum was declared present.

The Minutes of the last meeting were read and approved.

The following Committees were appointed:

Resolution Committee; D. H. Bender, Allen Erb, E. L. Frey.

Nominating Committee; S. C. Yoder, P. S. Hartman.

Report of President, Aaron Loucks. The work of the past year has been largely a continuation of the work begun earlier. The work in Germany has been enlarged and the need is yet very acute. Our attention has been directed to Russian immigration. Several general meetings have been held with others who have been interested in the work. The work at present is being centered in Canada and Mexico. We have not cooperated with the Near East Relief as in times past, mainly because of the other demands upon us in connection with the work for which we were more directly responsible. The work in Russia has been continued.

Report of the Secretary, Levi Mumaw. The work in Russia has been continued under the organization controlled by the Mennonite Central Committee in which we have had an equal part with others interested in the work. The famine conditions in Siberia have been very serious and are not abated as yet. We are hopeful, however, that with the support that is coming to us we will be able to provide enough food and other necessities for these unfortunate districts until the next harvest.

Our reconstruction program in Russia has been continued. Efforts have been made for the sale of our tractors, but no definite action has been taken with the exception of a few which have been sold to groups or communities that were able to assume responsibility in the transfer. In the meantime they are being used for plowing under the direction of the Relief organization. A recent report from Alvin J. Miller indicates that there are certain reasons why the sale of the tractors should be deferred until a later date but that there were hopes of being able to dispose of them to advantage in due time. We are supporting five workers on the field. One of these has been released officially and will return.

The burden of the work in Germany has been more than doubled during the past year. With the increased needs and the change of value in the purchasing of food in the American Dollar, our budgets were more than doubled to supply the same amount of people. Additional funds have been made available and the work has been continued. Clothing has been shipped to Germany and the distribution made. Additional shipments will be made in the near future and again next fall.

Treasurer's Report, D. D. Miller. The Mennonite Board of Missions and Charities, Elkhart, Ind., gave the following report as all funds were received and disbursed by them under the direction of the Relief Commission:

Report

SIXTH ANNUAL TREASURER'S REPORT MENNONITE RELIEF COMMISSION FOR WAR SUFFERERS
for Eleven months ended April 1, 1924

Cash Balances May 1, 1923 as follows:		
War Relief—General	$ 126 30	
Russia Relief	4823 31	$ 4949 61
Receipts—Contributions Received		
War Relief—General	2597 43	
Germany Relief	6790 95	
Child Relief	647 02	
Russia Relief	12974 92	
Siberia Relief	1962 56	
Near East Relief	5426 07	
Japan Relief	1009 55	
	$31408 50	
Refund a-c Refugee Notes		
Credit Russia Relief Fund	97 92	31506 42
		$ 36456 03
Disbursements:		
War Relief—General	2026 16	
Germany Relief	5723 83	
Child Relief	306 23	
Russia Relief	17395 82	
Siberia Relief	1845 19	
Near East Relief	5426 07	
Japan Relief	1009 55	33732 85
Cash Balances, April 1, 1924		
War Relief—General	697 57	
Child Relief	340 79	
Germany Relief	1067 12	
Russia Relief	500 33	
Siberia Relief	117 37	$ 2723 18

Immigration, by D. H. Bender. The work of the past was briefly reviewed and the necessity of our support for the future was emphasized. About three thousand persons have been brought to Canada. A movement is on foot to bring more. The cost of transportation is a large item and assistance can be given in a very definite way. The following resolution was adopted:

Inasmuch as conditions in Russia continue such that our brethren in that country are appealing to Mennonites of America to help them out of that country into America, be it

Resolved, that we urge our people to support the work of Immigration of Russian Mennonites by either free will contributions or by purchasing notes given by immigrants who have been brought to Canada on deferred payments. The Relief Commission will give information and assist any who are willing to help in this movement.

Permanent Central Relief Organization. During the past year several of the organizations now connected with the Mennonite Central Committee for relief in South Russia took definite steps looking towards a permanent Central Organization of Mennonite bodies for the holding of certain relief funds to be made available immediately in case of disasters that will demand assistance in a general way. A request was made that this Commission take action also in the matter. After careful consideration of the question, the following declaration was adopted:

In response to a request that we appoint a member to serve on a permanent Committee composed of representatives of all Mennonite Relief Organizations, we wish to declare our readiness to cooperate in any relief movement within the scope of our work; but since we are pledged to disband whenever the cause for which the Mennonite Relief Commission was called into existence ceases to exist, we do not consider it wise to serve in a permanent organization.

Election of Officers

President, Aaron Loucks; Vice President Eli G. Reist; Secretary, Levi Mumaw; Treasurer, D. D. Miller; Fifth Member, E. L. Frey.

Evening Session

The evening session was opened with a song service and devotional exercises conducted by I. B. Hartzler, East Lynn, Mo. Isaiah 60.

D. H. Bender gave an address pertaining to the present immigration movement of Russian Mennonites to Mexico. He stated that Mexico has officially invited these people to come to that country. The Russian Mennonites have expressed a willingness to come and the finances have been offered under certain conditions which we believe will be possible to meet.

Talks on **Relief Work** were given by the following: Arthur Slagel, Nellie Miller, Chris Graber and M. C. Lehman. Bro. Slagel confined his talk to conditions in Russia. Sister Miller gave a picture of conditions of the children of the Near East and emphasized their present need. Bro. Graber gave testimony in behalf of the work in the Near East and expressed a great joy in having had a part in the work. Bro. Lehman gave a brief report of the work done during the famine in India.

Adjournment.

Levi Mumaw, Secy.

RELIEF NOTES

(Conducted by Levi Mumaw

For the Gospel Herald.

During the early part of this year our mail from Russia was quite limited and in many cases delayed enroute. The information relative to the activities of the American Mennonite Relief was accordingly limited. A number of valuable reports have recently reached this office and will be published as we have opportunity.

The Mennonites of Russia are demonstrating their appreciation of the help given them during the famine by their response to the appeals of their brethren in Siberia in their present needs because of the famine through which they are passing. A recent report from Bro. Miller at Moscow shows that a grand total of $973.74 has been forwarded through that office and direct by the donors for Siberian Famine relief, to April 30, 1924.

The following extract from a newspaper "Sovietskaya Step" of January 17, 1924 will be of interest. It represents the work done in only one district but is typical of the other districts as well. The work of reconstruction has been carried on steadily since the close of the famine and the assistance given in this way cannot be estimated. It has been a means of bringing courage to the people and a material assistance as well.

It is impossible to give space for every written statement of thanks received from individuals, groups, districts, etc., for the assistance given them during the past few years. A certain number have been selected and will appear in due time.

We believe starvation was prevented thru our operations in Siberia but we must not overlook the fact that there has been much suffering among the Mennonite colonists in that country and that there are no doubt many who cannot satisfy their sense of hunger even at this time. Evidently this condition will continue until the next harvest.

Extract from the newspaper "Sovietskaya Step" of January 17th, 1924.

Translation

AMERICAN MENNONITE RELIEF

(Interview with the representative of the organization in Orenburg gub. Mr. Hoeppner)

The organization is doing its work in reconstruction of agricultural welfare and has its chief basis in the Ukraine, where 17 tractors are operating steadily.

The tractor work is being done also in Saratov, Ufa, Samara und Orenburg gubernias.

Recently it was started in Siberia (Omsk gub. region).

The organization brought a total of 50 tractors to Russia.

Work in Orenburg gubernia

In Orenburg gubernia the work began in fact in June, 1923.

A contract was made with the Gubselsojus, according to which 3 tractors worked where the union indicated, but within a radius of 100 wersts of the base at Klubnikoyo, Uransk wolost.

The Gubselsojus delivered for this the necessary quantity of kerosene and oil for 2 tractors, working in Uransk wolost, on condition that the inhabitants make a refund in autumn 1924.

Advantage to the needy

The plowing of land was being done especially for peasants having no horses at all, or having only one horse.

From June to October last year there was plowed in the gubernia 864 dessiatines, the most part of which is on the Uransk wolost.

The plowed land was very hard, in several places it had not been plowed for nearly nine years.

It would be difficult to cultivate such land with the aid only of a horse and those implements, which are to be found among the local peasants.

Efficient relief to the needy

Since the autumn of last year the neediest population of the gubernia (mostly the Uransk wolost) received 100 food and clothing packages.

A new shipment of clothing arrived at present, light and heavy clothing, which will be distributed in the near future.

Shovels, hay-forks, rakes and so on, the little inventory of the agricultural household is bought and delivered to the needy population.

Horses were given to persons having no horses at all

50 horses were bought in Siberia, which were distributed gratis, after the plowing of last autumn, to peasants without horses in the Gubernia, on condition of refunding grain to cover the cost of railway freight.

Plans for the future

During the autumn of this year the organization is planning to begin again the work of plowing and in general of the reestablishment of the agriculture of the Orenburg gubernia.

The chauffeurs selected from among the common peasants acquired a certain practice and have learned to make use of the machine. They are remunerated by products and clothing.

In spite of that the work last year was being carried on day and night (during the night they worked with lanterns) an 8-hour day has been observed.

The work is visible

The relief exercised by the organization to the population animated many peasants. Those who were on the brink of ruin, are now trying to sow as much as possible, have a horse, some inventory and are not in want of grain. It shows to the organization that its work was not done in vain.

To Mr. Miller, Moscow, from the Congregation at Nikolaipol, Snamenjer Rayon, March 15, 1924.

Letter of Thanks

Last year we had a crop failure, and our brother Heinrich H. Friesen decided to do something for the hungering persons and to ask you to aid us. This you did willingly and many needy people were helped. Therefore we would extend to you and to all the donators in America our heartfelt thanks. It is not to be described what need has been alleviated, even in faroff Siberia. We would now ask you whether there would not also be help for adults? for the need is great and there is no opportunity to earn money. In some places there are no cattle and where there is some farm stock that is not well nourished. If we sell more of it, we shall not be able to do the needed plowing.

Bro. H. H. Friesen said also that Mr. Miller has hopes that he can furnish us some seed grain. The need for clothing is also great and most of the neighbors do not know what it is to wear a shirt.

Signed in the name of the village committees,

Jakob Regier,
Peter Enns,
Heinrich Buller.

To Mr. Miller, Moscow, from Representative F. Hoemsen, Ebenfeld.

Petition

While the black spectre of hunger has been somewhat weakened, there is many a head of a family who with his children is in danger of succumbing to some epidemic because the support which they have received is insufficient for the maintenance of life. Many a head of horses and cattle has already been sold, in many instances at a low price. Our wish and desire is that Mr. Alvin Miller might give more attention to our need and not withdraw the hand of benevolence but abound yet more in this work of brotherly love, and give rations also to those over 16 years of age, for many a one is suffering from hunger.

In the name of the needy,
Representative, F. Hoemsen.

Ebenfeld, March 13, 1924.

GLEANINGS

January Earthquakes

An Associated Press dispatch, dated Tokyo, January 15th, read: "Fifty persons are believed to have been killed in Tokio, Yokohama, and the outside districts in today's earthquake, while many persons were injured. No casualties among foreigners have been reported."

Another report stated: "Hundreds of temporary houses in Yokohama crashed, with several hundred casualties, and possibly one hundred deaths. Six telephone girls were killed in the collapse of a boarding house in Tokio. The Y. M. C. A. building was wrecked. One of the main gates of the Imperial Palace is down. The authorities are taking every precaution to prevent an outbreak of racial feeling such as led to the massacre of Koreans during the earthquake last September. Two fires were speedily checked The fire fighters slowly patrolled the temporary barracks quarters, reassuring the people. All telegraph, telephone and cable lines were put out of operation."

Paganized Hawaii

Dr. W. E. Biederwolf is quoted in the Record of Christian Work as having been impressed by the large place which worldliness holds in Hawaiian life and custom. He continues: "Then we saw another thing, and felt a shudder as we beheld it. I saw the Japanese building a Shinto shrine, and before I got away from Hawaii I realized that this American Territory is again being repaganized. Hawaii's population consists of a conglomeration of nationalities, some nine or ten of these nationalities being represented in numbers by no means small, there being five times as many Japanese as any other race. Idols are being imported. Temples are being erected in every nook and corner of the Territory, and pagan rites are being held. Traditional Sunday observances are giving way to noisy festivals and wrestling tournaments at the temples and the shrines."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 5, 1924 (Gospel Witness Established 1905) No. 10

EDITORIALS

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

When a man spends one hour each day with his Bible and another hour each day upon his knees talking with the Lord, how long will it take him to become mighty in the Scriptures?

It is not often that two numbers of the Mission Supplement appear so near together as the ones last week and this week do, but both of them are both interesting and instructive to the friends of the mission cause.

The Supplement issued this week is made up of the Report of the India Mission. Several articles have been omitted on account of the lack of space. These articles will be published later and will also be included in the pamphlet form of the Report. The Report this year is of unusual interest.—R.

Disease germs are floating everywhere. But some people are more liable to infection than others, depending upon the state of their health, the nature of their habits, etc. This is true spiritually as well as naturally. With your affections set on things above, your life consecrated to God, and your daily habits such as becometh holiness, you are practically immune from the onslaughts of sin. It is usually the weaklings and indifferent ones who are most liable to become the victims of temptation.

Take your religion seriously. If the Lord counted your salvation seriously enough to shed His precious blood for you, you should value the eternal welfare of your soul enough to make more than a mere child's play out of your religion. Your being a member of the Church means one of two things. Either you have repented of your sins, forsaken a sinful world, surrendered to God, and by His grace are striving to please Him in a devoted, consecrated, holy life (as you professed at the time of your baptism), or your religion is a mere pretence, going along with the Church because you find it more convenient to do that way than to do something else. Many church members are light enough that they do not seriously consider even this fact. But when they come before the great King to answer for their lives they will find that after all religion is a serious matter and the fearful sentence, "Depart, ye cursed!" will send them into the realms of eternal remorse over the fact that in this life they did not take their religion seriously.

Your Sunday School Lesson. — It has been some time since we said anything editorially about our opportunities connected with Sunday schools. At the present time we are having a series of lessons which some people call just fine and very instructive and interesting while others pronounce them hard and very dry. We suspect that in most cases the difference between the two classes of people named is that the first makes an earnest effort to learn the lesson before going to class while the second class pays little attention to the lesson until they come to class—perhaps not even then. Given a teacher who is whole-hearted in his devotion to the Word of God and a class that makes it a practice to spend several hours with God and the Bible before coming to the recitation, and you need look for but one result: a very interesting, inspiring, and profitable lesson. Many people blame the lesson, the lesson system, the teacher, the superintendent, the meeting house, when if they would but take a look inward they would find most of the trouble there. For your own sake as well as for the sake of others, make the most of your opportunity to come to each recitation in the Sunday school with a well prepared lesson. "Then thou shalt make thy way prosperous, and then thou shalt have good success.'

You strengthen your church when you help strengthen your ministry. There are two things about your minister that are beyond your control. In the first place, every man is as the Lord made him, and secondly, if he is not faithful nothing that we can do will make him an acceptable servant of God. But outside of these two considerations there are many things that we may do in the way of helping to make their ministry profitable to God and the Church.

You strengthen your minister when you make him an object of your daily prayers. "Pray for me," was a frequent request from the apostle Paul; it is the constant desire of every faithful minister.

You strengthen your minister when you show by your regular attendance and attentive listening that you are interested in the same cause to which he has dedicated his life, and that his efforts have not been in vain.

You strengthen your minister when you show yourself a friendly, interested, and loyal member, encouraging him in his strong points, helping him get rid of his faults, and making it financially possible to work unhindered in the cause of promoting the best interests of the Church.

And when you strengthen your minister you also strengthen the Church, yourself included.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BLESSING OF SALVATION

By A. C. Miller

For the Gospel Herald.

The introduction of such a great subject very naturally gives rise to two explanatory questions. (1) What do we mean by the blessing? (2) What do we understand by the term Salvation?

The blessing as it relates itself to salvation is defined as an act of one who blesses. Such was the blessing in Deut. 33:1, where we read, "And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death." It contained the law and the promise. The blessing of the law, to teach and guide them; the blessing of God, in promising them victory over their enemies, giving them a future dwelling place, and supplying all their needs. This all was a gracious act of God and is the blessing contained in Salvation.

But the blessing of salvation means more than even an act of God. It means a beneficent gift, for "the gift of God is eternal life through Jesus Christ our Lord." Jesus is the gift of God, the great Blessing of salvation.

What then do we mean by salvation? It is an act of saving or delivering. When Moses said to the children of Israel, in Ex. 14:13, "Stand still, and see the Salvation of the Lord," this was the deliverance of the people from the enemy, Pharaoh. This was salvation. We too need a salvation from the enemy. Satan is the enemy of mankind, and we need the blessing of salvation to deliver us from the wiles of the devil.

But there is more to salvation than being saved and delivered from Satan. We want to be saved from sin and eternal death. Jesus came to this world to save us from our sins (Matt. 1:21): "Thou shalt call his name Jesus, for he shall save his people from their sins." Sin is the only thing that can separate us from God in this life, and the life which is to come. We have the sentence of death in ourselves when we have sin in our lives, but "thanks be unto God who giveth us the victory through our Lord Jesus Christ." "Let not sin therefore reign in your mortal body," but flee to Jesus for deliverance.

There are two kinds of sin from which we must receive deliverance: sin as an act, and sin as a principle. Actual transgressions are sins as an act, that which we commit when we do anything we know to be wrong. We must go to Jesus, ask Him to forgive us, and He will deliver us from our sins.

But deeper than wrong doing, there is in the heart the seed of sin, that which causes us to do wrong. It is an inherited evil, which is a race sin. We may not be altogether responsible for having such a sin, but we are responsible for getting rid of it. "Let us lay aside every weight and the sin which doth so easily beset us," or, we might say, let us come to Jesus and ask Him to cleanse us from the sin which does so easily "upset" us that we may run with patience the race that is set before us.

Salvation is not only deliverance from the enemy, saving us from our sins, and cleansing away our sin, but in Heb. 9:28 we read, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear a second time without sin unto salvation."

Thus there is contained in salvation what we are saved **to** as well as what we are saved **from.** We are saved **to** a life of consecration to God, a life of sacrificial service to our fellowmen, and a final salvation in which Christ shall appear in glorious majesty to receive His people who are looking and expecting His coming again, that He may receive them unto Himself, so they shall be forever with the Lord. Thus we can say with the psalmist, "The Lord is my light and my Salvation."

The blessing of salvation can only come thru accepting Christ in all of His saving relationships, for "there is no other name under heaven given among men, whereby we may be saved," only through **Jesus.**

Wellman, Iowa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

DEVOTIONAL HEAD COVERING

What evidence is there that the covering of the head by women is intended to be perpetual as a religious ordinance rather than a temporary requirement because of the custom of the times which caused unveiled women to be considered not of good character?

1. Paul introduces the subject of ordinances in I Cor. 11:2, praises the Church for their obedience, and then proceeds at once to set forth the **ground, manner,** and **necessity** of the practice as a religious duty.

2. He limits it to times of **prayer** and **prophecy,** whereas if it had been intended simply to avoid the suspicions that custom raised against unveiled women its use would have been required at all times and places outside the home.

3. His reason for the practice as given is based upon the relation of man and woman by original creation, and their relation to God and angels, which are the same now as then and prove that the teaching rests upon **religious principle** and not upon **mere human policy** to change as conditions change. I Cor. 11:3-12.

Does the Scripture not say that Jesus is "the author and finisher of our faith?" And since He taught nothing concerning such a head covering why should it be required?

After His resurrection Jesus was with the disciples forty days, **"and speaking of the things pertaining to the kingdom of God."** Those things are not recorded but must have been such as to complete the requirements of the Gospel. Acts 1:3.

Besides this, in I Cor. 14:37 Paul expressly declares that the things he has written in this letter **are "the commandments of the Lord."**

Granting the principle that man should be uncovered and woman covered, does the apostle not make it clear in v. 15 that the hair is the covering he means?

A superficial view leads many to think so, but it will not bear the test of careful analysis.

It is a common practice to pick out some isolated passage, give it a wrong interpretation, and set it against the plainest gospel teaching.

"He that hath no sword, let him sell his garment and buy one," is set against the vast and unanswerable body of scripture testimony for Christian nonresistance; "I call God for a record upon my soul" is set against the unanswerable non-swearing testimony of Christ and James; "This is my body" is set up to support the unreasonable and unscriptural doctrine of transubstantiation and just so, "her hair is given her for a covering," (a phrase taken from what the apostle said to illustrate the **Gospel covering from nature)** is continuously used in attempts to overthrow the ordinance he had labored with deep and heavy argument thru half a chapter to establish.

This Gospel covering for women is only required in time of prayer and prophecy, and must therefore be an artificial covering that can be put on and off. I Cor. 11:5, 7.

In v. 6 a double covering is mentioned: (1) **the** Gospel covering that can be put on and off, and (2) **a** natural covering which can be shorn. The reasoning is that if she will not wear the artificial covering which the Gospel teaches let her **also** give up the hair covering which nature teaches. While the **hair covering** suitably illustrates the reasonableness of the **Gospel covering** it can not take the place of it. If it is a shame for women to discard the covering that nature teaches what shall we say of those who refuse the covering the Word of God requires?

What ground is there for a special covering worn for that purpose only?

The covering is to be a "sign" that the person wearing it accepts the place and relation the Gospel assigns her (see marginal reading on v. 10) and how could the various articles worn by other classes and for other purposes be effective as a religious sign?

How can an almost invisible cap of fragile texture be reasonably called a covering?

Any tendency to decrease the size or lighten the texture from an unsympathetic state of mind toward the ordinance is certainly unjustifiable. On the other hand, it is not to be worn for protection against cold or of such a nature as to be uncomfortable in the heat of household duties.

Being only a **sign covering** as the communion is a **sign feast** the effectiveness does not depend upon a largeness of quantity.

To what do the words, "We have no such custom," in v. 16, refer?

It evidently means no such custom as **a woman praying or prophesying with her head uncovered.** To apply it to no such custom as **being contentious** or no such custom as **wearing a devotional covering** is illogical and unreasonable.

If the ordinary head covering of women can not fulfill the requirements of the Scripture, how can the wearing of hats at funerals by men be a violation of the scriptures?

Men are forbidden to wear **any covering** in time of worship and the women are to wear **a sign covering.** The **ordinary covering** is enough to violate the rule of **no covering** but not enough to keep the rule of **sign covering.**

Is there not danger that people may build their faith upon the observance of these outward ordinances and miss the real vital verities of true religion?

It is possible to abuse every good thing that God has given us, but thru a faithful ministry and teachable members this can never result. On the other hand, if these plain teachings are ignored and disobeyed, all the preachers and teachers in the world cannot prevent the fruits of disobedience from blasting the Church and the penalty of disobedience from falling upon those who refuse to hear.

What are the real teachings of the devotional covering?

It seems clear that it signifies:

1. That the wearer is a disciple of Christ.

2. That she is willing to accept the relation to God and man that the Gospel assigns her—in reference to favor and blessing before God she is the equal of man, but in reference to **authority** the man is the superior, encircled however with restrictions which insure the woman a happy and useful sphere, being neither the ruler nor slave of man. I Tim. 2:11, 12; Eph. 5:23-29.

The great wisdom of God is manifest in giving ordinances to the Church which bear particularly upon those doctrines and principles which are essential to the prosperity and salvation of the race and which the world is trampling under foot.

The religious world tends more and more to deny the supernatural work of the Holy Ghost in the regeneration and sanctification of man, accounting for the phenomena by the principles of psychology; but as long as the world stands water baptism will be a heaven-born testimony to the supernatural work of the Holy Ghost. Acts 19:2-6.

The **blood atonement** is being denied upon all sides in the high places of the religious world and the blighting poisoning effect is thru unsound religious literature reaching all classes; but as long as the Church remains in the world that **redness in the communion cup** will be a fiery rebuke to the advocates of "damnable heresies" who deny "the Lord that bought them," and a never failing, powerful, and heavenly testimony to the exclusive and effective saving power of the blood of Christ. Matt. 26:27, 28; Acts 20:28; Rev. 7:14.

Woman under a Christless civilization has risen up from the slavery and oppression under which superstition and ignorance had placed her, and scorning the place the divine scriptures have assigned her, the **modern woman** has placed her foot upon the eleventh chapter of first Corinthians and dropping her modesty, subjection and reserve and the beautiful ministrations of home, she stalks brazenly forth to contend with men for authority and power. First **the ordinance** of the devotional covering which teaches woman's true sphere and relation to man **was surrendered,** then **the teaching** was gradually **neglected,** and at last it is **rejected.**

The rising generation greedily embraces the masculine manners, clothes, and vices and last of all kneel down at the feet of the god of this world and sacrifice their hair, the natural emblem of their glory and womanly virtues.

Every Christian woman who places a devotional covering upon her head thereby testifies to the wisdom and authority of God's Word and administers a silent rebuke to the almost universal rejection of this Gospel requirement.

Because worldly-minded and time-serving "workers" have failed to hold converts under this Gospel rule is no proof that it cannot be done and is no reason for surrendering the principle.

Only such as are willing to **come out from among** the world servers can be safe and useful members.

Denbigh, Va.

HOW TO MAKE A HAPPY HOME

Sel. by Agnes Ogburn

For the Gospel Herald.

1. Learn to govern yourselves, and to be gentle and patient.

2. Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayers and a sense of your own shortcomings and errors.

3. Never speak or act in anger until you have prayed over your words or acts, and conclude that Christ would have done so in your place.

4. Remember that, valuable as is the gift of speech, silence is often much more valuable.

5. Do not expect too much from others, but remember that all have an evil nature, whose development at times we must expect and which we should forbear and forgive, as we often desire forbearance ourselves.

6. Never retort with a sharp or angry word. It is the second word that makes the quarrel. Speak kindly in the morning; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his or her space in life, and it will be too late to ask forgiveness.

Speak kindly at all times; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them. Kind words are a balm to the soul. They oil up the entire machinery of life and keep it in good running order. Always leave the house with loving words, for they may be the last.

Westover, Md.

Preacher's Page

THE FAITHFUL PREACHER

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
The picture fair—the world's great Light;
That gazing up, the lamp between,
The hand that held it scarce was seen.

He held the pitcher stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint;
They drank—the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear
That trembling sinners need not fear:
And then with louder notes and bold,
To raze the walls of Satan's hold—
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done!
Thou good and faithful servant; come
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp!"
The weary hands will then be seen
Clasped in the King's—with naught between!

—Sel.

WHEN A CHURCH NEEDS A REVIVAL

When the prayer meeting is thin and dull. Sunday night attendance small and when church festivals and entertainments are thronged and animated.

When the church wants shorter sermons and more musical exercises, in which perhaps ungodly choirs shout lies to heaven.

When professors do not find time for home religion, but time for business, politics, society and for outings which give the devil his innings.

When devout saints feel despondent and discouraged and hardly know what to do.

When novels sometimes called "serials" engross more time and thought than religious reading, or even the Bible.

When the one great business seems to be to get money to run the church, and it is transformed largely into a house of merchandise with the world.

When, regardless of God's wisdom in organizing the church as a consolidated body, with the maximum of spiritual power and the minimum of frictional machinery, it is reorganized into a confederacy of worldly clubs and trumpery societies, needing the executive ability of a railroad president to run them, with an abundance of oysters, ice cream and fun.

When lagging interest seems to require many rally days, holidays and jolly days, often robbing the Lord of His day.

When the preacher instead of being a gospel specialist, under a special commission, is literary, secular and sensational; a smart trumpeter of "new thought," booming every worldly craze up to date.

When the pulpit issues no impassioned life and death appeals to sinners to flee the wrath to come, and no agonizing prayers are offered in their behalf, indicating a falling away from the faith once for all delivered to the saints.

When the unconverted fall off from attendance on the sanctuary and appear utterly thoughtless and unconcerned in sin.

When for a long time no sinners have been converted and neither saint nor sinner seems alarmed, so that we have "a passionless church and an indifferent world," and God and angels look down on a "church asleep with dying sinners in her arms."

Then a revival is needed

—E. P. Marvin in News and Truth.

PASSION WEEK

By Jesse Smucker

For the Gospel Herald.

I. READINGS AND QUESTIONS FOR PASSION WEEK

Sunday—Day of Triumph

Readings:—Mt. 21:1-11; Mk. 11:1-11; Lk. 1:22-44; Jno. 12:12-19.

1. Tell of the preparation for the triumphal entry.
2. Describe the enthusiasm along the way.
3. Why did Jesus weep while others were rejoicing?
4. Why did Jesus wish to enter the city in this manner?
5. What attitude did the different people take toward this event?

Monday—Day of Authority

Readings:—Mt. 21:12-19; Mk. 11:12-19; Lk. 12:45-48.

1. Relate the events in connection with the fig tree.
2. Why were people buying and selling in the temple?
3. Why did Jesus drive them out? What references did He quote?
4. In what way were they making the Temple a "den of thieves?"
5. Who became offended? Why did they do nothing at this time?

Tuesday—Day of Controversy

Readings:—Mt. 21:19; 26:16; Mk. 11:20; 14:11; Lk. 20-22:6; Jno. 12:20-36.

1. What challenge met Jesus? What three parables of warning did He give?
2. What three questions were put to Jesus, and how was each answered?
3. Tell of the widow's mites and the visit of the Greeks.
4. What three parables followed the discourse concerning the Future?
5. Tell of the conspiracy between the chief priests and Judas.

Wednesday—No Record

Thursday—Day of Fellowship

Readings:—Mt. 26:17-46; Mk. 14:12-42; Lk. 22:7-48; Jno. 17:1-18:1.

1. Describe in detail the events of the last supper.
2. What claim of loyalty did the disciples make?
3. What are the main points in Jesus' farewell discourse?
4. Study carefully the prayer of Jesus in John 17.
5. Tell of the agony in Gethsemane.

Friday—Day of Suffering

Readings:—Mt. 26:47-27:31; Mk. 14:43-15:47; Lk. 22:47-23:55; Jno. 18:2-19:42.

1. Describe the betrayal and arrest of Jesus.
2. Tell of the trial before the Jewish authorities.
3. Describe the trial before Pilate and Herod.
4. Tell of the crucifixion. What were the "Seven Words from the Cross?"
5. Describe the burial of Jesus.

Saturday—Day of Silence

(The Watch at the Sepulcher—Matt. 27:62-66.)

Sunday—Day of Resurrection

Readings:—Mt. 28:1-10; Mk. 10:1-14; Lk. 24:1-49; Jno. 20:1-25.

1. When and for what purpose did the women go to the tomb?
2. Describe their interview with the angel.
3. Tell of Peter and John's visit to the tomb.
4. Describe the appearance to Mary; to the disciples of Emmaus.
5. Tell of the appearance to the disciples Sunday evening.

II. Events of the Last Week of Christ's Life

Sunday—Day of Triumph

The Triumphal Entry.

Monday—Day of Authority

The Cursing of the Fig Tree.

Tuesday—Day of Controversy

Lesson from Withered Fig Tree.
Christ's Authority Challenged.
Three Parables of Warning.
1. The Two Sons.
2. The Wicked usbandmen.
3. Marriage of the King's Son.

Three Questions asked of Jesus.
1. Tribute to Caesar.
2. Concerning Resurrection.
3. Greatest Commandment.

Unanswerable Question of Jesus.
Discourse against Scribes and Pharisees.
The Widow's two Mites.
The Gentiles Seek Jesus.
The Jews Reject Jesus.
Discourse Concerning the Future.
Three Lessons to the isciples.
1. Parable of Ten Virgins.
2. Parable of the Talents.
3. The Judgment Scene.

The Conspiracy against Jesus.

Wednesday—Day of Retirement

Thursday—Day of Fellowship

Preparation for the Passover.
Strife among the Disciples.
Jesus Washing Disciples' feet.
The Betrayer Pointed out.
The Lord's Supper.
The Farewell Conversation.
The Intercessory Prayer.
The Agony in Gethsemane.

Friday—Day of Suffering

The Betrayal and Arrest.
Trial before Jewish Authorities.
The Denial of Peter.
The Remorse of Judas.
The Trial before Pilate.
Jesus before Herod.
Trial before Pilate Resumed.
The Sorrowful Way.
The Crucifixion.
The Burial.

Saturday—Day of Silence

The Watch at the Tomb.

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 East Vine St.)

Dear Herald Readers:—God is our refuge and strength, a very present help in trouble. Ps. 46:1.

We have just closed a series of meetings which lasted two weeks. The interest and attendance were good, they were conducted by Bro. J. F. Bressler of this city.

There were nine souls that expressed their willingness to follow our meek and lowly Savior. May they ever be willing to follow all the way. Remember them in your prayers. Praise the Lord, many prayers were answered.

Oh the blessing of being brought up in Christian homes.

The attendance at Sunday school and Children's meeting has dropped off in numbers, one of the main reasons is the opening of the parks. May we have the wisdom to teach God's holy Word so that the children want to come to our services. We praise the Lord for faithful Sunday school teachers at this place. If the teacher is not faithful you cannot expect the pupils to be regular.

To our brethren and sisters in the country: Anyone having a surplus of vegetables and fruits, it will be appreciated at the mission for canning and preserving purposes. If you do not get to the city, send it by trolley, express, or parcel post.

Pray for the work and workers at this place.

Yours till Jesus comes,
March 24, 1924. The Workers.
Per D. Stoner Krady.

Eureka, Ill.

(Old People's Home)

Bro. J. S. Shoemaker visited the Home May 12, and on May 25, Bro. A. C. Good also was with us. Both brethren gave interesting and inspiring talks. We appreciate the visits of our brethren very much.

On May 20 we took one of our sister inmates to the hospital for an operation, but found that it would be useless as she has a cancerous growth on the liver. Let us pray that God will give her grace to bear the sufferings of the flesh patiently.

May 28, 1924. J. D. Smith.

Orrville, Ohio

(Mennonite Mission Church)

Kindly Greetings to all interested in the welfare of Christ's kingdom:—The Lord continually watches over His own. We have abundant reasons to be thankful for the many blessings He permits us to enjoy. On May — communion services were held, Bros. J. S. Gerig and A. J. Steiner were with us and conducted the services. May we ever be faithful to the church, and His cause, that when He comes we may be found among the ransomed and redeemed, saved thru Jesus' blood.

Cor.

Millersville, Pa.

(Children's Home)

Dear Readers, Greeting:—Another Annual Meeting has passed into history. We were pleased with the interest shown and with the helpful talks given by Bish. Isaac Brubaker, Bro. Isaac Kennel and Bro. John Musser, all of Lancaster county and Bro. John Risser from Maugansville, Md.

We report with regret that just before this Annual Meeting another faithful trustee passed to his reward. Bro. Henry Hertzler from Morgantown, Pa., of the A. M. congregation at that place. He has laid down the work he so much loved and his son, Bro. John Hertzler was chosen to take up the work.

We have at the present writing only three little girls in the Institution. Little Beatrice aged two years was welcomed into a home on Annual Meeting day. Our older boys have also found homes, we still have a number of the smaller ones, the youngest of whom is five months old.

There are a number of applications for admittance. The spring planting has been done between showers. The children and workers are looking forward to strawberry season.

In the Master's service,
May 27, 1924. The Workers.

New Holland, Pa.

(Welsh Mountain Mission)

Dear Herald Readers, Greeting in the Master's name:—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psa. 27:13).

A few lines again from this part of God's vineyard. We have reason to thank Him for the blessings which we receive from day to day. His ways are much higher than our ways, oh that we will search daily to understand better and to grasp the deep truth contained therein for us.

The brethren who have brought us the Gospel message since our last writing were, Moses Gehman, Eli Sauder, Joseph Boll, Harry Longecker, Joseph Forry, Noah Mack, Frank Kreider and John Gochenaur. May God bless both the sower and the seed.

Our attendance is not as good at present owing to the fact that quite a few of our children are away for the summer months. Our prayer is that the desire to hear the word of Him who died for us may increase in this community with all other places.

May God continue to supply our needs according to his wisdom, giving strength for the work that is before us each day.

We need your continual prayers to assist in the work.

Yours for the cause,
May 27, 1924. Anna M. Moyer.

NEWS NOTES FROM THE ARGENTINE

(April 29, 1924)

By Lillie F. Lantz

For the Gospel Herald.

Santa Rosa.—All are well, the little band of believers are toiling on faithfully, and they are giving of their earnings toward a church which they are looking forward to in the near future.

Trenque Lauquen.—On Thursday the Lantz's brought Dr. Daniel M. Landis and wife of Perkasie, Pa., along in the Ford. They are on their way to Chile. They visited at Carlos Casares and Pehuajo also, and were quite pleased with all the work at the different stations. We enjoyed their visit. May God's blessing be upon them as they journey on.

Carlos Casares.—Bro. Lauver is busy with the Bishop work. They have moved from the hall where the branch S. S. was held, to a larger one.

Pehuajo.—The Lauvers visited with Dr. Landis and wife on Wednesday. At the regular evening service Dr. Landis gave an interesting talk. The weather continues to be warm, and with the fine rains everything is looking fine. Today we were making garden; planting the winter vegetables such as spinach, acelga, sweet peas, and lettuce.

Last week we were requested to take a boy of ten years old while the father is away in the country working. Another request was made by a widow to take a little orphan girl of four years. What did we do? We had to refuse, as much as we would have liked to have taken them in, for as yet there is no fund for caring for orphans. We are praying that some one will be led to start this fund for orphans' support. The

(Continued on page 205)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

EVILS IN THE SCHOOL TODAY

By Floyd Schmucker

For the Gospel Herald.

What a wonderful time has come when baby has grown up to be a boy or girl of six years of age. Then is when mother must bid her little one good-bye and give the care of teaching into some other hands. The burden is not so heavy if she can believe that the teacher is filled with the love of God and looks to Him for guidance to lead the little ones to learn the truths of life. Then the parents can be happy in knowing that they can go to their Father in prayer and ask that He will so overrule in their lives and in the life of the teacher that they can commit their little one into his hands.

But then there are some things that must be considered. First, the school work; second, the social conditions; and third, the outside school work.

We will consider each subject in order. One thing to be remembered is, that methods of teaching are always changing. It used to be that the first grade children were taught the letters of the alphabet and their sounds, and then were taught to read and do a little work in arithmetic and drawing. Now they are taught by sight and by playing out the stories. Most of the reading matter used to be practical nature and moral and religious study while now much of it is imaginary. This is carried on all through the grades, to a great extent, especially until the fourth and fifth grades, and after this hero study with a good mixture of latter day scientific theories take their places. In high school the classics are brought in and the problem is only made greater because the works of greater minds are studied. If they are good, alright; but if they are bad, then it is all wrong.

The argument is brought forth that there is much profit in studying these works for their form but why not study works that can be profitable for soul-building and form. Again, the argument may be brought forth that many of the classics are great for character-study and others are good history. This may be true, but why must we study works of men and women of which some did not profess much Christianity while others left the true faith and still others died as infidels. True, these books have their places in the world or they would not be here, but a Christian has better things to study; so let the world study what she will, but let the true Christian be free from these things.

Social conditions play a great part in school life. The teacher may know how to teach ever so well but if he or she has the wrong social influence this disqualifies the person for a good teacher. Many times the scholars become very immoral in their speech and play when a good, sound teacher is not employed. This subject overlaps the last one, which is taking a great part in school-life today.

As I stated before, children are taught to play out their lessons, and often in the fourth grade and up they practice a play appropriate to a special season of the year and this often takes time after school for practice. In the higher grades much of the practicing is done after night. This takes the children away from their homes outside of school hours, and lessens the chance for good home influences.

Another line of outside school activities are the class parties. These begin in the lower grades by having picnics or the like on special occasions in the year. Already in the eighth grade evening parties occur, and many times the children must have a partner from the other sex. In this way boy and girl relationships are encouraged at the ages of twelve to fifteen. This continues all through the formative period of the school child.

Only to mention the athletics and other such "contesting for honor" activities will be sufficient, for we have plenty of scripture denouncing pride, worldly honor, and the like that go with these activities.

In the light of these things, can we as Mennonites continue to send the younger generation to public schools? It is the best that can be done now, but in the future, by God's help, can things be changed? Have the Mennonites enough Spiritled men to organize a school system which will meet the needs of the younger generation in a Christlike way? Will they spare enough money to preserve their children from evils of the present day? "Train up a child in the way he shall go, and when he is old he will not depart from it."

Stryker, Ohio.

"No man has a right to live who does not regard the counsel of his brethren."

VALUE OF KNOWING GOD'S WORD IN RESISTING TEMPTATION

By Lina Amstutz

For the Gospel Herald.

It is no sin to be tempted, but it is a sin to yield. When anyone is drawn away he has always had a temptation first. "Every one is tempted when he (or she) is drawn away of his own lusts and enticed, then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death" (Jas. 1:14, 15).

It is therefore necessary that we know how to overcome temptation. Prayer brings the mighty help of God. Satan must give way before him. "If God be for us who can be against us?" "The Word of God is quick and powerful," and has shielded many a soul.

In the use of the **Word** we can do no better than to follow the example of Christ, who when He was tempted, simply remained by the word and the devil could not harm Him. Many have fallen victims to the tempter's snares and power when they might have overcome had they faithfully held fast to the word of God and refused to depart from it.

To the end that we may overcome at all times we need to be well versed in Scripture that we may handle the sword of the Spirit effectively and need to keep our conscience and will upon the altar of the Lord that we may never leave the Word through the allurements of sin.

Keep out of reach of temptation as far as possible. To run into it needlessly, thinking that we will be strong enough to resist, is not only exceedingly dangerous but exceedingly sinful. "Watch and pray lest ye enter into temptation." The man who prays "Lead us not into temptation," and at the same time through curiosity or other needless excuse goes into the way of temptation, needs to learn a lesson in consistency.

Two witnesses in every Christian's heart give testimony as to the right or wrong: (1) a good conscience; (2) the Holy Ghost. With mind, body, and soul consecrated to God, with the Word of God as our unalterable guide and stay, with our affections set on things above and our minds occupied with noble thoughts and aspirations, with time fully occupied in working for the glory of God, our wills fixed, let come what will we will hold on to God, and the forces of earth and hell combined can never move us from the hope of our calling.

Dalton, Ohio.

SUNDAY SCHOOL LESSON

Lesson for June 15, 1924.—Ezra 1-6.

THE RETURN AND THE REBUILDING OF THE TEMPLE

Golden Text.—Comfort ye, comfort ye my people, saith the Lord.—Isa. 40:1.

Introductory.—After seventy years of exile, the people of Judah were again permitted to return to their own land. Through the overruling providence of God, Cyrus, king of Persia, issued a proclamation granting not only permission but offering assistance to such as desired to return. Naturally, the rebuilding of the Temple was one among the first and most important things to attract their attention. Under the leadership of Zerubbabel and in the face of much opposition they finally succeeded in their undertaking.

Lesson Thoughts.—1. Not sentiment but action is the real test of faith. No doubt most of the children of Israel in exile would have been glad to see their lands restored and, in case all went well, to return to their home country. But it took actual faith and faithfulness to undertake the work. Most of the children of Israel remained in the land of exile—some, doubtless, because of feeble health or old age, but most of them, evidently, because it was easier to stay where they were. Not what you profess to believe but what your life actually shows that you do believe, is what counts. Christ puts the matter squarely when He says, "If ye love me, keep my commandments.....Ye are my friends, if ye do whatsoever I command you;" and again, "Why call ye me, Lord, Lord; and do not the things which I say?" You show your qualities by the kind of life that you live.

2. The first thing, after providing a place to live, was the matter of building a temple. In other words, these people recognized that their religion was the thing of paramount importance in their lives. This corresponds with what our Savior taught: "Seek ye **first** the kingdom of God and his righteousness," and the rest that is worth while or necessary in life will be added. We can not afford to allow anything else in our lives to be counted of greater importance than our religion. By all means, at all times, and under all circumstances make that first.

3. This does not mean that we should be impractical in our lives. While the building of the temple was of paramount importance, yet the people provided a place to live before they started on the temple. This does not mean that they considered it of more importance to provide for their temporal welfare than for matters spiritual, but they knew that to make any headway on the house of the Lord it was necessary to have living quarters. To do the most for the Lord it is necessary to have environments in which we will be to the least possible extent hampered in the work. If there is any place where we need to exercise good, common sense it is in our Christian service.

4. They had opposition. They probably expected it. You can't expect the devil to sit idly by when the people of God are at work in earnest. So great was the opposition that the work was stopped for a season. But the men did the right thing. They kept on praying when they were hindered from work, and while not working on the building they were working to get the facts before the king. Finally the king saw the real situation and the hindrances were withdrawn. It is not wrong to be discouraged, but it is wrong to yield to discouragements. As a rule, opposition helps rather than hinders. At the present time, as in all ages in the history of God's people, there are hindrances, both from without and within. But we can not afford to add to these hindrances by becoming discouraged and quit trying. Had Zerubbabel and his followers done that the temple would never have been completed. As Christian soldiers we need to "fight the good fight of faith," knowing that this also means laying "hold on eternal life." "I will never leave thee nor forsake thee," is God's way of assuring us that so long as we are true to our part of the covenant with Him and keep on faithfully working, failure in the end is impossible. Keep on.

5. Notice the varying emotions. There was **shouting.** Their long cherished dream was about to be realized. "They sang together by course in praising God and giving thanks unto the Lord." It is one side of the Christian service that should not be overlooked. Hard-fought battles mean hardships and distress, but oh how precious the privilege to shout the shouts of victory at the end. And then the privilege of praising the Lord and communing with Him while we work and pray is something to be cherished. There was **weeping.** The old men remembered the experiences of days gone by. They had seen the first temple, had seen it destroyed. The seventy years of exile added to the sad memories of the terrible anguish at the time the land was laid desolate, and they could not but think of the probable hardships ahead. Yet the sight of the new house of God in the making added cheer to their sadness, and they mingled their tears with their joys in joining the younger men in sending praises to God for His goodness and mercy.—K.

BIBLE MEETING TOPIC

ALONE WITH GOD.—Matt. 6:6; Mk. 1: 35; Lk. 6:12.

Topic for June 15

MOTTO

"They that wait upon the Lord shall renew their strength."

MEDITATIONS ON THE TOPIC

I. **The Communion of a Solitary Place.**—Alone and yet not alone are all those who have learned to dwell in the secret place of the Most High. The solitary place is not a desirable place to human nature unless there is something there with which we can have special communion with all distractions shut out. And this is true of the man or woman of God who seeks solitude. Solitude does not make them melancholy for they are in the presence of a friend who cheers. Solitude does not make them averse to company if they have been in fellowship with the Lord who loves all men and inclines all who have fellowship with Him to love our fellows also. But solitude with God brings the soul into its true relation. It clothes us with courage and power and fills us with humility and love so that our work in society is not of that bigoted self conceited kind, but of that loving helpful spirit which finds its way into a heart of need and brings it the comfort and the food needed to lead it to nobler things.

The men of God who brought messages to their time were men who spent time alone with God. Such men could stand before men in spite of ridicule and reproach and boldly give forth the truth that rebuked the sin of their time. Such men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The people who endure great trial with patience and godly fear receive their strength by time spent alone with God. What consolations could life afford when men and women are called upon to suffer tortures in the body and mind, were there no secret place in which to find refuge?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Seek the Lord."**
2. God and I Alone.

For Young People

1. Blessings of Spending **Time Alone** with God.
2. Opportunities to **Spend Time with** God.
3. Alone with God **in the Multitude.**

Gospel Herald

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THURSDAY, JUNE 5, 1924

Field Notes

Bro. D. A. Yoder preached the Ohio Conference sermon last week.

Communion services were held at Leetonia, Ohio on Sunday, May 25, and at North Lima, Ohio, two weeks previous.

Bro. J. M. Shenk of Elida, spent Sunday, May 25, with the Medway congregation near Osborne, Ohio. Communion services were held, and one brother was received into fellowship.

Last Friday, May 31, was the date set for a Sunday school conference at Kouts, Ind. Brethren from the Olive, Holdeman, and Nappanee congregations were to have a part in the meeting.

A very interesting Bible meeting is reported from Elizabethtown, Pa. The meeting was held May 30-June 1, and was well attended by both home and visiting members.

Communion services were held at Bowne Church near Elmdale, Mich., on Sunday, May 25, with Bro. D. A. Yoder of Elkhart, Ind., in charge.

Arrangements have been made for a series of meetings at Midway Church near Columbiana, Ohio, with Bro. M. C. Lehman in charge. The meetings were to follow the Conference held at that place last week.

One of the encouraging incidents of the Ohio Conference was a brief testimony by Bro. C. B. Brenneman, the oldest member of Ohio Conference, who was a faithful minister of the cross before many of our present active workers were born.

"We had quite an interesting Bible meeting at East Petersburg last Friday and Saturday," said a brother about the meeting held at East Petersburg, Pa., May 23 and 24, with brethren J. C. Clemens and N. E. Miller as instructors.

At the Ohio Conference, held at Midway Church near Columbiana last week, 7 bishops, 29 ministers, and 10 deacons answered to the call of their names. These represented the following states and countries: Ohio, Indiana, Kansas, Pennsylvania, India, South America.

A program for the semi-annual Sunday school and Missionary meeting to be held at the La Junta Mennonite Church, Sunday, June 8, is before us. The program bespeaks an interesting and profitable meeting and we have reason to believe that the Sunday school and Mission cause will be strengthened by this meeting.

The Ohio Mennonite Conference held its annual session in Midway Church near Columbiana, Ohio, on Thursday and Friday of last week. There was a good representation of conference members and others, and good interest prevailed. Brethren A. J. Steiner and D. A. Yoder were the moderators and Brethren J. Y. King and O. N. Johns served as secretaries.

The Goshen College Catalog for next year will soon be ready for the printers. The President, Bro. S. C. Yoder informs us that every effort is being made to hasten its early publication. Those students planning to attend Goshen College the coming year need not hesitate as satisfactory arrangements for all departments are being made. All requests for catalogs will be filled as soon as possible.

Correspondence

Tuleta, Tex.

Greetings to the Readers of the Gospel Herald:—We are thankful to our heavenly Father for the many blessings we receive from His merciful hand. The weather conditions are favorable, and there are fine prospects for a good crop. On May 3 this section experienced the worst hail storm during the eighteen years of the existence of the Mennonite colony at Tuleta. We are thankful that the hail was just over a small area, approximately two miles south and west of here, and the farmers had to plant over some of their crop.

The young people's Sunday school class, of which Bro. C. L. Ressler is teacher, has organized for the purpose of doing special work for the Master; or, in other words, to do good to others. They have adopted for a name, "Ever Ready Class," and the class song is "Ready," found in "Life Songs," page 122. Their mottoe is, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint" (II Sam. 15:15).

The class treasury began with a six dollar fund, and since then have added $6.72 more. At the last business meeting all Christian members promised to be burdened and pray for at least one unsaved person every day.

We solicit the prayer of every Christian reader in behalf of "The Ever Ready Class."

Bro. D. L. Schrock and family are moving to Kennedy this week, where they have built a new two-story creamery. The creamery will be operated in the lower story while they will live in the upper story. Kennedy is quite a prosperous town about eighteen miles north of here. We are sorry to have that good family leave us, but we wish them success in their business. We are glad that they will attend our services here every Sunday as well as our midweek prayer meetings, as the road is real good from here to Kennedy.

May 21, 1924. Amos Unzicker.

Linn, Mo.

Greeting to all Herald Readers:—Bro. J. R. Shank came into our midst May 9 and preached a few very helpful sermons. On Sunday we had our communion service. All present partook. We went across the country about 40 miles, heard two more uplifting sermons, and two souls were glad to stand up for the Lord. May they ever be faithful, is our prayer.

There are only a few of us in this part of the country, but we feel like the Lord is with us. We will be

glad for any minister passing thru here to stop and visit with us.

As ever, a sister in the Lord,
Polley Phillips.

Mount Joy, Pa.

(Kraybill's congregation)

Dear Herald Readers, Greetings: —We were glad to have with us on Sunday morning May 18, Bro. Joseph Boll Sr., and also Bro. Joseph Boll, Jr., who preached a helpful sermon on charity and the love of God.

All who had gathered in the true spirit of worship could say, It was good for us to be here.

May 22, 1924. Cor.

Springs, Pa.

Dear Readers, Greetings: — We here in the mountains are having a very late spring. The weather has mostly been cool. Dating from the 7th, we had two weeks of almost continual steady rainfall. Very little of anything is sown or planted as yet. Apple blossoms are just starting to open.

Our Bible conference held in April was well attended, considering conditions, and we believe was a means of blessing and growth in grace to all who came with a sincere desire to know the truth. Our thanks are due the brethren who so faithfully labored for our good. A mid-week prayer meeting was organized this spring with Irwin Miller, E. E. Bittinger, and Norman Miller as leaders.

Bro. N. E. Miller left on the 22nd for eastern Pennsylvania, where he expects to labor for about a week, returning home on the 31st.

Bro. J. D. Mininger of Kansas City, is expected to begin a series of meetings at the Casselman Church on May 31, continuing till June 8, on which date communion services are to be held.

May 23, 1924. Norman Miller.

St. Elizabeth, Man.

Dear Herald Readers, Greeting:— Bro. I. S. Mast of Ulen, Minn., was with us over Sunday, May 11. He preached on the Beatitudes. May God help us to live them out.

In the afternoon, at the home of Bro. and Sister Yoder, communion services were held. We thank God for the privilege we again had to commemorate the death and suffering of our Lord and Savior, and also observe the ordinance of feet-washing, as Jesus commanded His disciples to do.

An appointment was made for services in the evening but we were all disappointed, as Bro. Yoder's car gave him trouble, and he wasn't able to get Bro. Mast to the church.

Farmers are all busy getting in their crops. This has been a very backward spring. God bless us all.

Fannie Stehman.

Pryor, Okla.

Dear Herald Readers, Greeting:— We were glad and thankful for being again permitted to have Bro. Andrew Shenk with us May 3-6. He preached 3 inspiring sermons, also held instruction meetings and on May 6 one precious soul was taken into church fellowship by water baptism, with Bro. Shenk in charge of the services. We crave an interest in your prayers, as we need the prayers and help of all God's people at this place. We have no resident bishop here and are not connected with any conference.

Cor.

Lyman, Miss.

(Gulfhaven congregation)

Dear Herald Readers, Greeting:— We have many reasons to praise the Lord for the blessings of the past. We praise Him for the good health of the colony, for sunshine and rain, and for so many things we can not numerate them all.

It afforded us much pleasure to have a number of brethren and sisters to come and stop with us. Among them was Bro. A. Eby and wife of Lancaster, Pa. We appreciated their visit very much, and the help they gave us. It meant much to us.

On April 27 four precious souls were received into the church by baptism, which afforded us much joy. There is more joy in heaven over one sinner that repenteth than over the ninety and nine that need no repentance. This brings new responsibilities on the parents, ministers and the congregation. We solicit your earnest prayer in our behalf.

We are glad for the inquiries we have received recently about South Mississippi and the church. We are still extending the invitation come over into Macedonia (Mississippi) and help us. Harvest great, laborers few.

The Gulf and Ship Island Railroad Co., is offering inducements to our people and others, to come to South Mississippi. They are very anxious for strawberry raisers. Here is a proposition for four or five families to locate near Gulfport and raise strawberries: They will furnish the land, the fencing, the house, the stable, the well, and without rent the first year, tell you how to raise strawberries, and assist you in various ways to help you to be successful in berry-raising. Another proposition is: land near Hovey, Miss., for 20 families, $13.00 per acre, no interest or rent, or payment the first two years; the third year interest begins at 6%, one-tenth of the price to be paid each year till paid. On this land you can raise any crop you desire. Hovey is about 9 miles north of Lyman on the G. & S. I. and on the Dixey Highway. The above is not land advertisement but a call for help to develop this country and to work in the great harvest field of the lost.

Yours in His name,
May 23, 1924. D. S. Brunk.

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers, Greeting:— Our faith in God was again strengthened as we were permitted to commemorate the suffering and death of our Lord.

On May 4, Bro. Harry Diener was with us and held counsel meeting. May 24 and 25 he was here again. Saturday evening he preached an inspiring sermon on "Sanctify yourselves against tomorrow." Sunday morning he presented many helpful thoughts on I Cor. 5:7—"For even Christ our passover is sacrificed for us." At this time communion services were conducted. All the brethren and sisters present partook.

We ask an interest in the prayers of God's people in behalf of our deacon, Bro. J. R. Brunk. He has been ill for some time. May the Lord have His way in his life.

Cor.

Colorado Springs, Colo.

(Manitou congregation)

Greetings to all Herald Readers: —The Lord hath done great things for us; whereof we are glad. On Sat. May 27, Bro. L. C. Miller of Limon, Colo., came into our midst, preaching for us in the evening; also on Sunday A. M. and evening taking for his texts, Rom. 14:12, "So then every one of us shall give account of himself to God," and I Cor. 13:13, "Charity makes us to love everybody, even our worst enemies." The brother taught us some very blessed truths from God's holy Word, and may it inspire all for greater activity in the Master's vineyard.

On May 7 Bro. J. A. Heatwole of La Junta stopped off on his way home from Elberts, Colo., preaching for us in the evening from II Kings 5:1 and Lk. 4:27. Naaman almost lost a blessing, but changed his mind. May we like the little maid be willing to direct sinsick souls to the Great Physician, who can heal all who will come, from sin.

On Friday, May 16, Bro. and Sis-

(Continued on page 208)

Miscellaneous

CREEDS

By J. H. Mosemann

For the Gospel Herald.

Did you ever hear a man say he does not believe in creeds? People who make this statement usually fail to tell the whole truth. The fact of the matter is that every religious man has a creed. He would state the truth more correctly if he would say, "I believe in no creed except as it harmonizes with my own views of religion." His own views of religion are his creed. That which we conclude to be the truth in our own mind, that is our creed. The man who is a member of a church and constantly rails against the views held by the Church as being the creeds of men is simply trying to break down the creed or doctrines of the Church that he might substitute his own. Men often do not realize what attacks they thereby make not merely upon the doctrines of the Church but upon the very Word of God which teaches and advocates such doctrines.

When we say we do not believe in creeds we are virtually saying we do not believe in the tenets of faith of our own church and the Bible as well. If as a Mennonite I say, "I am not a believer in any creed," do I not thereby say I do not believe in any of the doctrines held by the Mennonite Church? Such is the force of my language, whether I mean to convey this thought or not. Let us notice what such a sweeping statement involves:

1. Nearly all church creeds set forth the Bible as the Word of God, and not merely the words of men. The man who says he does not believe in church creeds says in effect he does not believe the Bible as the Word of God.

2. All church creeds declare that there is a God. The man who says he does not believe in creeds virtually says he does not believe in God.

3. All evangelical church creeds declare Jesus Christ, born of the Virgin Mary, to be the Son of God. The man who says he does not believe in church creeds actually says he does not believe in Jesus Christ as the Son of God.

"But," says a non-creed advocate, "that is not what I mean. I don't mean anything like that." Well, it may be true you don't mean it just that way, but you are in the same class as the swearer who says he don't mean anything by swearing, nevertheless God's Word says, "The Lord will not hold him guiltless that taketh his name in vain."

Probably you mean you do not believe in man-made creeds. Is that it? Every law of the land—whether city, state, or national—are made by men, and the Bible says we are to submit ourselves to "every ordinance of man for the Lord's sake whether to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (I Pet. 2:13, 14).

Oh, you say, "I don't mean that, I mean man-made church creeds." Well, the Bible does condemn doctrines of men that are taught by men which are against the Word of God. In modern days such doctrines advocated by the higher critics which annul the Word of God comes into line as well as other doctrines of men which make the Word of God of none effect.

On the other hand, the Bible teaches that God has set in the Church governments and helps and men who are placed in authority who are called upon to rule. Of such the Bible says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief."

Let us recognize and obey gladly every command of those in authority, whether civil or ecclesiastical, that does not militate against God's blessed Word.

Lancaster, Pa.

WHY? WHY?

By E. J. Berkey

For the Gospel Herald.

The following message first appeared in the Herald of Truth in 1905 and was sent us by a sister who recommended a re-publication. Bro. Berkey, who is still active in the service of our Master, expresses our viewpoint of twenty years ago. How nearly does it express our viewpoint of the present time?—Editor.

The other day I read of a neighboring church, in a small town, putting in an organ which cost $1,700.00. This seems extravagant indeed, tho many cost much more, yet they "must have the organ," and some of our own people wonder if it would not be a drawing card for our church. What would you think of a church getting a machine that has some beautiful prayers written in it, and at time of prayer let some one get behind the machine and turn it in "grind-organ" style, the congregation meanwhile listening to the grand prayer offered,—a prayer that was written in beauty and style and excellency of language, by one of our deep spiritual theologians? Would it not be a grand improvement on the preacher's oral prayer that is offered without attention to rhetoric or elocutionary perfection, etc.? You say, "Oh no! no! It would take the spirit of prayer from the church." Well, music is just as much true worship as prayer is, and hence while you "grind" out music with an organ you lose the spirit of true song and worship, and we "must worship him in spirit and in truth" (John 4:24).

By observation we learn that as soon as the organ comes in, congregational singing (which is the life of music) diminishes, and the select few (generally the so-called choir) gather around the organ, often only to entertain the congregation, test their voices, and all that is done and made in connection with the operation of the organ makes it a "grind" indeed.

As well discard the minister and listen to the graphophone delivering some strong address or sermon by a noted divine and "get the best to be had." Nay, my brother, we need only to consecrate our talents, voices and hearts, and pour out our souls in true reverence and sentiment of a true song and a dozen organs will not be so acceptable to God. We are not there to entertain, but to worship.

But I got away from my subject. I started to say, $$1,700 in one church, and say, average $250.00 per organ over small and large popluar churches and the instruments alone would run up toward the million dollar mark. Then add to that the fine churches, above what would be necessary, finely decorated windows, steeples, etc., and it would run up to an immense sum. Then add to these two amounts all the salaries of ministers at an average of $800.00, which is a low enough estimate and you have millions more. Is ten millions per year too much for one popular denomination? And this for property and work that we, as a church, say is unnecessary or unscriptural?

We then have the advantage of thousands if not millions of dollars, every year over the popular churches. Now, what are we doing with these millions of dollars extra? I fear we have gone to the other extreme. Our forefathers have compromised in times of persecution to keep quiet and only teach the "all things of the Gospel" to their own chuldren, and the church is not yet thoroughly rid of the bad effects of this compromise. We look at the extravagance of other churches, and go to the other extreme and hold our purse-strings so tight that oftentimes the

pennies we give should be dollars and larger bills. We forget that the "earth is the Lord's" and that his storehouse has plenty.

These other churches have a great number of mission stations which they are supporting and despite of their extravagance in machinery and dress, they do much more than we do with our plain, simple form of living and worship. I dare say the difference spent in clothing between our people, and the same number of others, is nearly enough to pay for all the church property we own. This may look dark and harsh to some, but are they not facts staring us in the face? Other ministers keep on pleading for money for their salary, their missions, etc., etc., till often they have three collections in one service; our people do not like this and take the other extreme, having no collections.

Now let's look at the question fairly. As a minister, this often stares me in the face, but our people need teaching along this line and if our preachers will not do it, who will?

Just because we ask for money it is not said that we mean to pay us! Not by any means! I am as much opposed to salary for ministers as any one, and money could not hire me to preach, but we need the money. Who are we? Why, the church. You need not hand it to us preachers, but the church needs it to extend her borders. I know of ministers in our church who were called to do evangelizing work, and responded for several years, but had to quit the field and teach school to catch up in their money matters. These things ought not so to be. Their time is precious as well as ours, yet I know of times when the minister was working hard, giving all his time, etc., and the people instead of helping meetings within a mile of their homes, were too busy to visit, and when night came, too tired to attend services. "Ye have not so learned of Christ."

With the advantages of money saved we should not have such announcements appear as, "Money low in Evang. Treasury; Too many missions, can't support them all." There is enough money in the Mennonite church saved by simplicity and non-salary to build twenty church-houses, keep ten missions, and support five colleges each year and have plenty left. Figure, compare, and see for yourself. Look at heathenism. See the long train of idle worshippers going for miles and days, leave work, friends, etc., to sacrifice to a helpless idol, something that can't save. We are afraid often to lose a day for the sake of a precious, immortal soul, worth more than the whole world. A mother casts her darling babe into the burning arms of a Moloch to be sacrificed; we mourn and almost say, "I want to be a missionary for Jesus," we, who have the true religion, are not willing to make the sacrifice.

Why! Why!! Why!! Is it that we don't realize the sacrifice of Jesus for us? Do we not realize the worth of a soul? Do we not believe in a hell? Do we not believe in a reward of righteousness for our loyalty to our elder brother? Have we just been careless, and indifferent, and never made to think? Now do not just read this carefully, but think, compare, "weigh" and see if we are not "found wanting." Or have we put too much in fine stock, fine houses, fine barns, etc.? Or has our money saved, as compared to others, been hoarded and saved for our children, and this same principle instilled into them until the next generation will be still more inclined to withhold their means from the church than the present?

Our ministers all sacrifice time and money, while many others stay at home, hoarding money and wonder why preachers don't get along better. Manage, save, work hard, is all right, but from whence does our help come for the church? To provide for a rainy day and children is all right, but sometimes too much of this world's goods brings contention and litigation among children when we are gone and the lawyers feast on our hard labor. Let us be liberal, for the Lord commands us to give "as he hath prospered" (I Cor. 16:12).

Do we? If the tenth were required (and I believe it the best way of giving, for it gives as he has prospered us), some of our readers who make from one to five thousand dollars per year would have to give from one to five hundred dollars instead of five dollars or less, but we would be blessed all the more. O think of the consecrated money by the thousands flowing into the treasury and we would show that we loved this good gospel which we claim to be the true path. In a few years our church could grow and extend over vast areas now unknown.

Speaking on mission work in Chicago, a collection was taken in a certain congregation and among the supposed pennies was a five dollar gold piece. The announcement was made and a young brother came for the gold piece—intending it for a penny, and replaced it with a quarter. Instead of hunting among the gold and bills for pennies we would put in bills or dollars.

Let us not be guilty of Malachi's charge (Mal. 3:8). "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessings that there shall not be room enough to receive it."

Oh, precious promise Can we accept it? Will we believe him? If not, why not?

This may seem strong meat for some who have not given thought to it, but it was written out of love to awaken. I trust it may be received so in His name.

CHINESE SUPERSTITION

By Frank Monroe Beverly

For the Gospel Herald.

The writer is in receipt of a letter from an American missionary stationed at Shanghai, China, in which he presents a curious phase of oriental superstition. An eclipse of the moon was calculated to occur on February 20 in the American almanacs for the present year, but the missionary mentions the 21st as being the day on which it took place there. But little matter as to our date, the eclipse was invisible here. At shortly after ten o'clock, according to their superstition, the great dog commenced to swallow the moon. The Chinese were much concerned lest the voracious dog should succeed in swallowing the month ruler, in which case it would have been uncertain as to what dire happening would have confronted these people.

So, as on many prior occasions, they began to work with a will to frighten the monster from the beautiful moon. They brought out their drums and tin pans, but the beast only swallowed the more. Then firecrackers and rockets were brought into play, but even at that the persistent despoiler of the heavenly beauty kept on with his swallowing. Then they became desperately anxious for the safety of the moon, and used cannon-crackers, which proved too much for the dog, and after three hours the moon was finally rescued.

Doubtless these superstitious people had witnessed the total swallowing of the heavenly orb by the dog before, and its reappearance afterward, but who could say what might happen? It was better to prevent the recurrence of the evil, if possible.

Freeling, Va.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, June Ninth

O Lord, what shall I say, when Israel turneth their backs before their enemies!—Josh. 7:8.

In Num. 14 and Josh. 7 we have the same concern manifest by two great leaders. They fear the reproach of the world against Jehovah. The one fears because of God's wrath against Israel, the other because of Israel's cowardice against the foe. What answer can they give? In either case the secret of final success is known only to God. He reveals it in answer to their earnest prayer.

Real soul anguish poured out upon the altar of intercession opens the Father's heart. Real concern for the greatness of His name brings heaven's benediction upon every conscientious effort to magnify Him. He reveals to us the secrets of our failures. He arms us for every conflict Once we turn our back to the foe we show our vulnerable parts and soon suffer defeat.

But the path of every true soldier of the Cross should be as a shining light leading unerringly toward the Son of Righteousness in the flaming chariot of Love drawn by the steeds Faith and Hope. No Achans there, no old man with his deeds.

* * *

Tuesday, June Tenth

Lord, I pray thee, open his eyes, that he may see.—II Kings 6:17.

The lad's vision was imperfect. It took light from heaven to enable him to see God's angel hosts round about him. We may not always perceive the angels of the Lord that camp round about us but they are there. They are between us and temptation, the wrath of the mob, and unseen dangers that lurk about us in the dark.

How often we in our fears see phantoms. Cannot our faith feel the presence of ministering and protecting angels? Cannot we trust in Jehovah who is our Rock and our sure defence? Let us then pray for a clear vision of Him. Not so much His blessing, or His riches, or His power, but His constant abiding. Who hath Him hath all.

O Lord, open thou our eyes to the privilege of sonship in thy kingdom, to the boundless resources which are ours for victory, for virtuous living, for praise, for witness, for growth. Earthly princes may be the sons of kings, but we are the sons of the King of kings and partakers of His boundless wealth.

* * *

Wednesday, June Eleventh

I have sinned greatly, because I have done this thing.—I Chron. 21:8.

Nebuchadnezzar became as a beast of the field because he boasted regarding Babylon which he had built. Herod was smitten because he courted the flatteries of the people and gave not God the glory. David must choose one of three punishments for allowing Satan to lead him into glorying in the strength of his nation.

How prone we are to pride ourselves in our successes, in great numbers, in display, or in our prosperity forgetting that all these are held in trust and for which we are to be grateful to God, not proud. How low the tide of human trend. How self-conscious and self-assertive we become. How much we seek satisfaction in our accomplishments and attainments rather than at the feet of the lowly Nazarene.

Note John the Baptist's words, "A man can receive nothing unless it be given him from heaven." Then strive, dear soul, to attain to the level of the psalmist's sweet sonnet, "Lord, my heart is not haughty, nor my eyes lofty," and the words of our Lord, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

* * *

Thursday, June Twelfth

Give me now wisdom and knowledge.—II Chron. 1:10.

Overwhelmed by the great responsibility devolving upon him and recognizing God's supremacy in all things, Solomon determines to seek His honor and to pray for that which will best qualify him to rule his people. He was wise in not placing his life and what pertains to it first but in asking for wisdom instead of wealth and power.

Our supreme aim in life is not material and mercenary. The "wolf will be kept from the door" and we can educate our children to successfully meet the demands of life if we first accept the Bible conception that life consisteth not in the things that we possess but that we according to His creative, redemptive, and regenerative purpose should manifest wisdom from on high and that higher knowledge which leads us to abandon ourselves to higher purposes than the earthly. God wills that we give ourselves to honest toil, that we ply useful trades, but with a purpose to glorify Him. He will meet our needs if we meet His requirements.

* * *

Friday, June Thirteenth

Prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man—Neh. 1:11.

Nehemiah's prayers and tears are not in vain. Neither was his faithfulness as a watchman over his master's food. Though secluded within the king's palace and out of touch with the affairs of the kingdom, yet he was zealous for his brethren and his purpose to help establish the worship in Jerusalem became more fixed until he gave himself into God's hands to be used. With no barrier between him and God, all barriers for carrying out his purpose were easily removed.

We could accomplish much more for God if we only realized more fully that He fulfills His greatest purposes through the most fully surrendered lives. By surrendering ourselves in our helplessness to God He will work through us to His glory and for the highest good of His cause and people.

Faith that will not falter knows no defeat. It dares to believe that through its full exercise God will pour out mighty rivers of blessings. It has its clouds of witness in the saints and prophets, in the martyrs and staunch pioneers, in the faithful of all lands. It helps to fulfill God's mighty purposes though we be but cupbearers.

* * *

Saturday, June Fourteenth

Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.—Job. 40:4.

The history of Job may be summed up in three sentences: "I have not sinned," "I am innocent," "I am vile." He first resented his friends' attacks. He next contended for his own righteousness. He finally confessed his undone condition before God. How hard it is for us to confess our vileness, but how quickly we melt before the scrutinizing gaze of the Almighty. We do not then lend ourselves to argument but are still in meditation that we may hear Him. How His holiness, His majesty, and His grace awe us. Would that we might oftener compare ourselves with Him.

It is well to often shut out the world of men and affairs and call upon Him who is ever near. It is also well to be discreet with our words before God and man. Herein we all err too frequently. Holy I and vile you should oftener be reversed and we take the place of the vilest sinner. Paul considered himself the least of the apostles because He had persecuted the Church of Christ. How futile to boast of our righteousness, we who have so often done despite to the will of God. He is our righteousness who hath broken down the middle wall of partition and brought about our reconciliation with God.

* * *

Sunday, June Fifteenth

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee.—Psa. 5:3.

A little boy ventured to suggest that some people prayed at night just before going to bed in order to take advantage of the night rates. How often we do really cheapen prayer by communing with God only at the most convenient seasons. The psalmist found the early morning hour the best time for prayerful meditation.

It is a grave mistake to offer merely a formal prayer and not consider well our needs. With it we should study well

God's program of intercession; i. e., adoration, thanksgiving, confession, resignation, petition, and the Te Deum. He wants us to begin the day with Him. He seeks our first praise, our immediate resignation to His will, our whole-hearted service for Him. He wants to prepare us for the duties of the day. He wants to fill us with His love that we may not become perturbed with the vexations of the day.

Let our souls ascend to the Father's throne in the early morning hour and receive that infilling which so thoroly fortifies us against anxiety, evil, and despair.

PASSION WEEK

(Continued from page 196)

Sunday—Day of Resurrection

The Earthquake.
The Empty Tomb.
The Appearance to Mary.
The Appearance to the Women.
Report of the Watch.
The Appearance at Emmaus.
The Appearance to the Disciples.

III. The Seven Words from the Cross

1. "Father, forgive them; for they know not what they do." Lk. 23:34.
2. "Today shalt thou be with me in Paradise." Lk. 23:43.
3. "Woman, behold thy son!" "Behold thy mother!" Jno. 19:26, 27.
4. "My God, my God, why hast thou forsaken me?" Mk. 15:34.
5. "I thirst." Jno. 19:28.
6. "It is finished." Jno. 19:30.
7. "Father, into thy hands I commend my spirit." Lk. 23:46.

FROM OUR MISSION STATIONS

(Continued from page 197)

Lord is wonderfully blessing the work in answer to prayer. Keep on praying. We thank you all for your interest and help, and our prayer for you all is, that God will abundantly bless you physically and spiritually.

Next month Sister Lauver will write the news notes.

Pehuajo, F. C. O.

A SMOKING DISCIPLE

(While perusing through some of the old Gospel Heralds of 1915 we found this important subject full of good teaching, a reprint from a leaflet published by the Anti-tobacco and Anti-narcotic League. We hereby send it in for reprint. May all those who are enslaved with the tobacco habit take advice and be freed from this filthiness. S. E., Gordonville, Pa.)

I have come across several such, lately, and as they seemed so much interested and delighted in the matter, and were so regular and systematic about it, I began to think perhaps smoking was a necessary qualification for discipleship. Knowing that I had an old Volume that gave the earliest and most accurate account of the Christian disciples, and that had kept the run of them for about four thousand years, I hastened to look into it. I found a great deal about "smoke," such as a "smoking furnace," "a mountain smoking," and even about "a bottle in the smoke," but as for a smoking disciple or a disciple in a smoke (as may be seen in these days), I could find no account of any such thing.

Not being willing to give up the matter, I considered that some of the old saints lived hard upon a thousand years, and if they were like some of the modern ones, they would surely need smoking to while away the time; so I had another look, but I could not find a patriarch with a pipe in his mouth, not one! But, then, smoking is a very great comfort to a body, so they say; and as I knew the prophets were often in trouble, I thought to be sure to find as much as one with a cigar. But I did not find him. The apostles, too, had great need of consolation; for they were often in cold and hunger, and endured thirst, stripes, imprisonment, etc. So I searched very carefully, but could not find so much as a tobacco box among them, nor even a cigarette. But I tried to see something in this so-called luxury which would vindicate its use by modern disciples. So I looked—

For the **beauty** of it. Now, people are not very apt to raise a breeze against things that are lovely and of good report; and if these qualities are not wanting in the thing in question, then it is a puzzler to account for things which I shall mention. In the station waiting room I saw a sign in staring capitals: "NO SMOKING HERE!" In most of the carriages was a similar notice, the violation of which would incur a fine. And as soon as I went on a steamboat, there was another: "No smoking abaft the engine." Now, all this looked like turning smoking out of doors, except in large hotels, and there I noticed they turned all the smokers into a room together, so that they should not come in contact with other people. And such a use of spittoons, and such a scattering of ashes, and such a powerful savor, and such a gloomy, murky atmosphere as was there, made sad and terrible havoc with all ideas of beauty. This sending smokers away by themselves, and then posting placards here and there warning such people away from the premises—all these things, and others I have not space to mention, made me give up trying to find anything beautiful about this business. So I looked—

For the **usefulness** of the thing. As for its public utility, I fancied there could not be much of that, since in public places and conveyances there are such warnings concerning smoking, as if the smoker was a trespasser on the rights and happiness of his fellow men. The lovers of the business must retire, pro tem, from the cabin, quarter-deck, or the parlor, lest their peculiar habits should give offense. What dreadful hypocrites are those signboards warning the smokers, if the practice is not a nuisance!

But maybe there is some advantage to be gained. I looked sharply into this, and the first thing I discovered was that it gave every lover of it a **leaky pocket.** A really smoky gentleman cannot puff away much less than twopence a day. This is a trifle over three pounds, or fifteen dollars, a year. A ten-year-old smoker, at this rate, reckoning the interest on the expenses each year, would in that time have whiffed out of his possession a handsome sum of money. But I don't know what he could show in its place. Most carefully did I consider, but could not find the usefulness of this.

A second thing I discovered was that there was no usefulness in this practice to **health.** A cloud of witnesses among the medical profession gave their testimony most emphatically concerning its influence upon the human system. And another cloud of sufferers from the practice cast their evidence into the same scale. Adam Clarke says: "Every medical man knows well that the saliva which is so copiously drained off by the infamous quid, pipe, etc., is the first and greatest agent which nature employs in digesting the food. A single drop of the chemical oil of tobacco put on the tongue of a cat would produce violent convulsions and kill it in a space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, would kill it in the space of seven minutes."

Sir Morell Mackenzie, the eminent physician in an article upon the effect of smoking on the voice, says: "In considering the evils produced by smoking, it should be borne in mind that there are two bad qualities contained in the fumes of tobacco. The one is the poisonous nicotine, and the other is the high temperature of the burning tobacco. The cigarette, which is so much in vogue nowadays, is most certainly the worst form of indulgence, people being tempted to smoke all day long, and easily accustoming themselves to inhale the fumes into their lungs, thus saturating their blood with the poison." And again: "Unfortunately it is not necessary to smoke to be a victim of tobacco. Even seasoned persons find their neighbors' pipes or cigars very trying, and for a person with a delicate throat, exposure to an atmos-

phere laden with the fumes of tobacco is even worse than smoking."

And thirdly, there was not the good use, but the **loss of much precious time.** The smoker, while thus engaged, has to forego very often other employment. With a fire under his nose, and his head like a bottle in the smoke, what important business can he accomplish? Verily, you must let him alone, and he must let everything else alone, and away flies much precious time sadly misused.

And once more I tried to find the usefulness of this practice to intellect, but I must confess my search was in vain. Tobacco as a narcotic produces dullness, heaviness, and will eventually weaken the powers of the mind. It has been well said: "Its use may seem to soothe the feelings and quicken the operations of the mind, but to what purpose is it that the machine has been previously running and blowing when once the balance wheel is taken off?"

To sum up: I was unable to find the slightest trace of beauty or usefulness in the practice, but much directly opposed to both; and I wondered a great deal at the smoking disciple. He has a lighter purse, less health, less time, and less intellect wherewith to adorn the doctrine of God our Savior.

Human nature loses something of its dignity when it is considered that the miserable weed is eaten only by three beings in existence—the tobacco worm; the rock goat of Africa, the most fetid of all the animal creation; and by man, made in the image of his Creator.

And then, I suppose, there is some responsibility in the way of example. What a spectacle to behold two or three ragged urchins, about five or six years old, sucking away at the fag-end of a cigar picked out of the gutter, or the hundreds of boys and youths scarcely out of their teens puffing and chewing and spitting wholesale! No wonder growth is stunted, capacity dwarfed, and the constitution permanently injured. And who is responsible? To say the least, "Example is better than precept."

Now, brother, just knock the ashes out of that pipe, quench the fire of those cigars and cigarettes, and pitch the whole, with your snuff, tobacco, etc., into the sea (or any nearer place of oblivion you can find), and stand up redeemed from a habit that has never added and never can add one ray to the luster of your holiness. Show your noble manliness. Be a freeman, and forever eschew the appellation.—"A Smoking Disciple."

Married

Detwiler—Zeigler.—Bro. Lester Detwiler, son of Henry and Clara Detwiler of Columbiana, O., and Sister Mary Zeigler, daughter of Benjamin and Nancy Zeigler of Washingtonville, O., were united in marriage at the home of the bride's parents, May 14, 1924 by Bro. M. C. Lehman.

Bixler—Smucker.—At the home of the bride's parents, J. J. Smucker, near West Liberty, Ohio, on May 25, 1924, Alvin Dale Bixler of Orrville, Ohio, and Celesta Smucker of the Oak Grove Congregation were united in matrimony by S. E. Allgyer. May the Lord bless this union abundantly.

Metzler—Maust.—Bro. Abram J. Metzler, son of the late Bishop Abram Metzler of Martinsburg, Pa., and Sister Alta, daughter of Deacon D. W. Maust of Springs, Pa., were united in marriage May 16, 1924, at the home of the bride's parents, Bro. N. E. Miller officiating. They are beginning their new home life at Inwood, W. Va. May God bless their home.

Obituary

Horst.—Sister Rebecca, wife of Benjamin Horst, died at her home near Pinola, Pa., May 15, 1924; aged 63 y. 5 m. 15 d. She was a consistent member of the Mennonite Church for many years and is survived by her husband, one son, and two brothers. The funeral services were conducted by the brethren C. V. Martin, Jno. S. Burkholder and W. W. Hege at the Rowe Church from Jno. 5:24, selected by the family.

W. W. Hege.

McMullen.—Joseph McMullen was born April 19, 1863; died April 17, 1924; aged 60 y. 11 m. 28 d. He was murdered by a neighbor—a nephew, who was mentally weak. They had a dispute about a line fence when this man became angry and hit McMullen over the head several times with a heavy club, causing his death in a few hours. He is survived by his wife and several brothers and sisters. The funeral services were conducted by Harvey E. Shank in the Pond Bank Mennonite Church from James 4:14, second clause. Interment in the Rose Hill Cemetery, Mont Alto.

Cameron.—Luella, daughter of Alexander and Anna Cameron, aged 26 y. 4 m. 20 d., passed away suddenly at the family home at Masontown, Sunday morning, May 18. She had been in ill-health for many years, and was a patient sufferer, bearing her afflictions with Christian fortitude and grace. Her death came as a shock to her friends and the community as her condition had not seemed more serious than usual. She united with the Mennonite Church in her early years and was a faithful worker in the church. She is survived by her father, one sister (Mrs. Walter Longenecker) and one brother (William), and four nephews. Funeral services were held from the Masontown Church, May 21, conducted by Bro. E. D. Hess.

Grieser.—Mary Grieser (nee Short) was born in Fulton Co., Ohio, Feb. 28, 1887; died suddenly at her home near Archbold, Ohio, May 11, 1924; aged 37 y. 2 m. 13 d. Sister Mary was united in marriage with Aaron Grieser Dec. 6, 1910. To this union were born four daughters (Leora, Elsie, Verna, Clela), and an infant son. She leaves a sorrowing husband, four children, two brothers, two sisters, together with a large host of relatives and friends to mourn her early and sudden departure. One daughter preceded her in death. In her youth she accepted Christ as her Savior, united with the Amish Mennonite Church, and remained faithful unto death.

"Oh that dear one, how we miss her!
Oh, how hard to give her up!
But an angel came from heaven
And removed her from our flock."

Funeral services were held at the Central A. M. Church May 11, conducted by E. L. Frey and Henry Rychener. Interment in Eckley Cemetery.

Cockley.—Bro. Reuben Cockley, son of Noah and Sarah (Bomberger) Cockley, was born Jan. 13, 1857; died at his home in Mechanicsburg, Pa., May 8, 1924; aged 67 y. 3 m. 25 d. He was united in marriage to Annie Weber Dec. 2, 1879. To this union were born four sons and four daughters. One son and one daughter preceded him in death. He is survived by his wife, three sons, three daughters, and nine grandchildren. We know our loss is father's gain. He with his companion united with the Mennonite Church in the winter of 1891, and on Sept. 12, 1907, he was ordained to the ministry, in which office he faithfully served until death. Short funeral services were held from his home on May 12, by Bro. B. F. Zimmerman. Further services at the Churchtown Mennonite Church by Bro. Isaac Brubaker of Manheim and Bro. Samuel Hess of Shiremanstown. Interment in the Mt. Zion Cemetery.

"Father, thou hast left us lonely,
Sorrow fills our hearts today;
But 'tis God that has bereft us,
He can all our sorrows heal."

The family.

Bair.—Sister Elvirta Mae, daughter of Bro. Wayne L. and Sister Nora Bair of Eden, Pa., quietly passed away at her parents' home April 12, 1924; aged 22 y. 11 m. 4 d. She leaves her parents, one sister (Bertha, wife of Christian Harnish), two brothers (Landis and Ivan) and a large circle of friends. She was afflicted with heart trouble for over a year but bore her sufferings so patiently and cheerfully that few realized her time would be so short. The sad news came as a shock to all who knew her. Funeral services April 16, conducted at the house by Bro. Noah Landis and at the Stumptown Mennonite Church by Bros. Noah H. Mack and Ira Landis. Interment in the adjoining cemetery.

"Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Will behold her grown more fair.
Then as an angel bright, in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion
We shall behold her face."

Reesor.—Sophia Rittenhouse, beloved wife of David N. Reesor, died at her late residence, Cedar Grove, near Markham, Ont., May 18, 1924, in her 57th year. Deceased was a daughter of the late Abraham Rittenhouse of Vineland, Ont. She grew to womanhood in Lincoln County, was married in 1893, when they set up their home on the Reesor homestead where they lived happily together until the time of her departure. In 1897 they yielded themselves to the Lord and were received into the Mennonite Church where she remained faithful until death. One daughter and three sons share the grief of their father in this bereavement, but they sorrow not as those who have no hope. Sister Reesor was in failing health for about seven years and was confined to her bed for about seven months, suffering from pernicious anemia. She bore her suffering and weakness patiently and often expressed a desire to "depart and be with Christ." She was buried at the Reesor Church on May 21. The services were conducted by Thomas Reesor and L. J. Burkholder. The funeral was very largely attended. The home, and the church feel this loss keenly.

Lehman.—Fannie Lehman (nee Roth) was born Dec. 22, 1859; died May 1, 1924; aged 64 y. 4 m. 9 d. She was united in marriage with Noah Lehman March 12, 1886. To this union were born two children (Amanda and Carrie). She leaves a sorrowing husband, two daughters, twelve grandchildren, a brother, a sister, and a large circle of relatives and friends, to mourn their loss. One grandchild preceded her in death. Sister Lehman has been a sufferer more or less for the last two years, but all through her sickness she endured her suffering patiently, always being resigned to the will of God, and more than once said, Pray for me that I might be faithful unto the end." In her youth she confessed Christ as her Savior, united with the A. M. congregation near Archbold, Ohio, and kept the faith until death. Funeral services were held at the Central A. M. Church near Archbold, Ohio, May 4, conducted by Henry Rychener and S. D. Grieser. Text, Prov. 14:30. Interment in Eckley Cemetery.

"All is over, hands are folded,
O'er a calm and peaceful breast.
All is over, pain is ended
And dear mother is at rest."

Guy.—George W. Guy was born at Bentonville, Va., Aug. 23, 1873; died near Dayton, Va., May 13, 1924 (at a time when his friends and immediate family thought him to be in good health); aged 50 y. 8 m. 20 d. The summons of death came to Bro. Guy with a suddenness and under circumstances that seem most sad and sorrowful. Without warning, while at work on a barn roof with a comrade, at 4:00 o'clock p. m., the instant of departure was marked by a drooped head and a breathless body while the hand yet grasped the mechanic's tool which he was using—left home a well man, was brought home a corpse. The sorrowing ones who are left behind are his widow (who was Mary E. Good) and one son (William Guy, from his first wife). He was a member of the Mennonite Church for over twelve years and resided at Dayton, Va. Funeral services were held at the home on the 14th in the presence of a large assembly of relatives and friends, by Bro. L. J. Heatwole assisted by Bro. Orville Click. Texts, Matt. 8:7, 11; I Sam. 20:3. On the morning of the 15th the body was taken by train to Front Royal, Va., for burial beside his first wife. This is another instance by which in a most startling way we learn the great lesson, that in the midst of life we are in death and the inquiry comes afresh to mind:

"What's this that steals upon my frame
And so soon doth quench this vital flame?
Is it death? It is death."

Wyse.—Anna Wyse (nee Rupp) was born in Alsace, Europe, Sept. 21, 1825; died May 10, 1924; aged 95 y. 7 m. 19 d. She came to this country with her parents in 1835, and later moved to Fulton Co., Ohio, locating on Lauber's Hill, where she grew to womanhood. She united in marriage with John Wyse in 1857. Three sons and four daughters were born to this union (Magdalena, Fanny, Sarah, Katie, Samuel, John, Jonas). She was also mother to seven step-children, two of whom preceded her in death. Forty years ago her husband died. Since that time she lived with her two sons and one daughter on the old homestead until about a year and a half ago when she was suddenly bereft of her daughter, after which she took up her home with her daughter (Mrs. Isaiah Zaerr). Her sickness was of short duration; she suffered intensely, but bore it patiently until death relieved her. She accepted Christ as her Savior, united with the A. M. Church, and kept her faith until death. She leaves three sons, three daughters, 21 grandchildren, 31 great-grandchildren. One daughter, six grandchildren, and two great-grandchildren preceded her in death. Funeral services were held May 13 at Central A. M. Church near Archbold, Ohio, conducted by Eli Rupp and E. L. Frey. Text, Psa. 90:10, 12. Interment in Eckley Cemetery.

Witmer—Peter Witmer was born in Alsace France, March 31, 1848. Died in Allen Co., Indiana, April 11, 1924; aged 76 y. 11 d. At about three years of age, he with his parents immigrated from France to America, locating in Allen Co., Ind., where he lived the remainder of his life. In 1883 he was married to Elizabeth Klopfenstein of Fulton Co., Ohio., living in married life 41 years. To this union were born, 1 daughter, Emma Stuckey of Archbold Ohio, and 5 sons, David, Levi, Myron, Henry, and Albert. Father was the first one to be called to the spirit world. In his early years he accepted Christ united with the Mennonite church of which he was a faithful member at the time of his death. He was blessed with good health, until the last seven months he became afflicted with dropsy which was the cause of his death. Te suffered much, endured it patiently, was ready to depart and be with the Lord. He leaves a sorrowing companion, one daughter, 5 sons, 3 brothers, 2 sisters, and seventeen grandchildren, also a host of relatives and friends. His parents, 2 sisters and one brother preceded him to the spirit world. Funeral services were conducted by the brethren A. S. Miller and B. B. King, at the Lee Mennonite church. Text, I Cor. 15:50-58 and Eccl. 12:5. Interment in the Lee Cemetery.

Dearest father thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

Dossett.—Sister Sarah E., daughter of Brother and Sister David Neuenswander, of Garden City, Missouri, was born February 21, 1884 in Manitou Co., Missouri; died March 13, 1924 at Horace, Kansas. Aged 40 y. 21 d. She joined the Mennonite church when 17 years old and held to the faith till death. She was united in marriage to Bro. T. H. Dossett Dec. 24, 1907. To this union were born 6 children, Fern, William, Lawrence, Caro Lee, John and Omer. John, who preceeded her to the spirit world in infancy died Dec. 3, 1922. She leaves to mourn her early death a sorrowing husband, 2 daughters, and 3 sons, father, mother, 6 sisters, 3 brothers and a host of relatives and friends who remember her as a quiet light and example to all. She suffered much with asthma. They moved to Colorado then to Kansas where she found temporary relief. God called her to come to a better world, leaving her family and a babe only 6 days old. Funeral services were conducted by the Methodist pastor. Text, John 14:1, 2. Burial at Horace, Kansas, March 17. While living away from their own church she often wrote wishing that they might come to church at Bethel at Conference time, or Communion, also when writing sent greeting and encouragement to members at Bethel. She was a true and loving wife and mother.

"Is not even death a gain to those
Whose life to God was given?
Their toils are past, their work is done
And they are fully blest
They fought the fight, the victory won,
And entered into rest."

The Family.

Smith.—John J. Smith was born near Gridley, Ill., April 5, 1874; died at his home near Ashley, Mich., May 16, 1924; aged 50 y. 1 m. 11 d. On Dec. 28, 1899, he was married to Catherine E. Smith of Metamora, Ill., to which union were born three sons (Willard, Tilman, and Milton), and one daughter (Dorothy). His wife's health failing, he, with the family, moved to La Junta, Colo., in the winter of 1914, where Sister Smith died March 19 of the same year. During the following two years he was manager of the Sanitarium Farm at La Junta. On Dec. 23, 1915, he was married to Elizabeth H. Bergey of Souderton, Pa. To this union was born one son, George. In the winter of 1916 the family again moved to their farm near Eureka, Ill., where they remained until moving to Ashley, Mich., four years ago. Converted when a young man, Bro. Smith was always a faithful worker in the Mennonite Church. For nearly twenty years he served as superintendent of the different Sunday schools with which he worshipped. A devoted husband and loving father, he was known for his upright Christian character wherever he went. During his last illness from tuberculosis he bore his suffering patiently, talking frequently of that Home over yonder where sickness, pain, and partings, are unknown. Besides the companion and children he leaves three sisters (Mrs. J. P. Oyer, Mrs. S. B. King, Mrs. E. J. King), and two brothers (Chris H. and Peter J.). Funeral services were held at the home church near Ashley, May 18, in charge of the home minister, Bro. George Sommer, and Bro. Peter Ropp of Imlay City; and at the Mennonite Church near Roanoke, Ill., May 20, in charge of Bros. H. R. Schertz and Ezra Yordy. Interment in cemetery nearby.

Martin.—Amos M. Martin died May 19, 1924; aged 59 y. 4 m. 9 d. He was born in Franklin Co., Pa., near Chambersburg, Jan. 10, 1865. At the age of eight years he with his parents moved to Washington Co., Md., erecting a home near Hagerstown. He with his companion (Amanda L. Horst) lived there until his death. Early accepting Jesus as his Savior, he united with the Reiff's Mennonite Church; unto which he remained faithful until the end. His instant death was the result of a heavily loaded freight engine striking and overturning the truck which he was driving. He left home about 2 p. m. in good health and pleasant frame of mind on a business trip of nearly 25 miles. Shortly before the time of his expected return (7 p. m.) the sad news reached his family, who hurried to the scene about 2 miles away, to find his lifeless body lying beneath the engine, between the rails, badly crushed almost beyond identification. He was alone when the accident occurred and no conclusion has been reached for the exact cause of the calamity. He was known as a careful driver; and was said by eye-witnesses, to have been driving at a slow rate of speed when he drove onto the rails. To the oft-repeated warnings of the departed one to his sons, the text Job 3:25 well applies, and his sudden death leaves a warning of the necessity of being prepared for "the hour when ye think not." He was the first to break the family circle. A widow and the following children mourn his departure: Phares, Stanley, Hettie, Anna Mary (wife of Ephraim Horst, Clear Spring), Adin, Aaron, Bertha, Samuel, Mabel. Also two brothers and five sisters. Services and burial at the Reiff's Church by D. R. Lesher and C. R. Strite. Texts, Jno. 11:19 and Mark 13:37. Trusting our loss to be the departed one's gain, we sorrow not as they who have no hope.

By a son.

There is one thing that I am positive about. If any man says that he knows when Christ is coming back he does not know what he is talking about. It is a pity that a lot of people are guessing about a thing that Christ himself said neither He nor the angels knew.—John MacInnis.

"The best seller in the world is not the latest, most sensational novel, but the book containing the story of the Savior."

CORRESPONDENCE

(Continued from page 201)

ter S. C. Miller of Jet, Okla., arrived here, driving thru in their car.

We do rejoice that the Lord does hear and answer prayer, and has sent us one of his messengers to preach His Word, and to lead us in paths of righteousness.

May the Lord abundantly bless the brother while with us that the walls of Zion may be built up, that the enemy of souls can not get a foothold in the church, and all may be loyal to God and His church.

Let us pray for each other, especially when the call comes for workers. The need is great and the work urgent. May we say with the prophet Isaiah, "Here am I, Send me."

In His service,

E. A. Rediger.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers:—On Tuesday evening, May 20, Bro. Amos Gingerich of Versailles, Mo., preached an impressive sermon for us, using as a text, I Jno. 3:1-3.

An all day Missionary Program has been arranged for Ascension Day.

We are expecting to have communion services in the near future.

Remember us in your prayers.

Alma Brenneman.

Hydro, Okla.

Dear Herald Readers, Greeting:—We again have reason to feel grateful to our kind heavenly Father for the blessings He has bestowed upon us.

Since our last writing one soul has been reclaimed. On Easter Sunday we had our preparatory services and on Sunday, May 4, one young soul sealed her vow with God by water baptism. The same day we also again had the privilege to commemorate the suffering and death of our Lord Jesus Christ and to observe the ordinance of feet washing. May we pray for these souls that they be faithful to the end. Weather is fair and crops are looking fairly good.

May 26, 1924. Nora Eichelberger.

Dayton, Ohio

(Medway congregation)

On Sunday, May 25, we had Bro. J. M. Shenk with us, who preached two much appreciated sermons. We also partook of the communion at that time.

Instead of our usual midweek (Wed. evening) meeting, we had baptismal services on Tuesday evening, one soul being received into church membership which gives us new courage and reason to rejoice.

When we look around us and see His wondrous works, we are made to wonder why He has even regarded us. He gave His only begotten Son to die on the cross for sinners.

Let us remember one another in prayer.

May 28, 1924. Jennie M. Greider.

Cazenovia, Ill.

(Metamora congregation)

Dear Herald Readers, Greeting in Jesus' name:—We had the privilege of having Bro. J. M. Nissley with us on the evening of May 9, who preached to us using as a text Ex. 4:2. The following Sunday Bro. Stoddard was with us and gave us an interesting talk on the S. S. lesson. On Sunday, May 25, we held our communion services with a large attendance; nearly all the members partook of the sacred emblems in remembrance of the suffering that Jesus bore for our sake. May we also be willing to suffer for His sake in this life.

Remember us in your prayers.

May 28, 1924. S. P Imhoff.

Scottdale, Pa.

Greeting in the Master's Name:—Bro. John Showalter of Johnstown, worshiped with the congregation here, May 25. Also Bro. and Sister E. N. Eby of Lititz.

Bro. Daniel Kauffman spent the greater part of last week at the Ohio Conference near Columbiana, Ohio, and in a Bible meeting at Elizabethtown, Pa.

Sisters Mary Schload and Lulu Wenger, workers at the House spent several days in Ohio, attending the Ohio Church Conference.

Bro. J. A. Ressler spent three days in Franklin Co., serving on the program of the annual Sunday school meeting held at the Marion Church.

Bro. and Sister Mark Bender of Elk Lick, Pa., and Mrs. Olen Bender, Springs, Pa., spent May 31 visiting friends in the community.

Bro. Aaron Loucks accompanied by Bro. Floyd Martin spent Saturday and Sunday, May 31 and June 1, in the Johnstown district where Bro. Loucks assisted in communion services at the Blough Church.

Cor.

There is something about assurance and something about faith; but Paul in his old age exhorts us to be "full of the assurance of faith."—S. L. Weldy.

CONFERENCE ANNOUNCEMENTS

Ontario A. M.

The second annual conference of the Ontario Amish Mennonites (the Lord willing) will be held with the Poole congregation at Poole, Perth Co., Ontario, on June 9 and 10, 1924.

Sunday school conference at same place the day following (June 11).

A hearty invitation to attend is extended to all.

Jacob R. Bender, Secy.

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

Any one desiring to be met on main lines of Great Northern will notify Eli G. Hochstetler, Wolford, N. Dak.

I. L. Yoder, Sec'y.

ANNUAL MEETING
Of the Mennonite Board of Education

The Mennonite Board of Education will meet in Annual Session at the Prairie Street Church, Elkhart, Indiana, on Saturday, June 14, 1924, for the purpose of transacting its regular business and the election of officers for the Board and the Educational Institutions under its supervision. All Board members are asked to be present in person or by proxy and all officers and committees submitting reports are requested to do so in writing.

An appropriate program, announcement of which will be made later, will be given in connection with the meeting. The public is invited to attend.

The Executive Committee,
Per S. C. Yoder, President.

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The 1923 Report of the

American Mennonite Mission

FOREWORD

The year nineteen twenty-three has now passed into history. It has brought us blessings and trials. With the opening of the year Brother M. C. Lapp took his bed from which he passed into his final rest after a period of intense suffering. His going caused some rearranging of some of our missionary forces to care for the work he had looked after. Mrs. Warye also became ill and after a few months it became evident that she would have to return to America. To lose from our small force three missionaries created a serious situation. It left just enough workers to carry on the work which had already been started. All hopes of expansion must be deferred for a number of years. Even if new workers are sent soon it will require at least two years for them to become efficient in the use of Hindi. Our Evangelistic work needs to be greatly strengthened, and extended into the parts of our field where no one at present is giving the Christian Message to the thousands who so much need it.

At the close of the year we were very happy to welcome Bro. and Sister Freisen on their return from furlough, and also Dr. and Sister Troyer and family, who came into our midst for the first time. They are courageously working on the language.

During the year some efforts have been made to improve the quality of the village schools conducted by the Mission. There is still much room for more effort, along this line. We must improve our schools if we want them to be stronger evangelistic agencies.

There has been progress in most of the departments of our work. Men and women have been born anew. Others have been strengthened spiritually. Some who have been discouraged have taken new courage. Some who are still outside of the Kingdom of God, have been drawn closer to Christ. For all this unspectacular advancement of the Kingdom we render thanks to God.

EDITORIALS

In this report you will find two articles written by Indians who are active in the work of the Mission. J. Haidar who is the writer of the article on "The Progress of the Home Mission" is deacon of the Sundarganj congregation and gives his time to the work of the Church at that place and is also treasurer of the Home Mission committee. From his article can be seen the expression of the hope of the Indian Church to be able to carry on the work of the Church without foreign help. This is also the desire of the missionaries and they are striving toward that end. not that the Church in America may be relieved from the support of Mission work in India but that she may advance farther and bring the Gospel to many more.

* * *

Political conditions in India have been quiet during the year. There was a division in the National Congress Party. One group was in favor of having candidates for the legislative assemblies while the others were opposed to entry into the legislatures. At the last election in a number of the provinces of those elected the Home Rule party had the majority. In our own province out of seventy-five legislators elected forty-two belong to the Home Rule party. They are planning a program which includes an immediate constitutional change so as to give India more to say in her own affairs. If this is not granted they will try to obstruct all government measures.

* * *

The religious condition and thought of the people in India are very much unsettled. In some sections the anti-foreign sentiment is so keen that the people have come to look on Christianity as something foreign and Hinduism as something national and for this reason it ought to be adhered to rather than to accept foreign and denationalizing Christianity. On the other hand the idea of passive resistance and people allowing themselves to be imprisoned without any attempt to protect themselves has led political leaders, Hindu and Mohammedan, to refer frequently and at length to Christ and His suffering as a worthy example for them to follow. Let us hope and pray that they may really be led to follow Him.

THE CHURCH

God is continuing to bless the work of the Indian Mennonite church. During the year, 168 members have been added to the body of believers. Although this number is not as large as during the preceding two years it nevertheless shows a normal steady growth. The Good News of the Kingdom which has been and is being sown is bearing fruit and men and women are learning to know the Christ. More and more this growing Church will be the nucleus around which the future Church and mission work will expand. It will become the real centre of every community, guiding its thought, determining its social standards, and pointing the way to truth and peace. To have some part in the molding of this growing Church entails no small opportunity and responsibility. It demands a close and constant walk with Him.

One of the efforts of the year has been entrenchment. Due to the partial famine of 1920 many poor and illiterate members were added to the Christian community. To keep these people from repeatedly slipping back into the old ruts of sin and superstition and to help them solve the bread and butter problem has demanded the prayerful thought of missionary pastors and Indian leaders. It is stated that 90% of the members joining the Methodist church in India come from the depressed classes. This number is perhaps fairly indicative of all Protestant missions in this land with fifty million outcastes. "The common people heard Him gladly," and "for this came I unto you that they might have life and that they might have it more abundantly." But a steady influx of such a class throws a tremendous responsibility on the Church. If a group of so called Christians hold no higher standards of morality and integrity than the masses about them they can hardly be a beacon light drawing heathen neighbors to the standard of Christ. We who are inside the Church know too well the truth of the Hindu and Mohammedan criticism, that there are glaring instances of gross inconsistency between His teachings and many of His followers. This is a drag which must be removed. If the growth of the Christian Church in India is to be sure there must be a corresponding growth of spiritual understanding and spiritual life. Of this great task we are not unconscious and it is demanding much of our present time and thought.

Another sign of progress has been the increased responsibility and interest taken by the Indian leaders. Many reasons might be given why the Indians in the past have been reticent to throw themselves whole-heartedly into the forward work of the Christian Church. We are however only interested in the fact that they have in most instances taken little credit to themselves for the success of the Church and likewise very little blame for her mistakes. They considered it the Missionary's Church and his responsibility. It is most encouraging to be able to say that this feeling is changing. The last few

years have seen a tremendous advance in the Indian Christians' interest in their own Church. They have become conscious that the Church is here to stay, that they want it to stay, and that she must bring India the message it so much needs. There are two striking instances of this in our Indian Mennonite Church. In India instead of prohibition we have liquor made and sold thru government owned and operated stores. Many Europeans in this country are also not teetotalers. These same Europeans being nominally Christians help to broadcast the notion that Christianity tolerates drinking. This prevalent notion together with secret drinking on the part of some of our Dhamtari church members caused the talk to spread locally that the Christian community tolerates drinking. The missionary pastor had for some considerable time tried to get first hand evidence and deal with the individuals concerned according to the church discipline, but people who might have given evidence did not have the courage. As a result the evil spread. The Indian leaders saw this and also began to feel something of the stigma placed upon the Christian community because of it. They had also many times been taught that drinking is contrary to the teachings of the Bible. They began to see the danger of this creeping sin as it would effect not only the Church but their own families and friends. As a result a number of them came forward boldly and said this thing must be put out of the Christian community and the people of Dhamtari must know the true teaching of Christ on this point. So with the consent of the pastor they have set up an organization thru which they are planning to bring this about. They have put their own hands to their own plow. The missionaries are giving them every help possible and praising God for this manifestation of new interest and new responsibility.

The second instance showing this new interest and responsibility relates to the growth of the Home Mission work. In another part of this report Bro. Haider the Treasurer of the Home Mission has given a good report of their work. The new station which is to be opened soon is to have land attached from which the missionary is to derive his and his family's support. This will mean some hardship. The plan is not different from that used in some of our Rural Mission stations in America. It is very commendable that this method has been thought as the most practicable by the Indian leaders themselves. They have caught the vision that men and women are brought to Christ thru sacrifice. There are those who are ready to make this sacrifice. We thank God for this new vision of the Indian Church.

The Sundarganj congregation has now a total of 310 communicant members with 332 children making a total Christian community of 642. There were added to the Church by baptism during the year, 21. The total collections to all causes amounted to Rs. 518 which is a very substantial increase over former years. The Church continues to suffer greatly in not having a church building. The Sunday school has added during the year a Junior department and has now an enrollment in the three departments of 500.

There were twelve baptisms in the Leper Church during the year. Practically all inmates of the Leper Home become members of the Church upon entrance into the institution. Their total contributions for the year amounted to Rs. 229-0-0. There is a resident deacon who gives all his time to the activities of this Church. The lepers are all looking forward to their new homes which are now about half finished. A new Church building will also be erected at the new site.

Maredeo continues as a small congregation with only 14 members. Maredeo village has for the past few years not been very prosperous. As a result many of the Christians who at one time lived there have moved to the more central stations. Since the village has now been purchased by the Christian Headmaster of our High School who is planning to improve it by new and better agricultural methods we have hope that the church will again grow. A resident deacon looks after most of the work in connection with the Christian community. This congregation exceeds any of the others in the percent of its total contributions, having given during the year Rs. 30 or more than Rs. 2-0-0 per member.

Mahodi has been without a resident pastor during the year. There is also no resident deacon. This church however is located in the center of many prosperous villages and since Bro. Smuckers are now living there with their major time for evangelistic effort we believe that God will bless the work of this station.

Ghatula congregation had seven accessions during the year bringing the membership up to 47. There is an ordained deacon who takes his regular turn preaching in the Sunday morning services. There is a weekly prayer meeting; also a weekly Bible hour for the illiterate members. The village school master also teaches these people to read and write at a night school held five evenings during each week. The people pay the master a small sum and furnish their own books and slates. Eight village Sunday schools are held in the surrounding villages. Thirteen acres of land were some years ago given to this church by the owner of the nearby village as a thank offering for help she had received from the Mission. During the harvest season the deacon and other brethren took their turns in supervising the cutting of these fields of rice. We are trying to have them feel a personal responsibility in the results of this plot since it is the direct property of the Church.

The church at Sankra has now a total of 177 members. Many of them are very poor, in fact so poor that the question of providing a way for them to make a living has taken much of the pastor's time and thought. To make real Christians out of some "rice" Christians has been one of the burdens of the church leaders. A good deal of time was also spent in putting up the new church building. This station has for some years been a strong centre for direct evangelistic work. There have been indications that entire villages might accept Christianity. Our hope and prayer is that God will bless this church as an instrument to this end during the coming year.

The Bethel Church at Balodgahan has added during the year 92 members which now makes it our largest organized church. The new building at this place although in the process of building is not yet completed. The old building being too small to give room for the whole congregation it has been divided into two sections. One section consists of widows from the Home and girls from the Orphanage. They have their Sunday School and Y. P. Meetings at the Girls' School House in the morning while preaching is going on in the church for the people of the Christian community. In the afternoon this order is reversed. One sign of progress in Indians taking a larger responsibility has been the organization of a committee of Indian brethren who are responsible for making all funeral arrangements and helping in other ways in church discipline. One special problem undertaken by the committee during the year was more regular church attendance. Such a committee has its difficulties and its work is not always successful but the experience gained is most valuable in preparing them to later take over still more responsibility. Pray God that those who have this year found their Savior thru the means of this church may follow Him thru life.

The Church Conference this year was held at the Sankra church on the 1st of January. Due to the distance of Sankra from our other stations the brotherhood was not so well represented as at some of our previous conferences. The 47 elected delegates were however all present. This will mean more to you if we explain that many of them walked forty miles, making arrangements for their own food along the way. Bro. A. C. Brunk was moderator of Conference. Bro. Esch preached the conference sermon choosing as his subject "Building the Church of God," and basing his remarks on Neh. 2:17, 18. We were indeed glad that Bro. Freisen could be present at the Conference having arrived just the evening before. He brought greetings from the churches in America. He also requested Conference for permission to ordain another Bishop. This request was granted and the bishop is to be ordained in the near future. Bro. M. C. Lehman was chosen as our representative on the Mennonite Board of Missions and Charities and also as representative to General Conference.

The following resolution was passed by a rising vote of conference:—

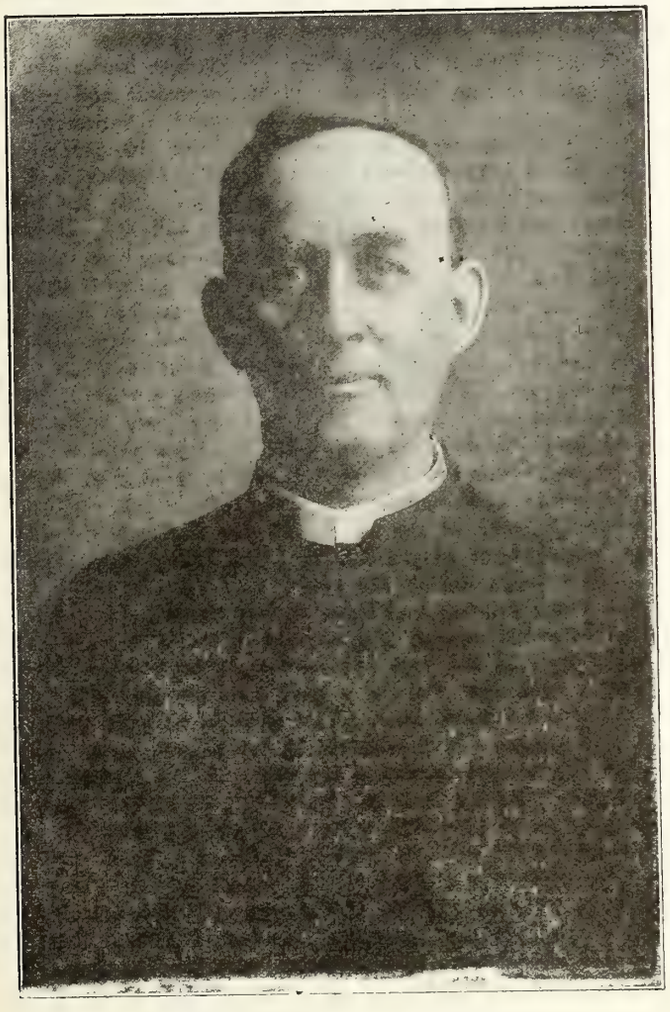
Whereas it has pleased our Heavenly Father to remove from our midst our Bishop M. C. Lapp, we do hereby record our deep

sense of loss to the Church and his family and do express our heartfelt sympathies to Sister Lapp and our prayers that she may have His sustaining grace in this time of sorrow. A copy of this resolution to be given to Sister Lapp.

EVANGELISTIC

Direct evangelism in the Mission area has been faithfully carried on in every district. We would like to record larger results in the ingathering of souls and the distribution of literature. A few souls however attribute their coming to Christ to the efforts of our evangelists and over 400 religious booklets and Scripture portions were sold.

It requires great patience on the part of our evangelists and Bible women to daily trudge to some village, gather about them a handful of ignorant half clad natives, and bring them the message of the Gospel. They, too, came from such as these and their longing to help them coupled with the leading of the Spirit



M. C. Lapp (See last page)

and the power of the Word keep them cheerfully going on. They are often opposed by some Hindu religious leader or meet with an indifferent response on the part of many of the people whom they invite into the meeting. The Bible women are sometimes refused admittance into a home. We often wonder that their patience is not more strained than it is. They are slowly but surely sowing the seed of the Kingdom and it will bear rich fruitage in time to come.

The statistical table will give you the number of workers and the numerical account of their efforts. We shall here attempt only to recount incidents and experiences which will show you some of the difficulties as well as the blessings of the work.

Sister Miller had charge of the Bible women's work in and around Dhamtari during the fore part of the year and Sister Sarah Lapp the latter part. They busied themselves going into homes and teaching the women some of whom are secluded. The oldest Bible woman in our Mission employ is in this group. We all call her "Ma" Jeberbi. She must be about eighty years of age but she will not slacken her pace and is faithful and fearless in her efforts. She is highly respected by both Christian and non-Christian. While one group of Bible women were telling the story of the Cross in a heathen home one woman said with tears in her eyes, "No one in this world would ever do so much for us." In another home which had Christian relatives they urged them to also accept Christ. Their excuse was that the daughter was engaged to a young man in a wealthy family and if they would become Christians this tie would be severed. They counted association with the rich of this world of greater value than heavenly riches.

Bro. and Sister Kaufman had the evangelistic work of Mahodi and also several outstations. One man came to buy a Bible who had been drawing one from the Hindu Library in Dhamtari but has become sufficiently interested to want one of his own so he can read it more frequently. The Word does have power on the lives of men. One of the deacons of the Sundarganj congregation gives much of his time to evangelistic work and we are praying that he may be a Philip to many such as want guidance in understanding the Word. Our brother also mentions the difficulty with which the work was carried on in the Mahodi district because of no missionaries living there most of the year. The Indian workers however faithfully visited villages and sowed the seed.

Bro. and Sister Esch cared for the evangelistic work of the Leper Asylum, the Medical Station, and some outstations. In the Leper Asylum, Budhbal the deacon teaches the people regularly and also gives special instruction to the applicants for baptism. Rangsir gives part of her service as a Bible woman teaching the women. Most of the lepers have come into the Church. Bro. Daulat spends his forenoons teaching the patients who come to the medical dispensary and also visits the wards where the inpatients are housed. He spends his afternoons selling books at the railway stations and visiting villages.

Bro. and Sister Warye had charge of the evangelistic work in and around Balodgahan during most of the year. Bro. and Sister Brunk were given charge for the last few months. The work in this district sustained a great loss in the death of Sister Sevti the wife of our Deacon Bro. Parsadi of Maredeo. She had left the Bible-woman's work for a number of years because of family obligations but asked to again take it up in 1922. She was faithful in her Christian duties, intelligent and respected. Grey hairs were beginning to settle upon her head which always means much to the work, other things being equal. But God who doeth all things well saw fit to call her higher. She left a bereaved family and a work well done in the homes of the villages in which she labored.

Bro. and Sister Smucker had the Sankara and surrounding out-station evangelistic work. During the year the Sankara evangelists made an extended tour into the Kanker State and reported splendid interest. The regular village visiting and bazaar preaching was regularly carried on throughout the district.

Bro. and Sister G. J. Lapp had charge of the evangelistic work in the Ghatula District. During the fore part of the year all the workers visited the surrounding villages. Bro. Mukut the Deacon of the Ghatula congregation stayed with the Gatasilli workers a week and visited villages with them and accompanied them to farther villages than they usually visited. The missionaries with workers also made a tour into a native state east of Ghatula where the people showed good interest and bought a large number of religious books. It was a pleasure to give the Gospel to the hungry people of that region. The Bible School was in session during the latter part of the year. Gatasilli and several out-stations of our other districts were closed because the workers were students. But their time was not wasted. The Bible School training serves as a great means of strengthening them for their work. The Bible School closed the first week of December giving the missionaries and workers of the district time to again visit villages and tour a part of the district, this time to the west into a part of the Kanker State. They requested us to open a sub-station in their midst.

Thousands of people have heard the Message throughout the

Mission area. All the workers of the stations and out-stations took part of the weekly village Sunday school work. On the whole we can say that the work has been intensive and we believe will yield large results in the future. Seed sowing is carried on. Statistics will show a few led into the Kingdom as a result of the work (and nearly 1500 books sold) but they can never show the many who have been impressed and as a result have thrown away their idols and, although they have not openly confessed Christ, they are trying to serve one God and are open for more teaching. Poor souls! They need our prayerful interest. Our evangelists and Bible women need our daily prayers in their behalf that their faith fail not and that their zeal increase and that during the following year they may be able to win more souls to Christ.

CHARITABLE INSTITUTIONS

The charitable work of the Mission has, as in former years, occupied not only a vast amount of time and thought but has also involved a great amount of expense. That the poor were much in Christ's thoughts can be ascertained from God's Word and in



A Sunday School Class at the Leper Asylum

caring for the poor and the helpless we are only following the example of our Savior.

The following institutions are at present being maintained by the Mission:

Girls' Orphanage—Balodgahan with 204 girls.
Boys' Orphanage—Dhamtari with 190 boys.
Widows' Home—Balodgahan with 151 inmates.
Widows' Home—Sankra with 21 inmates.
English School Hostel—Dhamtari with 41 boys.
School Kitchen—Balodgahan with 23 children.
School Kitchen—Sankra with 48 children.
School Kitchen—Dhamtari with 24 girls.
Leper Asylum—Dhamtari with 219 inmates.
Old Men's Home—Dhamtari with 15 inmates.

Finances for the Leper Asylum are arranged by the Mission to Lepers who own the Institution. The Government gives a large monthly grant for this work.

Let us now take a stroll through these institutions and see what work is being done and what has been accomplished. We will first have a look in the **Girls' Orphanage** with its 204 girls to feed, clothe, educate, and train for lives of usefulness. You can readily see that this is no light task. All but four of the girls go to school. These four did not get along very well in their classes and so it was thought best to let them do work all day. This work consists of such tasks as hand work and looking after the sick. Of the girls who are in school one at least hopes prepare to be a trained nurse.

There were 52 girls baptized during the year.

The girls did considerable gardening which not only provi useful employment but was greatly enjoyed. They took g interest in flowers which they planted in the yard.

The health of the girls is a matter of no small concern ut it was very good during the year. Only one girl died. A pable trained nurse was a very great help in the Orphanage. All the girls are weighed and chest measurements taken to ascertain whether or not they are developing normally. This also enabled those in charge to see if the girls' feeding chart needs to be changed.

Four girls were married. One of these was married to a shoemaker and one to a colporteur.

You naturally will ask who will marry all these girls and where their husbands are to come from. For a partial answer at least to your question let us now have a look at the **Boys' Orphanage** at Dhamtari with its 190 boys. One of these boys who is now working as cook "carried off" one of the girls and others of the boys are making plans to "marry and settle down" as soon as such arrangements can be made.

Nearly all of the boys go to school. Those who do not are engaged in various tasks such as learning to cook, gardening and other forms of industrial work. One of the boys is a student in the Carpentry School and one fills a responsible position in the orphanage looking after the work in general and giving out the rice and other articles of food to the orphanage cooks.

With the exception of an epidemic of mumps, health has been generally good though two boys died of pneumonia and two others were very sick with the disease, but made a satisfactory recovery. A compounder was employed during the greater part of the year. A very useful addition to the orphanage is a new segregation ward which is nearly completed. This consists of a dispensary and a special room for eye cases and two sick wards.

The boys took great interest in their gardens. A large plot of ground was divided off into eleven small gardens and each gang of boys was told to cultivate their garden themselves. They were provided with seed and manure and were given instruction and advice. No need of telling them to go to work, for were not the gardens their own? Sometimes they worked even up to past nine o'clock at night and very early in the mornings they could be seen drawing water for their gardens. Their vegetables look very fine though we will have to wait until the new year before they mature.

A large number of the boys who are not baptized desired baptism but as most of them were quite young only seventeen were given baptism during the year.

Having had a glimpse of these two institutions let us now go back again to Balodgahan and see the **Widows' Home.** There are at the close of the year 151 inmates, though when the year began there were 124. All the women who are able are required to do some useful work daily. This consists of hand-work, gardening and farming. It is common to see women in the fields in India and the widows cultivated ten acres of rice besides looking after a large vegetable garden. Large work sheds were erected for other forms of industrial work and this, when in full operation, will be a very valuable addition to the Home.

We will now take a quick trip to Sankra to see the **Widows' Home** there. There are only twenty-one and they are the remnant of a famine camp maintained at Sankra a few years ago. All who are able are required to work but many are not strong and are not able to do much.

We now come back again to Dhamtari and examine the **English School Hostel** which accommodated during the year forty-one boys, providing a place for the boys near the English school where they attended school. School work is only part of the work of the boys for they are organized into eight work gangs, each gang having special responsibilities for a stated period. Turns are taken by these eight gangs at the following duties: (1) Hostel cleaning; (2) dining room cleaning and serving; (3) study room cleaning and lighting; (4) marketing, store management, and helping in the kitchen; (5) gardening—Hostel; (6) gardening—School; (7) helping neighbors; (8) miscellaneous job work. Each of these has a separate purpose behind it and the work is called a "project" for general education and character building.

The success of the work is manifested in the rising of the moral and spiritual standard of the hostel. A new admitted boy was once telling the story of his journey on a railway train without a ticket. He was feeling quite a hero but a small boy

in the hostel brought him down from his exalted position by remarking that he would not have defrauded the railway company if he had been a hostel boy!

The leaders of the boys are organized into a sort of court who deal with petty cases and in cases of breach of discipline suggest appropriate punishment. There is also a nursing board who look after the sick.

Religious instructions and exercises are not neglected and a number of the boys are enthusiastic Sunday school teachers.

School kitchens are a comparatively new thing in our Mission and we are sure you will be interested to know what they are. To help you understand we must explain that the inmates of our orphanages are not all real orphans, many of them being the children of poor Christian people who can not afford to educate their children. There being only two institutions to which they could send their children, it was necessary for a large number of parents to send their children away from home and home surroundings. It is much better, generally speaking, for children to be brought up in their own homes even if the conditions are not what they might be, and in order to make this possible for as many of our Christians' children as possible the station schools were organized. But the parents are too poor to provide properly for their own children, so kitchens were opened in connection with station schools where one or two hot meals are served to the children each day. Very poor parents who send children are given the opportunity to have two hot meals for their children while others are given only one meal a day and get the other meal at home. In each case a certain amount of clothing is also provided for the children. In this way it is not so likely to have stunted and physically abnormal children and it gives all a better chance in life when they grow up.

We have three such kitchens at present. The first of these was opened at **Sankra.** This year 48 children were thus provided with food and some clothing. Three Bible classes each week were conducted specially for these children. They are also taught useful employment as soon as their hands can be trained.

The school kitchen at **Balodgahan** helps a number of children at that place. A number of these children were formerly in the Boys' Orphanage as explained above. All those who get help are required to give several hours of work daily.

The kitchen at **Dhamtari** in connection with the new Girls' Primary School was opened in July. There are now 24 girls who get two meals a day and five only who get one meal a day. A widow who has two girls in the school prepares the food for all the girls. The hours of eating are 10 A. M and 5 P. M

The Leper Asylum differs from all our other Charitable Institutions in this that it is not financed at the expense of the Mission. The Mission to Lepers, who own the institution, are responsible for the financing of the work. Of course you will not feel very comfortable as you go through the wards and observe the conditions under which the lepers live, but the doctors assure us that there is not nearly as much danger as was once thought. We however advise you not to touch things as we walk along and we will be all right. Here there are 175 adult lepers and 9 leper children. It is true they do look pitiful but they are much more contented than one would think, for their condition is a hundred times better than it was before they came into the Asylum. There are also 35 children of leper parents who are untainted of the disease, and let us hope that the awful spots will never appear on their bodies. But one can never tell; for this year two boys who were considered clean developed spots on their bodies which proved to be leprosy and they had to be removed to the leper wards.

Two schools are conducted for the lepers—one for the boys and a few men, and the other for the leper girls. They did very well and already four leper boys have completed the fourth class. The boys and girls also take a great interest in Sunday school work and many of them are able at the end of the quarter to repeat the Golden Texts for the whole quarter in their proper order. How many boys and girls at home are able to do that?

Janki, the aged matron, is getting very feeble and is nearly blind. Yet she is happy and is awaiting the summons to come up higher. She is the only one left in the whole Asylum who was there when it was first opened by Bro. Ressler.

Not many new lepers were admitted during the year. There were twelve baptisms. The interest in religious work, though capable of improvement, is quite good. The lepers contributed about seventy-five dollars towards the Lord's work and this out of their own food, having denied themselves of a portion of their daily food. Is this a lesson for you, brother?

The lepers are all looking forward to the time when they can occupy the new buildings which are being built for them, about five miles from the present Asylum. Nearly half of the wards are finished in addition to a good dispensary and some staff quarters. A new church costing $4300.00 is planned. Of this amount a lady in Canada gave $3000.00 and it is hoped the lepers will be able to make up $300.00 which still leaves $1000.00 to raise. This should not be difficult, for you will surely do no less than the lepers themselves.

Do not expect us to say that the work is easy, for it is not. The homes for the poor give us many problems and cause us many perplexing moments. Satan was not asleep during the year and there were disappointments but we have had confidence in God who understands it all and the blessings He has given us in this year of service for Him give us confidence and hope for the future.

EDUCATIONAL

The Mission is maintaining four kinds of schools whose purpose it is to give Christian literary education. These are classed as The English High School; Vernacular Middle and Primary Schools; Station Primary Schools, and Village Primary Schools. These schools do not include the Bible School which is included in the evangelistic report and the Carpentry School which is included in the industrial report. A total of 995 students have been



Orphan Girls in School at Balodgahan

enrolled in all these schools and as we see the development that has taken place in many of these lives we are conscious of God's blessing on the work and are grateful for having had the privilege of laboring at a task that is playing so large a part in laying the foundation of the Church in India. We have felt our limitations very keenly, however, because the work and the opportunity have been so much larger than could be taken care of by the present number of missionaries giving their major time to educational work. We have had to give up plans for making the work more efficient which we felt we could hardly give up and have had to close our eyes to the almost unlimited opportunity for school work in the villages about us because the missionaries were already overburdened with responsibility.

Following the course started last year a Normal was again held for the teachers in July. We were greatly benefitted in having Mr. McKee, who is one of the leading missionaries in educational work in India, at the present time, here for three days at the beginning of the Normal. He gave lectures on methods of teaching reading and arithmetic in the beginning grades. The Project Method of teaching reading was demonstrated. One

week of class work followed in which the teachers were divided into two classes, trained and untrained, for the morning sessions, and into three classes, trained men; untrained men; and women teachers for the afternoon sessions. The morning sessions were given to a continuation of the work done by Mr. McKee in teaching methods of teaching reading and arithmetic and the class of trained teachers was taught by Bro. Kaufman and the untrained teachers by Reginald Biswas, Head Master of the English School. The afternoon sessions were devoted to Bible Study. S. K. Das and D. B. Peter, both masters in the English School conducted the mens' classes and Sister Good the women's class. A course in the Book of Mark was also given to all the teachers by Bro. Kaufman. We felt that the teachers returned to their work with a greater vision of their task and although the knowledge imbibed in ten days time cannot be very great yet we felt that the result of the Normal was a step in the progress of our schools.

The English School this year has an enrollment of 104 which is an increase of 20 over last year. This is not due to boys returning from the National School as much as it is to regular and increased numbers in the beginning classes. Both the first and second year classes have an enrollment of over 35 boys which compels us to have two sections. This means that in five years the school should have an enrollment of several hundred boys. Out of an enrollment of 104, 48 are Christian. With the two leading masters strong Christian men, and this working group of Christian boys, it is possible to make the dominant atmosphere



Mennonite Mission High School

and spirit of the school Christian. We have arranged for another Christian master for next year who is this year completing his B. S. course in the University of Calcutta. This year there is to be a readjustment of classes in the school after completing a five year's primary course. The primary course being changed to four years the boys will now come to us at the beginning of the fifth year or at a normal age of eleven or twelve years. Since many of our Christian boys come from outside of Dhamtari it means that these young boys will live in our School Boarding House. To provide not only the school training but also the home training and atmosphere means greater responsibilities. We are fortunate in having a Christian warden in charge of this Hostel who feels this responsibility and is able to discharge it. The boys continue in this school from the fifth to the end of the eleventh year. All the boys continue to take keen interest in the Bible study classes. We have introduced this year a course which is consecutive throughout all the grades. This helps much in giving the boys an intelligent knowledge of Bible facts and teachings.

We are especially grateful to the kind friends of Goshen College who have sent us recently Rs. 1400 as a Kratz Memorial Fund. We shall endeavor to use it so that other boys may be trained for His service in memory of him who gave his life in the service of his God.

There are two Middle and Primary Vernacular Schools, the one for boys at Sundarganj and the other for girls at Balodgahan. In the Boys' School, although the total enrollment has decreased from 229 to 219 this is primarily due to having discontinued the sixth or first middle class. The closing of the final year will further reduce the enrollment the coming year. This we will of course not regret as it is in accordance with our plan. The enrollment will also further decrease, due to this year's change of primary course from five to four years so that during the year 1924-25 the enrollment of this school will be only about 190 or 200. We are planning to retain the same number of teachers on the staff, so with fewer pupils and fewer classes we shall be able to increase the quality of the work, which is much needed. A system of monthly examinations has been introduced in the upper classes. This will do much to show the teachers and pupils what progress is being made.

We are very thankful for the new building for the Girls' School at Balodgahan which has at last been completed. In their compositions the girls frequently express their gratitude to the good people in America who sent money to build their school building. This with an addition of three teachers more efficient than those that we had before has raised the standard of the school to a marked extent. The classes, however, are still too large and we are in need of more teachers to make the work more efficient. The quarters in which the teachers are living this year are very unsatisfactory and we are deeply grateful for the funds that have come for the new Teachers' Home. Work on the building has been begun. The problem of a sufficient staff of teachers will be lessened when we have this building.

The teachers and girls have taken their usual interest in the Bible classes. Each teacher conducts her own Bible class and it is a vital part of each day's program. Emphasis has been placed throughout the year not only in teaching the Bible facts but in making the Bible teaching practical in the lives of the girls.

Monthly examinations have been held in all the classes. This has made it possible to determine which girls are able to make normal progress and which are sub-normal and will help greatly in dividing the classes and planning the work for next year. We have one class of delinquents to whom special attention is being given. This class is being taught to read, write and do simple accounts and will be given a special opportunity to develop in hand-work.

Station Primary Schools are being conducted at Sankra, Ghatula, Balodgahan and Dhamtari. The school for girls in Dhamtari was opened this year and is under the management of Sister Ruth Miller. Forty-two girls are enrolled. All are of Christian parents except one. The school has a staff of four teachers and the Head Mistress is the wife of the Head Master of the High School and is an efficient teacher. We feel very fortunate in having her in the school. A new school building is to be built. We are hoping that the sisters of America will meet this need in the same noble way in which they have responded to the needs for the work among the girls at Balodgahan.

The schools for boys at Balodgahan and for girls and boys at Ghatula have a number of Hindus enrolled. In the latter school the attendance has been seriously affected because of radical Home Rule agitators luring the children away from the School to the extent that at present only two Hindu children are attending. Several villages have expressed a desire to again have their children attend the school and one village has requested that our teachers call their children after the Holidays which looks more promising than it did for some time.

Definite plans have been made to open a school at Kaspur a very large village seven miles from Ghatula. This school is being opened at the invitation of the people of the village. There is also a call for a school in another village near Ghatula where the children have no opportunity of attending school.

The Village Primary Schools at Maredeo, Bhatgaon, Bagtari and Gopalpuri have had their usual difficulty with irregular attendance. Since the famine and the National movement the enrollment in these schools has decreased somewhat but prospects are hopeful that there will be an improvement in the enrollment. In July Gopalpuri was supplied with a qualified Head Master and better work was at once apparent.

The one great problem in the Village Primary Schools is the lack of trained, efficient teachers.

The missionaries are eagerly looking for the time when we

can avail ourselves of the opportunity of teaching the message of Jesus to the children in the villages about us through the primary schools.

The field is so ripe and the call so urgent and it is so hard to close our ears to the urgent call that a desperate attempt was made to set aside one missionary this year to give his time to that work but most reluctantly the plan had to be given up because the work that has already been begun demands all the time of the missionaries now on the field. 150,000 children in our Mission district are without schools. The teaching that they are receiving is heathen. Christian schools should be opened among them that they may learn the true Way and be able to lead their neighbors to Him. How shall we respond to this need?

MEDICAL REPORT

The opportunities of ministering to the sick and suffering have been many in the past year both in the mission family and among the Indian people. We look back over the year's work with pleasure when we see the many times and the various ways in which God has blessed our efforts to help the sick. Again our hearts are made sad when we remember the times when all our efforts as well as our prayers seemed fruitless.

We especially feel the loss of our faithful medical worker Bro. M. C. Lapp. His skill in medical work and his untiring efforts won both the confidence and hearts of the people. They came from great distances to seek his help and advice.

The medical work has been carried on this past year at Sankra by Bro. Smucker and an Indian assistant. The dispensary has been open nearly every day with an average daily attendance of from 10 to 25 patients. A number of children had whooping cough. There were few cases of pneumonia and a number with malarial fever but as a whole the general health of the people has been quite good this year. The dispensary at Balodgahan is in charge of Sister Brunk and a trained nurse in the orphanage. During the months of September and October there seemed to be an unusual amount of malarial fever both in the village community and in the Widows' Home. Several of the widows had been quite ill but there has been only one death in the home during the year. The girls in the orphanage have kept fairly well. A number have had malaria too but perhaps not as much as other years. A physical examination of each of the girls in the orphanage was made and the results were gratifying. With the exception of about a dozen and a half the girls have made splendid progress in height and weight. A marked development in chest expansion was noted. This is perhaps due largely to the regular exercises which they receive in school. The Lord has blessed the work of this place, and for this we praise Him.

The bulk of the medical work at Ghatula was done by Sonai Bai, the nurse. Bro. Lapp was called when there were special cases to be treated or some operation to be done. Some of the operations which he performed were:—removing a tumor from below a patient's eye; tapping a dropsy case; lancing abscesses and boils and extracting teeth. He was called out to the home of a Mohammedan village owner one day to extract a tooth from his wife who was a purda woman. She tried hard to keep her face covered and to show only her mouth while the operation was being performed. While out on tour over 100 patients came to the tent for treatment of various ailments from head and stomach to the most repulsive sores and ulcers. Over 2000 patients have been treated at the dispensary this year and 7 have been kept as patients. They have also received spiritual teaching. One patient was converted while taking treatment and was taken into church membership. He realized that his end was near and died happy in his new found faith. With new dispensary and more patients' rooms we hope that even more people may be helped the coming year.

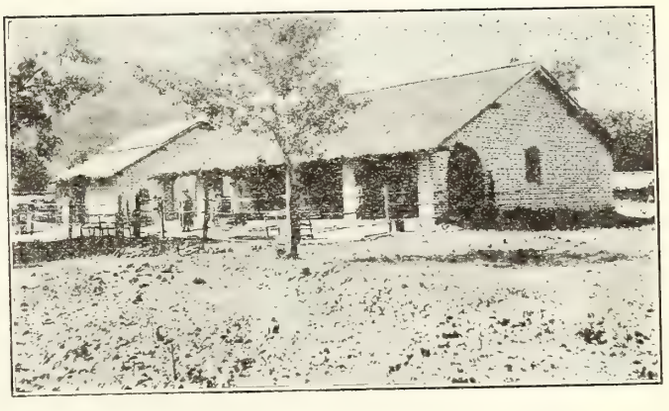
The medical work at Dhamtari is in charge of Dr. C. D. Esch, Sister Wenger, and Asra Bai the nurse. Since the work is again being carried on at the hospital we find it unnecessary to keep the Sundarganj dispensary open as the patients prefer coming to the hospital to see the doctor. The dispensary has therefore been closed and is now being used as a girls' school. Although our hospital buildings are few and not ideal yet we have been able to help a great many people the past year.

It seems very hard to convince the village people that they should come and stay at the hospital for treatment or operation. Many people come to us for help but rather than come to the hospital and stay in bed a few days or weeks they go away again without help. But we are glad that as a whole the people are gaining confidence in the missionaries and their work. Our wards have been entirely empty very little this year. Sometimes they have been crowded and we have wished for more room.

If you would visit the hospital some morning you would find from 25 to 50 patients waiting on the verandah for treatment. While waiting an evangelist teaches them some Bible message, gives out tracts and Bible passages and sells books. He also visits the ward patients daily for Bible teaching. Among this group of people you would likely find some with abscesses to be lanced, ulcers to be dressed, ears and eyes to be treated, teeth to be extracted and perhaps a leper or two seeking hopelessly for relief.

The following are some of the operations performed during the year. Removal of tumors both internal and external, several mastoid abscesses, amputation of toes, removal of tonsils and adenoids, removal of eyes and cataracts, removal of large cancers of cheek and setting of broken bones.

Some of the interesting cases were:—A man whose left hand



New Dispensary Building at Ghatula

was crushed between two railroad ties while they were being unloaded. The next day after the accident he came to the hospital. The skin was torn loose from the whole of the back of the hand and part of the wrist exposing to view muscles, tendons and bones. To stop the hemorrhage they had put on tumeric. With much difficulty it was cleaned up and about two dozen stitches taken. He was asked to remain in the hospital where his hand could be treated every few hours. He however left to make some arrangements for his carts. Some time later he came back with his hand in an awful state. The doctor then wanted to amputate it but he would not consent, so dressings were applied for several months. When he left, it was discharging in one small place where the bone has been injured.

A man after suffering for several years came to the hospital with his nose entirely gone and his eyes and face inflamed and full of sores. His voice was almost entirely gone. After a few weeks of treatment he recovered nicely. Although he was still without a nose he partially regained his voice and his sores were entirely healed.

A man came to us who was blind because of cataract in each eye. They were removed and now he can see. When the bandages were removed from his eyes he looked at his two daughters and remarked how they had grown since he saw them last. He left the hospital very happy to be able to see again.

Over 8000 patients have been treated at the hospital this year. It is a great privilege to help the suffering ones of India and it is hoped that as they hear the teaching of God's Word and as they receive help for their physical bodies, they may also come to know the Great Physician who not only healed the diseases

of the body but gave His life that the soul may be saved as well. There has been much sickness among the missionaries. Through sickness, three missionaries have had to be given up this year. We thought that they could not be spared. Why we have been asked to do so in spite of the great need of laborers is hard to understand but we leave it all with the Master of the harvest in whose fields we labor and pray that He may send forth more laborers into His harvest that it may not suffer loss.

CONSTITUTION OF THE MENNONITE CONFERENCE IN INDIA

ARTICLE I—NAME

The name of this Conference shall be The Mennonite Conference in India and the Church which this Conference represents shall be known as the Mennonite Church in India.

ART. II—OBJECT

The object of this Conference shall be to strengthen the workers in the cause of Christ and to devise ways and means of carrying on His work and to adopt such measures as may from time to time be considered necessary.

ART. III—REPRESENTATION IN CONFERENCE

Section 1.—All missionaries, all ordained officers of the Church, and two delegates from each congregation shall be members of Conference and shall have the right to vote on all questions brought before Conference. Where a congregation exceeds fifty members they are entitled to an additional delegate for each additional fifty members or fraction thereof.

Sec. 2.—The delegates representing the different congregations shall be elected by the church members in their respective congregations.

Sec. 3.—No missionary, no church officer, and no delegate who at the time of Conference is not in good standing in the Church shall have a right to vote or take part in any of the discussions.

ART. IV—OFFICERS

Sec. 1.—The officers of Conference shall consist of Moderator, Assistant Moderator, Secretary, and such other officers as Conference may from time to time decide to have.

Sec. 2.—At the closing session of each Conference an election shall be held and the officers whose term of office has expired shall be elected and hold office until their successors are elected and installed.

Sec. 3.—The term of the Secretary shall be three years and that of all other officers shall be one year.

Sec. 4.—The officers of Conference shall constitute an Executive Committee, having general supervision of the conference work.

ART. V—DUTIES OF OFFICERS

Sec. 1.—It shall be the duty of the Moderator to preside at Conference, to act as chairman of the Executive Committee, and to appoint all committees not otherwise provided for. All such appointments must have the approval of Conference before they are considered final.

Sec. 2.—The Assistant Moderator shall in the absence of the Moderator or by his appointment perform the duties of Moderator.

Sec. 3.—The Secretary shall keep an accurate record of all proceedings and submit a report of the preceding meetings to Conference. He shall give due notice of the time Conference is to meet and get the necessary data from the congregations and submit a report to Conference of the accessions, loss of members, the conditions of the congregations, and such other information as Conference may from time to time call for.

ART. VI—MEETINGS

Sec. 1.—Conference shall meet annually on the first Tuesday in January. Each annual meeting shall determine the place of holding the next regular meeting. In case Conference does not so determine the Executive Committee shall designate the place.

Sec. 2.—Special meetings of Conference may be called by a majority vote of all the members of the various congregations or by a unanimous vote of all the bishops, ministers and deacons.

Sec. 3.—The questions for Conference shall be previously arranged for by the bishops, ministers, deacons and Secretary.

ART. VII—DECISIONS AND RESOLUTIONS

Decisions and resolutions shall have a two thirds vote of all the members present for their adoption after which they shall be binding upon the members of the Church.

ART. VIII

No amendment or alteration shall be made to this Constitution neither to the Rules and Discipline herein after set forth without the concurrence of two thirds of the members of Conference and at least thirty days notice of such proposed amendments or alterations.

RULES AND DISCIPLINE FOR THE MENNONITE CHURCH IN INDIA

ARTICLE I—MINISTRY

1. Ordination

Sec. 1.—The ministers and deacons shall be chosen from the brotherhood by the voice of the Church or, with the consent of the Church, a committee composed of the ministers in charge of the congregation, the officiating bishop, and brethren chosen by the Church from the laity equal in number to the ministry forming part of this committee, may choose the candidates. If more than the required number of candidates are voted for by the Church or are chosen by the Committee, the lot shall be used to decide whom the Lord has chosen. Acts 1:15-23; 6:1-6. Such persons shall be ordained by bishops. Titus 1:5.

Sec. 2.—Bishops shall be chosen from among the ministers by the voice of the congregations where they are to officiate. If the congregations fail to be unanimous in their choice of a candidate it shall be decided by lot as to who shall be ordained. None however shall be taken into the lot with less than five votes.

Sec. 3.—Candidates for bishops, ministers and deacons shall be examined regarding their faith and their forms of doctrine upheld by the Church giving special attention to the qualifications found in I Tim. 3:1-13; Tit. 1:5-9. No one shall be ordained or even taken into the lot who does not have at least to a reasonable degree these qualifications. With the consent of the congregation where such brethren reside the bishop and minister in charge may arrange for and ordain brethren having the necessary qualifications to the ministry and send them forth to Gospel work. However, no one shall be ordained bishop without the consent of the Conference and of the congregations over which he is expected to have charge.

2. Duties

Sec. 1.—It is the duty of the bishop in addition to the ordinary work of the ministry to instruct, baptize and to receive into church fellowship penitent believers; to officiate at communion and feet washing services, to excommunicate (with the consent of the Church) the disobedient, and to have the general oversight of the Church. Matt. 28:19; Luke 22:19, 20; John 13:1-17; I Cor. 5:13; I Pet. 5:1-3.

Sec. 2.—It is the duty of the minister to preach the Word, to instruct applicants for church-membership, to solemnize marriages and to look after the general spiritual welfare of the Church. In case of emergency or with the authority of the bishop he may perform such other duties as are usually performed by the bishop.

Sec. 3.—It is the duty of the deacon to receive and hold funds given for charitable purposes, to distribute them among the needy, to keep an accurate record of all such receipts and disbursements, said records to be always open to any member of the Church for examination. He shall seek to bring about reconciliation between members when discord prevails, to visit transgressors and admonish them to repent, and when unsuccessful shall report to the bishop in charge. He shall assist in the administration of the ordinances, and when given due notice by the minister or bishop perform the duties of minister.

Sec. 4.—Relieving from duty: When a bishop, minister or deacon, has proven himself unworthy, unqualified, or incapable of

performing the duties of his office he may be relieved from such by the counsel and consent of the Church.

ART. II—REGULATIONS

1. Offences

Sec. 1.—When grievances arise between members of the Church they shall first observe the Lord's teaching in Matt. 18: 15-18 before making complaint to the Church.

Sec. 2.—When the difficulty is such that the home congregation is unable to settle it a committee of no less than three may be called in to adjust matters. In case the congregation fails to agree as to who shall be appointed on this committee Conference shall appoint the same.

Sec. 3.—Members forfeit their membership under the following circumstances: (a) By wilful disobedience to the Word of God and the Church after a Scriptural effort to bring about true repentance and amendment of life has proven of no avail. Matt. 18:17. (b) By committing gross sins such as fornication, adultery, drunkenness, theft, profanity, etc., unless the offender is truly penitent and makes an immediate confession of sin. I Cor. 5:5-13.

Sec. 4.—No member shall be excommunicated without first having been visited by the proper Church officials. Gal. 6:1; Jas. 5:19, 20.

2. Certificates

Members moving from one congregation to another or desiring to unite with another Church shall upon application receive a certificate by the consent of the Church showing their exact standing, the same to be presented when applying for membership elsewhere.

3. Receiving Members from other Churches

Persons who have been baptized upon confession of faith and give evidence of conversion and an understanding of and unity with our faith and practice may be received into Church by letter or confession.

4. Council Meetings

Inquiry meetings shall be held previous to the communion to ascertain whether the members are at peace with each other and with all men as far as possible. Should any difficulties exist efforts shall be made to bring about reconciliation before holding the communion. Should any members be absent from the council meeting the cause of their absence and their standing with the Church should be ascertained by the deacon before the communion.

ART. III—ORDINANCES

1. Baptism

Baptism shall be administered by pouring (Matt. 3:11; Acts 1:5; 10:44-48; 11:15, 16), upon confession of faith (Acts 2:38; 8:37; Mark 15:16), in the name of the Father and of the Son and of the Holy Ghost (Matt. 28:19).

2. Communion

Communion services shall be held semi-annually in commemoration of Christ's suffering and death on the cross. Only those whose faith and practices are in harmony with the doctrines and teaching of the Church should participate. Members are restricted from communing with other churches who in faith and practice are not in harmony with us (I Cor. 10:15-22).

3. Feet-washing

Feet-washing shall be observed at the time and in connection with the communion services (John 13:1-17).

4. Devotional Covering

This is to be worn by our sisters especially during times of worship, when engaged in teaching, praying or prophesying (I Cor. 11:2-16).

5. Anointing with Oil

This is to be administered by the elders in the name of the Lord, when members who are sick desire to be anointed (Jas. 5:14, 15).

6. Salutation of the Holy Kiss

The kiss of charity or holy kiss is a scriptural command and should be observed as often as the spirit of love may dictate and in a way that suggests that it is a religious rite (Rom. 16:16; I Pet. 5:14).

7. Marriage

Marriage is an institution ordained of God and should be "only in the Lord." It is always best for those who desire a life companion to marry one of like faith. It is a violation of God's Word for a Christian to unite in marriage with an unbeliever (I Cor. 7:39). Polygamy is not tolerated (I Cor. 7:2).

ART. IV—RESTRICTIONS

1. Nonresistance

Sec. 1.—As individuals we are taught by the Word to "follow peace with all men" and to be unoffensive under all circumstances (Eph. 4:3; Rom. 12:18; Heb. 12:14).

Sec. 2.—Carnal warfare. Those who belong to the kingdom of Christ are restricted from taking up carnal weapons and engaging in warfare "for the weapons of our warfare are not carnal" (II Cor. 10:4; Matt. 5:9, 38, 39, 44; Matt. 26:51; John 18:36; Rom. 12:17-21).

Sec. 3.—Going to law. Law suits are to be avoided under all circumstances. Those who become an aggressive party in a law suit shall be considered under church censure (Matt. 5:40; I Cor. 6:1-8).

2. Swearing of Oaths

The Scriptures absolutely forbid the swearing of oaths (Matt. 5:33-37; Jas. 5:12). Neither shall oaths be administered by the brethren and when appearing before magistrates we should affirm to our testimony.

3. Secrecy

We recognize all secret orders as belonging to the kingdom of darkness, therefore members are restricted from holding membership in any such societies (Jno. 3:19; 18:20; Eph. 5:11, 12; II Cor. 6:14-18).

4. Life Insurance

Life insurance makes merchandise of human life and substitutes trust in man for trust in God. Consequently it is unscriptural. For these reasons members are not permitted to have their lives insured (Heb. 3:5; Jer. 49:11; Psa. 118:8; 37:25).

5. Nonconformity to the World

The Scriptures plainly teach that those who belong to the kingdom of Christ are not of the world but are separated from it in all that pertains to the conversation, example, and conduct (Matt. 6:24; Luke 16:15; Rom. 12:2; Eph. 4:11; I Pet. 2:9; Jas. 1:27; 4:4; I John 2:15, 16). Members are to be separated from the world in (1) Conversation, "no corrupt communication," "nor filthiness nor foolish talking nor jesting," should be heard among those who profess to be followers of Christ (Eph. 4:29; 5:4; Matt. 12:36; I Pet. 3:19; Jas. 1:26). (2) In business. All business that is in the least questionable, and such that would lead into evil associations or worldly alliances, shou'd be avoided (Prov. 29: 10; II Cor. 6:14; Col. 3:17). (3) In attire. The wearing of gold or jewelry of any kind for display and all superfluous adornment is unscriptural and vain, therefore members shall deny themselves of these things (I Tim. 2:9, 10; I Pet. 3:3, 4; Rom. 12:2). (4) In wearing the beard. Lone mustaches and fashionable beards are not in harmony with the simplicity of the Gospel therefore our brethren should refrain from wearing them. Those wearing a beard should keep the upper lip shaved or closely clipped. (5) Amusements. Sunday bazaars, theaters, circuses, horse-races, cock-fights and all other places of questionable amusement are destructive to spiritual life and shall not be patronized by our members (Tit. 2:10-12; I Pet. 4:3, 4; Matt. 5:16; Phil. 2:15). (6) Crucifixion of the flesh The Christian should live spotless and blameless. "Fornication and all uncleanness let it not once be named among you as becometh saints" (Eph. 5:3). Members shall not indulge in strong drink, the use of tobacco, the smoking of Indian hemp, the smoking and eating of opium, or giving the same to children. Members shall not sign any papers licensing the sale of intoxicants of any kind. Those found guilty of such acts shall be held under church censure (Gal. 5:22; Prov. 23: 29-35). All connection with sorceries and all accusations of witchcraft brought against others shall be considered a serious offense and punishable by the Church even to the extent of expulsion if not apologized for and refrained from.

ART. V—UNITY OF FAITH

We earnestly urge all our congregations to faithfully uphold and maintain the doctrines and practices as herein set forth. Should any congregation fail to maintain these doctrines it will be the duty of the Conference to correct such violations.

ART. VI—ADOPTION OF CONSTITUTION RULES AND DISCIPLINE

The foregoing Constitution, Rules and Discipline shall be presented to the different congregations for their adoption and by a majority of the votes cast shall be considered the Rules and Discipline of the Church and shall constitute the organization thereof. Those who vote in opposition to such adoption but are willing to submit to the majority of votes shall be considered as members in good standing.

OUR FIRST DAYS IN INDIA

Upon our arrival at Bombay, after a rather long and tedious voyage we were very glad to once more set our feet on solid ground, and were at once impressed with the fact that we were in India. The dreamland India had now become real. For years we had read accounts from our missionaries in India and now that we had arrived in the land of this great field made our hearts throb with joy. We did not need to go far until we realized that we were strangers in a foreign land, and must get acquainted with new customs, many of which seem quite peculiar.

There seems to be no standard of fashions, in the wearing



Local Bazaar Day

of clothes each one being dressed according to his means and taste. One of the striking impressions that one gets when coming to India is the extreme poverty of the people. We had often read and heard others tell about it but could not realize what it meant until we saw it with our own eyes. According to the old customs, "Once poor always poor." But we are glad to know that many of those who have become Christians, with a little help have been able to make a much better livelihood. They also show more interest in the education of their children, so that they too may have better homes and be able to cope with the changing India.

Practically all nature seems strange in some respect or other. At this time of the year India is very beautiful, with its flowers in bloom, the green grass and trees, and the birds singing gayly these warm sunshiny days. With all this it is hard to realize that it is so near Christmas time, although the missionaries are all very busy preparing for the occasion, as Christmas is the one holiday of the year which means much to the Indian Christian. It is indeed very encouraging to us to know that they will abandon their old customs and celebrate this great day—the day of our Savior's birth.

I am sure that most of the people in the homeland have only a faint conception of things here as they really are. It would be rather difficult to say which phase of the work was the most interesting, and I do not have the space to permit a detailed discussion of any one phase. So far I have been more closely connected with the medical work than any other, although the other phases are all very interesting and the need cannot be emphasized too much.

The first services we attended were full of interest to us, and we will have to mention a few of them. The Christmas program given by the Balodgahan Sunday School was held in the open air, just outside the bungalo compound, the church not being large enough to accommodate the people. The meeting was well attended, and the children who took part in the program were very enthusiastic and though we could not understand the language, their expressions told us that they were telling the sweet story of Jesus. They also sang songs with familiar tunes which we enjoyed hearing. The Sunday School Conference which was held in the Balodgahan church also was very interesting to us. A number of the Christian people had to be excluded from this meeting because the church building was too small. Here we were also impressed with the enthusiastic spirit of the Indian brethren and sisters. We could see their interest in the Sunday school problems that were being discussed by the attention they gave and the active part they took in the discussions. The same interest was made manifest at the Church Conference which was held at Sankra on New Year's day.

No one in the homeland who reads the mission literature can be unaware of the appeal that workers are always making for help. If you have ever been in a position where you had more work than you were able to do, and no one to help, then you will know, in a measure, the situation of the missionaries here. The work they are getting done is not nearly so much of a strain on them as the work which they have not time to do, although they are responsible for it. One of the greatest needs we have seen since here is that of more help. There is sufficient work to keep twice as many workers on the field and still less than half of the allotted territory of our mission is covered. Then we wonder why this need is not supplied. Are we as a church doing our duty in encouraging our young people in preparing for this great work? Do we realize that it is as necessary to pray for those in preparation and to give them encouragement as for those already in the field? Are we giving our tithe faithfully so that the Mission Board has the finances to carry on the ever increasing work without making special appeals? What are we doing to fulfill the Master's command in Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Surely the Church cannot withhold its men, women, money, and prayers which so rightly belongs to the heathen countries.

G. D. and Kathryn Troyer.

A VISIT TO OUR MISSION IN INDIA

Having read with much interest the accounts and reports of our Mission in India it was always my desire to see the work and the people among whom it is being done. After spending two years in helping to give relief to the suffering people in the Near East my desire has been satisfied and I have now had the privilege of seeing parts of India and especially the district in which our Mission is located.

In the early morning of Nov. 2nd, 1923 our ship sailed into the harbor at Bombay and as the light of day appeared we got our first view of India with her teeming millions in need of Christ the Light of the world. A few hours later we were speeding across the country in a fast mail train toward Dhamtari and the first impreassion was that if India presents such a scene the year around it is as a whole the most beautiful country we ever saw. An untimely rain of a few days previous had freshened all vegetation and consequently made the rice harvest late which at this time was white and ready for harvest. Just so it is in the harvest of souls, all white and ready for the sickle of God's Word.

On Sunday, Nov. 4th, 1923, I arrived at Dhamtari where I was met by my aunt Mrs. Esch and family, whom I was very glad to see and by whose help and that of the other missionaries I had the privilege of seeing all the stations and phases of work. It was also my happy privilege to be present at communion services at three different stations. Although I could not under-

stand what was said, yet it was a pleasure to see the countenances of the people as they took part and to know that they enjoyed and felt what they did. I also regard it a great privilege to have been present during the Christmas week and to have seen the preparation they made for the occasion and the way the people took part on the programs. A spirit was shown at this time which is rarely seen in countries where the season has become a rather common occurrence. Another meeting at which I enjoyed being present was the annual Sunday School Conference held at Balodgahan on the last Sunday of the year. Every one seemed to be interested in the subjects and there was a live open discussion on several of the subjects.

Although it was with much interest that I visited each department of the work and saw the great opportunities these people enjoy because of the efforts of the missionaries yet I think there is no phase of the work that will leave as lasting impression as that of the lepers. To me it is sad indeed to see these people, many of them with bright intelligent faces, outcast and with no hope in this world. However in spite of the little hope they have and the pity one has for them because of the inconveniences and sufferings of this life yet it is a joy to know that many of them have eternal hope through Christ.

Everything possible is done to make the lot of these unfortunate ones pleasant. At present on a beautiful spot out away from any village a new asylum is being built where more freedom can be enjoyed and also so constructed that it will be more homelike. It was very interesting indeed to visit this place for never before had I seen building done where so nearly everything needed was made on the spot. Here the lime is burned, the bricks made and burned and from lumber hauled from the jungle the door and window frames, etc., are made and fitted.

One can never visit India without seeing and feeling the greatness of the task which continually presents itself to the missionaries. The field is large and many are the souls in need of the Light of the Gospel. Today the Gospel should be taken to many villages which are ready and calling for teachers, but cannot be reached because of the lack of workers. Never was the need of prayer more imperative than today. May the home Church with renewed consecration and real passion for souls fall down at the throne of God and pray for the conversion of many of India's millions of hungry souls who will go out and give the Good News to their brothers in heathen darkness.

J. J. Detweiler.

PROGRESS OF THE HOME MISSION

A new station will be opened for a home mission in a short time. The Home Mission Committee is engaged in searching a suitable place which we think will soon be found. The worker for the new station is Bro. Sukrit who is a trained teacher at present engaged in educational work. The people have confidence in him and it is hoped that he will give the rest of his life to the work of the Home Mission. The man for this place was very carefully chosen as it is hoped that he may some time be pastor of the Home Mission congregation and have the right to baptize and give marriage to his Home Mission congregation. Pray God to bring such a time soon.

When we began our first Home Mission station we copied after the plan of missionaries and kept a monthly paid worker. Now we are thinking of a new plan of running the new station work which we think will be better. We have a great hope to be successful in this plan. In the place where we intend to open a new station we will buy enough farming land for the support of a family. In the beginning the Home Mission Board will help the man to buy a farm, oxen, and seeds which will become the Home Missionary's own property. The missionary with his family will live in the village among the heathen people, do the farming for his living and preach the Gospel in the village and surrounding villages. He will be supported by the Home Mission Board till he can stand on his own feet by farming which we hope will not take more than a year. After this he will only be helped in case of a critical time.

Our reason for using the new plan is that we thought that if we have a monthly paid worker the heathen people will not be affected so much by his preaching as they will think that is his occupation for making a living. But when they will know that he is his own master and preaching the Gospel of his own will they will not think thus. We also thought that by the old method of running the Home Mission work we will not be able to open many new stations soon as it would be very hard for the Home Mission to pay many workers monthly. Certainly, it will require a great deal of money to begin the work according to the new plan but after the first year we will have no running expenses except in case of a critical time. In this way the Home Mission Board can soon be able to open another new station and we will soon have many Home Mission stations. We will be very glad to see Christian families here and there in the villages among the heathen, becoming their true neighbors, working with them as farmers for their living and being a light to them so that they may see Christ in His people and decide to come to Jesus and know Him as their Savior.

We beg you to remember the Home Mission in your prayers. May God bless this work, the new plan, the people who give money, and those who are responsible for the work.

John Haidar (Deacon of Sundarganj Congregation).

COMPULSORY EDUCATION IN INDIA

Growth of present system of Education.

"Education in India under the British Government," says Howell, "was first ignored, then violently and successfully opposed. then conducted on a system now universally admitted to be erroneous, and finally placed on its present footing." The prevailing system of Indian education was thus partially founded upon the one which existed in the country before the consolidation of British power in India. The process of grafting was taken in hand in the early British period and this was effected by converting Indian institutions into centres of English Education. There was a genuine desire for modern culture and a rapid growth of the demand for English education which had come to be recognized as the road to preferment and the door to the treasury of western knowledge. So general education of the masses was overlooked and insensibly there was introduced a system whereby, with a smattering knowledge of English, youths were weaned from the plough, the axe, and the loom, to render them ambitious only for the desks offered by the Government and mercantile offices. Non-recognition of the importance of elementary as opposed to higher education during the earlier period made the Government fail to see the unsoundness of the whole fabric and to turn their attention to that vast desert—the general masses which were lying outside the tiny oasis of the so-called educated few. It is only a decade or so ago that the grafting process was again taken up. Vernacular primary schools sprang up on the ashes of the old Indian "Pathsalas" and "Maktabs" but mass education still remained on a voluntary basis as it did in the pre-British period.

Need for Mass Education.

Political future of India and her world relations demand from her people the removal of the stumbling block of ignorance which stands in the way of her progress. One of the potent reasons put forward by the British Government about the incompetence of the Indians in matters of exercising the right of self-determination is the illiteracy of the mass who in many cases do not understand the significance of franchise created by the recent reforms. Social abuses, prevalence of crime, superstition, the continuance of caste system, and the general low standard of morality are all due to this mass ignorance.

Probability of success under Voluntary system.

As to the chances of mass education on voluntary basis, grave doubts are felt in all quarters. Under this system it is incumbent on no one to send his children to school. The growing interest in education has not sufficiently permeated the classes. They need the services of their children as wage earners. Poverty, custom and the apparent inutility of education have com-

bined to bring about the employment of child labor in India which acts as one of the most powerful obstacles towards the attainment of the desired end. General education which aims at abstract high ideals can never be attractive to the mass who are illiterate themselves. The commodity should be of some immediate practical value. They want the schools to adopt "Bread-and-butter" aim pure and simple, which has a certain "definiteness" as its chief virtue. But, this involves a great source of national danger in the mental attitude that it encourages. It breeds a narrowing spirit and thus tends to defeat its own end. The value of education lies not in making the student a common wage earner but in making him efficient and strong enough to compete with the hard world in the struggle for existence. To make the future generation better citizens and better wage earners requires general education with higher ideals. This will probably never be the impelling motive of the majority to send their children to school.

Measures of Compulsion.

Now as there is neither going back nor standing still, we must find out some other remedy. This seems to lie in adopting measures of compulsion. This promises to afford a workable basis and pave the way for mass education. Elementary education has recently been made compulsory in the native states of Baroda and Mysore. This development is still in an experimental stage. The question of introducing into British India a similar measure was raised by Hon'ble Mr. Gokhale in the Imperial Legislative Council early in 1910. In 1911 Mr. Gokhale introduced a bill intended to make permissive the introduction of compulsion by Municipal and District Board authorities. The bill was officially opposed and thrown out. Five years later Hon'ble Mr. Patel introduced in the Provincial Council a bill the provisions of which were applicable to Municipalities of Bombay Presidency. This was passed into Law. Once the lead was taken, others followed; and bills of similar nature are now pending before the Councils of Bengal, Bihar, and the Punjab.

Difficulties in the way of introducing Compulsion.

Compulsory education is naturally followed by demands for free education. The question now arises whether the Government as a compelling agency is able to meet, from its present revenue collections, the enhanced expenses consequent on the adoption of compulsory measures. The number of schools must be increased, equipment provided, and more teachers will be required. Money is the pressing need and without it these measures are bound to remain a dead letter. It is doubtful whether a sufficient quota can be apportioned for the purpose from the public revenues under the present condition of the Government. Now-a-days it is easier to pass bills and make laws in this country than to adopt measures provided for in the bills. Under the present constitution of the Government, education is one of the transferred subjects. The position at the moment is that the Provinces have got diarchy with partial responsibility on Indian shoulders and the ministers in charge of the transferred subjects are expected to make bricks without straw. They have practically no control over the purse and the finances have been at the lowest ebb in almost every Province. When retrenchment is the prevailing talk of the day in almost all the Government activities, it is next to impossible to expect help from those quarters. The Government's attitude is to encourage bodies like Municipalities and local boards to apply for the permission to introduce compulsion in their respective jurisdiction. Provided the local bodies take the initiative and make the first attempt to raise funds, the Government is willing to supplement them with a recurring subsidiary grant.

A probable solution.

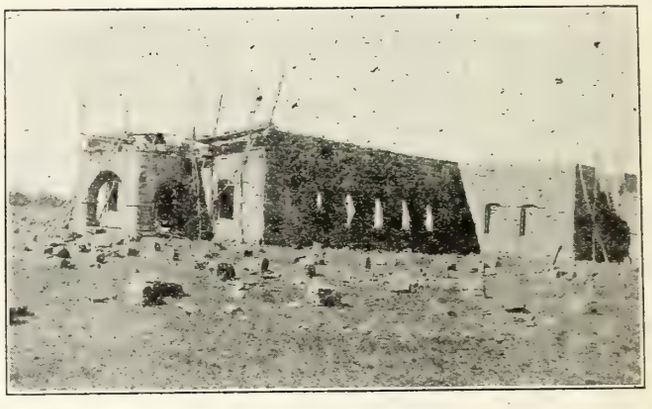
Now it is the business of those bodies who advocate free and compulsory education to find ways and means to provide for the required facilities. The public may be asked to help their local bodies with donations and gifts. Fresh taxation may be imposed in which the wealthier people may have to share the major portion of the burden; but the sacrifice will assuredly ensure the uplift of India from her present degraded position. Poverty stricken India may resent, but she has been bled often for lesser cause than this. One of the most outstanding issues of the programme of the present "National Party" in India is "National Education." To spend money in establishing more new universities as seats of higher education, is a luxury which present India can hardly afford to have. Her paramount need is mass education which must begin at the lower end and not at the top and as the whole question with the future prospect of India rests on the economic point, she naturally and perforce looks up to her richer sons and advanced leaders to come forward and do their duty.

S. K. Das.

INDIAN CHRISTIAN HOLIDAYS

It has been aptly stated that "A person's religion can be tested by the holidays he keeps and the manner in which he keeps them." Generally speaking we believe the above statement to be true to life.

In India among the Hindus and the Mohammedans there are many holidays. Each has its special significance and each is observed in its own peculiar way according to the event which the holiday is to commemorate. Among the Hindus each month is named after some god. And every month there is a holiday of more or less importance. The months in the Hindu calendar are counted according to the moon. So Hindu holidays usually



New Church at Balodgahan

begin with the full moon and sometimes last fifteen days. Thus a great part of the religion of the Hindus is made up of observing holidays. And one's zeal for his religion is often judged by the spirit in which he keeps these holidays.

When people become Christian then to be sure they cease to keep the Hindu or Mohammedan holidays and keep the Christian holidays. Here is where one of the difficult questions come for the Christians: "What events in the Christian calendar shall we celebrate as holidays and in what manner shall they be observed?"

At present we have the following holidays which are regularly observed: Christmas, New Year, Good Friday, Easter, and Thanksgiving Day.

Christmas is observed with much singing and gladness and a general spirit of goodwill and joy. The night before Christmas is usually wholly spent by many of the Christians in singing hymns and bhajans (Indian Christian songs), and in other preparations for the day. Each community forms in a party and goes to all the homes of the Christian people and the bungalows of the missionaries as well as to the homes of friends who are not Christians, singing appropriate songs and wishing all a joyful Christmas. On Christmas day there is always an appropriate service either in the church or sometimes at a special place prepared for this service outside in the warm sunshine which is a very welcome place on the cold winter mornings. During the day everyone has a good meal as far as means will afford and everybody invites his neighbors to eat with him. In the evening there may again be songs and perhaps as was the evening before many small oil lamps may be set out in front of the homes so that all may know that there is joy in the homes.

New Year's Day is also observed with a service in the church and songs of gladness in the homes and villages. Sometimes there is a Watchnight Service as well. This year our annual Church Conference was held on New Year's Day. The interval between Christmas and New Year is often taken up with "Jalsa" meetings which are inspirational meetings for the spiritual uplift of the Christians and the ingathering of the lost. This season ends with the Sunday School and Church Conferences. Everybody in the community knows when the Christians' (Barra Din) or big holiday is on. Every house has been cleaned and has been given a new coat of mudpaint on the outside and on many of them appropriate texts of scripture have been plainly written so that all who pass and are able may read, and get some of the Christmas message.

Good Friday is kept in quietness with meditation and fasting. There is always an appropriate Church service on Good Friday morning. There are often evening meetings held the whole week before Easter, giving an opportunity to teach those who are more or less ignorant of the real meaning of Easter. Easter is a day of gladness and song. There are appropriate services in the Church and special programs provided for. When Easter comes late it is often difficult for us to enter into the spirit of the occasion as the weather has already become very hot and oppressive.

Thanksgiving Day comes here on the 2nd Thursday of November. The first thing in the morning is an appropriate service in the Church. After the sermon or other program which may be given there is an opportunity for Thank Offerings by all present. These are given either in cash or kind whatever the giver may have to give either out of the shop, garden, fields, or house. It is very interesting to see the various offerings which are brought. After the service the offerings are all sold and the whole amount turned into cash and the proceeds used to carry on the Mission work in the home field which is conducted by the Indian Church. This day is also a day of general rejoicing and thanksgiving.

As has been stated above a great part of the religion of the Hindus (non-Christians) is made up of observing holidays which they celebrate with much demonstration. Then, when people become Christian, they feel that there is a great lack of holidays among the Christian people. To be sure every Sunday is a holiday but they consider a day a holiday only when there is some special demonstration connected with it. And as there is little in the way of demonstration connected with any of the Christian holidays except Christmas the Christian people are frequently reminded by their non-Christian neighbors that their religion is no religion which is worth while having, because they have only one holiday that is worth observing.

So one of the live questions before the Christian Church here now is "How may we observe the Christian holidays so that they may mean more to the Christians themselves as well as be more attractive to those who are not Christians?".

We are often made to feel that the East and West differ greatly in many things and we were reminded again in discussing the above question in Conference that what may appeal to us as Americans as an appropriate way of celebrating a holiday may not appeal very much to our Indian brethren and their neighbors. As more illiterate people are brought into the Church, it becomes necessary to have more in the way of demonstration in connection with our holiday observances, so that they may have something in the way of keeping holidays which will take the place of what they have left. It is necessary to do this so that they may be taught in the right way, and may not grow up in ignorance as their heathen neighbors who keep many holidays, but are unable to give an intelligent explanation of the events which they commemorate.

The matter of suggesting more appropriate services and exercises for our Christian Holidays has been referred to the Ministers' Meeting to decide and report to the next Annual Church Conference.

There is something attractive about observing Christian holidays in the right way which we feel America has largely forgotten and is missing. For instance how many of our Churches at home never think of Ascension Day and the Day of Pentecost. The events which occurred on these days are certainly of great importance to the Church and every individual believer. Surely if these days were properly celebrated it could not help but have an uplifting influence upon all who have faith in the living ascended Christ and the Holy Spirit whom He sent into the world.

In some countries of the East as in China the Christians celebrate Easter by having an appropriate sunrise service on Easter morning in the cemeteries with songs and prayer, to demonstrate the hope of the resurrection of the dead which is so dear to every Christian. It is possible that some such a custom may be established here. We are praying that God may so direct that these holidays may be so kept as to be a means of great blessing to the Christian people, and honor and glory to God, as well as a bright light to those who are yet in darkness. May we depend upon your praying with us?

C. D. Esch.

CALENDAR OF EVENTS 1923

January.

1. M. C. Lapp takes his bed with paralysis and other complications.
2. Annual Church Conference at Sundarganj.
5. Mr. Oldrieve, Secretary for India of Mission to Lepers, visits the Mission and lays out plot for new Leper Asylum.
28. Baptismal services at Ghatula.

February.

1. Minister of Education and Sanitation of the Central Provinces and the Civil Surgeon of Raipur visit the Leper Asylum.
7. Bro. Kaufmans move to Sundarganj.
8. Civil Surgeon of Raipur called to see Barbara Alice Esch.
9. Annual examinations in the Girls' School at Balodgahan.
14-15. Annual Business Meeting of the Mission.
20. Bro. Brunks move to Balodgahan and Bro. Smuckers to Sankra.
25. Communion Services at Ghatula.
28. The Lehman family leave for America.

March.

6. Lois and Harriet Lapp leave for school.
11. Sister Esch accompanied by Sister Wenger goes to the hospital in Bilaspur.
12-22. Examinations for High School senior boys.
15-18. Examinations in Boys' Vernacular and Middle Schools.
17. Bro. and Sister Lapp with two Indian brethren start on tour.
23. Sister Esch and children leave for Naini Tal.
30. Sister Wenger leaves for a month's work in the Hospital in Calcutta.

April.

8. Communion services at Balodgahan.
10-12. Bro. and Sister Warye and Sister Smucker take language examinations.
15. Bro. Smuckers leave for Darjeeling.
16. Bro. Brunks and Sister Good leave for Kashmir.
21. Communion and baptismal services at Leper Asylum.
30. Mission High School and Vernacular Middle and Primary Schools close for the hot season.

May.

2. A new civil surgeon called to see Bro. M. C. Lapp.
10. Bro. and Sister M. C. Lapp accompanied by Bro. Esch leave for the Hospital in Calcutta.
17. The Brethren Lapp, Miller, and Esch make an investigating trip to Gariaband.
28. Mr. and Mrs. Plumbly, old friends of the Mission, come to spend the rainy season at the Medical Station bungalo.
30. Death of Bro. M. C. Lapp in Calcutta Hospital.

June.

1. Bro. Lapp's body brought to Dhamtari for burial.
2. Bro. Lapp's funeral and burial.

18. Girls' School in Dhamtari opens.
18. Opening of Bible School at Ghatula.
20. Bro. Smuckers return from Darjeeling.
23. Bro. Brunks and Sister Good return from Kashmir and Sister Wenger from Landour.
28. Bro. Waryes leave for Nainee Hospital.
28. Bro. Kaufmans return from Naini Tal.

July.

1. Girls' School at Balodgahan opens.
5. Thelma Marie Miller born.
8. Bro. Esch leaves for a two weeks rest with his family in Naini Tal.
15. Teachers' Normal in Dhamtari begins.
19. Work begun on Church building at Sankra.
26. Bro. Eschs return from Naini Tal.

August.

11. Bro. Waryes arrive in Pachmarhi.
30. Bro. Kaufman attends meeting of Union Hindi Language Board in Lucknow.

September.

4. Bro. Millers and Sister Sarah Lapp go to Pachmarhi for a month's rest and to help attend at the bedside of Sister Warye.
7. Bro. Brunk and Bro. Esch and Sisters Stalter and Wenger attend meetings in Jubbulpore.
15. Baptismal services at Ghatula.
22. Herbert Benjamin Warye born.
23. Baptismal services at Sundarganj.
28. Helen Rowina Esch born.

October.

13. Opening of Christian Workers' Normal in Dhamtari.
20. Bro. Waryes return to Balodgahan.
21. Baptismal services at the Balodgahan and Leper Asylum Churches.
28. Communion services at the Balodgahan and Sundarganj Churches.

November.

4. Bro. J. J. Detweiler arrives in Dhamtari.
10. Bro. Friesens and Bro. Troyers sail for India.
11. Communion services at the Leper Asylum.
15. Thanksgiving services at Balodgahan, Sankra, and the Leper Asylum.
15. Death of Parsadi's wife. (Deacon at Maredeo.)
19. Sister Good attends meeting of the General Committee of the Book and Tract Society in Allahabad.
21. Thanksgiving services at Sundarganj.
25. Baptismal services at Balodgahan.
25. Graveyard Committee at Balodgahan gives annual report to a large body of Christians.
27. Arthur Allan Smucker born.
28. Lois and Harriet Lapp return from school.

December.

2. Baptismal services at Ghatula.
4. Bro. Kaufman leaves for Naini Tal to bring his boys home from school.
5. Closing of Bible School.
10-15. Bro. and Sister G. J. Lapp tour the western part of the district.
17. Bro. Friesens and Bro. Troyers land in Bombay.
20. Christmas program and exhibition of work done by girls in the Balodgahan School.
20. Exhibition of work done by boys in the Vernacular School in Dhamtari.
21. Bro. Troyers reach Dhamtari.
21. Christmas program in Dhamtari Girls' School.
22. Exhibition of school work done in all the schools of the Mission.
23. Baptismal services at Sundarganj.
25. Christmas services in all the churches.
30. Annual Sunday School Conference at Balodgahan.

MISSION DIRECTORY 1924

Mennonite Board of Missions and Charities

Headquarters—Prairie St., Elkhart, Indiana, U. S. A.

Secretary — S. C. Yoder, Kalona, Iowa, U. S. A.
General Treasurer — V. E. Reiff, Elkhart, Indiana, U. S. A.

American Mennonite Mission

Dhamtari, C. P., India

Secretary — A. C. Brunk, Dhamtari, C. P., India
Treasurer — J. N. Kaufman, Dhamtari, C. P., India

Stations in Which Missionaries are Located

Sundarganj — Medical Station — Balodgahan — Sankra — Ghatula — Mahodi.

ORGANIZED CHURCHES

Location	Pastor
Sundarganj	J. N. Kaufman
Balodgahan	A. C. Brunk
Sankra	P. A. Friesen
Leper Asylum	C. D. Esch
Ghatula	G. J. Lapp
Mahodi	R. R. Smucker
Maredeo	E. E. Miller

EVANGELISTIC WORK

Stations and Out stations	Missionaries in Charge
Ghatula, Gatisili, Kaspur	G. J. and Fannie Lapp
Dhamtari (and surrounding villages)	Sarah Lapp
Maredeo, Bhatgaon	Ruth Miller
Gopalpuri, Bagtarai	Elsie Kaufman
Balodgahan, Chikli	A. C. and Eva Brunk
Sankra, Tengra Nawagaon	P. A. and Florence Friesen
Mahodi, Seodi	R. R. and Alma Smucker
Bijnathpuri	C. D. and Mina Esch

CHARITABLE INSTITUTIONS

Institution	Location	Superintendent
Girls' Orphanage	Balodgahan	Anna Stalter
Boys' Orphanage	Sundarganj (Dham.)	J. N. Kaufman
Widows' Home	Balodgahan	Eva Brunk
Widows' Home	Sankra	Florence Friesen
Eng. School Hostel	Sundarganj (Dham.)	E. E. Miller
School Kitchen	Balodgahan	A. C. Brunk
School Kitchen	Sankra	Florence Friesen
School Kitchen	Sundarganj (Dham.)	Ruth Miller
Leper Asylum	Dhamtari	C. D. Esch
Old Men's Home	Dhamtari	E. E. Miller

SCHOOLS

School	Location	Principal
Bible Training Sch.	Ghatula	G. J. Lapp
Carpentry School	Sundarganj (Dham.)	J. N. Kaufman
English High School	Sundarganj (Dham.)	E. E. Miller
Boys' Vernacular Middle & Primary	Sundarganj	E. E. Miller
Girls' Vernacular Middle & Primary	Balodgahan	Mary M. Good
Girls' Station Prim.	Sundarganj (Dham.)	Ruth Miller
Boys' Station Prim.	Balodgahan	A. C. Brunk
Station Primary	Sankra	Florence Friesen
Station Primary	Ghatula	G. J. Lapp
Village Primary	Kaspur	G. J. Lapp
Village Primary	Bhatgaon	E. E. Miller
Village Primary	Maredeo	E. E. Miller
Village Primary	Gopalpuri	J. N. Kaufman
Village Primary	Bagtari	J. N. Kaufman

MEDICAL

General Hospital	Medical Station	Superintendent
		Mary A. Wenger

Dispensaries	Location	Missionary in Charge
	Balodgahan	Eva Brunk
	Leper Asylum	C. D. Esch
	Sankra	Florence Friesen
	Ghatula	G. J. Lapp
	Mahodi	R. R. Smucker

INDUSTRIES

Industry	Location	Missionary in Charge
Carpentry	Sundarganj (Dham.)	J. N. Kaufman
Shoemaking	Sundarganj (Dham.)	J. N. Kaufman
Weaving	Sankra	P. A. Friesen
Weaving	Balodgahan	Eva Brunk
Farming	Balodgahan	A. C. Brunk

Language Students Dr. G. D. and Kathryn Troyer
E. E. and Ruth Miller
Mary A. Wenger
R. R. and Alma Smucker
Mary M. Good

COURSE OF LANGUAGE STUDY FOR MISSIONARIES
1924-1927

First Year

I. Conversation with an Indian .....150 marks
This is the qualifying examination. It should be taken normally after six months' residence in the country. Candidates failing in this will not be permitted to take the written examinations.
II. Oral .....100 marks
(a) Dictation.
(b) Reading and translation of easy "unseen" passage of 150 words.
III. Written .....300 marks
(a) Translation from Hindi into English .....150 marks
1. Central Provinces Hindi Readers I, II & III.
2. Gospel of St. John.
3. Bal Bharat Part II.
4. 20 Couplets from Dharam Tula.
(b) Grammar ..... 50 marks
(c) Translation from English into Hindi .....100 marks

Second Year

I. Oral .....250 marks
(a) Conversation with an Indian .....100 marks
(b) Reading and translation of "unseen" passage of 150 words ..... 50 marks
(c) Address or sermon of ten minutes duration ... 100 marks
II. Written .....450 marks
(a) Translation of Hindi into English .....150 marks
1. Psalms 1-40; Acts, James, 20 selected Bhajans ..... 50 marks
2. Satya Harish Chandra Natak ..... 50 marks
3. Shakantula ..... 50 marks
(b) Grammar .....100 marks
(c) Translation from English into Hindi .....100 marks
(d) Original Composition. An essay of not less than 300 words on a subject given at the time of the examination .....100 marks

Third Year

I. Oral .....200 marks
(a) Address or sermon of 15 minutes duration .....100 marks
(b) Conversation .....100 marks
II. Written .....300 marks
(a) Translation from Hindi into English .....200 marks
1. Mudra Rakshas ..... 50 marks
2. Ramayan. Sundar Kand ..... 50 marks
3. Shad Darshan Darpan ..... 50 marks
4. "Unseen" passages from current newspapers and periodicals ..... 50 marks
(b) Grammar .....100 marks
(c) Translation from English into Hindi
About 200 words from Pennel's "Things Seen in Northern India."
About 200 words from an "unseen passage" ..100 marks
(d) Original Composition .....100 marks

Missionaries' Children Directory

Name	Date and place of birth
Russel Kaufman	Naini Tal, India, April 8, 1910
Paul Kaufman	Dhamtari, C. P., India, Oct. 3, 1913
Kathryn Ruth Kaufman	Naini Tal, India, May 22, 1922
David Esch	Igatpuri, India, May 21, 1911
Sarah Esch	Dhamtari, C. P., India, Nov. 8, 1912
Mary Ellen Esch	Dhamtari, C. P., India, Nov. 24, 1915
Nellie May Esch	Newton, Kansas, U. S. A., Aug. 28, 1918
Barbara Alice Esch	Dhamtari, C. P., India, Mar. 8, 1921
Helen Rowena Esch	Dhamtari, C. P., India, Sept. 28, 1923
Thelma Marie Miller	Dhamtari, C. P., India, July 5, 1923
Byron Nortell Troyer	Cicero, Ill., U. S. A., July 8, 1918
Dana Orion Troyer	Chicago, Ill., U. S. A., July 12, 1920
Mary Annabelle Troyer	Chicago, Ill., U. S. A., Dec. 14, 1921
Willie Friesen	Darjeeling, India, May 8, 1913
John Friesen	Sankra, C. P., India, Nov. 30, 1915
Edward Friesen	Sankra, C. P., India, Oct. 10, 1919
Paul Arthur Friesen	Bethel, Kansas, U. S. A., Sept. 10, 1923
Lois Lapp	Igatpuri, India, Oct. 26, 1907
Harriet Lapp	Calcutta, India, Mar. 31, 1915
Ernest Edward Smucker	Goshen, Indiana, U. S. A., June 3, 1919
Arthur Allan Smucker	Dhamtari, C. P., India, Nov. 27, 1923
Missionaries' Children in America	
Peter Friesen	Mt. Lake, Minn., U. S. A., Aug. 25, 1902
Ida Friesen	Igatpuri, India, Sept. 8, 1908
Irene Lehman	Bilaspur, C. P., India, Jan. 23, 1910
Carolyn Lehman	Dhamtari, C. P., India, Nov. 24, 1912
Waldo Lehman	Dhamtari, C. P., India, Oct. 3, 1916

MISSIONARY DIRECTORY FOR 1924

Name	Station	Arrival
J. N. Kaufman	Sundarganj	1905
Elsie Kaufman	Sundarganj	1908
Sarah Lapp	Sundarganj	1901
E. E. Miller	Sundarganj	1921
Ruth Miller	Sundarganj	1921
C. D. Esch	Medical Station	1910
Mina Esch	Medical Station	1910
Mary A. Wenger	Medical Station	1921
A. C. Brunk	Balodgahan	1902
Eva Brunk	Balodgahan	1903
Anna Stalter	Balodgahan	1903
Mary M. Good	Balodgahan	1920
G. D. Troyer	Balodgahan	1923
Kathryn Troyer	Balodgahan	1923
P. A. Friesen	Sankra	1907
Florence Friesen	Sankra	1916
G. J. Lapp	Ghatula	1905
Fannie Lapp	Ghatula	1913
R. R. Smucker	Mahodi	1920
Alma Smucker	Mahodi	1920
Missionaries on Furlough		
M. C. and Lydia Lehman, Washingtonville, Ohio, U. S. A. (Returning in Autumn of 1924)		1906

TABLE I. INDIAN CHURCH

	Last Year	This Year
Ordained Indians	7	7
Membership at beginning of year	1177	1293
Received by		
Baptism	124	115
Letter	52	40
Reclaiming	21	13
Total received	197	168
Lost by		
Letter	40	161
Death	15	27
Excommunication	26	74
Total	81	262
Christian Children		
Number at beginning of year	750	773
Number of Births	67	106
Number of deaths	44	
Number at close of year	773	161
Total membership at close of year	1293	1199
Total Christian Community	2066	1927
Money received		
Opening Balance ....Rs.	245	271
Receipts .... "	1378	1182
Total .... "	1623	1453
Money expended		
Home Mission .... "	670	502
Other expenses .... "	682	524
Total expenses .... "	1352	1026
Closing Balance .... "	271	427

TABLE II. SUNDAY SCHOOLS

Station Sunday School Enrollment	1525	1352
Average Attendance in Station S. S.	1140	1380
Average Attendance in Village S. S.	1121	1549
Average Attendance Station and Village S. S.	2261	2735
Number Village Sunday Schools	52	52
Number Station Sunday Schools	9	15
Total Number Sunday Schools	61	67
Total Number Teachers in Sunday Schools	170	167
Opening Cash Balance ....Rs.	115	104
Total Sunday School Collections .... "	225	333
Expended .... "	265	202
Closing Cash Balance .... "	75	131

TABLE III. EVANGELISTIC

	Last Year	This Year
Number of Workers	71	67
Men	32	29
Women	39	38
Men's Work		
Number of Meetings Held	8051	3489
Average number of listeners	152	198
Number villages visited regularly	170	189
Number of baptisms	29	5
Number of applicants not yet baptized	24	6
Number books sold	725	1213
Women's Work		
Number meetings held	13187	7026
Average number of listeners	114	176
Number of villages visited regularly	98	124
Number books sold	4	80
Number Zenana Homes visited	43	138
Number of applicants not yet baptized		1

TABLE IV. CHARITABLE INSTITUTIONS

Inmates at beginning of year	864	960
Admitted	169	98
Died	32	21
Left Institution	130	148
Number married	11	13
Number in institution at end of year	880	876
Number Baptized		97

TABLE V. EDUCATIONAL

Enrollment		
Number of boys	649	648
Number of girls	312	347
Number of Christians	553	622
Number of Hindus	362	319
Number of Mohammedans	10	13
Number of low caste	36	41
Total enrollment	961	995
Average attendance	747.9	671.1
Teachers		
Number Christians	34	34
Number non-Christians	18	16
Total	52	50
Number of men		38
Number of women		12
Total		50
Examinations		
Bible	251	230
Passed in Bible	199	199
Number appearing in Government examinations	568	425
Number passed Government examinations	402	308

TABLE VI. MEDICAL WORK

Number Hospitals	1	2
Number Beds	6	8
Number dispensaries	5	5
Patients		
Number outdoor	24813	15874
Number indoor	162	727
Total Male patients	5123	9099
Total Female patients	5690	7502
Total number of patients	10813	16601
Staff		
Doctors	1	1
Nurses	3	3
Other Helpers	8	4
Total Staff	12	12
Operations	107	
Major		40
Minor		372
Total		412
Evangelistic		
Number religious teachers	1	1
Number of books sold		40

TABLE VII. INDUSTRIES

Employed		
Number Christians	26	19
Number non-Christians	12	6
Total	38	25
Number Apprentices	23	11
Acres of land farmed by Mission	76	
Products		
Amount of rice raised ....bu.	1160	
Amount of other grain grown ....bu.	24	
Population of village		
Christian	506	348
Hindus	435	453
Other people	2	23
Total	943	824
Number of different castes	15	16
Receipts		
Opening Cash Balance ....Rs.	91	152
Received from institution .... "	5446	7046
Received from A. M. Mission .... "	600	420
Other sources .... "		2087
Total .... "	6040	9706
Total expenditures .... "	5412	8976
Closing Cash Balance .... "	634	729

TABLE VIII. FINANCIAL STATEMENT

Treasurer

Resources	Rs.	a.	p.
Opening Cash Balance	5247	2	7
Foreign donations	192184	0	8
Other local donations or receipts	3303	13	7
Loans received	35371	12	0
Transferred accounts	25394	3	7
Interest	240	12	10
Total	261741	13	3
Expenditures			
Evangelistic	15719	0	0
Charitable institution	53095	13	0
Education	20960	13	9
Medical	5754	0	0
Industries	100	0	0
Building	31647	10	5
Other expenses	10788	9	10
Missionary Maintenance	34455	8	2
Building Repair	3494	7	0
Loans paid	13500	3	0
Int., Dist. and Exchange	6762	4	6
M. C. Lehman's Traveling	6400	0	0
Emergency	3634	13	9
Transferred accounts and over drafts	19901	6	3
Relief	29220	14	1
Closing Balance	6306	5	6
Totals	261741	13	3

TABLE VIII. FINANCIAL STATEMENT OF ALL THE STATIONS

Resources	Rs.	a.	p
Opening Cash Balance	28913	8	3
Foreign donations	142539	15	11
Local industries	6485	2	0
Other local donations or receipts	19520	15	9
Government grants	256	8	0
Totals	197716	2	1
Expenditures			
Evangelistic	11810	6	3
Charitable institution	51408	3	6
Education	29922	8	6
Medical	8605	2	0
Industries	4653	15	9
Building	32221	1	11
Other Expenses	10455	8	3
Repair	684	3	9
Relief	191	9	0
Closing balance	47763	7	2
Totals	197716	2	1

Edited and compiled by the Publicity Committee of the Mission.

J. H. Warye, Chairman
E. E. Miller, Statistician
G. J. Lapp
Eva Brunk
Mary M. Good, Secretary

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

OBITUARY

Mahlon C. Lapp was born in Line Lexington, Pa., in the year 1872 and died in the Presidency General Hospital, Calcutta, India, May 30, 1923; aged 51 years, 3 months, 24 days.

He came to India with his wife in 1901. His missionary life was busy and strenuous from the beginning. A many sided, able man placed in a land of many and urgent needs, he was constantly sought out for help and advice by Europeans and Indians of all classes. He was farmer, doctor, builder, and minister. "He became all things to all men that he might by all means save some." He loved the people and was loved by them.

His body was brought to Dhamtari and a funeral held in the mango orchard in the presence of some of the missionaries and about eight-hundred Indian Christians, Hindus, and Mohammedans. Just one day less than fifteen years before his death he gave an address at Goshen College which gave rise to the song "Under the Mango Tree" found on page 223 of Life Songs. Today his body lies at rest under the same mango tree by the side of Bro. Burkhard. He, too, gave his life for the Church of God in India.

His sacrifice should bring to the whole Church a deeper consecration coupled with a renewed dedication of her strength to the cause of Christ in this needy land.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY JUNE 12, 1924 (Gospel Witness Established 1905) No. 11

EDITORIALS

"In such an hour as ye think not the Son of man cometh." "Therefore be ye also ready."

The testimony of many readers confirms us in the opinion that short articles are much more frequently read than long ones.

Could we but see in every ragged, dirty urchin a possible jewel to adorn the temple of our God, our influence for good might be greatly enlarged.

When we pray, "Lord, give me courage and strength and wisdom to do thy will in all things," it means that it is our will that God's will may be supreme in our lives, and that we will do our best to co-operate with God in the work of bringing to pass the things which we desire.

Every circus that comes to town is preceded by flaming posters and skilled propaganda to draw the crowds and leaves behind it a trail of depleted pocket books, tired nerves, tainted consciences, and a number of other things which are not conducive to the strengthening of Christian character.

Fears are expressed that the soldier bonus law will mean increased taxes on cigars. That problem ought not to be hard to solve. Since cigars are injurious to health anyway, why not quit manufacturing them? Then there would be no taxes to pay, and the users would be better off—financially, morally, and religiously.

Last week we mailed the Gospel Herald about two days later than usual. The reason for this is that the looked-for cuts used in illustrating the India number of the Supplement failed to arrive on time. We also failed to print all the articles intended for this number of the Supplement. Everything crowded out of the Supplement for want of room will appear in the full report in pamphlet form in the near future.

Mennonite Sanitarium.—As noted in the correspondence from La Junta, Colo., arrangements have been made to transfer the activities of the Mennonite Sanitarium into that of a general hospital. The plan is to erect the hospital, with a separate building for tubercular patients. It is the conviction of those closest to the work that more practical service can be rendered in a general hospital than in an institution confined largely to sufferers from one kind of diseases only, and the experiences in general hospital work in La Junta during the past few years has deepened this conviction. Whether the proposed new hospital will be erected at La Junta or elsewhere will depend upon the question of where the most practical service can be rendered, this to be determined after all suggestions and propositions from interested parties will have been submitted to the committee in charge of this matter for its consideration. Fuller particulars will be published in these columns from time to time. In the meantime, those interested or desiring further information should write to Allen H. Erb, Superintendent Mennonite Sanitarium, La Junta, Colo.; or, S. C. Yoder, Secretary Mennonite Board of Missions and Charities, Kalona, Iowa.

Our conferences, for this season, will soon be a thing of the past. A number of them were held during the past few weeks, and several more will be held within the next few weeks. There are three things which we should especially remember about our conferences and their work:

1. "In the multitude of counsellors there is safety." We are quite sure that the early Church had a clearer view and was more fully established on the relation between the law and the Gospel than would have been the case had there been no conference on the matter of circumcision and related problems as recorded in Acts 15. Where brethren come together in the spirit of prayer and burden for the welfare of Zion, and spend hours and days together in wrestling with the problems before them, it means a better, stronger Church than if such conferences were not held.

2. We should be alive to our opportunities before and during the time when conferences are held. Among these opportunities are prayer, attendance, and carefulness in the matter of drawing up conference resolutions. Improve your opportunities, and you strengthen the cause of Christ among you.

3. "Obey them that have the rule over you." Resolutions born of prayer and consecrated effort on the part of "a multitude of counsellors" should not be lightly esteemed. Whether it is in conference or some other place, it is a fine thing to "resolve;" but these resolves, to be effective, must be carried out. So the thing for us to do, both as a church and as individuals, is to prove our sincerity by our actions and translate our resolutions into action. Next year, the Lord directing us, should find us a better, stronger, more harmonious, more prosperous church than we are today. And this we may confidently look for if the three things herein named will be constantly kept in view.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SANCTIFICATION

By Moses G. Gehman

For the Gospel Herald.

This is the will of God, even your sanctification.—I Thess. 4:3.

The great doctrine of sanctification (or separation) is taught from Genesis to Revelation. Sanctification is separation—separation from the world of sin. Where we have the word "sanctify" we may well read "separate" in its place.

Sanctification is followed by purity of heart. The pure in heart have the promise of seeing God (Mt. 5:8.) Sanctification means more than a "setting apart for a sacred purpose," it also includes a cleaning up of the old life. "Sanctify them thru thy truth," was the prayer of Christ for His apostles. They were "in the world," but not "of the world"—surrounded with evil, but kept from all soul-destroying evil by the power of GOD. Sanctification and justification go together. The two cannot be separated. The priest who is to enter the holy of holies is first sanctified (Lev. 8:30). All people who would "meet with GOD" must be sanctified (Ex. 19:10,17).

This doctrine has been much abused and misapplied. There are those who teach "entire sanctification;" to the point that one must be entirely perfect. While all true Christians aim toward perfection, yet, for one to imagine that he is "rich....(and in) need of nothing" is but to wake up to the fact that he is "wretched, and miserable, and poor, and blind, and naked." This is one extreme.

A misapplication of the teaching is when those who are not consecrated handle the holy things of GOD Uzziah exemplifies this II Chron. (26:18). Simon the sorcerer also illustrates this point, (Acts. 8). Until his heart was right in the sight of God, he could not be Holy Ghost filled, nor perform those duties that pertain to the "holy calling."

After the momentary inception of sanctification into one's soul the work is progressive (Eph. 4:13, 14; I Thess. 4:1-10; II Pet. 3:17,18). Where there are no forward steps in the holy life there is great reason for alarm. A holy life is absolutely essential; for, the Word says, "Follow peace with all men, and holiness, without which no man shall see the Lord." We are

"Sanctified by God

the Father, and preserved in Jesus Christ." The power of separation is from God. A living faith in a living God naturally results in a holy life. The other two persons of the Trinity also have each a distinct part in our sanctification. Christ, "that He might sanctify the people with his own blood, suffered without the gate" (Heb. 13-12). After naming a list of the different types of Corinthian sinners, the sacred writer goes on to say, "And such were some of you but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). So we see that the agency is triune.

Sanctification is God's call to His children; not to the sinner. The sinner is called to repentance first.

We have seen that sanctification has its source in the Trinity—Father, Son, and Holy Ghost. There is also a cleansing or sanctifying power of the Word which is of like importance: "Sanctify them through thy truth, thy Word is truth." This phase of the work applies very forcibly to our walk and deportment in life." Wherewithal shall a young man cleanse his way?. By taking heed there to according thy word."

A Cleansing up of the Old Life is a part of a holy life. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:1). Note how Zaccheus said to the Lord: "If I have taken anything from any man by false accusation, I restore him fourfold." Crooked business deals and a sanctified life cannot go together. Old debts will be met as far as possible. He who delights in foolish talk needs regeneration regardless of church membership. To be sanctified and at the same time delight in the vulgar and obscene is an utter impossibility. The sanctified "delight in the law of the Lord." All saints (not sinners) are in a sanctified state. Collectively and individually, we are to "show forth the praises of Him who has called us out of darkness into his marvelous light" (Pet. 2:9).

May we note with emphasis the progressive phase of this virue. The apostle commended the Thessalonians for being "ensamples unto all that believe in Macedonia and Achaia." They had sanctification, or they would not have been "ensamples." But Paul looked forward to a time when this body of believers would be still more sanctified. This he prays; "And the very God of peace sanctify wholly." In Luther's translation we have instead of "wholly", "durch und durch," that is, through and through. That is God's standard for every saint. The care of our bodies, the operation of our mind, our words and actions should all be to the glory of God (I Cor. 10:31; Col. 3:17).

A Holy Life

Some have made a god of holiness. But this does not change the fact that God demands a holy life of all His followers. A holy life is filled with deeds of righteousness. When the Holy Ghost fills a man's heart you detect no deception, of any kind, no lying tongue, no covetous heart, no sharp business deals. "But as He which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy," (1 Pet. 1:15,16). May we all seek after a holy life, for only then can we "rejoice with joy unspeakable and full of glory." The strength of our testimony depends upon the degree of sanctification.

Sanctification constitutes a continual growth in grace. It means to the faithful disciple a sinless life. So we read in I. Jno. 5:18; "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one touches him not."

Denver, Pa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

THE CHRISTIAN SALUTATION

Is not the religious kiss simply a Jewish custom for which in our day and time a hearty hand-shake should be substituted?

This is a much neglected subject and it seems that a great many persons have not so much as heard whether there be any holy kiss. How can the apostle Paul be supposed to urge the observance of Jewish customs when he was the chief one to contend against placing a yoke of Jewish customs and Old Testament ordinances upon the neck of Gentile converts? Acts 15:1-29; Col. 2:20-22.

Where in the scripture is the individual or the Church given the authority to set aside any command or ordinance and substitute something else in the place of it? It is foretold that antichrist will "think to change times and laws," and Israel did that but they brought God's displeasure upon them by so doing. Isa. 24:5,6; Dan. 7:25.

Jesus clearly taught that the little things ought to be done (Matt. 23:23) and James teaches that if we re-

ject one command we are guilty of all (Jas. 2:10).

We cannot break a single link of a chain without breaking the chain.

Is there not a sort of evolution in religious forms, as mankind rises higher and higher in intelligence and religious sentiment; and, as the fuller laws and ceremonies under Moses superseded the more simple and crude laws of patriarchal times, and again the purer and nobler worship of the Gospel supplanted that of Moses, have we not reason to suppose that the same process will continue, from age to age?

Instead of humanity tending to rise to higher and more spiritual forms it always has been the reverse.

Cain went back to a bloodless and unacceptable offering — Israel over and over again drifted back from God's order under Moses to rankest idolatry, and when God in the fulness of time abolished the ordinances of the law, and set forth the superior Gospel economy, how hard it was for them to rise to the New and forsake the Old at God's command; and being delivered how often they tended to drop back again into the old system. While the prophets foretold that God would send **a new and better covenant instead of the old** (Jer. 31:31-34) there is not a jot or tittle to show that the principles, forms, ceremonies of the Gospels will ever be superseded, but unmistakable testimony to the completeness, unchangeableness, and universal adaptability of the New Testament. Matt. 28:19,20; II Pet. 1:2-4; II Tim. 3:16,17.

What scriptures enjoin the holy kiss as a religious duty?

It is given in the imperative mood (I Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26) by the apostle Paul who said that his writings were the commandments of the Lord (I Cor. 14:37) and expressly ordered the church to disfellowship those who refused to obey the word delivered thru him (II Thess. 3:6); also by Peter (I Pet. 5:14) the apostle to the Jews, who classed Paul's writings with the **other scriptures** (II Pet. 3:15,16) and his own commandments with the writings of the holy prophets (II Pet. 3:2).

What are the uses of such a practice?

Divine love comes into the soul at conversion and is shed abroad in the heart by the Holy Ghost (Rom. 5:5; Gal. 5:22) and is distinct from mere human love which we have by nature, and is as much higher and purer as the soul is superior to the body. Therefore it would be inconsistent to give expression to this highest form of love in a less fervent manner than that of the inferior affection.

Love is the soul of true religion and it rises and falls in accordance with our state of grace which in turn is affected by the influences of an evil world that continually beats upon us. Like Samson who "wist not" that the Spirit of God had departed from him, so it is possible for a Christian to be unconscious of his own spiritual decline.

The kiss of love is a perfect thermometer registering at all times the degree of Christian love upon the consciousness of the individual and making its absence painfully manifest to him.

It is a good testimony in that it shows to the world that the Church places the commandments of God above the customs of the world and the Spirit of Christ above the "spirit of the times."

Its observance is a pleasure when love is rich and full, and contributes to the settled peace of conscience known only to such as walk in all the counsel of God.

It safeguards the purity and spirituality of the Church, for such unworldly practices tend to discourage such as are destitute of the love of God from entering the Church.

Is there not danger that this public religious kissing may be carried to such an extreme that it becomes repulsive to the unsaved and so result in more harm than good?

It is possible to abuse every good thing that God has given us, but the Spirit-led Christian will be able to go forward in obedience to all of God's commandments in a wise, discreet, and consistant way which will bring glory to God and wield a good influence over men.

The holy kiss may seem repulsive to a worldling because he cannot comprehend the love that prompts it.

It will become obnoxious to the participants in proportion that they become worldly-minded and the Christian graces decline.

It is repulsive also in the degree that the law of common cleanliness is neglected. Christians are not only to be humble and free from fashion follies but they are to be scrupulously clean and neat.

There is no virtue in untidiness. Plainness does not mean slovenliness, as many seem to think.

In this especially is the use of tobacco shown to be out of harmony with the spirit of the Gospel. II Cor. 7:1.

If kept in the spirit and order of the Gospel it will prove a help and blessing as sure as God is wise, for it is His command.

It will work harm when improperly used.

When brethren or sisters salute those who reject and oppose a full Gospel and defend or condone such evils as war, secretism, divorce, fashion, etc. We are to greet those "who love us in the faith." I Thess. 3:15.

Sisters nullify the ordinance by participating in the senseless society kiss—indiscriminately kissing worldlings who happen to consider themselves their friends.

When partiality is shown—greeting warmly those who are favorites and neglecting those who are poor, ignorant, or uncomely, it sometimes works harm. "Greet **all the brethren** with an holy kiss" (I Thess. 5:26).

When it is used so frequently that it is manifest that it has degenerated into a mere custom, or when it is so seldom used that the impression goes forth that it is a painful duty and that it is observed with shame, the force of the ordinance may be lost.

It should not be withheld from inconsistent members until they by the church have been set back from fellowship.

Why more faithful teaching on this subject?

Because it is a requirement of God's Word and the rising generations of children should be taught all the council of God. Acts 20:27.

Because it is ignored by the religious world generally.

Because of the neglect and abuses among its professed friends.

Because the tendency of the age is to let the unpopular details of the Christian religion slip and magnify those things which do not cause self-denial or call forth the frowns and ridicule of a sinful and God-hating world.

If it is looked upon as a **little thing**, it nourishes and gives emphatic expression to the greatest and most indispensible principle in the Christian religion, that of spiritual love.

Denbigh, Va.

MY TESTIMONY IN RHYME

I am a soldier of the cross,
My business is to help the lost
To find the strait and narrow way
That leads on to that golden day.

Yes over waves so uplifting
My little sail boat is drifting
Into the thickest of the fight—
Fighting, yes fighting, for the right.

Yes I am fighting for my Lord,
And God's Word is my only sword.
Faith, great and holy, is my shield
While on the dear old battle field.

Yes over waves so uplifting
My little sail boat is ever drifting
Into the thickest of the fight—
Fighting, yes fighting, for the right.

—Lillie M. Bow.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.
(1614 Eighth Ave.)

Greetings in Jesus' Name:—The Sunday school has been increasing in attendance. There is also a good turnout at our mid-week services, for which we can praise the Lord.

Bro. J. W. Shank of South America gave us a very interesting talk on the work of South America on Thursday, May 15.

Bro. Ammon Brubaker of Juniata Co., filled the regular appointments here Sunday, May 11, and Bro. L. A. Blough of Johnstown, on Sunday, May 4.

On Ascension day we held services in the evening prior to the sermon. The members were given an opportunity to speak on what the Ascension means to them.

Sunday, May 25, counsel meeting was held. All present expressed peace and desired to again partake of the communion.

On Saturday evening, May 31, we held our preparatory services and on Sunday, June 1, communion. At this service there was a man received into church by water baptism, also one sister by letter. The services were conducted by Bishop J. N. Durr, Martinsburg, and Bro. C. Z. Yoder, Wooster, Ohio. There were thirty-three of our members that partook of the communion. In the afternoon a number of us gathered in the home of our aged Bro. and Sister Alphus Houpt (who were not able to be present with us in the morning services) to give them communion. They surely enjoyed these services.

Bro. D. C. Sauders of Lancaster is spending a few weeks here in the interest of selling a carload of oranges. While here we appreciate his presence in the services. Especially will the children remember the brother as he has given them each an orange in the Sunday school and children's meeting.

Sister Florence Baker is attending the E. M. School (Va.) commencement exercises.

Cash Receipts During Month of May

Springs congregation	$10 00
Rockton Sunday school	3 82
No. 502	2 00
No. 503	5 00
	$20 82

Building Debt Fund

Willow St. Sunday school Lanc. Co.	$50 00

Cash Value Clothing and Provisions

Louisville S. Circle Ohio	$ 8 00
Reid S. Circle	6 25
Allensville congregation	5 00
Sister S. Y. King Mattawana	2 20
Sister Amanda R. Herr	7 50
E. R. Miller Fentress Va.	7 00
	$35 95

Many thanks for your support. We beg a continued interest in same and your prayers.

June 2, 1924. Jos. M. Nissley.

La Junta, Colo.
(Mennonite Sanitarium)

Dear Herald Readers, Greeting:—On the evening of May 22 we had our fourth nurses' graduating exercises. Five nurses received their diplomas. They are Sisters Delphia Holsinger, Esther Brunk, Martha Baer, Grace Weaver, and Addie Bender. The program was given to a crowded house. Bro. D. H. Bender delivered the class address. His subject was, "Power." May each of these sisters render efficient service for the Master in their respective fields of labor. Pray for them.

We have recently entered into a contract with the Knights of Pythias Order whereby they shall come into possession of the Sanitarium buildings and 160 acres of land. They expect to make a State Pythian Home out of it. Fuller details will be announced later.

Recently a lady at the City Hospital found Jesus. She wished that she could just have that rest in Him. She was told how to believe and she had a glorious experience of faith. Pray for her.

Sisters Maggie Showalter, Naomi Hershey, and Anna Graber are taking school work this summer. We need some one to take their place in the kitchen.

Grateful for your prayers and support, we are

Yours for the welfare of the sick,

June 1, 1924. Allen H. Erb.

A LETTER FROM DARJEELING INDIA

For the Gospel Herald.

Dear Readers of the Gospel Herald:

Not being able to correspond personally with all our friends, we are taking this opportunity of giving you a few lines through the Gospel Herald.

Having been delayed in coming to the hills for about three weeks on account of our goods not arriving, we remained over a few more days in order to visit with Bro. George Shoemaker, who is making a world tour and arrived at Dhamtari on April 1 for a few days' visit with the Mission. His visit to the Mission, I am sure, was a great treat to all the missionaries.

On April 2 we left Balodgahan and arrived at Calcutta at noon on the 3rd. The weather was exceedingly warm and we needed to do some shopping and were very glad when the time came for leaving. Bro. G. J. Lapp joined us at Calcutta, his family having gone on several weeks before. We arrived at Darjeeling on April 5.

We enjoyed the trip very much and the children also did not seem to find it disagreeable. The mountains being new to us, we never tired of looking at them as the train wound its way around their sides. To see from one side of the train a mountain of marvelous height and on the other side a valley of equally marvelous depth was a source of inspiration to us, and we were made to say within our hearts, "What a small conception we have of the greatness, might, and power of the God, whom we serve." In all parts of the earth which He has created, doth He show His mighty handiwork.

Living in the hills we also find quite interesting. It is a real joy to meet with and get aquainted with missionaries from other missions. One source of interest is the native peddler who comes to our door almost daily seeking to sell his wares, which consist of beautiful hand-made laces, rugs, fine linens, furs, and many small things carved out of stone or bones, etc. Some of these things are made at different mission stations throughout India. Perhaps some will ask, "Why teach the women of India to do fancy work which is of so little value in their great poverty?" The answer is a simple one, when we realize that the instruments required are inexpensive, such as a needle or a crochet hook, yet at the same time it supplies work for many poor women who in this way can earn a scant living. We hope to see the time when the Indian women may learn to make things which will be of value to them in making their own homes.

So far we have had very little sickness in our home, and we are praising our heavenly Father for His riches of love in Christ Jesus.

"Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things." (Heb. 13:18).

Kathryn S. Troyer.

April 28, 1924.

"When you are called upon to endure chastenings remember, 'A father's hand will never cause his child a needless tear.'"

A PARTING MESSAGE

For the Gospel Herald.

S. S. Vandyck
May 31, 1924

To the Readers of the Gospel Herald.

Our ship is pulling away from the shore. We have waved the last "good bye" to a few friends who stood on the shore. Now our faces are turned toward South America where we hope to witness again for Christ to those of another race.

It is with joy that we again take up this work. We are grateful for the prayers and sympathetic interest of the brethren at home. You will next address us at Trenque Lauquen, F. C. O. Argentine Republic.

Yours in Christ,
J. W. Shank and family.

THANKS

For the Gospel Herald.

I wish to thank those who have sent us Sunday school pictures. These pictures have been a great help in spreading the Gospel among old and young. They all enjoy looking at the picture card or at the large picture roll while the story is told and the picture is explained. We have received pictures as follows:

2 packs	cards	Ina Mellinger, N. Lima, O.
1 pack	"	(No address or name).
1 "	"	Anna Hoover, Goshen, Ind.
1 "	"	J. C. Beidler, Bally, Pa.
1 "	"	(Name torn off), Latour, Mo.
1 "	"	Anna Shantz, Hydro, Okla.
2 "	"	Mrs. H. W. Shank, Louisville, O.
6 rolls		Anna N. Ranck, Strasburg, Pa.
1 pack	cards	Katy Kauffman, Hopedale, Ill.
1 "	"	J. C. Beidler, Bally, Pa.
1 "	"	C. B. Charles, Mashington Boro, Pa.
1 "	"	Ada Orendorff, Flanagan, Ill.
1 "	"	J. M. Landis, Harleysville, Pa.

We hope to receive more cards, for it would be difficult to carry on work without them.

Yours in His service,
A. C. Brunk, Secretary.

CALLED TO HIS ETERNAL HOME

By Geo. J. Lapp.

For the Gospel Herald.

Bro. H. L. Smith of the Brethren in Christ (River Brethren) Mission in Bihar, a province of eastern India, has been called to what seems to us an untimely death as a victim of a virulent form of small-pox. Though not of our communion, yet he was a brother beloved. The tie of fellowship with him and his co-workers is strong because of the common faith and the close association with them in their work during the last ten years.

The writer met Bro. Smith in Calcutta on Friday, April 4. He had taken delivery of a new Ford car which had been sent him by friends in California. He was planning to run it home. He looked very much run down and must have been exposed to the dread disease around that time. On Saturday, the 12th, he took ill in his station, Saharsa, and never left his bed. He suffered much from high fever, and the poison seemed to spread through his system with great rapidity almost from the beginning. After only two weeks of intense suffering he fell asleep in Jesus on Thursday April 24, and was buried in the mission cemetery of their Saharsa station. He was 35 years of age and served the mission cause of India since 1913. In 1912 he was married to Katie, daughter of Bish. C. C. Burkholder of Upland, California. Soon after their arrival in India Bro. M. C. Lapp, now also in heaven, helped them to locate. During the years of their labors they had the joy of receiving fifty converts into the fold from among the people of the hard district in which they labored. He leaves his beloved wife, and two children, Leoda and Joseph, nine and five years of age respectively. He also leaves brothers and sisters in the homeland to mourn their loss. He leaves a host of friends, both here and in America, who feel the loss to the mission work in India very keenly.

On Friday, April 25, a small company of missonary friends met in the Brethren in Christ Mission home in Darjeeling in a short memorial service with little Loeda, (who attends school in Darjeeling). The writer was called upon to minister in this service. Though the service was gladly rendered yet is was doubly difficult to find words of comfort for our only little mourner who had to be separated from her parents during her father's illness and homegoing. Her little heart was broken from the shock. We tried by God's help to give her some comforting thoughts by reading Job. 10:25-27; Mal. 3:16, 17; Rev. 14:13; I Cor. 2:9; and II Cor. 5:1-10, and adding a few comments with Heb. 13:14 as a text. The hymns sung were "Only to know that the path I tread is the path marked out for me," and "Fade, fade each earthly joy, Jesus is mine." The father was very dear to his little daughter because of their close companionship. Bro. and Sister Heise, who are in Darjeeling at the present time, are as parents to little Leoda during these days of mourning.

Sister Smith helped care for her stricken husband during his days of illness. We are hoping and praying that the disease may not take hold of her. Little Joseph is also away from home staying with another of their missionary families in order to not be exposed to the disease. They secured the services of a trained nurse, but no European physician being nearer than ninety miles they depend on an Indian doctor.

It takes fortitude to become thus afflicted in this country where one must suffer such disadvantages, but it is highly commendable that those who are called of God to the service, as Bro. Smith has been, place their entire dependance upon Him and know that "all things work together for good to them that love God," who are called according to His purpose." But it is difficult for us to understand why such an one as he should be taken from a life of such usefulness while yet in the prime of life. But "the Lord hath given, and the Lord hath taken away; blessed be the name of the Lord." We commend Bro. Smith's loved ones to the God of all comfort. The Lord has richly blessed our brother's efforts and He will not forsake the widow and the fatherless. May they fully trust Him for their all.

Darjeeling, India.

RUSSIAN IMMIGRANTS TO MEXICO

(An address delivered by D. H. Bender before the annual meeting of the Mennonite Relief Commission at Sterling, Ill., May 3, 1924, as reported by Levi Mumaw.)

The cause which led up to the present movement from Russia is long and tragic. The Mennonites in Russia are not Russians. They came to Russia on invitation from Queen Kathryn II who visited on the plains of Holland and saw them making good on that flat land invited them to come to Russia where the native Russians said no one could live.

With this invitation they were granted certain privileges—exemption from military duty; they could have their own churches and use their own language.

The people were thrifty, they increased in numbers, and many grew wealthy. There are 50,000 Mennonites in Russia who wish to come to America. They are distinctly people of German descent. Nearly four years ago four representative men came to America to lay their plea to America to assist their fellow-men to come to this country. Their lands had been confiscated, their property destroyed and many lives taken.

Their religion was interfered with and they wanted better conditions.

Since the famine came to an end it was thought that they might wish to stay. But the Soviet government made further restrictions. They were not allowed to teach their children religion. The law forbids the teaching of religion to any children under eighteen years of age. This cuts out the Sunday school, Bible conferences, schools, and colleges. Their aim is to wipe out the Christian religion. In addition to this a law was passed that no one could teach school who did not subscribe to the religion and beliefs of the Soviets. This was the last straw.

Investigations were made in Canada, United States and Mexico. They really did not want to go to Canada nor Mexico, but wanted to go anywhere where they could live in peace and teach their children their religion. 3,000 have been brought into Canada, but it has meant such a sad separation of families that they would rather stay in Russia than to experience anything like that again. At South Hampton, England, all the immigrants were passed through a very severe examination with the result that a number had to stay there. They could not return to Russia nor proceed to Canada.

Mexico has officially invited these people into their country, first because their country needs development (Mexico has conditions satisfactory for growth of every kind of vegetation, good land, and can be bought from the Government for from $1.00 to $6.00 an acre. There are $50 and $60 ranches which can be purchased for $20.00 an acre); second, they favor the German people. Any one who can speak German has a passport to go through the country. Germany and Mexico have always been on good terms.

The Russian Mennonites ask for exemption from military duty, the privilege of controlling their own churches and schools, and the use of their own language. After waiting for a week we did get to see the President and we have papers officially signed granting these privileges.

We have been working through a representative syndicate in New York furnishing $500,000,00 on bonds of $100.00 each. These are all purchased by the syndicate itself. The furnishing the cash, to be handled through the Mennonite Colonization Board which is to guarantee final payment of these bonds in twenty years, the written guarantee of these bonds to be given by members of the Mennonite Church in United States, who are worth that much. Individuals can guarantee certain amounts, or congregations can go together and in a legal way raise a certain amount of guarantee which is officially recorded and turned over to them, or conferences can go together in the same way. Then to secure these bonds, the Mennonite Colonization Board should have first mortgage on the land. In addition to this each immigrant signs a note for the amount it cost to bring himself and family across. The immigrants bind themselves in blanket note that they will stand by each other. These bonds do not pay a cent of money, but guarantee that they will. if the immigrants do not.

Hesston congregation has guaranteed $10,000.00. Others have guaranteed certain amounts.

The shipping company has offered to bring the people from Russia to Mexico for $100.00 each. The Mexican government offers to transport all immigrants free from the port to the colony and allow them to bring their goods in custom free and transport that free. It will allow the Mennonites in United States to send to the Mexican colonies cattle, machinery, etc. to be entered custom free and hauled on the railroad for half fare. The government will provide temporary barracks until they can build for themselves and will put down wells for them and in a general way will see that they get started.

The advantages of the Mexican plan over every other:

1. We need forward no money.

2. They will allow them to come into the country uninspected. The government will send inspectors along to Russia, who will endeavor to see that none with contagious disease enters the boat; and they are allowed to bring their old and infirm with them.

3. They will be landed in a country where the climate is such that they need little expense for houses and fuel and where they can raise something every month in the year and thus have a better opportunity to get started.

4. There is to be established a Federal Land Bank under the Mexican Federal Bank law, wherein bonds bear 6% interest. All the business of these bonds is to be done through this bank. This money can be used and reused until the bonds become due, thus giving the people a chance to get on their feet. They can begin to pay off after seven years.

There are already listed between three and five thousand names of Mennonites who have promised to leave Russia. As soon as the bonds are guaranteed the ships will start and bring them over as soon as they can be taken care of at this end.

Regarding the risk of the bond givers, an article of the agreement states that he can not be held liable for more than he guaranteed, no matter how much he is worth, and where the guarantee is given by a congregation only a pro rata share of the congregation is liable.

Question Drawer

Is a small sin as bad in the sight of God as a big one? L. H.

The Bible makes no distinction between small sins and big ones. In fact, it is not the size or enormity of the sin, but the condition of the heart that is minded to sin, that determines the standing before God. "The soul that sinneth, it shall die," is an edict that is not dependent upon how great or how small the sin committed may have been. Besides, who is to determine which are great and which are small sins? Usually, the sins which "I" commit are very trifling as compared with the sins which others commit. Many a poor soul, steeped in sin, has been deluded with the thought that the sins committed are of such small and trifling nature that God would take no note of them. One man steals a penny, another one a million dollars. Both are thieves. The sin which they must repent of is **stealing**, not stealing an amount big enough that it is worth while for God to notice it.

Can a man be a Christian and use the bankrupt law so that he need not pay his honest debts?

We can see how a Christian man who is hopelessly involved may, for the sake of protecting his creditors and keeping them all alike, make an assignment and let his money go as far as it will. But we can not see how any Christian man can take advantage of a bankrupt law and thus avoid paying an honest debt. For instance, say a man with $20,000 liabilities and property worth $5000 makes an assignment. His creditors get 25 cents on the dollar. All that a bankrupt law can do for any honest man is that it keeps the avaricious creditor from stealing from his more human creditor and gives the bankrupt a chance to make good. But it can never eradicate a cent of honest debts. He still owes 75 cents on the dollar, plus interest, which he proposes to pay as fast as he can get the wherewith to pay it, even tho it may keep him poor the rest of his life. When a man obligates himself to pay a certain debt, that debt stands against him until it is paid, or at least a satisfactory arrangement is made with his creditors, bankrupt law or no bankrupt law.

SUNDAY SCHOOL LESSON

Lesson for June 22, 1924—Neh. 8: 1-12

REFORMS UNDER EZRA AND NEHEMIAH

Golden Text.—Return unto me, and I will return unto you, saith the Lord of hosts.—Mal. 3:7.

Introductory.—Judah had not forgotten all her sins. Though God had crowned with success the effort to rebuild the temple, because of the indifference and unfaithfulness of many of the people the Temple as well as the city of Jerusalem was allowed to fall into decay. Subsequent reinforcements, however, brought reforms and repairs. Foremost among the reformers were Ezra and Nehemiah. The former led a force of people to Judea and again set things in order. Afterwards came Nehemiah who proved equally faithful and whose masterful leadership restored the walls of Jerusalem in the face of difficulties and oppositions that are seldom equaled. As an inspiring example of faithfulness and determination to carry on the work of the Lord, Nehemiah stands out in hold relief and his book should be frequently read. In the lesson before us we have a vivid reminder of what the combined efforts of a faithful governor and a faithful scholar may do in the matter of bringing about a spiritual revival and uplift among the people.

Lesson Thoughts.—1. A description of a meeting in which there was one-fifth solid teaching and the remaining four-fifth entertainment would hardly fit the meeting described in our lesson. It was a time of great interest—"All the people gathered." It was a real Bible conference—they came to hear the Bible read and explained. It was a clearcut, straight-from-the-shoulder effort, without evasions or equivocation—"they read from the book of the law of God distinctly." The interest centered in the Word of God—"the ears of all the people were attentive unto the book of the law." May we read the description of this meeting a number of times, and then by God's grace resolve to have more meetings like it among us.

2. The highest form of entertainment is the drawing power of the Word. No one doubts that those people were intensely interested, or that they enjoyed the meeting immensely. They were entertained by the truth, not by nonsense or rattling music or funnyisms from the pulpit. Given an absorbing theme, an absorbed preacher, and a people eager to learn, and we have all the entertainment that any one could wish. The idea that any public service must be provided with sensationalism or foolishness in order to make it entertaining is not only a false conception of the truth but it is also a serious reflection upon the mentality and morality of the people proposed to be entertained.

3. We note several things about this meeting that are worth remembering in connection with present-day meetings. The Word of God was the absorbing theme, as already noted. The people were interested enough to attend, also to stand for hours listening to the Word of God. There was clearness in instruction, as noted from several expressions: "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." It was this, probably, that helped to hold the attention of the people. It was a serious matter, and the Word of God was taken in all seriousness. Given that kind of a spirit in present-day meetings, there will be no further question of them being both interesting and profitable.

4. Notice the effect which the reading of the law had upon the people—"all the people wept, when they heard the words of the law." What wonderful opportunities they had missed. How great their sins appeared unto them. How sad that many of their loved ones had passed away from time to eternity, sinful and impenitent, with no hope of eternal salvation! No wonder that the people should weep. And is it not a fact that today there is an utter lack of seriousness on the part of too many people, because they are not in close enough touch with the living Word to appreciate is weight, its importance, its seriousness, and what it means for the human soul? Oh for a revival which brings us in closer touch with the eternal Word of the Lord.

5. "The joy of the Lord is your strength." The people were reminded that although they may well weep for their sins and for the sins of others, they must have a forward rather than a backward look. Rejoicing as well as weeping belongs to the faithful servant of the Lord. God had done wonderful things for them, and there were still more wonderful promises ahead. They were encouraged to press on faithfully, remembering that "the day is holy." In this present world there is enough to bring every faithful soul down with sorrow to the grave. But we do well to cast our burdens on the Lord, remembering the wonderful and numerous unmerited blessings which He has showered upon us, and looking ahead to the still more wonderful glories to come. "Rejoice in the Lord always; and again I say, Rejoice."—K.

BIBLE MEETING TOPIC

THE IMPORTANCE OF CHURCH MEMBERSHIP.—Acts. 2:41—47; Matt. 18:15-18.

Topic for June 22

MOTTO

"Observe all things."

MEDITATIONS ON THE TOPIC

I. **The Importance of Christ's Commandments.**—Nothing which Jesus commanded the disciples was given with indifference. Not one command could be comitted without a loss to the believer and to the lost world. Every ordinance has some special significance and the spiritual import will either be lost or forgotten unless the ordinance be observed which has been given to set it forth. The ordinances themselves cannot be kept up with any order and authority, unless they are practiced by a Scripturally regulated body with such official servants as have been duly set apart in God's order. Such expressions as "the laying on of the hands of the presbyter," imply the ordination, by authorized men of officials in the Church. The instruction to believers to obey those who are over them in the Lord, implies Church government in harmony with the teaching of the Word. The fact that the unruly and ungodly are to be disciplined or cast out further confirms the fact that a Church government with properly constituted authorities in a duly organized body are God's plan. To such an organization God has directed the spreading of the Gospel and the setting "in order of things that are wanting" in every place where the Gospel has been accepted and a sufficient number have been found to organize the work (Tit. 1:5.)

If those who profess to accept the Gospel refuse to join the Church and will not became a part of the organized body, how can there be any carrying forth of the "all things" which the Apostles were commanded to teach all nations to observe? If "all things" are not observed the Master's work will be considered unimportant and the teaching which He directed through His apostles will be lost and the unsaved of the world will remain in darkness and the believer will be judged as an unfaithful servant not doing the will of His Master.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Church."**
2. The Blessings of the Church.

For Young People

1. The Author of the Church and Our Relation to Him.
2. Why Become a Church Member?
3. Who Should not be Received into the Church.

For Older People

1. The Blessings of Church Fellowship.
2. Duties of Church Members.

As a child of God, I want to fulfill all the will of God. His wisdom has provided a Church in which His children may be nourished and given a place of service. I want to fill my place in the Church.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 12, 1924

Field Notes

Bishop Joe C. Driver, Garden City, Mo., filled the preaching appointments at our Kansas City Missions Sunday, June 1. M.

Sunday, June 8, is to be communion Sunday at the Casselman Church near Grantsville, Md., Bishop N. E. Miller in charge. M

Communion and baptismal services were held with the congregation at Manson, Iowa, on Sunday, June 1, with brethren S. Gingerich and S. C. Yoder in charge.

Bro. J. M. Shenk of Elida, Ohio, preached for the congregation at the Salem Church near Weilersville, O., on Sunday, June 3, at which time a counsel meeting was held.

Bro. S. E. Allgyer of West Liberty, Ohio, was called to McVeytown, Pa., immediately following the Eastern A. M. Conference at Belleville, Pa., to preach the funeral sermon of Sister French.

Among the visitors at the Ohio Conference were Bro. and Sister J. B. Gehman of the Reading, Pa., Mission. It was their intention to travel from there to Michigan returning to their post of duty. M.

Bro. T. K. Hershey, our representative to South America, remained with the congregations in eastern Ohio after the Ohio Conference, for the purpose of conducting meetings and bringing information regarding that "neglected continent." M.

We are in possession of a number of addresses delivered before the Nebraska Mennonite Sunday School Conference held at Roseland, Neb., on May 28. Most of these articles are well written, and will be published in one or the other of our periodicals as there is room available.

Bro. M. C. Lehman (if former plans carried) is holding a series of meetings at the Midway Church near Columbiana, Ohio. The brotherhood at the Martin's Church near Orrville are expectantly looking forward to a series of similar meetings, also to be conducted by Brother M. C. M.

Sunday, May 25, was communion day at the Rockhill congregation near Sellersville, Pa. 218 members partook of the sacred emblems, says Bro. Alfred A. Detweiler who is left alone there to shepherd the flock of God, since the recent home going of Bro. M. D Souder. M.

An ordination service was held at Manson, Iowa, on Sunday afternoon, June 1, at which time Bro. Nicholas Stoltzfus was set apart to the ministry. The services were in charge of Bishops S. C. Yoder and Simon Gingerich. The Lord bless our dear brother in his responsible calling and make him a blessing to the congregation which he has been called to serve.

A brother writes from Belleville, Pa., where the Eastern A. M. Conference was held last week: "Conference especially good. Monday evening's service conducted by E. B. Stoltzfus, Tuesday evening by I. B. Witmer, Wednesday evening by J. W. Weaver, and Thursday evening by J. W. Hess."

Sister Martha Frey of near Sterling, Ill., is one among the recent additions to the working force at the Mennonite Children's Home in Kansas City, Kans. Because of her past experience in the work there and because of the urgent need of workers, her return to the Home is all the more appreciated. M.

Last Sunday was comunion day at Crown Hill Church near Marshallville, Ohio. Arrangements were made for baptismal services the day before, at which time Bro. J. A. Ressler expected to with the brotherhood there, to assist in both baptismal and communion services to be held Saturday and Sunday respectively.

Bro. N. E. Troyer of West Liberty, Ohio, stopped at McVeytown, Pa., on his return from Chambersburg, Pa., and preached at the Mattawana Church on Saturday evening, May 31, and on Sunday morning and evening, June 1. Bro. S. E. Allgyer performed a similar service at the same place on Monday evening, June 2.

Correspondence

Woodriver, Nebr.

Greeting in Jesus' Name:—On May 23 and 24 we had the privilege of listening to Bro. D. G. Lapp, both evenings, and on the 25th we had our communion services of which nearly all present partook. Quite a number could not be present on account of measles.

A number of our members had the privilege of attending the Sunday school conference which was held at Roseland, Nebr., this week, which was enjoyed by all.

May 30, 1924. Cor.

Alto, Mich.

On May 24 Bros. D. A. Yoder of Elkhart, Ind., and Henry Wenger of Wakarusa, Ind., came to this place. Bro. Yoder conducted preparatory services on Saturday evening and communion services on Sunday. One sister was added to the congregation by letter, and one upon confession of faith. Sunday afternoon Bro. Yoder conducted a short communion service at the writer's home. Sunday evening Bro. Yoder again con-

ducted the service at the church and the next morning they returned to their homes. Bro. and Sister H. J. Hostetler and Bro. and Sister Jos. Bontrager of the Forks congregation also visited us from Friday evening until Monday morning.

We are having a very wet spring.

May 30, 1924. S. J. Speicher.

White Cloud, Mich.

Dear Readers of the Gospel Herald, Greeting:—On May 7, Bro. B. B. King of Fort Wayne, Ind., came into our midst and remained with us for ten days, holding meetings each evening, preaching the Word in all its power. Result, twelve confessions and others under deep conviction. On Monday, May 26, our bishop, Bro. J. K. Bixler, came, holding meeting each evening and on Friday morning baptismal services were held, at which time ten young souls were baptized and eight from other denominations were received into church fellowship. On Friday afternoon communion was held with our deacon, Bro. Harvey Miller, who is still sick and unable to be with us. In the evening communion was held at the church, of which nearly all the members partook. Our hearts were made to rejoice as we witnessed these precious souls join with us at this place, as our number was growing small. On Thursday evening we held our council meeting at which time our Sunday school was reorganized and the following officers elected: Supts., John Davidhizer, Frank Samson; Chors., Emma Roech, Lizzie Nelson; Secys., Amanda Sarver, Viola Nelson. Pray for the work at this place, as we certainly have an open field.

June 1, 1924. A Sister.

Chambersburg, Pa.

(Pleasant View congregation)

Dear Herald Readers, Greeting:—We are again made to thank God for His goodness to the little flock at this place. We have just closed a series of meetings conducted by Bro. D. N. Gish of Millersville. The brother spoke to us the Word of God in all its truth and it was made plain that even the children seemed to take much interest in the sermons. The meetings were not so largely attended (owing to the rainy weather and also the late season) but we feel thankful that the dear brother's labors were not in vain. Four young people came out on the Lord's side.

We held our communion service on Sunday, at which time Bro. John Burkholder made the announcement that on Sunday, June 29, there will be baptismal services at this place. We extend a hearty invitation to all who can attend this meeting as our number is not large at this place and we feel glad to have brethren and sisters from other places come to worship with us. We would beg an interest in the prayers of God's people that we may remain faithful and true to His Word.

Yours in His service,

June 2, 1924. N. W. E.

Manson, Ia.

Dear Herald Readers, Greetings:—After several weeks of cool weather the Lord is blessing us with fine growing weather and crops are looking good. Bro. Alvin Zehr who was injured in a railway accident last February is able to be up on crutches and attended services last Sunday.

On Sunday, May 25, Bro. Amos Gingerich of Versailles, Mo., was with us and preached three impressive sermons for our congregation. The following Friday Bro. S. C. Yoder and Bro. Simon Gingerich came into our midst conducting preparatory services on Friday evening, instruction meeting for converts on Saturday evening, baptismal and communion services Sunday morning and ordination services in the afternoon. Four brethren were called by the congregation and passed thru the lot which fell on Bro. Nick Stoltzfus who was then ordained to the ministry. Our prayer is that the Lord may give him grace and strength for the work to which he has been called.

Sister Irene Zook who has been teaching school at Wellman, Ia., during the past year has returned home for the summer.

Grandma King from Nebr., is here visiting with her sons Chris and Will. Bro. Julius Nitche and wife from Beemer, Nebr., have also been visiting here the past week.

June 2, 1924. Cor.

Eureka, Ill.

(Home for the aged)

Bro. A. C. Good was with us on Sunday, May 25, and preached to us a very impressive sermon. May God bless our brother in his field of labor.

Sister Cassie Miller, an inmate in our Home, passed over into a better home, June 1, after an illness of several weeks.

At this time there are a number of them putting in their applications for entrance into the Home.

June 3, 1924. J. D. Smith.

Eureka, Ill.

(Roanoke congregation)

Dear Christian Friends:—The week following May 25 Bro. A. C. Good of Sterling, Ill., conducted a series of revival meetings at this place. Attendance was good thruout the meetings, with 20 confessions. Among the subjects discussed were "The Value and Power of a Youthful Surrendered Life;" "The Value of Christian Parentage and Our Responsibility as church members relative to those Young in the Faith."

We feel sure that many have a broader and deeper vision of the teachings of Christ since Bro. Good has been with us.

In His Name,

June 3, 1924. Bertha L. Zook.

Kansas City, Kans.

(Mennonite Children's Home)

Greetings to all Herald Readers:—A number of changes have occurred at this place in the last few months. Bro. C. J. Fryenberger, wife, and two sons have returned to their home at Wayland, Iowa, after rendering several years of faithful service as Supt's. of this institution. We feel to express our heartfelt appreciation for what their lives and service have meant to us as workers together with them. God alone can give them their due reward.

Bro. Earl Hartzler and wife of Colo., came to take Bro. Fryenbergers' place, but were permitted to stay only a short time. Sister Hartzler's health failed, and she had an operation at Bethany Hospital on May 7. She is improving nicely and we hope she will soon be enjoying health again. Bro. and Sister Hartzler have gone to Cass Co., Mo., to make that their future home.

Bro. D. S. Weaver is now acting as our Supt. We are very glad for his kind supervision, and are sorry that he could not stay with us. He left the City on May 25 to attend to other duties.

Sister Martha Frey of Sterling, Ill., returned on May 20, after a few months vacation. The workers (as well as the girls whom she has charge of) are all very glad to have her with us again.

Sister Dora Kauffman of Wellman, Iowa, came to the Home as a worker on May 2. She has charge of the nursery and is doing well.

Sister Hattie Sommerfeld, who has been rendering faithful service here for some time, is leaving for her home at Canton, Kans., about the middle of June. We are sorry to have her leave, but are expecting Sister Anna Kreider of Palmyra, Mo., to take her place.

We have about the usual amount of children in the Home and their health in general is very good. School closed May 23, at which time four of the oldest children went to their parents, and the same day four smaller children were received.

(Continued on page 237)

Miscellaneous

THE IMMIGRANT

Land of my fathers, thy fast fading shore
Fills my heart with grief. O'er thy fields once more
I long with friends of other days to roam.
Soon these wild waters will hide from my sight
Those distant hills which shielded the right
Of a lone pilgrim bereft of friend and home.

Land of my fathers, the tyrant's decree
Has denied thee thy God. Thy children will be
As sheep that know not the Shepherd's call.
Still blessed are thy hills. These heart-breaking laws
Their beauty fail to change: Nor can they cause
The sun not to shine or the rain not to fall.

Land of my fathers, forever more farewell;
My faith and the call of my children compel
Me to seek my abode beyond the wide sea.
And, though I rejoice as I plow the new soil
In the freedom to worship, to love and to toil,
My heart, my dear homeland, shall still be with thee.

Elmira, Ont. —The Hermit.

HUMAN NATURE

(A sermon delivered by Bro. John Thut at the La Junta, Colo., Mennonite Church, May 4, 1924, and reported by J. H. Shank.)

Texts: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9) "I find then a law that when I would do good, evil is present with me" (Rom. 7:21).

We have in these two verses the testimony and the experiences of two of the great men of the Bible, Jeremiah and Paul. Both of them came in contact with human nature, and they knew it just as it is.

We have a certain class of people who delight in separating or isolating themselves and work out very pleasant speculations of philosophy, but when these same pleasant speculations are put to a practical test they are a failure.

Jeremiah and Paul were not men of that kind. They did not keep themselves aloof from the great current of men and women. They came into actual contact with it. They knew what human nature will do, and in the two verses that we have read we have their short but decided testimony.

In this age we hear a great deal about psychology. But if you want to study psychology and human nature as God sees it, study the prophet Jeremiah. Jeremiah is the psychologist of the Bible. He is called the "Weeping Prophet," and he has a very sad message. He had a sad message because he had a sad subject. Of all the sad subjects we can think about, human nature is the saddest.

In the second chapter you will find that he gives a very nice description of how human beings keep themselves respectable, but after you get back further you will see how this subject is put to a practical test. Jeremiah stands for the practical truth, and we have a group of men among the Israelites who stood for their own interest—and these two are in conflict.

Then the apostle Paul had travelled over a large part of the world known at that time and came in contact with all classes of men; the high and the low, the learned and the unlearned, the citizen and the king, the rich and the poor.

His testimony is, "When I would do good, evil is present with me." A study of human nature reveals to us that we are a bundle or a combination of conflicting emotions and feelings, and we are sometimes surprised at ourselves—what we do and what we think.

We have only one man in the Bible of whom it is said, "He knew men." Men set their traps for Him but He always succeeded in evading their snares: He knew men. If I spoke to you on this question, you would have to confess that you get caught sometimes.

Now the question comes, "How far may we trust human nature"? Is it to be trusted at all? How bad are we? Perhaps the best way to study these questions is to study characters and see how it manifests itself.

Before we do that let us see who judges human nature. From a human standpoint, of course, there are a great many good and desirable traits in us, and there are characters in the Bible in whom a great many fine traits are manifested, and yet every one of these characters will break down on some test or other. It is not man's judgment of human nature that is to be taken as a final test. It is God who pronounces judgment, and He considers that man is totally depraved, corrupt and polluted, and not to be trusted. "The heart of man is deceitful above all things, and desperately wicked."

A lawyer in this city told me some time ago that the law adjudges every man a rascal until he proves himself otherwise. If you go to a bank to borrow money they will not trust you unless you can give very good security. That is how human nature is judged in the cold business world.

Now let us study a few characters. The first one is the rich young ruler who asked what he should do to inherit eternal life. Christ said to him, "Why callest thou me good? There is none good save one, that is God."

Some say that Christ did not mean what He said here, but when Christ made a positive statement like that He meant exactly what He said. Humanly speaking, this young ruler was certainly a splendid type of man. Christ said, "Keep the commandments." He says, "I have done so from my youth up.'

This man had in his heart a consciousness that there was something lacking and he said, "What lack I yet?" Jesus said, "Go, sell that thou hast and give to the poor." The young man turned away sorrowful.

What was the matter? To all outward appearance he was perfect, yet that goodness was tainted with something; and when the test was applied, this pollution cropped up and asserted itself. He was affected by the love of money; he was selfish, and that tainted his whole life and he failed. So when Christ says there is none good but God, he means exacty what He says.

The second example we refer to is that of Cornelius. He was a Gentile officer in the Roman army, and the Word tells us he prayed and gave alms. He was an ideal type of man. His soul hungered after God to the extent that he prayed and fasted and gave alms; a man of noble, generous impulses and pure aspirations, and yet there was something lacking. God did not accept him; he was still a condemned man.

While he was praying he had a vision and he was told to send down to Joppa for one Peter who would tell him what to do. Cornelius sent for Peter who preached to him Jesus Christ and he was saved.

This teaches us some good points. First, it is God that judges. Regardless of the man's good qualities, if he would have died in that condition he would have died a condemned man, and lost, and in order to be saved he had to send down to Joppa and find Peter, through whose preaching he received the light and was saved.

What happened? What brought about this man's salvation was his faith in the Lord Jesus Christ, and that is the only virtue that will justify us before God. Good works or religious feelings will not justify us, but the only thing that will is faith in the atoning merits of Jesus' blood. So long as that is left out of a man's life he is condemned and lost.

There is a great deal of hair splitting on this question. Here are several qualities that are good in a man. Certainly the Lord would not condemn that. Of course, here are some qualities that are not good.

God, of course, could not condone them. They seem to hold to the theory that God will save some qualities in a man, and some he will not.

It is all nonsense. A man is either wholly saved or he is wholly lost. Cornelius' case makes that very plain.

Let us take another character; that is, David. David was a very good man; perhaps as good as any you will find in the Bible. Judging from his early life and outward appearances you would never have thought that this man would have committed the sins that he did. Do you think that he committed these sins in an unguarded moment?

David's passion was writing poetry, but when he was surrounded by luxury and ease he ceased to write poetry, and passion began its evil work. It was not a sudden outburst of sin; that passion had been there all through his life. For years David appeared to be clean, but that purity of his was tainted with corruption from the first.

That is not my opinion; it is David's own confession after his sin was brought to his knowledge, and he goes to writing poetry again. "In sin did my mother conceive me," and human nature is corrupt through and through. Good qualities? Yes, but so polluted with sin that they are not to be trusted, and will break down under the strain.

Let us try King Saul. We hear a great deal of criticism about this man but I believe some of it is very unjust. King Saul in his younger days was a very good man, humanly speaking. Of all the characters in the Bible Saul was the most human. You might say he was a typical politician. He had considerable executive abilty, and in his younger days was a great general and won some notable victores.

But sin commenced to work in him; it honeycombed his good qualities and under stress he broke down. When the test was applied to him he failed.

The Lord told him to go down and slay the Amelekites. When he returned he put on a "good front"—you condemn him for that, but haven't every one of us done the same thing? He tells the prophet he has obeyed the voice of the Lord, but Samuel heard the lowing of the oxen and the bleating of the sheep, and he knew this man was not as honest as he appeared to be.

Saul tried to justify himself. He said it was the people that wanted these things, and that brought the king back. Saul was a politican and wanted popular favor, so he sacrificed principle for politics. It was Saul's besetting sin and he failed.

We have hundreds of men at the present time who will break down under that very same thing. I will venture that the majority of our men in Washington are doing this very same thing; they are afraid to do the right thing because they fear the people.

(To be continued)

WHY SOME MEN HAVE FAILED

By Flossie L. Jones

For the Gospel Herald.

There are many reasons why men fail. King Saul failed because he followed his own selfish ways instead of the way of the Lord, as spoken by Samuel.

In the book of Esther we read how Haman plotted to rid the kingdom of all Jews and especially Mordecai. But the plot failed because he was seeking honor for himself and did not fear the Lord of Mordecai.

Rehoboam failed to hold the kingdom of Israel together because the love of riches and authority was in his heart. He followed the advice of the young men and refused the counsel of the elder fathers; and still above all, he feared not the Lord. His father Solomon also failed to obey the Lord because of his splendor, and his heart turned to selfishness.

Belshazzar failed because he trusted in his own selfish aims and feared not nor gave reverence to the God of Daniel.

Christ speaks of the rich man who built barns to store up riches, and when he thought he was in ease and glory, God said, "Thou fool, tonight thy soul is required of thee."

Christ also spoke of another rich man who also trusted in himself and his riches, and when he died his future was a failure. He was cast into hell and there he could see Lazarus who had sat at his gate begging. He failed to lay up treasures in heaven where neither moth nor rust doth corrupt, as Lazarus did.

Judas failed and betrayed the Lord Jesus into hands of sinners because of his covetousness. Suicide was his end.

Ananias and Sapphira failed and were smitten down in death because of hypocrisy.

Many others could be mentioned, but the few that have been mentioned prove that Satan controlled and was master of their lives. Men like David, Isaiah, Jeremiah, Paul, and John made a success of this life by their faithful, humble lives.

Our lives too can be a success for Christ by having our souls washed white in the blood of the lamb which flowed from Calvary.

Ulen, Minn.

WHAT IS CHRIST TO YOU?

Sel. by Florence B. Lauver

What He can be to every worker in the world. He speaks to us.

To the Preacher.—"Preach the Word, be instant in season, out of season, reprove, rebuke, with all long suffering and doctrine" (I Tim. 4:2).

To the Toiler.—"Come unto me all ye who labor and are heavy laden, and I will give you rest" (Matt. 11:28).

To the Lawyer.—(1, **Counsellor**), "He shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). (2, **Lawgiver**), "For the Lord is our judge and our lawgiver. He will save us" (Isa. 33:). (3, **Advocate**), "If any man sin we have an advocate with the Father, Jesus Christ the righteous" (I Jno. 2:1).

To the Newspaper Man.—"Behold I bring you good tidings of great joy, for unto you is born a Savior which is Christ the Lord" (Luke 2:10).

To the Artist.—"Altogether lovely" (Songs of Solomon).

To the Architect.—"The chief corner stone. "Jesus Christ Himself being the chief corner stone, all the building fitly framed together groweth into an holy temple unto the Lord" (Eph. 2:10).

To the Astronomer.—"I am the bright and morning star" (Rev. 22:16).

To the Baker.—"I am the bread of life, He that cometh to me shall never hunger."

To the Banker.—"The hidden treasure" (Matt. 13).

To the Builder.—A sure foundation (Matt. 7:24).

To the Carpenter.—"I am the Door" (Jno. 10:9).

To the Doctor.—The great Physician (Jas. 5:15, 16).

To the Educator.—The great teacher. "Thus saith the Lord thy redeemer. I am the Lord thy God which teacheth thee" (Isa. 48:17).

To the Farmer.—The sower. "The Lord of the harvest" (Matt. 13:3).

To the Florist.—The rose of Sharon. The lily of the valley. (Songs of Solomon)

To the Geologist.—The rock of ages (I Cor. 10:4).

To the Gardener.—"The true vine" (Jno. 15:7).

To the Christian.—The Son, the Living God, Savior, Redeemer, Lord, and King.

Carlos Casares, Argentina.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, June Sixteenth

Thou leddest thy people like a flock.—Psa. 77:20.

The tenderest attribute he could ascribe to the Deity could only be expressed by comparing Him to the shepherd caring for the sheep. No wonder they love the 23rd Psalm. Contrast this tenderness with God's majesty of V. 19. Ocean's raging depths are under His control. But how gently the Almighty leads us forth to green pastures and by still waters. His only begotten Son who is the express image of the Father is the Lion of the tribe of Judah, yet also the Lamb slain from the foundation of the world.

God gently leads, but how? He mellows our lives, tenders our touch, and softens our words that He may through the gentle mother, the true friend, and the tiny babe manifest His tender leading. If we but realize it, we never can, how many hands have helped to mold our lives and make us meet for His use. God through them hath led us to the fold.

"These, these prepare us for the sight of holiness above:
The sons of ignorance and night may dwell in the eternal light,
Through the eternal love!"

* * *

Tuesday, June Seventeenth

For thou, O Lord, art my refuge. Thou hast made the most high thy habitation.—Psa. 91:9. (R. V.)

This sublime psalm begins with a general statement of a sure refuge in Jehovah. In the second verse the Lord is his refuge and also fortress. In the 9th verse the psalmist expresses the same sentiment in direct address to God. Read the blessings that come from Him in the intervening verses. Have we declared as definitely our allegiance to Him? Do we fear the storm, the pestilence, the arrow, the ragings of man or the ravings of the beasts? We have to face any or all of them in our service for God; by repeating over and over again, "Thou art my refuge," and knowing—not merely feeling—that it is true we find it an unfailing solace in the hour of trial, or loneliness, or desertion, or persecution.

"The eternal God is my refuge and underneath are the everlasting arms....I will say of the Lord, He is my refuge and my fortress, My God, in Him will I trust....That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul both sure and steadfast."

* * *

Wednesday, June Eighteenth

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.—Psa. 145:13.

In Damascus there is a Mohammedan mosque which was once a church. While defacing all traces of Christianity the workmen stuccoed over the above verse which had been engraved upon the door. But it had been engraved to read, "Thy kingdom O Christ, etc." It still remains as a witness that King Jesus must reign till he hath put all enemies under His feet. The last enemy is death.

When He comes He will have been invested by the Father with dominion and great glory. His kingdom shall not be destroyed. Every knee shall bow to Him, some to everlasting joy, some to everlasting shame and contempt. The iron, clay, and brass world kingdoms will be ground to powder and He shall rule in righteous judgment.

The great Christian apostle of India, Sadhu Sundarsingh, while visiting a royal court in Europe, was told by a prince, "I am a son of the king." The sadhu answered, "I am a son of the King of kings." The prince with tears in his eyes embraced him and said, "So am I." Are you?

* * *

Thursday, June Nineteenth

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isa. 26:3.

"My peace I give unto you: not as the world giveth, give I unto you." "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Glory to God in the highest and on earth peace, good will toward man."

The indwelling Christ is Himself the perfection of our peace. Possess Him. Through Him we have the peace of the justified, the more perfect peace of the redeemed. It comes to us through His shed blood according to His divine will and grace.

By having our minds stayed on Him we are saved from evil imaginings and misapprehensions. By trusting God and leaving Him to choose for us we will not cease to look up and heaven will open to us. We may have heaven's portion—peace—in this life. What a foretaste of the grand reality of the future.

In Niagara Falls mid the turbulent waters below stands a great rock. At its base the waters are quiet and peaceful. So beneath the Rock of Ages in this restless, turbulent life.

* * *

Friday, June Twentieth

Ah, Lord God! behold, I cannot speak: for I am a child.—Jer. 1:6.

What a wonderful preparation for service. Self-confidence disqualifies us to become God's mouthpieces. I cannot speak, but He can. Better a dumb ass than a braying one. That we might say as Jesus did, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me He doeth the works."

The greatest servants of the Church and of the cause of Christ have reached their greatest heights of usefulness only after they have been brought through many a breaking down to a deep sense of their helplessness and insufficiency. The above verse has been a great comfort to many a soul-winner.

They who by God's grace have overcome some of the greatest handicaps in speech or manner of approach to their fellowmen have become the most effective ministers of the Word of Grace. There is no handicap God will not help to either overcome or make an instrument to His glory. The grace of Him Who hath called us into His service is sufficient for us under the most adverse circumstances. Never hesitate to witness for Him, even tho it be with a stammering tongue.

* * *

Saturday, June Twenty-first

Turn thou us unto thee, O Lord, and we shall be turned.—Lam. 5:21.

The backslider's prayer. He desires to get right with God. His heart has become burdened. He cannot pray and the former blessings are beyond his grasp. He remembers this that with God all things are possible and in his final desperation he again throws himself upon His mercy and acknowledges His supremacy.

We may recover the mercy and blessings of past days by again yielding absolutely to Him, by again accepting His standards, by again letting Him work in us according to His good will and pleasure. We may be assured that He who hath begun a good work in us will finish it unto the day of Jesus Christ.

What a tragedy for a soul which hath done despite to the will of God to wear out his weary life in sin and despair only to be lost to God's final "Welcome Home." He may, like the prodigal, come back to the Father's house and find a glad welcome. He may be reinstated into the family of his Father. He may yet bear rich fruit, and by earnest endeavor bring precious sheaves into the garner.

* * *

Sunday, June Twenty-second

I am cast out of thy sight; yet I will look again toward thy holy temple.—Jonah 2:4.

He knew himself to be justly punished for deliberately disobeying the Lord's command. While imprisoned in the fish's belly he could turn his back on Tarshish and his face toward God. He made good resolutions during those dark hours and trusted God to help him carry them out. Herein lay the secret of his wonderful success after his release. How merciful God is to invite us to look to Him even when we are in adverse circumstances of our own making. He is always longsuffering and restores the truly penitent.

He requires us to take up our work

where we left it. He grants no promotions during the days of disobedience. His mercy, however, is to usward if we desire to again be restored to communion with Him. Man may be prone to leave us in some fish of calamity, but God never. One look from however far will bring the compassion of the great heart of God. Read Jonah's wonderful prayer often and take Jonah's way, if thou art such as he.

CORRESPONDENCE

(Continued from page 233)

We received over 200 quarts of very nice canned fruit from the Sycamore Cong., Garden City, Mo., for which we are very grateful.

Truly the Lord is richly blessing the work of this place, in spite of some hindering circumstances. It teaches us to look wholly to Him who is our strength. We need your prayers.

June 5, 1924. "The Workers."

Scottdale, Pa.

Dear Herald Readers, Greeting:—Among our recent visitors are the following: Brethren John Mumaw, Elmer Hilty, Frank Raber and John Schlabaugh and Sister Ruby Oesch, enroute to Ohio after the commencement at the Eastern Mennonite School; Sisters Mary and Mattie Zook of Sterling, Ohio, who were here as guests of the Ressler family; Bro. Lloy Kniss of Johnstown, Pa., who filled the pulpit Sunday morning and evening and gave a special talk before young people's meeting; Bro. Irvin Burkhart of Ontario, a student in Hesston Bible College, who is here for a few days' visit on his return trip to Ontario; and Sister Elizabeth Luther of Johnstown, Pa.

There has also been a little scatterment of members for a few days. Among the local members away from home at this writing are Bro. Aaron Loucks, in communion service at Rockton, Pa.; Bro. J. A. Ressler and family, in communion service at Crown Hill Church near Marshallville, Ohio, Bros. Ben Gamber, Russell Mumaw, and Menno and Paul Horsch, at this writing in Ohio; Sister Anna Mumaw, who is spending a month or more in her former home in Ohio.

We welcome back into our midst Bro. Clifford Martin and Sisters Katherine Martin and Gladys and Beulah Loucks, who are home on vacation from Hesston Bible College.

Quite a few of our members attended a missionary meeting at Masontown, Pa., on Sunday afternoon, June 8.

June 10, 1924. Cor.

THE CHRISTIAN'S BANK

I have a never failing Bank,
A more than earthly store,
No earthly bank is half so rich;
How then can I be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my Bank
To get a little note.

Sometimes my Banker smiling, says
"Why don't you oftener come?
And when you draw a little note
Why not a larger sum?

'Why live so niggardly and poor?
Your Bank contains a plenty,
Why come and take a one-pound note
When you might have a twenty?

"Yes! twenty thousand, ten times told
Is but a trifling sum
To what your Father has laid up;
Secure in God His Son."

Since then, my Banker is so rich,
I have no cause to borrow;
I'll live upon my cash today
And draw on Him tomorrow.

I've been a thousand times before
And never was rejected;
Sometimes my Banker gives me more
Than asked for, or expected.

Sometimes I felt a little proud,
I managed things so clever;
But ah! before the day was gone
I felt as poor as ever.

I know my Bank can never fail,
Its funds, always the same,
The Firm, "Three persons in one God,"
"Jehovah" is His name.

Should all the banks in Britain break,
The Bank of England smash,
Bring me your note on Zion's Bank,
You'll surely get your cash;

And, if you have but one small note
Fear not to bring it in;
Come boldly to the throne of grace,
The Banker is within.

All forged notes will be refused,
Man's merits be rejected;
There's not a single note will pass
That God has not accepted.

There's none but those beloved of God,
Redeemed by precious blood,
That ever had a note to bring;
These are the gifts of God.

Though thousands often say
They have no notes at all;
Because they feel the plague of sin,
So ruined by the fall.

This Bank is full of precious notes
All signed and sealed and free;
Though many a ransomed soul may say
"There is not one for me."

Base unbelief will lead the most
To say what is not true.
I tell all souls who feel they're lost
These notes belong to you.

The leper had a little note,
"Lord, if you will you can;"
The Banker cashed this little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound;
But in the Banker's book of grace
His name was never found.

But see the wretched dying thief
Hung by the Banker's side!
He cried, "Dear Lord, remember me!"
He got his cash and died.

The above beautiful poem was written over sixty years ago by an old minister in the Highlands of Scotland.—Sel. by A. B. Wingert.

REPORT

Of Waldo Sewing Circle, Flanagan, Ill., from April 1, 1923, to April 1, 1924

For the Gospel Herald.

Number of meetings	8
Average attendance	12
Visitors present	4
Number of garments made	209
Comforters made	7
Number of pieces bought—	
Pair hose	9
Suits underwear	6
Money in treasury, 1923,	$11.25
Money received this year	$101.09
Money expended	$102.69
Leaving a balance of	$9.65
Special offering for Teachers' Home in India—in the Spring	$78.50
Second offering—in the Fall	$40.00
For Dr. Troyer's equipment	$20.00
For Home library	$2.35
Canned fruit sent to Chicago Mission, Peoria Mission, and Old People's Home, Eureka, about	300 qts.

Ida Yoder, Sec-treas.

SPECIAL MEETINGS

For the Gospel Herald.

Palmyra, Mo.

Report of the Annual Sunday School Meeting held near Palmyra, Mo., April 27, 1924.

Organization: Mods., L. J. Johnston, Ira Buckwalter; Chor., Anna Kreider; Sec'y, Clara Brubaker.

Subjects: A sermon, **"The Resurrection,"** John M. Yoder; **The Old Paths** (Jer. 6: 16), Leona Hathaway, I. E. Buckwalter; **What part has the S. S. in Supplying the Needed Workers?** Jno. G. Detwiler, J. R. Buckwalter; **Children's Meeting,** Amanda Dettwiler; **The Relation of the Home to the Sunday School,** Noah Detwiler, J. H. Hershey; **The Responsibility of the S. S. in Teaching Separation from the World,** H. R. Buckwalter; **Prayers of Faith,** Ruth E. Buckwalter, Jacob Hershey; **Punctuality,** Anna Kreider, Clara Brubaker.

Thoughts Presented:—Proofs of the reality, purpose and power of the Resurrection: Jesus five times declares that He arose. The purpose of the resurrection to reanimate the faith of the disciples and to show God's approval of Jesus. The power of the resurrection enables us to live above sin. Backslidden Israel was invited to come back to the old paths where God could be their leader. It is better to never get off the old paths but the fact remains that we sometimes do and our salvation lies in getting back again. The relation of the home to the S. S. is very close and should be one of harmony. The S. S. worker is not only to teach separation from the world but is responsible for teaching it in a way that will have a good effect. The prayer of faith is a prayer of expectation. Punctuality is necessary to success in anything and should especially not be lacking in Christian service. The child trained in childhood to be on time will in later years have the advantage over one who is not so trained. **Sec'y.**

Kalona, Iowa

Report of the Missionary Meeting held at Lower Deer Creek Church near Kalo-

na, Iowa, on Ascension Day, May 29, 1924.

Organization: Moderators, D. D. Miller, D. B. Swartzendruber; Chor., Nettie Swartzendruber; Secy., Alma Brenneman.

Subjects Discussed: The Purpose of this Meeting; Statistics Regarding Our Work in India; Statistics Regarding Our Work in South America; Statistics Regarding Our Work in Home Missions; The Holy Spirit and Missions; The Relation of the Sunday School to Missions; Methods of Promoting Mission Spirit; How Best Honor the Lord with Our Substance; The Necessity of Full Consecration.

Speakers: D. D. Miller, John Y. Swartzendruber, Herman Yoder, Vera Gingerich, George Reber, J. L. Hershberger, C. E. Hershberger, Alma Troyer, Lloyd Brenneman, Chris. Hostetler, John W. Gingerich, Edward Yoder, Joe C. Brenneman.

Children's meeting was conducted by Bro. C. E. Hershberger and Bro. Joe C. Brenneman preached the closing sermon.

Thoughts Presented: This meeting should foster a deeper missionary spirit. Results are encouraging, but much more should be done, especially in the rural field. Sunday schools and missions are very closely connected. Missionary programs, mission study classes, and missionary sermons are an effective way of promoting the cause of missions. God wants wholehearted service. It is necessary to consecrate our all—time, money, talents, service. Courage, absolute obedience, joy in the Christian service, and loyalty are four marks of the Christian worker. It is time to thrust in the Gospel sickle, or many souls will be lost.

Secretary.

Parnell, Iowa

Report of a Missionary Meeting, held at West Union Church near Parnell, Ia., on Ascension Day, May 29, 1924.

Each session was opened by song service and devotion. There were forenoon, afternoon, and evening sessions.

The following topics were discussed: **How does the Missionary Spirit Affect the Spiritual Condition of the Church? Steps in Preparation of the Worker; What is the True Source of Missionary Power? How Best Honor the Lord With Our Substance?**

Many impressive thoughts were given.

In the evening session there were three five-minute talks given by three young brethren on "Faith, Hope, Charity." An interesting children's meeting was conducted by Martha Guengerich. This was followed by a talk on "Signs of the Times" by W. S. Guengerich.

Secretary.

Roanoke, Illinois

Report of the 67th Quarterly Sunday School Meeting, held at Roanoke Mennonite Church April 13, 1924.

Organization: Mod., H. R. Schertz; Secy., Pearl Smith; Chor., Walter Yoder.

Topics and Speakers: Christ, the Fulfillment of God's Promise to Us through Abraham, by David Plank; **The Humanity and Divinity of Christ,** by Miriam Buzzard; **The Efficiency of the Sacrificial Work of Christ,** by Walter Yoder; **The Certainty and Importance of the Resurrection of Christ,** by Simon Litwiller.

Sermon (Text, Rom. 1:14, 15), by Simon Litwiller.

Secretary.

East Petersburg, Pa.

Report of the Bible meeting held at East Petersburg Mennonite Church, Lancaster Co., Pa., May 23 and 24, 1924.

Organization:—Instructors: J. C. Clemens, Lansdale, Pa., N. E. Miller, Springs, Pa.; Mod., Jacob G. Hess, Millersville, Pa.; Chors., Clarence Shenk, Irvin Kreider; Sec., Clyde K. Root.

Topics Discussed by Bro. Clemens: **Joy in the Master's Service, Modern Liberalism and how to Counteract it, Church History, The Unequal Yoke**—also one address and one sermon.

Topics Discussed by Bro. Miller: **What Can the Church do for the Social Life of Her Young People? Loyalty to Christ and the Church, Book Study** (I Jno. 3)—also one address and one sermon.

Some Thoughts Presented: Service for the Master is worth while, no matter what the sacrifice. Each period of life has a special blessing, as well as a special duty. If we want something worth while in the Christian life, we must pay the price. Modern Liberalism is believing man more than God. Darwin's theories were only unsettled thoughts and ideas. Disloyalty is caused by misinterpretation of Scripture or low estimate of the Church and its mission. We need God-made men, not self-made men. The hope of Christ makes us bold. Reasons for a fall: first neglect of confidence in God, then neglect of prayer. When yoked with the world we lead a hard life; Christ only can give satisfaction. Where can we be found? may be a good index to our life.

Clyde K. Root, Secretary.

Married

Miller—Mast.—On Feb. 16, 1924, at the home of the bride's parents, Bro. Ernest C. Miller and Sister Lenora Mast, both of Denbigh, Va., were united in holy marriage.

Ebersole—Erb.—On Thursday evening, May 29, 1924, occurred the marriage of Bro. Clarence R. Ebersole to Sister Ruth Naomi Erb at the home of the bride's parents in Hesston, Kans. The ceremony was performed by Bro. T. M. Erb, father of the bride. Both are active workers in the La Junta, Colo., Mennonite congregation, where they expect to make their future home. May the Lord abundantly bless this union.

Obituary

Folk.—Sarah Shoemaker Folk was born Aug. 7, 1842; died May 11, 1924; aged 81 y. 7 m. 4 d. Sister Folk was the wife of Bro. Simon Folk. She had been for a number of year failing in mind and body and was cared for in her later years in the home of her son Lincoln. Funeral services at the home conducted by N. E. Miller. Interment in the cemetery near the Springs Church.

Bellar.—John E. Bellar was born March 29, 1885, at Wellesley, Ont. Died of appendicitis in a hospital in Norfolk, Nebr., May 25, 1924; aged 39 y. 1 m. 26 d. He leaves his wife, two sons, two daughters, mother, two brothers, and other relatives. He was married to Sister Katie Erb Jan. 26, 1909. He was a member of the Mennonite Church for the past eighteen years. Funeral services May 28, conducted by C. K. Ernst at the house, and J. W. Oswald at the Pleasant Hill A. M. Church. Text, Matt. 24:44. Interment in adjoining cemetery.

Bender.—Christian Z. Bender was born Jan. 28, 1894. He accepted his Savior in his youth. He was married to Clara Ruby. This union was blessed with three daughters (Rosetta, Viola, and Ruby) and one son (Rufus). He died April 10, 1924; aged 30 y. 2 m. 12 d. His wife, four children, three sisters, and one brother survive. Funeral April 14 at the East Zorra, Ont., Mennonite Church. Services conducted by Daniel Diebold at the house (Text, II Cor. 5:1-10) and at the church by Christian Schultz (Text, II Cor. 1) and Daniel Steinman (Text, Rom. 8:9-11).

Lawrence.—Bro. John H. Lawrence, a retired farmer of Mountville, Pa., died of pneumonia Jan. 18, 1924. He was a member of the Mennonite Church. He is survived by his wife (formerly Miss Fannie Kilheffer), and the following brothers and sisters: Fannie, Mrs. Jacob Hess, Joseph, Jacob and Abram. Private service at the house by Bro. J. C. Habecker and further services at Mountville Mennonite Church by Bro. C. K. Lehman. Text, Isa. 38:1. Interment in Millersville Mennonite Cemetery. Bro. and Sister Lawrence were married over 53 years and will be missed in home, church, and neighborhood.

Hooley.—Barbara Hooley (nee Kaufman) was born in Wayne Co., Ohio, Nov. 13, 1839; died of heart trouble at her home near Denbigh, Va., Feb. 23, 1924; aged 84 y. 3 m. 10 d. She united with the A. M. Church in Ohio and on coming to Virginia about 25 years ago, she took membership with the congregation at Denbigh. She was the last survivor of a family of twelve children, and her husband (Daniel Hooley) preceded her in death a little more than a year ago. She is survived by one son (Frank), one daughter (Sister Amanda Kraus), and ten grandchildren. Funeral services were conducted at the church Feb. 25 by Bro. J. T. Nice. Interment in cemetery nearby.

Rediger.—Magdalena (Birky) Rediger was born at Morton, Ill., Jan. 4, 1853; died at their home in Milford, Nebr., May 28, 1924; aged 71 y. 4 m. 24 d. She was married to Joseph Rediger July 3, 1873. In 1881 they came to Milford and labored faithfully for the Lord until she was called to the glory world. Not having any children of their own, their love and sympathy for others was manifested by caring and providing for others, among whom were Mary Teuscher and Barbara Ehrisman. She leaves husband, 2 brothers, and 3 sisters. Two brothers and 2 sisters preceded her in death. At the time of her departure all the remaining brothers and sisters were present. Her death was due to cancer, suffering a year or more. She finally underwent an operation, but nothing could be done to improve her condition. A longing to see Jesus and to meet Him were her wishes.

"Face to face shall I behold Him
Far beyond the starry sky;
Face to face in all His glory
I shall see Him by and by."

Stauffer.—Benjamin Franklin, son of John L. and Barbara E. Stauffer, was born near Milford, Nebr., March 31, 1893; died near Round Hill, Alta., May 12, 1924; aged 31 y. 1 m. 12 d. He was united in marriage to Elizabeth Rediger of Milford, Nebr., Dec. 28, 1913. Elizabeth died Dec. 21, 1918. He was again married on Jan. 22, 1920, to Nora King of Tofield, Alta. To this union were born two children (Harry and Verda). He leaves his sorrowing wife, two children, father, mother, six sisters (Mrs. Kate Bender, Mrs. Emma Stalter, Mrs. Anna Maurer, Mrs. Barbara Yoder, Mrs. Milly Yoder, and Mrs. Ida King), and many other relatives and friends. All were present at the funeral except Emma Stalter of Gridley, Ill. One brother and three sisters preceded him to the spirit world. He united with the Mennonite Church in his early youth and remained a faithful member till death. His death came very suddenly while ploughing with the tractor, when he was accidentally cought in the plow and dragged a little way until the tractor stopped. He was found dead a few hours later. Funeral was held May 14. Services were conducted by J. K. Lehman and M. D. Stutzman. Texts, Isa. 40:7, 8 and I Jno. 2:17.

CONTRIBUTIONS

Received by Mennonite Relief Commission during the Month of April, 1924

General Relief

Gortner Un S S Md	$ 4 22
Cresston S S Mont	4 91
Palmyra Cong Mo	10 68
Salem S S Ind	32 82
Scottdale S S Pa	4 00
	$ 56 63

Child Relief

A Brother Ia	$ 5 00
Science Ridge S S Ill	
Cl 5 & 7 Adult Dept	30 00
Cl 10 Adult Dept	60 00
Primary Dept	7 50
Cls 1 3 5 Prim Dept	7 50
Cls 2 & 4 Prim Dept	7 50
Bethany S S Mich	7 00
Catlin S S Kans	5 00
Four Sisters Mattawana S S Pa	2 50
Alice Hershberger & others	2 89
William S & Ella Landis	15 00
Fairview S S Mich	
Class 13	2 50
" 11	2 50
" 9	50
" 12	6 00
" 14	3 50
Mt Clinton S S Va	28 80
Weavers S S Va	45 20
LaJunta S S Colo	12 50
Mt Zion Cong Mo	2 25
Thomas S S Pa	12 50
Scottdale S S Pa	7 50
Martha Tyson & Elsie Brubaker	7 50
Shore S S Ind	25 00
Boys Adult Class Ft Wayne S S Ind	5 00
	$311 14

Germany Relief

Sonnenberg S S Ohio	$104 00
Inter Girls Class Locust Grove S S Pa	5 00
Christian Rediger	10 00
S J Steiner	10 00
Sonnenberg S C Ohio	50 00
A Bro & Sister Elk Lick Pa	75 00
Leah F Yoder	10 00
A Bro Sonnenberg Cong Ohio	6 00
A F Greiser	12 50
Plum Creek Cong Nebr	16 40
Andrew J Mast Cong near Arthur Ill	190 00
A M Cong near Pryor Okla	10 00
Cathrina Ruvenacht	10 00
Maple Grove S S Ind	29 63
Cl 3 Plain View S S	63 00
Am Menn Belleville Pa	16 00
Deep Run S S Pa	51 53
Deep Run Cong Pa	27 00
Doylestown Cong Pa	132 50
Souderton Cong Pa	140 00
O Grove & Pleas Hill Congs Wayne Co O	272 03
A Bro Weatherford Okla	30 00
D D Augspurger	5 00
Waldo Cong Ill	25 00
A Sister Lancaster Pa	10 00
Sugar Creek Cong Ia	6 75
W Fairview Cong Nebr	77 55
Salem S S Elida O	41 54
E Fairview Cong Nebr	148 15
Pike Cong Ohio	65 44
Berne Cong Mich	30 42
	$1,620 44

Near East Relief

Henry E Kornhaus	$ 6 00
L S Kreider	7 50
Sonnenberg Cong O	80 00
Elma Hartzler	10 00
David Falb	24 00
Defenseless Menn Cong Pioneer Ohio	10 00
Inter Girls Class Locust Grove S S Pa	3 00
Ethel Zook	5 00
S J Steiner	10 00
A Bro & Sister Elk Lick Pa	75 00
Mary Good	10 00
Robert Miller	1 00
A F Grieser	12 50
Ed M Yoder	10 30
Mr & Mrs W H Compton	10 00
Effie E Smucker	5 00
Miss Susan Blosser	1 00
M J Beechy	12 00
J J Beechy	6 00
A Brother Ohio	12 00
N L Troyer	12 00
D C Hofstetter	10 00
John Eshliman	5 00
William Eshliman	3 00
Irvin J Amstutz	2 00
Allen Amstutz	1 00
Reuben Steiner	5 00
A B Mumaw	1 00
John Martin	2 00
Anna Amstutz	1 00
Celesta Amstutz	1 00
Myrtle & Nora Gregory	1 00
Mrs John Eshliman	1 00
Martins Creek S S Ohio Mens Class	2 65
Senior Class Girls	2 10
Martins Cr S S Ohio	11 50
Roy Kauffman	5 00
John D Miller	5 00
John E Sommers	2 00
H H Sommers	2 00
Eli Becher	2 00
Amos Schloneger	2 00
Ernest Miller	1 00
M O Krabill	1 00
Fred Yoder	50
Mrs Henry Keiser	5 00
Edwin R Bowen	2 00
Elton Krabill	1 00
C Z & J S Yoder & Family	6 00
Mt View S S Alta	20 00
Lizzie Yoder	2 00
Roy Raber	4 00
Noah Schrock	4 00
Elmer Stultzfus	5 00
David Brecheisen	10 00
Ft Wayne Cong Ind	16 71
A Bro Olive Cong Ind	30 00
	$497 76

Russia Relief

Cl 19 Belleville S S Pa	$ 2 50
Y W Cl Belleville A M S S Pa	2 50
Am Cong Norfolk Va	60 00
Amish Friends	40 00
Cls 1 & 2 Mattawana S S Pa	5 00
Cl 10 Fairview S S Mich	2 00
Rockton S S Pa	7 50
Salem S S Tofield Alta	20 50
Intermediate Dept	2 50
David Brecheisen	10 00
Sycamore Gr S S Mo	44 70
Mt View Charity Circle Alta	7 50
Coalridge Cong Mont	5 00
Beach Y P B M Ohio	5 00
Oak Grove S S Ohio Prim Dept	2 50
J J Zimmerman	2 50
E Holbrook S S Colo	4 50
Cherry Box Cong Mo	5 00
Pike Cong Ohio	100 00
William Hoovers Cl Yellow Cr S S Ind	15 00
Holdeman S S Ind	26 50
G Monroe Miller	5 00
Clinton Fr S S Ind	20 00
Cls 7 & 8 Bowne S S Mich	5 00
Holdeman S S Ind	33 65
	$434 35

Siberian Relief

Bethel S S Kans	$ 36 33
Total contributions for the month of April	$ 2,956 65
Previously reported	666,689 79
	$669,646 44

Gratefully acknowledged and reported by the

MENNONITE BOARD OF MISSIONS & CHARITIES

V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for May, 1924

Columbia Mission

Joe Gingrich	$ 10 00

Children's Quarter Fund

Willow Street Pa S S	$ 36 52

General Mission Fund

Slate Hill S S Meeting	$ 6 00
E Petersburg Sis B C	9 80
Mellingers Cong	311 20
Stumptown Cong	152 00
E Petersburg S S Cl 8	1 40
Goods Y P M	4 30
E E Strickler	100 00
Paradise Cong & S S	211 12
Mechanics Grove S S	60 25
Sara K Roots S S Cl	3 00
Cl 6 New Danville S S	12 00
Mrs Sarah Miles	18 00
A Bro & Sister	10 00
Slate Hill S S	21 55
Mechanics Grove S S	15 00
No 8120 Pa	10 00
Mrs Albert Smith	10 00
	$955 62

German Children Relief

Groffdale Cong	$ 67 50
Churchtown Cum Co Cong	23 80
E Chestnut St Cong Lancaster Pa	74 66
Lititz Pa Y P M	25 00
Hammer Cr & Hess Congs	60 00
Metzlers Cong	25 50
A Bro & Sister New Danville Pa	50 00
Two Sisters	25 00
Lititz Pa Cong	155 00
Lititz Pa S S	50 00
Manheim Pa S S	30 00
X Y Z Pa	50 00
Indiantown Pa Cong	20 00
H E Garber	25 00
	$681 46

Eastern Mennonite School

John Musselman	$ 50 00
Ivan Z Musselman	50 00
	$100 00

India Mission

E Chestnut St Cong Lancaster	$ 38 97
Landisville Pa S S	35 14
Bowmansville Mission Friends	89 09
	$163 20

India Support of Native Worker

E Petersburg Y P B C	$ 15 00
The Leader Class Mummasburg S S	30 00
Manheim B S Class	7 50
	$ 52 50

India Orphan Support

Barbara Musser	$ 14 00
Paradise S S	
Mazie Hershey Cl 134	30 00
H E Denlinger Cl 81	30 00
Three Classes E Petersburg S S	10 00
Samuel Frys Cl	15 00
	$ 99 00

India Missionary Support

Erbs Cong	$ 52 00

India Teachers Support

Strasburg Pa S S	$ 14 00

Lancaster Pa. Mission

Mount Joy Y P B	$ 5 00

Near East Relief

Ada Garbers Class	$ 5 00
Saml Longeneckers Cl	5 00
Anna Gish Cl	2 50
Amos Longenecker	60 00
David Garber	5 00
Mrs Mary Rutt Charles	10 00
	$ 87 50

Reading Pa. Mission

Joe Gingrich	$ 10 00

South American Mission

Groffdale S S	$ 30 00
E Chestnut St Cong Lanc	38 96
Joseph K Charles	25 00
A Bro Pa	8 00
	$101 96

S. A. Missionary Support

J B & L Peoria Musser	$ 5 00
Salunga & Landisville Cong	150 00
	$155 00

S. A. Trenque Lauquen Church Building

Elizabethtown Pa S S	$ 50 00

Tract Fund Mennonite Pub. House

Joe Gingrich	$ 10 00
Total Receipts for May	$2,578 76

Gratefully acknowledged,

Eli G. Reist, Treas.

ITEMS AND COMMENTS

"To a spectator on our nearest star, the sun and earth would represent a close double star, so comparatively near are the sun and the earth."

"Among prominent New Yorkers who were born on farms are Judge Elbert H. Gary, Mayor Hylan, Police Commissioner Enright and Chauncey M. Depew."

"The old German stork, with his black wings, white breast and red bill—the colors of the old German empire—is reported to be disappearing. They returned in numbers from Egypt to Germany each year, but since the war their numbers have decreased."

The senate investigating committee which during the past few months has been probing the famous Teapot Dome Oil scandal has finally completed its labors and reported its findings to the Senate. There were no sensational developments, and nothing new reported that was not generally known.

The Northern Baptists, in general convention assembled at Milwaukee, Wis., went on record as disapproving of war as the proper method of settling international disputes. Though condemning war, the convention failed to affirm in its fullness the teaching of the Prince of Peace on the peace question, preferring to occupy "middle ground."

The old adage, "politics makes strange bed-fellows," was again brought to light in a recent report of national convention at Columbus, Ohio, when under the name of "American Party" a group of delegates said to represent "the Knights of Malta, several locals of the Ku Klux Klan, and a number of Protestant churches" met at Columbus, Ohio, to set the wheels of a new political party in motion.

What may prove to be a substantial improvement in prohibition enforcement is provided for in a bill recently adopted by the House of Representatives at Washington, D. C., providing for a prohibition enforcement bureau and divorcing this work from the internal revenue department. As between bootleggers and politics, it is hard to tell which is the greatest barrier to law enforcement.

What promises to be a sensational trial, with illuminating information throwing light on the methods of the Ku Klux Klan, is the trial set for this week at Ebensburg, Pa., of 44 men who were recently indicted for having part in a Klan riot at Lilly, Pa., April 5. Among the indicted men are 28 alleged Klansmen from Johnstown, Pa., and 16 citizens of Lilly. Both sides are well provided for with legal talent to take care of their interests.

BOOK REVIEW

The Progressive Unfolding of the Messianic Hope

By Jasper A. Huffman

(Dean of Marion College School of Theology)

"A scholary and informing survey of the Messianic hope, ancient and modern," a record of scriptures referring to the first and second advent of our Lord. The character of the book is apparent from the following table of contents:

The Hope Introduced
The Messianic Hope in the Psalms
The Messianic Hope in the Prophecies
Messianic Expectation Outside of Judaism
The Messianism of the Jews
The Messianism of John the Baptist
Content of the Messianic Self-consciousness
The Collapse of the Messianic Hope
The Apostles in the School of Transition
The Apostles Still in the Schools of Transition
A Revived and Clarified Messianic Hope
Other Stages in the Messianic Programme

The book contains 168 pages, bound in cloth, and retails at $1.50. George H. Doran Company, Publishers, New York.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Lord willing, the annual meeting of the Dakota-Montana Conference will be held with the Lakeview Congregation near Wolford, N. Dak., the third week in June.

All brethren and sisters considering a trip northwest are given a hearty welcome to stop with us at our Conference.

Any one desiring to be met on main lines of Great Northern will notify Eli G. Hochstetler, Wolford, N. Dak.

I. L. Yoder, Sec'y.

Alberta-Saskatchewan

The Alberta-Saskatchewan Conference will be held with the congregation near Creston, Montana, July 9-11, 1924.

Wednesday, July 9th, Sunday school conference.

Thursday, July 10th, Church conference.

Friday, July 11th, Bible and Missionary conference.

We heartly invite brethren or sisters of other conferences to be with us.

M. D. Stutzman, Sec'y.

ANNUAL MEETING
Of the Mennonite Board of Education

The Mennonite Board of Education will meet in Annual Session at the Prairie Street Church, Elkhart, Indiana, on Saturday, June 14, 1924, for the purpose of transacting its regular business and the election of officers for the Board and the Educational Institutions under its supervision. All Board members are asked to be present in person or by proxy and all officers and committees submitting reports are requested to do so in writing.

An appropriate program, announcement of which will be made later, will be given in connection with the meeting. The public is invited to attend.

The Executive Committee,
Per S. C. Yoder, President.

"The lion and the bear must be met before Goliath can be slain. We must have victory in our own lives before we can go out in active service against the enemy."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 19, 1924 (Gospel Witness Established 1905) No. 11

EDITORIALS

"Whosoever shall smite thee on thy right cheek, turn to him the other also."

The financial report of the Mennonite Board of Missions and Charities for April, 1924, which should have appeared in our last Mission Supplement, will be held over for the July number of the Supplement. Lack of space compels us to make this arrangement.

Members of professedly plain churches who insist on walking around in public with bared bosoms and sleeveless arms are living in violation of many plain scriptures, among them the following:

1. "Be not conformed to this world."
2. "That women adorn themselves in modest apparel."
3. "Obey them that have the rule over you....for they watch for your souls."

One way to have an ideal communion is to keep on working the year round to have every member keep in line with the Word of God and the scriptural standards maintained by the Church. So far as it lies within the sphere of your opportunity, "admonish one another daily." As in times past "they that feared the Lord spake often one to another," so at the present time we are of most practical help to one another when we are diligent in helping to promote the highest interests of every member.

The Brutality of War.—A very important suggestion comes through the agency of a number of peace societies with reference to creating sentiment favorable to peace. It is to the effect that in the teaching of history in the schools there should be emphasis placed on "the brutality and tragedy of war rather than its traditional glamour and glory." That strikes a very vital spot. Strip the war from the halo of glory with which school books and the teaching of "patriotism" usually surround it and let the rising generation look at it as it really is, and militarists will have a harder job to drag nations into war. The present bleeding, suffering, impoverished, nervous condition of a strife-torn world is a good time to give our young people a true picture of the savage destructiveness of war.

Receiving Members upon Confession.—In our correspondence department we frequently read of some members being received by baptism, others by confession, others by letter. Quite frequently we are asked if receiving members upon confession means that we receive unbaptized members into the Church. In answer to such inquiries we wish to state that the Mennonite Church receives no unbaptized persons as members, neither those who were baptized in infancy and not upon confession of their faith. But it sometimes happens that we receive applicants who were formerly members of other churches which do not grant letters to members leaving their communion. In such cases, where the applicants have been baptized upon confession of their faith and are satisfied with their former baptism and where they give satisfactory evidence of having been born again, we receive them upon their confession of oneness in faith with us and willingness to abide by the rules and regulations of our church.

Moving Onward.—There is nothing that is more uniformly progressive than is the Christian religion. The Bible is full of admonitions encouraging us to press forward. "Grow in grace;" "I press toward the mark;" "Go forward;" "Walk in the light;" "Let us go on;" "run;" are among the numerous scriptures telling us to keep on making progress.

There is nothing more deceptive than counterfeit progress. People on a train, sometimes, conscious of the fact that the train starts and keeps in motion, are not aware that the train, though in motion, is going backwards. So with many Christian professors; they know that they are moving, but it is hard to make them realize that they are moving in the wrong direction. The motion satisfies them, and, as they see it, whoever fails to move in the same direction they are going is either an ignoramus or a narrow-minded bigot.

So the whole question resolves itself into a determination of the direction in which we are moving. Referring to moving trains, its destination is determined by the direction in which it moves. The same is true of the progress of Christian professors. Which way are you moving, brother, heavenward or worldward? The mere fact of your moving suggests the idea of a destination. It is progress that in course of time transforms the tippler into a toper, the pleasure-seeker into a libertine, the user of idle words into a very profane man, the nibbler of tobacco into a tobacco fiend, the admirer of "nice clothes" into a fashion slave, the lover of money into an extortioner—and so on ad infinitum. The progress is there, but it is all in the wrong direction, resulting in ruin, unless sincerely repented of.

The child of God needs to set his face in the other direction. With an eye single to the glory of God, our affections set on things above, our lives "hid with Christ in God," our backs toward the world and our faces toward Jerusalem, "let us go on unto perfection."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BIBLE STANDS THE TEST

By D. W. Burkholder

For the Gospel Herald.

Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119: 105.

The Bible has been tried by all kinds of skeptics, critics, and knockers, but it has always stood the test. It went through all kinds of storms and fires, but always has and always will stand the test. "We have also a more sure word of prophecy; where unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19). Many infidels, such as Tom Paine, Bob Ingersoll, and Voltaire, with millions of others, joined in the war on the Bible to destroy it, but without success.

Many of the enemies of the Bible are dead and gone to their reward, but the Bible has only increased in greater numbers. Today it is said the Bible is the best selling book in the world. The enemies of the Bible realize that it is not so easily destroyed. But they are trying new devices and inventions by which they seek to undermine the Bible by teaching that man was not created by God, but evolved from a lower creature, and finally became a human being, and that the earth was formed by evolution, denying the supernatural power of God. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (II Tim. 4:3). Many scoffers and false teachers have tried to nullify and ignore the Bible, not so much like a roaring lion, but more as an angel of light; stumbling at the miracles and the supernatural power of God, reasoning by the law of nature, forgetting that the power of God is unlimited, and that all things are possible with God. What we believe, or disbelieve, will not change the Bible in the least. How we read, or interpret the Bible will not change it. God has said it, and it is the truth. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (II Pet. 3:3).

The Bible is an anvil that has worn out many hammers. Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. Nevertheless the foundation of God standeth sure. Having this seal, The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

Let us by the help and grace of God believe with our little faith in a great and Almighty God.

Wauseon, Ohio.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

ANOINTING WITH OIL

(Jas. 5:14, 15)

Why hold it as an ordinance?

1. From the fact that it is to be administered by officials of the church in the name of the Lord, similar to baptism, and not by physicians.

2. From the fact that the healing is ascribed to the Lord by means of prayer, and not to any natural virtue in the oil.

How does this differ from the Catholic doctrine of extreme unction?

Catholics call this a **sacrament,** and ascribe to it **power to remit sins,** and administer it to such as are expected to die, while the scriptures show that its administration should be, rather, looking to the recovery of the recipient.

Again, the healing and remitting power is not in the natural element, not in the ordinance or the administrators, but in the Lord alone; the "oil of grace" we receive from God, through faith and prayer, of which grace the literal oil is only the symbol and contains no saving virtue.

In Luk. 8:43-48 we read of the woman who was healed when she touched the hem of the Lord's garment, but the virtue was not in the garment, her faith saved her and **the virtue went forth from Christ.** v. 46.

Is every sickness a subject for divine healing, or the use of this ordinance?

Paul had miracle-working power, but not every sickness among the people he knew were subjects for the exercise of it. This power, it seems clear, was administered **by the will of God,** and not **by the will of man,** for he left one of his fellow workers behind sick (II Tim. 4:20), and he prescribed a natural remedy for Timothy's ailment (I Tim. 5:23). Even so now we can be sure that God wills that some afflictions, like Paul's thorn (II Cor. 12:7-9) are to be borne, some to yield to natural remedies, and some (as the Spirit leads) are to be subjects for appeal to the supernatural as given in Jas. 5:14, 15. This would seem to be especially appropriate where natural means has failed or when it is felt that the sickness may have been sent as a chastisement from the Lord.

Is this to be looked upon as miracle-working according to the power that the apostles possessed?

Just as the gift of **inspiration** by the Holy Ghost, which enabled the apostles to communicate **infallible revelation** to the Church, was greater than our gift of **illumination** by the same Spirit, so their power to instantly heal the sick by a word was far superior in authority and rank to our privilege as set forth in this ordinance—though they both are alike in this that the power and virtue are from God.

Paul spoke of miracle-working as the **sign of an apostle** (II Cor. 12: 12) but the rule given by James is not limited to apostles but belongs to the ministry throughout the Gospel dispensation.

Is there any evidence that God honors the observance of this ordinance by raising up the sick to health?

There are a great many instances in which God's people feel sure that God has owned the work and even physicians have marvelled at the unaccountable recoveries which have followed the faithful observance of this ordinance. (Mark 6:13.)

Is it in harmony with the scriptures for us to say that the age of miracles is past?

While God does not, since the apostolic times, **give to men** the power to **speak the word** that instantly heals the sick, recovers the leper, opens the eyes of the blind, and raises the dead, still God does **accomplish in men** the supernatural. He by His Spirit convinces of sin, regenerates the soul, anoints with His Spirit, gives visions and dreams, heals the body, shows things to come, and manifests Himself **as truly** as He did to Stephen and Peter. Jno. 14:21; 16:13; Acts 2:17, 18. Besides all this, He will yet work on earth the great miracle of raising all the dead and catching the saints away to glory. So while He does not now work miracles **through** men as He did in apostolic times He accomplishes **in** men the supernatural

in a way that is infallible proof of the reality of the Christian religion.

What of such that claim healing by denial of disease (as in Christian Science (?)) and by veneration of relics (as is claimed by Catholics), magnetism, pow-wowing or mind healing, etc.?

It has been estimated that about 80 per cent of sickness will have favorable issue without any treatment whatever. This leaves a wide field for false claims by false systems of healing. People often remain sick because they become despondent and lose hope, and there is a class of diseases that will yield to a determined effort of the will to be well. Doctors sometimes resort to bread pills and empty camouflage to coax or frighten the patient out of a disease-breeding state of mind, working this way upon the mind false and wicked systems claim their cures.

Some well meaning people confuse the gift of healing by laying on of hands as recorded in the scriptures (Luk. 4:40) with the **natural gift** of physical magnetism by which some can by laying on of hands locate and in some degree relieve pain and inflammation and in many cases no doubt, assist in recovery.

The evil comes by leading persons to believe that this natural magnetism is the same as the divine healing as set forth in the scripture, and that it is a supernatural gift. This can easily be discerned when we reflect upon the matter.

Often the most unspiritual, and even wicked men have this magnetic power in greatest degree and could not therefore be of the divine Spirit.

So called Christian Science (which is neither Christian nor scientific) claims great power to heal, but any real healing must be upon some other basis besides the power of God, for it is preposterous to suppose that God would co-operate with a people who in reality **deny every saving doctrine of the Scriptures.** Their first principle in healing—that sickness has no existence—is a lie.

"Trying" or pow-wowing is a great evil in the church and is a great dishonor to God. It is practiced as **demon worship** among all savages and heathen, and has been for ages.

It seems to have come into the Catholic Church when great masses of heathen were compelled to yield to the Catholic religion. During the Reformation, when many thousands of Catholics were converted to our faith, this evil was carried along and has persisted until now.

In answer to the claim that it really cures, when all else fails I refer to the same claim of the Bible opposing Christian Science. Yes, even when men have been anointed with oil in the name of the Lord, and in accordance with the Scripture, and a wicked un-Christian man pow-wowing or "trying" at the same time, with mutterings, and sticks, and strings, etc., and the man recovered, who received the honor? The pow-wower!

If it is answered that in this matter good names and good words are used, I reply that in Acts 19:13-16 certain vagabond Jews were suitably rebuked for using the good names of Christ and Paul in their evil work, showing how sinful it is.

Even books are printed and circu-

(Continued on page 253)

A FRIENDLY CHAT WITH INTERESTED SUBSCRIBERS

Brother, sit down. Let us spend a little while in considering the best interests of the Mennonite Publishing House from the viewpoint of how this institution may best serve the cause of Christ and the Church.

In the support of the House our friends have done nobly. Your patronage and support have made it possible to build up an institution whose net solvency is now about $195,000 and the literature of the House is supplying the needs of of an ever-widening field. It is true that, because of the expense incurred in erecting the new building several years ago, there is still an indebtedness of about $80,000 on the plant, but the rent on the old buildings and the third story on the new is taking care of the interest, so that the income of the House can be used to pay off the debts.

But we have a proposition that we feel sure you will approve if we succeed in getting you to understand it clearly. And if enough people will take hold of it, it will not only pay off the debts but also leave enough to install a book-bindery (something we have long needed) and other machinery we ought to have. The plan would not mean a heavy burden on any one, would increase the earning capacity of the House, and enable it to render substantial aid in the way of supplying needed literature in times of financial depression. Believing that you, with us, are interested in promoting the usefulness of this institution, we will submit our plan for your consideration:

We have between 12,000 and 13,000 subscribers to the Gospel Herald, and about half that many Christian Monitor subscribers. Quite a few of our subscribers have favored the House with annuities. For a $30-annuity the Gospel Herald will be sent for life to any one and the Christian Monitor is sent for life for a $20-annuity. The basis on which this is figured is that the subscription price of these papers is five per cent of the annuities. So that it virtually means that if you write out an annuity for $20, $30, or $50 you will get the equivalent of five per cent on your annuity during the rest of your life time. For you it means the opportunity to favor the Church to that amount and you are relieved of the care of sending in renewals hereafter. If one-fourth of the Herald subscribers would avail themselves of this opportunity it would not only mean a convenience to them but it would also mean 2000 X $30, or $90,000 of available cash for the House. One-fourth of the Monitor subscribers would supply about $30,000 in a similar way. So you see that by a united effort on the part of Herald and Monitor subscribers it would be an easy thing, without much burden to any one, to wipe off the debt on the Publishing House, to install the much-needed book-bindery, and leave enough money for the purchase of other needed machinery.

Many who read this may not be in position to help in this way because they have not the money to spare. In this connection it might be well to remember that it takes annuities from only a fraction of our subscribers to get the desired amount. Those who are not in position to favor the House with an annuity themselves might perform a valuable service in getting others interested who can help. Understand, by this plan they are simply putting $20, $30, or $50 out on interest as long as they live, with the interest the subscription on their papers is being kept up, and at their death the money, without further cost or trouble, becomes the property of the House and therefore of the Church.

But would not this reduce the income of the House? Yes; but it would also stop paying interest, and the House could get along on a smaller income Besides, it would increase the earning capacity of the House and add to its usefulness by enabling it to reach out still further in the distribution of good literature.

If this story interests you (and we are sure that it does) we will appreciate it if you will get others interested. A working together will bring desired results. We will be glad to answer any questions and try to make more clear any point that is not understood. To send checks, or for further information, write to either Levi Mumaw or Aaron Loucks, Mennonite Publishing House, Scottdale, Pa.

Editor.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS NOTES FROM SOUTH AMERICA
(May 5)

By Florence B. Lauver

For the Gospel Herald.

Friday eve, May 2, was a happy time for the members at Madera. They partook of their first communion. The six members with the Lantzes, Lauvers, and Sister Wetzel of Pehuajo, making eleven in all, took part in the Lord's supper and also in the ordinance of feet washing. This was the first privilege the writer had of seeing the Madera work. We went on the afternoon train and came home the same night. One of the brethren took us to his home and gave us our evening meal. It gave our hearts joy to see how Christ had entered their hearts. It was a real Christian home with Christian hospitality. The testimonies of this brother and wife were encouraging. Before their conversion they had all sorts of trouble in the home, but now all is changed. They are not in want for natural bread any more, and besides have the bread of life which is worth more than all the world.

The little flock there need your prayers, as Satan is busy. Some of them are laughed at and called saint killers, as they burned the images of the saints they formerly worshiped.

The Sunday school and church services in Pehuajo are increasing a little in attendance, writes Sister Lantz; 141 present on Sunday last.

Bro. and Sister Swartzentruber and Doris are still suffering from change of climate; especially Doris, who is covered with a rash and suffers much for such a little one who cannot understand. Pray for them.

A stillness crept over the cities here last week. All the shops, stores, bakeries, and butcher shops are closed because of a strike, which was a protest against the pension law. We praise the Lord conditions are somewhat settled, as there was great suffering among the poor and in Buenos Aires some rash things were committed.

At the close of the meetings in Trenque Lauquen the families, Lantz and Swartzentruber and Bro. Lauver were together in Trenque Lauquen where the brethren had a business meeting together with Bro. Luayza. Also, recently Bro. Lauver and Bro. Swartzentruber made a visit of several days with the German Colony.

Next week Bro. Lauver expects to be gone, as communion services are scheduled in Santa Rosa and Pehuajo. So we are often left alone with the babies and the work in Casares. But we have the natives and members whom we see often and the presence of the Lord always so it does not matter if we are **alone** or not, when **He** is near.

Sister Lantz has had to make a number of visits to the dentist lately and has had to suffer a lot. We hope she will soon be relieved.

Carlos Casares, F. C. O.

THE INDIA MISSIONARY AND THE AUTOMOBILE

By C. D. Esch

For the Gospel Herald.

By the kindness of our good American friends missionaries here have in their possession seven motor cars (all Fords but one.) When one stops to think it is interesting what the effect of these cars is on the missionary and his work.

First, let me say that we greatly appreciate the convenience these vehicles bring to us over the old and more tedious way of traveling. As a rule I think we appreciate this just about the same as the busy doctor or anyone else at home does who has many miles of road to cover in his work. And possibly we appreciate them a little more because our trips are often long and through intense heat which makes any convenience one can get more highly appreciated still. And I often think as I go along the hot, dusty roads "I wish the good people at home who helped in the furnishing of this car could really know what a blessing it is here."

I think my readers in general are well enough informed to know why so many cars are necessary. When we were in America some years ago one person asked me why one car was not enough for the Mission. But he did not stop to think that the missionaries here did not all live in one town but that there are six different stations and these are separated as far as forty miles from each other. For instance if Bro. Lapp at Ghatula had a car and I at Dhamtari had none it would do me little good, for he is forty miles removed from my place. That would be quite a distance to go to get a car to make a trip. It is just as necessary for each missionary here to have his own car as it is for the farmer or business man at home to have his car.

Just as one needs to spend so much less time on the road so he can spend that much more time in his regular work and get more done. For instance, in my own case, I live at one place and I have work at three places regularly. These places are five and one-half and two and one-half miles removed from each other. To make the visits necessary to this work would be impossible without some convenient way of travel. With a car I can get around easily and spend only a very short time on the road.

The car has also helped the doctors of the Mission to make many trips of considerable length to serve isolated missionaries and other people who would have otherwise been without any medical assistance in time of great distress. When I think of the use we put the autos to last year during the illness and death of Bro. Lapp, and also when Sister Warye was so ill, one cannot be thankful enough for the blessing of this convenience.

However, notwithstanding the above statements there are elements in the use of the car in mission work which are not always to the owner's advantage. When one travels by oxtonga or some other slow method you often have time to talk to people by the way and at least to say a pleasant "salam." In making long trips you have to stop over night and so have opportunities to see and mingle with the people. The auto brings that element of rush into the work of the missionary which is a decided disadvantage to him in his work. When the people see a car come they come running often to see the car which flies past so rapidly that it is a great wonder and when it is gone they discuss the power of the spirit which must have posession of that Gari (vehicle). Then to meet the many carts along the road, the drivers of which get very much excited (or do not) when they see the car coming, and as they have little control of their animals, they know that they have to give a part of the road at least. As an India cart is usually in the road, or out of it (there is no way of giving only half the road with most of them) so they either give nothing or run their carts all the way down over the road. When they go they have no rule as to which way, so they usually drive from whichever side the driver is on, or whichever side he can make the animals go the best, and the result often is that one has to worm his way through a string of twenty or more carts from side to side the best way you can get through. (Carts usually travel in bunches in this country, especially

when they go on long trips as many do.)

Again, the rush that the busy missionary is often in on account of his car because he rushes around to get from one place to another is not very easy on tired nerves. I have at times appreciated the privilege of having an ox-tonga to ride in in making calls around town, especially where the trips are not so long and the streets crowded with traffic. It is often a relief to have someone else do the driving and give one leisure to think a little and relax as well as to be able to speak pleasantly to the people instead of always being obliged to make them hustle out of the way. For you know in a city where the streets are narrow and there are no sidewalks and neither pedestrians nor cartmen know any rule of "keep to the right" or "keep to the left" in this country as the rule is, a person must keep a steady nerve to drive a car and insure safety for the public. So we avoid the city streets whenever possible.

Then the missionary's car adds one more proof to the Indian that the missionary is rich. They all say that anyhow and when he comes along with a car that is proof again that the missionary is rich, for otherwise could he afford such an expensive vehicle? All the explaining that the auto is a gift from good friends at home in order to make life more convenient and the work easier and more effective for the missionary makes little impression on the average Indian mind, for he figures that even if the missionary is poor if he has friends that are sending him such costly things then he must be rich. In this country one is as rich as his friends.

The question is sometimes asked, How do you keep your car going as to gasoline, oil, repairs etc,? The old rule of the mission has been for years that all vehicles of the Mission are granted $10.00 per month for regular upkeep. This continues with the autos as well as with the oxen and tonga and helps a lot when there are not too many long trips to be made. When long trips are required then the work for which the trip is made usually pays for the trip at the rate of five cents per mile. Then occasionally there are interested people at home who out of the largeness of their hearts and realizing that it costs something to run a car are kind enough to send an occasional donation for car repairs. Also occasionally there are opportunities presented of giving someone a lift who is able and willing to pay a good price for the accommodation and so one may get the price of a much needed new tire. So it goes with the car as with much of the other work, it keeps going and one hardly knows how.

In conclusion, let me state that the missionaries feel like the folks at home on the subject of the use of the auto. It has come to stay and we hardly know how we could ever get on without them now since we have them even though they create new problems in mission work the same as they do at home, which is the case with the railway and every other modern convenience.

One of the first questions asked of new missionaries and those returning from furlough is, Have you an auto coming? Dr. Troyer's who have recently come into our midst and in a few months will stand in great need of a car, have none as yet. The Board has not spent any regular mission funds for mission cars and I suppose if Dr. Troyer is to have one it will be by special arrangement and out of the largeness of the hearts of our good friends at home, as the others have come. A "Ford" in this country now costs about $750.000 May God bless all who are interested in the extension of His kingdom, in the salvation of souls, and the encouragement of the work of the missionary in this land of need.

Dhamatari, C. P., India.

"THE HIMALAYAN SCHOOL"

By Mina B. Esch

For the Gospel Herald.

On March 21 Sister Friesen with four children and I with our family of six arrived here in Naini Tal, and on Monday the 24th we sent seven of the children off to begin their year's school work in the New American School for missionary children," or "The Himalayan School," as it has been named.

I know that there are many who are interested in the question of missionaries' children's education, so I will try to tell a little about the school as I have learned it in this short time.

The school was opened last year but had only a few pupils and only a part of the grades taught; but this year the enrollment is 26 and all grades from kindergarten to 8th grade being taught with the exception of 7th, as there is no one wanting that grade. The principal is the wife of a Y. M. C. A. worker who, having children to send to school and feeling that the already established schools were not able to do the best for American children, consented to take the place and help to establish the school. All the teachers are Americans and at present three are missionaries wives but only filling the places of those who are coming direct from America to take up this special work.

The American school course is used thruout the school and so pupils going with parents on furlough will be able to enter in the grade in which they had been studying here, and also when returning will not be put back, as is the case when entering the other schools in this country.

Only American missionary children are admitted into the school, which of course should mean a much better moral and spiritual atmosphere for our children.

The school is mainly Methodist, tho it is open to all denominations and is so organized that any mission wishing to become a contributing mission can do so and thus have a part in all the affairs of the school and the tuition is also much less for those of a contributing mission. We have not entered as a unit but are very grateful that our Board has said they will help us with the extra expense for tuition which is asked of a non-contributing mission.

Since the school is only new and does not have its own location and full accommodations we are keeping the children with us till in July, when we can put them in a boarding house which is cared for by a missionary mother.

We live near the school and the children can come home for the noon meal. I said the other day that it reminded one more of being at home in U. S. than anything I have ever experienced in India, and I am sure all of you can realize what it means to us too to be able to have them with us more of the time.

Our children have enough to face home-life we can give them the more by being in this land but the more we will help them to overcome the other handicaps.

There is a Sunday school conducted in the school building each Sunday. We are very thankful for this, as the children did not have this in the boys' school which they had attended.

We ask an interest in your prayers that this school may prove to be what we need for our children while they are in school here and that it may be kept free from the many objectionable things that are creeping into schools at home as well as in this land.

Pray for our children that they may learn to love the cause which has brought their parents to this land and the Lord whom we strive to serve.

"Vyas Villa," Naini Tal, India.

BIDDING ADIEU

By Sem Eby

For the Gospel Herald.

In this world many are the farewells we must bid when we part from our friends and loved ones. The farewells may mean a parting of friends, for a period of days, weeks, months, years, or for a life time this side of eternity. And heart-rending indeed are some of these when we must experience them. But when we can say if not in this life then in eternity, we shall meet, it brings fond hopes and assurance, "if faithful" to meet again where partings are unknown.

This privilege was afforded, May 31, sisters Anna Mellinger, Mary Hershey, and the writer and his wife who accompanied Bro. J. W. Shank and family to New York harbor to see them sail for their place of labor in South America. When 3:30 P. M. arrived the orders came, for friends to leave the ship. To some the parting meant tears, to others it meant joy in His service. Yet it was a pathetic scene never to be forgotten when the great floating palace pushed out from her moorings for a voyage of three weeks on the mighty deep. With handkerchiefs afloat, the ship soon lapsed into a distance from our view.

May God richly bless them and keep them on their journey, bring them to their respective field of labor, and may He use them to promote His kingdom here on earth, to herald the glad tidings of salvation to a lost and dying world, and may God give them souls for their hire.

Why so few to take up this work for the Master, when He says, "The harvest truly is plenteous, but the labourers are few?" His command is, "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." Are we obeying this command? Are we doing our duty? Or are we too much attached to our homes, and friends to bid adieu to them and obey our Savior's great commission. We cannot all go, but we can all help go. Remember, the Lord's work requireth haste.

Gordonville, Pa.

A VISIT TO A GERMAN SETTLEMENT IN THE ARGENTINE

By Amos Swartzentruber

For the Gospel Herald.

About five months ago Bro. Hershey received a letter from a leading man in a German settlement about 200 miles from Pehuajo. This man had gotten one of the little papers (Camino Verdadero) which is sent out monthly by the Mission. In it he saw that there are some missionaries at Pehuajo, and asked Bro. Hershey to come to that section and preach the Gospel to them. Bro. Hershey answered him saying that he was not able to preach in German and therefore could not come. The man wrote again asking him to send some one who could preach in German. But none of the missionaries on the field at that time felt capable to preach in German.

When Bro. Hershey learned that we were accustomed to the German language, his thoughts at once went back to those German people who had asked for a preacher. He asked us to write to them, which we did, and received an immediate reply, asking us to come.

Since I do not have the Spanish well enough to travel much alone, Bro. Lauver went with me. We left Pehuajo on May 7, at 6 A. M., and at 5 P. M. we arrived at the town where they had promised to meet us. To our disappointment there was no one there to meet us (as they had not received our last letter) and we were about 16 miles from the place where we wanted to go for the night. We finally found a man who offered to take us by Auto for $30 (pesos) but would take no less. We could not get a train to go back until two days later, and so, not knowing what else to do, we finally decided to hire him.

By this time it was getting dark and the roads were very rough. Sometimes we would drive through ponds, the water splashing higher than the auto. There were two men in the car, and perfect strangers to us, and being out in the wild country, about ten miles from a town, we felt just a little uneasy at times. One time they whispered together, and soon after they stopped the auto and got off. We did not know what they would try to do next, neither did we say a word to each other at the time, but found out afterwards that we both had the same thoughts. However we knew that we were on business for our King, (and it was an easy matter for Him to protect us against all evil and danger that might have befallen us) and He could bring us safely to our destination, and He did.

We were heartily welcomed at the home of the man with whom we had been corresponding, and about two hours later found ourselves in bed. This man had gone to Buenos Aires not to return for several days, for which everybody was very sorry, as they had all looked to him to make further arrangements with us as to our coming again to hold meetings.

The next morning we were taken in a wagon to another place about six miles further, where it was decided to have a meeting that evening. After dinner several boys went on horseback from place to place announcing the meeting. They also sent a note to the school teacher asking her to inform the parents thru the children.

About 6:30 the people started to come in wagons, sulkies, and on horseback, some coming as far as seven miles. We started the meeting about seven o'clock by singing some good old German songs, after which Bro. Lauver opened the meeting. The writer then preached on Jno. 3:16. After the sermon we sang a few more familiar hymns, after which several poured out their hearts in prayer to God, to the extent that it brought tears of joy and sympathy to our own eyes. We sang some more, and prayed some more, and still they were not ready to go home, so we sang till after ten o'clock. There were about forty-five present at the meeting, but since the people in the country live so far apart, many others had not been notified.

Everybody seemed to enjoy the meeting very much, and wanted me to stay for a week or two, as they had already spoken for a hall in town where they expected to have meetings when I would come, and so were very much disappointed that we could not stay longer. We had to leave the next morning, else we could not get a train for four days.

The next morning at 9 o'clock we started for the station with three horses in a wagon. This being 18 miles of rough and sandy road, it took two and one-half hours of fast driving, in order to get the train, which left at 11:30 A. M. We got home about eleven o'clock at night, to tell our dear ones how immensely we enjoyed our trip.

The people in this section are mostly Protestants who came from Germany, Roumania, and Switzerland some years ago, and were brought up Lutherans, Methodists, and Baptists. They believe in repentance and conversion, and in baptism on confession of faith. Even tho they have had no regular preacher for some time, I may say that we found some genuine believers among them. They know of the Mennonite Church in the old country and are very much in sympathy with it.

Some have relatives in the States and Canada, and were very glad to meet some one from there.

Dear reader, will you not pray for us as we go to this neglected section? Also pray with us that God may show us His will in regard to future work among these people.

Pehuajo, F. C. O., Argentine.

SUNDAY SCHOOL LESSON

Lesson for June 29, 1924.—REVIEW

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Introductory.—The lessons during this quarter cover a period of about five and a third centuries, and record history that is in the main discouraging. The first lesson tells of division, and the last few lessons tell of a struggling remnant heroically trying to rebuild the shattered kingdom. Nevertheless this series of lessons abounds in rich instructions and valuable lessons for our times. Some of the examples herein set forth are most inspiring, full of encouragement for every soldier of the cross. After the first lesson we shall note the review under the titles of Prophets, Priests, and Kings.

The Kingdom Rent Asunder.—"Only by pride cometh contention." Because of Solomon's apostasy and the consequent burdens placed on the people, because of Rehoboam's vain and arrogant attitude toward those who petitioned him to make their burdens lighter, and because of the ambitions of Jeroboam who in Solomon's day was already a contender for the throne, the kingdom was rent asunder during the early reign of Rehoboam. But the most serious rending asunder was not political. No sooner had Israel established its independence from Judah than a new system of worship was introduced in the northern kingdom which weaned the ten tribes away entirely from the true worship of Jehovah. Jeroboam is known not only as the first king of Israel, but also as "the man who caused Israel to sin." Here, after all, is the secret of division—SIN! Had the nation been righteous in the days of Solomon and Rehoboam and Jeroboam, division would have been unthought of. The only safe preventative of disunion is unity in an unwavering love and loyalty to God.

Prophets.—God through the prophets brought messages before the people from time to time. He kept striving with a wayward people. The most conspicuous among the prophets in the northern kingdom were Elijah and Elisha, while in the southern kingdom this distinction should probably be accorded to Isaiah and Jeremiah. The former performed meritorious service in the days of Ahab and his successors, but their influence, great as it was, was not sufficient to stem the tide of wickedness. The nation was subdued and carried away captive in the days of Hoshea. In the southern kingdom God provided a line of faithful prophets among whom the eloquent Isaiah brought forth his fervent messages from the days of Uzziah to the reign of Hezekiah. Amos and Hosea rendered faithful service in their day, and Jeremiah the "weeping prophet" raised his voice during the last days of the kingdom just before the captivity. Daniel and Ezekiel were the prophets during the exile. Thus Israel and Judah, while drifting away from God and sinking to certain ruin, were not without warning. The longsuffering God gave them abundant opportunities to repent and mend their ways.

Priests.—With the rise of the prophets there was a corresponding decline in the standard and personnel of the priesthood. As already noted, after the secession of the northern kingdom Jeroboam set up an entirely independent order of worship, choosing a new line of priests in no way connected with the descendants of Aaron. In the southern kingdom there were degenerate priests and prophets (Jer. 6:13). But there were conspicuous examples of faithfulness among the priests, as witness the stand of Jehoiada in the days of the wicked Athaliah, and of Ezra, who was also a scribe and capable teacher and leader. In both instances the Lord was with these faithful men and wrought great results through their instrumentality.

Kings.—One noticeable thing connected with both kingdoms is the fact that the character of the nation was determined largely by the character of the king. For example, witness the reforms under Asa, Jehoshaphat, Hezekiah, and Josiah, and see how the nations suffered under the leadership of such kings as Rehoboam, Ahaz, Hoshea, and Zedekiah. Notice also that the northern kingdom, though it started in the stronger nation of the two, was carried away captive long before the southern nation was. The explanation is to be found in the fact that while there were some kings of Judah who were conspicuous for their faithfulness and loyalty to God, the northern kingdom had no such kings to its credit. Thus it was that while there were some revival periods in Judah, the course of Israel was one uninterrupted drift downwards. The practical lesson for us is the matter of responsibility of leaders. The lesson is two-fold: (1) for the overseers, that they may faithfully lead their flocks in the right direction: (2) for the Church, that prayerful vigilance be exercised in the choice of the right kind of leaders.—K.

BIBLE MEETING TOPIC

MAINTAINING A PROPER ATMOSPHERE IN WORSHIP.—Hab. 2:20; Jno. 4:20-23

Topic for June 29

MOTTO

"Let them exalt Him in the congregation of the people."

MEDITATIONS ON THE TOPIC

I. A Worshipful Atmosphere.—We speak of the atmosphere in Worship because the surroundings and exercises of the worshipers have an effect upon the spirit of those present much as air has an effect upon the bodies of those who breathe it. Pure air brings refreshment to the body while impure air depresses. So a worshipful spirit sends forth an influence of reverence to the spirit of people present while an irreverent spirit has the effect of irreverence upon the spirit of those present.

The reverent spirit may be fostered in every congregation by the proper understanding and spirit in those who lead the meetings. If we have much boisterous and gay conduct just before the meetings and then try to put on an air of solemnity, the effect is that of formality rather than reality, unless the leader of the meeting did not participate in the gaity and boisterousness beforehand. A certain respect for the place of worship is a great help in maintaining a proper atmosphere. Yet we do well to remember that the Lord is everywhere and that in this dispensation no place is more holy than another if the Lord is welcomed there. A respect for the Word of God and for the time of preaching or expounding the Word makes for the encouragement of a worshipful spirit. A proper conduct in season of prayer or in the exercise of the ordinances of God's house also has an effect upon the atmosphere of the worship. And when we sing, or testify or engage in any other act of worship the manner of doing it has much influence in bringing the atmosphere of worship in the congregations. Exposition of the Word, explanation of the words of the song, a few words as to the meaning of a certain act or the observance of an ordinance will greatly assist in doing it in the worshipful spirit.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Worship."**
2. Showing our Reverence for God in Meetings.

For Young People

1. Worshipers as the Messengers of God to Lead Others into the True Worship.
2. Heart Conditions Favorable for an Atmosphere of Worship.
3. Expressions of Worship.

For Older People

1. The Blessings of Expressing our Worship; to Ourselves, and to Others.
2. The Place of Quietness in Seasons of Worship.

PERSONAL THOUGHTS

There is much that I may do by thoughtful meditation to improve the atmosphere of worship in all of our services.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 19 ,1924

Field Notes

The annual meeting of the Mennonite Board of Education was held at Elkhart, Ind., on Saturday, June 14. We hope to hear of an inspiring and profitable meeting.

Bro. J. W. Hess of Akron, Pa., spent the week following the Eastern A. M. Conference at Martinsburg, Pa., assisting the brotherhood there in a series of meetings.

A Sunday school meeting is to be held at Holst school house near Versailles, Mo., June 28 and 29.

Bro. J .M. Kreider of Palmyra, Mo., is spending part of this month in North Dakota, holding meetings and attending conference at Wolford.

The Ohio Mission Board held its annual meeting at West Liberty, O., on Wednesday and Thursday, June 11 and 12.

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924 near Louisville, Ohio, with the Beech congregation. R.

Bro. David Garber writes that the meetings just closed at Mio, Mich., were well attended and as a visible result 14 have made application for membership in the church at that place.

Bro. Clayton F. Derstine, Eureka, Ill., is spending a part of this month in North Dakota. Following are his temporary addresses:

Until June 19, Wolford, N. Dak.
June 20-29, Minot, N. Dak.

An inspiring missionary meeting was held at Masontown, Pa., on Sunday afternoon, June 8. Brethren Lloy Kniss of Johnstown, Pa., and Irvin Burkhart of Drayton, Ont., were the principal speakers.

A brother, writing from Martinsburg, Pa., June 9, said: "We had a live Sunday school meeting yesterday. Those taking part were Nevin Bender of Greenwood, Del.; Bro. D. B. Raber of Aurora, Ohio; Bro. and Sister Swartzendruber of Altoona, and Bro. J. W. Hess of Akron."

Bro. Paul Erb, acting dean of Hesston College and Bible School, is again in the Iowa University this summer. His address will be 204 E. Fairchild, Iowa City, Iowa, until further notice. Sister Erb's parents, Bro. and Sister Abram Eby of Lancaster, Pa. will be with Bro. and Sister Erb while in Iowa City.

The Eastern Mennonite School Catalog for next year is now ready. If you are interested, write to The Eastern Mennonite School, Harrisonburg, Va. We believe the catalog will convey to you the true character of the school. Do not hesitate to write for a catalog or any other information you desire. There are also on hand for distribution a number of Special Bulletins describing the Bible Courses and the Academic and College work. A. D. W.

Bro. M. C. Lehman closed a series of meetings at Midway Church near Columbiana, Ohio, on Saturday evening, June 8. Thirteen young people made the good confession. Two others were received on Sunday morning by letter. After the meetings Bro. Lehman went to Orrville, Ohio, where he commenced meetings at Martin's Church on Sunday morning, June 9.

Bishop Ordained.—In obedience to action taken at the late session of the Virginia Conference and consent of the congregation in Knox Co., Tenn., the ordination of Bro. William Jennings to the office of bishop became one of the closing features of the Ministerial Meeting at Weavers Church, Harrisonburg, Va., May 24, 1924. The officiating bishop was Bro. S. H. Rhodes, assisted by Bros. A. P. Heatwole and L. J. Heatwole. The prayer has been breathed by many that Bro. Jennings may be sustained in his great calling thru God's grace and the support of a united Church. L. J. H.

Great Storm in Virginia.—On Sunday afternoon, June 8, after most of our people reached home from Sunday school and Church services, Rockingham Co., Va., was visited by a thunder storm accompanied with high wind that did great damage to groves, orchards, and buildings. At different points barns were blown down or unroofed and other smaller buildings wrecked. Though numerous narrow escapes occurred, so far it is not known that persons have been seriously hurt by this sudden and fearful visitation of the elements. God's over-ruling providences provide for the protection of His people in such and other like visitations of His power. L. J. H.

Correspondence

Willow St., Pa.
(Brick congregation)

Greeting in the Master's name:—On May 24, preparatory services were held by the home brethren, Bro. Christian Brubaker holding forth the Word of Life. On May 25, communion services were held and again we had the privilege to commemorate the suffering and death of our Savior. The ordinance of feet washing was also observed. Bro. C. M. Brackbill and Bro. Abram Martin were present and assisted in the services. Nearly all the members were present.

Sister Bertha Hess who had been at the hospital for an operation has returned home and is improving nicely. An aged brother Daniel Wit-

mer who had been very sick with blood poisoning at the hospital has returned home and is getting better. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Three young sisters from this congregation, Miriam Brackbill, Cora Lefever and Maude Herr have left us for a time for a visit in the west at Sterling, Ill. The sewing circle still meets as usual the last Wednesday in the month at the different homes.

Yesterday, May 9, we had the privilege of having Bro. and Sister Sanford Landis from the Mellinger's congregation worship with us. Bro. Landis gave a talk to the Sunday school and also preached for us from Acts 2:4 and again we had the opportunity of commemorating the day of Pentecost. Bro. and Sister John Stoner and daughter Frances of Adams Co., also worshiped with us. Plans have been made to take a collection at this place in two weeks for the purpose of placing scripture verses along the highway.

We ask an interest in your prayers for the work at this place that in everything we do we may honor and glorify God.

Gertrude M. Lefever.

May 9, 1924.

Fairview, Mich.

Dear Readers of the Gospel Herald, Greetings:—We are thankful to God for another privilege of observing the communion.

If the Lord is willing, Bro. David Garber is expected to be here Friday night, June 6, to begin a series of meetings.

Bro. Oliver Miller was recently elected assistant superintendent, to take the place of the former assistant Supt., Bro. Harvey Miller, who was elected to fill the vacancy caused by the superintendent, Bro. Oren Detwiler, moving to Manistee Co. Bro. Detweiler and family have since returned.

Sunday school is announced for next Sunday afternoon at the Kittle school house. Will report later on the results.

Bro. and Sister Glen Kenagy of West Liberty, Ohio, are visiting with the latter's mother, Sister Melinda Detweiler.

Bro. Noah Yoder's and my companion's health remain about the same—not very good.

We ask an interest in your prayers in behalf of the work at this place.

June 6, 1924. Mary M. Zook.

Mattawana, Pa.

On June 1 we were favored with a visit by Bro. Noah Troyer of West Liberty, Ohio, who preached three very interesting and inspiring sermons. Then on Monday Bro. S. E. Allgyer came and preached that evening. On Tuesday morning they left for Belleville, Pa., to attend the Church Conference. Then on the 7th Bro. Allgyer was called to this place to preach the funeral of Sister Sophia French. He also preached for us on Sunday, after which he left for Altoona, Pa. These visits were much appreciated and we hope the Lord will bless their service to much good. Pray for us at this place.

June 9, 1924. J. H. Byler.

Reading Gospel Mission

(13th & Douglas Sts.)

Hitherto hath the Lord helped us. The work at the Mission has been prospering. We feel that the good Master has blessed us both in numbers and in the spiritual interest shown. The attendance has been growing even during the spring months. The Sunday school is made up of children ranging from all ages below sixteen years. We have been having from eighty to ninety in Sunday school. The highest was ninety-three.

We regret that there is so small a chance to keep the pupils after they leave the public school for work. It would seem that they need the teaching more then than before; but they are led into different channels. It is the influence of factory life on young people, and it may be the reason why not more of our young people are in active work for the Lord; because they have poor company in their place of work. At Reading we feel this need, and need workers to cope with the large field.

This city has a population of about one hundred twenty thousand souls, and only a few have the Savior in their hearts. They nearly all know of Him, have heard of Him or used His name in vain, but who will show them the true Light: the way that leads by the cross? We have some children who walked over a mile to come to be taught about our loving Master. Some of these who come so far cannot come regularly and naturally lose interest and finally stop. They get back to their old companions and forget the best things.

At present our church has only one place of worship in this city, where there are many who come from our people or know and respect our faith. On many visits we have met persons who said they had plain relatives or had worked for plain people when they were young. Even if there are only a few willing to attend our services it seems to do them good to recall the faith which stands for what the Bible teaches.

From all appearances there will be a large new high school built, right across the street from the present site of the Mission, within the following year. This will not likely have a strengthening effect on the mission work in the immediate corner. But we are sure the Lord knows what is best and will lead. Our prayer is that the Mission may be permanently founded and new steps may be made in other parts of the needy field.

Dear reader, the Lord wants you in His field. You need to work, too, to keep that life that is in you warm. The Lord has a place for you and a way to show you the place. If it is in mission work ask Him where. If you want to work, you will find Reading has all kinds of opportunities for labor, and you can improve your time by helping some soul by speaking to him, or by your presence and voice in the services at the Mission.

At the time of writing our superintendent, Bro. J. B. Gehman is away visiting his mother in Michigan, and some of the brethren in mission work along the way.

We have Children's Meeting every Sunday at 6:45, it is followed by preaching services. The Girls' Sewing Class meets every Saturday at 2 P. M. Your presence will add interest to the work, and will make you more acquainted with the work. If you can not be present, remember us in your daily prayers. "Pray without ceasing. Rejoice evermore."

The Workers, per N. G. G.

Elizabethtown, Pa.

The program for the workers' meeting of the Elizabethtown Sunday school, to be held June 26, 1924, is as follows:

Lesson for July 6, The Birth of Jesus, Bro. Edward Heisey.

Lesson for July 13, The Boyhood of Jesus, Bro. David Landis.

Lesson for July 20, The Baptism of Jesus, Bro. Ezra Brubaker.

Lesson for July 27, The Temptation of Jesus, Bro. Frank Shank.

June 11, 1924. Edna Nunemaker.

Vineland, Ontario

Dear Herald Readers:—On Sunday, May 4, communion and baptismal services were held at this place. A goodly number were present to partake of the sacred emblems, and five young people were baptized on confession of faith.

Last week (June 3-6) we were blessed by the presence of brethren from every section of Ontario, the occasion being the annual meeting

(Continued on page 253)

Miscellaneous

HUMAN NATURE

(A sermon delivered by Bro. John Thut at the La Junta, Colo., Mennonite Church, May 4, 1924, and reported by J. H. Shank.)

(Concluded)

Samuel tells Saul: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." That is what the Lord thought of Saul's good logic. I suspect that is what some of us are doing; sacrificing our principle for policy, and the will of God for the will of man.

Let us take the apostle Paul. Here was a man that was blameless, perfect, before his conversion; he says so himself in writing to the Phillipians. In writing to another church he says that he served God with a pure conscience.

But after he was converted he had a different opinion concerning himself. He looks back over his life in the light of the Gospel and he realizes that he was selfish; that he was mean; that he persecuted the very Church of God, and as he writes to Timothy he says he was the very chief of sinners. It is bad enough to be a sinner, but he was the chief of sinners; a man who led others wrong.

Let us look at one more, the patriarch Job. You have the statement in the first few chapters that he was upright perhaps as good a man as we have any record of. Yet there was something about this man that was'nt altogether right. In the twenty-ninth chapter of Job you read where he tried to justify himself to his three friends who argued with him as to the cause of his affliction. Read the entire chapter and notice how frequently the personal pronoun is brought in "I; me; mine; my."

In the light of this chapter, wasn't he a good man? And while they were arguing God came, and began to question Job. And Job wasn't able to answer, nor were his three friends, nor would any of us be able to answer these questions put to Job. When Job saw how foolish he was in justifying himself, he burst out with this confession in the last chapter; "Wherefore I abhor myself, and repent in dust and ashes." When Job got a vision of the glory, the wisdom, and the majesty of God his wonderful self-righteousness vanished and faded, and he was willing to drop down on the dust heap and repent.

And may I say here that no man or woman will ever make progress in the Christian life, until you become disgusted with yourself; let no man or woman justify his or her self-righteousness before God.

Then the question comes in regard to the achievements of men like Nebuchadnezzar, Ceasar, and others. Didn't they do a great work? Certainly they did—from a worldly standpoint. Nebuchadnezzar was a man of wonderful achievements, and he was immensely great, but you will find that he was the founder of a system which the Lord Jesus Christ will utterly destroy.

Julius Caesar was the greatest man in Roman history. He conquered provinces and countries and connected them with the Roman Empire, but you will find in prophecy that this great empire is some day going to be crushed.

He did a great work, but this same great work later on became the very organization that persecuted him and oppressed and martyred the early Christian Church. When Caesar's record is unfolded before the great judgment, what will the sentence be? It is not a question of how man looks at these things, but of how God looks at them.

Your goodness is as the morning cloud, and as the early dew which goeth away. The dew is beautiful. It sparkles in the sun, but soon it vanishes. That is precisely what you have in human nature. These good qualities we have so much delight in sparkle and attract, but soon vanish. Haven't some of your acquaintances done things that surprised you? People in whom you had confidence failed in the hour of temptation.

Is there nothing that will save us? Is there nothing that can be put into a man or woman that will sustain and bear him up? "Who shall deliver me from the body of this death?"

It is related, although I cannot vouch for the absolute truth of the statement, that in the early history of the Roman empire, when the officials desired to inflict an awful punishment upon some criminal, they would take a putrefying corpse and tie to the prisoner so that he was compelled to drag that loathsome body around with him for days and weeks.

Is it possible the apostle Paul had reference to something like that when he said, "O wretched man that I am; who shall deliver me from the body of this death?" Does he mean that each one of us is dragging around this old, polluted, corrupt self?

Is there nothing that can deliver us from this old self of sin? That was the very purpose of the coming of the Lord Jesus Christ, and the atonement. He saw the corruption of human nature and He came to bring us deliverance. The only thing that can cleanse us is the Lord Jesus Christ, and the only thing that justifies us before God is our faith in the Lord Jesus Christ. That is all that God will trust in us. So let us allow this new life to grow within us, and we shall accomplish something in His name.

La Junta, Colo.

NOTES ON THE EASTERN A. M. CONFERENCE

Held at the Belleville, Pa., Mennonite Church, Wednesday and Thursday, June 4 and 5, 1924

By O. H. Zook

For the Gospel Herald.

The first brother to arrive on the grounds was C. Z. Yoder, Wooster, Ohio. He came to us at Allensville from Altoona Mission Sunday afternoon and conducted a profitable song service Sunday evening, after which he preached a very helpful sermon from Prov. 23:7. Subject, "The Power of Thought." The message was enjoyed by all present. Monday evening he preached at the Belleville Chuch.

*

Tuesday was a busy day. Ministers from the various congregations in the conference district came by train and autos. In the afternoon the ministerial body met at the church to arrange the conference work. In the evening Bro. I. B. Witmer preached an appropriate sermon.

*

Wednesday morning found the people gathering rapidly from far and wide. Greetings and glad handclasps were exchanged. Love flowed freely between brethren. It was a glad day and gave a foretaste to the good sessions that were to follow.

*

The conference sermon was preached by Bro. A. I. Yoder, West Liberty, Ohio. The text used was Eph. 5:32. He emphasized the need of a good foundation and the necessity of building on the Solid Rock, which is CHRIST. The remainder of the morning session was taken up with testimonies by eleven bishops, thirty-one ministers, and six deacons. The morning session was marked by the deep spirituality which prevailed.

*

After tabulating the ministerial body present, it was found that there were six conferences represented at the meetings. Twelve bishops, thirty-two ministers, and six deacons attended the Conference, several having arrived later in the day. Every session found the house packed to the doors with an attentive audience. People were hungry for the Word.

The weather conditions were ideal. It was neither too hot nor too cold. The sun shone most of the time and its glowing rays fitly reminded us of the Sun of Righteousness which poured forth His glory in the hearts of the crowds present. Everybody felt that it was a good place to be.

*

Bro. John W. Weaver, evangelist in the Lancaster conference, preached a soul-stirring sermon Wednesday evening, which was owned and blessed of the Lord. Text, Eph. 4:13. The message flowed from a heart full of the Holy Ghost and found a response in the hearts of the people.

*

The questions discussed during the various sessions were handled without fear or favor by the various speakers. There was no quibbling about truth. Men spoke their minds freely. Truth was taught and error exposed. God was honored in the messages and the quietness in the audience showed the deep spirituality which prevailed. It was a meeting owned of God.

*

Bro. T. K. Hershey, missionary to South America, gave a graphic picture of conditions in his field of labor. Subject: "The Open Door." He described their hardships, difficulties, responsibilities, etc., but did not forget to describe their blessings. The audience was deeply moved by his message. The interest in the South America Mission was increased in our churches because of this visit and message.

*

Bro. J. W. Hess preached the last sermon on Thursday evening. Text, Deut. 5:29. There was no mistake in the ring of his sermon. Truly the Lord was in our midst, showing forth the praise of His glory in the service. Hearts welled up with gratitude as the message fell from his lips.

*

"Given to Hospitality," certainly applied to the Belleville congregation. The crowds of people were amply fed and cared for and were welcomed in their homes. This is one of the ways in which all can help in the work of the Lord. God blesses every part of His work, including feeding and care.

*

As in all such meetings, the time comes when we must part. Every one knows there is always sadness in "goodby's." But duty calls us onward in the service of God and the time came to part. With eyes dimmed with tears, men clasped each other's hands in parting. "God bless you in your work," "God bless and keep you," and similar blessings were exchanged. Then the crowds moved to the yard outside where motors were humming and autos were waiting to convey the crowds away. Load after load passed out and away. In a short time everything was quiet again. All had gone. Conference was over.

*

After the Conference, What? Every one must know and feel that God rightly expects to find in the hearts of all present a stronger desire to serve Him and carry the precious messages to others. Surely added responsibility comes with added knowledge. A clean life, a pure heart, a love for souls, must follow such meetings.

*

There was not a single discordant note sounded in the sessions. Peace and harmony prevailed. The spirit of unity was emphasized in all the work done and such a strong manifestation of oneness prevailed that it was keenly felt throughout the meetings. May the blessings of Heaven follow the work done to the praise and glory of His name, the advancement of His cause, and the saving of many souls.

Belleville, Pa.

OBEDIENCE THE ORGAN OF LIGHT AND KNOWLEDGE

By J. D. Mininger

Every right thinking young Christian recognizes the need of divine guidance, especially in the matters of choice of life-work and life companionship. No person is "sufficient of himself," for these things, and it is dangerous to lean to "one's own understanding" (Prov. 3:5).

How satisfying to the trusting soul here is the promise of Psa. 32:8: "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye."

When Peter fished "according to his own understanding," he failed miserably. When he ignored his own mind and "at His Word let down the net," he succeeded far above his highest expectations; and to top it all off the Lord told him, "Fear not; from henceforth thou shalt catch men." This promise too, was gloriously fulfilled on Pentecost.

Just as the Lord directed Peter in his fishing experiences, so He is just longing, as our Great Shepherd, to direct us in all the events of our lives. Do you say it is impossible to learn His will? Kindly remember it was Jesus who said: **"My sheep hear My voice** and **I know them,"** etc. (Jno. 10:27). Do you mean to say that the new born babe recognizes the voice of its mother and we cannot know the voice of our Shepherd?

That the knowledge of the Master's will concerning our individual lives is within the grasp of even the least of His children is abundantly proven by the following scriptures (Notice the one condition of obtaining this knowledge is OBEDIENCE):

1. "If—thine eye be single (to the glory of God) **thy whole body shall be full of light"** (Matt. 6:22).

2. **"He** that doeth truth **cometh to the light"** (Jno. 3:21).

3. **"That ye may prove** (know) **what is** that good, and acceptable, and perfect, **will of God"** (Rom. 12:1).

4. "If any man will **do** His will, **he shall know"** (Jno. 7:17).

5. **"Then** shall we **know, if we follow on to know"** (Hosea 6:3).

6. **"Keep** therefore **and do them,** for **this is your wisdom and your understanding"** (Deut. 4:6).

7. "When He the Spirit of Truth is come, **He will guide you into all truth"** (Jno. 16:13).

To those whose whole hearts and affections are set alone on Him, Who is "Altogether lovely, the fairest among ten- thousand to our souls,"

"God's plans like lilies pure and white unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold."

Kansas City, Kans.

EXPRESSION OF APPRECIATION

In the home-going of Bro. Abram Metzler the Church has sustained a loss that is felt as far as his voice was heard in conference and evangelistic work. However where he will be missed most in this capacity is in his own conference district. But here at home is the place where we are coming to realize more and more the loss, and that this time he has not gone to return after a few weeks.

In the Church the weight of responsibility falls heavily upon our aged bishop, Bro. J. N. Durr. May we all pray that he may be "spared and strengthened," as Bro. Metzler prayed.

We all realize that the real pangs of broken heart-strings are felt by Sister Metzler and family. She has asked that we write a note thanking all who so kindly remembered her by letters of comfort, consolation, and encouragement, as they were such a help to her in her loneliness. She also asks a continued interest in your prayers.

May we all remain faithful, and enjoy a glorious reunion over there.

Yours in His service,

C. A. Graybill.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, June Twenty-third

Art thou not from everlasting, O Lord, my God, mine Holy One?—Hab. 1:12.

When we meditate upon the holiness, mercy, might, and eternity of God we are overwhelmed. Then to think that He is "Mine Holy One" and that we can claim Him for ourselves. His eyes are too pure to behold evil. He cannot look upon iniquity. Therefore will He not protect His people from the evil one? Their bodies may suffer violence but their souls are free as the air they breathe.

He dieth not. The Ancient of Days in Revelation—"the same yesterday, today, and forever," may permit saints to become martyrs for His sake, but by laying down their lives they become partakers of a glorious resurrection. His arm is not weakened that He cannot save. He hath not left His throne. His Church is precious as the apple of His eye. He is ours for time and for all eternity.

He is mine holy One, and I shall live with Him forever and ever. Am I His holy child? Are we resting in His love? Do our lives give Him joy, not grief and tears? He hath wrought our eternal salvation. What shall we render unto Him for all His benefits?

* * *

Tuesday, June Twenty-fourth

Behold the handmaid of the Lord: be it unto me according to thy Word.—Luke 1:38.

"And a virgin shall conceive and bear a son and thou shalt call His name Immanuel"—God with us. What clouds have gathered around her character because of evil minded, evil-purposing skeptics. But this high privilege of bearing the Son of God was hers by divine commission, and her character remains unspotted to this day. It meant resignation to the will of God, assuming grave responsibility, and suffering the burden of pain and anguish. Through nineteen centuries her purity has remained intact, and the Son of God stands vindicated as the spotless Lamb of God, the only Savior of the world, born of a virgin, conceived by the Holy Ghost.

The clouds of witnesses from all nations and tongues and peoples shall at the last day assemble before the Throne and before the Lamb and sing, "Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

O Lord, help me never to deny the blood that bought me, the pierced hands that suffered for me, the dear Savior who died for me. Help me to never question the workings of the Holy Ghost who brought the holy child Jesus into the world for its redemption.

* * *

Wednesday, June Twenty-fifth

Lord, teach us to pray.—Luke 11:1.

The disciples had often witnessed the example of the Savior and wished not only to emulate Him but longed for that close communion with the Father which He enjoyed. The best way to establish worthy habits in the lives of those around is to practice them ourselves. Holy lives, holy habits, and holy relationships preach louder and more effective sermons than any pulpit eloquence.

What we know as the Lord's Prayer should be better known as the believer's prayer. It establishes us in our ralation with our Father. It leads us to look on the needs of others and to understand the importance and practicability of forgiveness. It also shows us how to be definite in prayer, direct in expressing our needs, and never failing in praise and adoration.

Dear soul, when thou prayest do not fail to unreservedly dedicate your life to the very highest and best God has for you. Let your life be that of communion and intercression. Make it is as easy to come to the Father as it is for your child to come to you. Practice the very presence of God each day and each hour.

* * *

Thursday, June Twenty-sixth

Be merciful to me a sinner.—Luke 18:33

Two men went into the temple to pray. The Pharisee, confident that his selfrighteousness was sufficient, lifted up his unholy hands in vain glorious boastfulness. God could not justify him, for he held to his own standards. The poor publican would not so much as lift eyes toward heaven. With bowed head and true humiliation he thrust himself upon the mercy of God, He accepted God's standard of justice and holiness and sought His righteousness. He went home justified rather than the other.

All our righteousness is as filthy rags before God. The mansion and the hovel both alike have their sin-begrimed souls. The most dangerous enemy to society is the moral man. The greatest benefactor is he who accepts divine standards of righteousness and gives God the glory for the great salvation which is his through the Lord Jesus Christ. "We know not what we should pray for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered. For He that searcheth the hearts knoweth what is the mind of God."

* * *

Friday, June Twenty-seventh

Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.—Jno. 17:1.

Through three years of Christ's faithful ministry the world had witnessed His miracles and heard His teachings. The disciples had seen Him transfigured. The time had now come for His supreme sacrifice to be followed by a glorious victory. He is to lead captivity and perfect the greatest blessing God had ever bestowed upon man, the way of salvation. Previously it was faith in the coming Messiah and salvation by faith in the promise. Now it was a possession of the reality by faith in a living, interceding, triumphant Christ.

May it please us to suffer the greatest humilitation only that Christ might be extolled. Receive His perfect love, and rejoice in this that the Father who glorified Him will continue to glorify Him through us. By choosing this path we choose the highest privilege Heaven can bestow. We thus place ourselves at the full disposal of Him who brought immorality to light and dispelled the darkness of night.

* * *

Saturday, June Twenty-eighth

Grant unto thy servants that with all boldness they may speak thy Word.—Acts. 4:30.

The two apostles who had performed such a notable miracle at the beautiful gate had been apprehended by the chief priests and elders of the Jews. After questioning them considerably they warned them not to preach in the name of Jesus. The factors which entered into this great work were the healed man, the fellowship of the apostles with Jesus, and the prayers of the Church. In V. 31 the Holy Spirit honored the prayer of the Church and she enjoyed an infilling which resulted in greater boldness in witnessing for Christ, greater growth in grace, greater exercise of sacrificial love, greater power, and closer union with Christ.

Would that His Church today might experience such an infilling and be as free from cowardice, schism, wrangling, prejudice, and false teaching and could as effectively unite in this common prayer. She can if she will. Lord, shower down upon us such post-Pentacostal blessings and give us more Peters and Johns who unhestitatingly serve God rather than man. Then help us to continually hold them up before Thee in prayer. Love them, make sacrifices with them and suffer with them as they witness for Thee.

* * *

Sunday, June Twenty-ninth.

Lord lay not this sin to their charge.—Acts. 7:60.

Stephen, that sturdy witness for Jesus, was full of the Holy Ghost. He had the mind and the love of Christ. He was filled with that divine love which embraces foe as well as friend. While he stood transfigured by glory of God, cruel hands stoned him to death. Before his soul took its triumphal flight he prayed for his persecutors. Had he heard Jesus pray this prayer on the Cross? Whether he did or not, he would have prayed it anyway.

We may never have to endure such bitter persecution, but we should remain keenly

aware of the presence of Jesus at all times and be brimming over with joy in the Holy Ghost, with the love of Christ, with all the fullness of God we can then brave the severest tests.

Our greatest opportunities for preparing for the hard tests of life are when we have much time to spend alone with Him. But alas how often we are caught unawares and even harbor thoughts of hatred in our hearts. "Let love be without dissimulation."

CORRESPONDENCE

(Continued from page 249)

of the Rural Mission Board of Ontario, and the Annual Conference of the Mennonite Church of Ontario. The Mission Board meeting was held on Tuesday evening and Wednesday all day, and the Conference met on Thursday and Friday. An interesting and profitable time was reported from both meetings.

The weather in this district has in general been very fine for the last two weeks, with an abundance of sunshine, so that everybody is busy preparing for the harvesting of the fruit, of which the present prospects indicate a bounteous crop.

June 10, 1924. Cor.

Pigeon, Mich.

(Berne congregation)

Dear Readers, Greetings:—"The Lord has done great things for us, whereof we are glad."

Bro. Menno Esch was with us June 1, at which time communion was observed. We were glad for the privilege of partaking of the sacred emblems, which was Jesus' commandment to do in remembrance of Him. May we take heed and obey all His comandments so as to walk worthy of the vocation wherewith we are called.

June 11, 1924. Sarah Weidman.

Goshen, Ind.

(Yellow Creek congregation)

Dear Gospel Herald Readers:—On Sunday, May 25, communion services were held here. The meeting was well attended with good interest and spirit.

The Salem-Nappanee-Yellow Creek Sunday School Meeting, (which was to have been held in the afternoon of May 25) was held on June 8, and was very largely attended. One feature of the meeting was an address by Bro. J. F. Funk on the subject, "History and Progress of our Sunday Schools." Bro. Funk gave a remarkably clear address which was greatly appreciated by those present. The efforts and sacrifices he and other brethren have made to build up the Church and to inaugurate various activities which have since proven so very helpful should be an inspiration to those still active in the service. In the evening, Bro. C. L. Graber of Goshen preached an impressive sermon.

We were privileged to have Bro. C. F. Derstine, Eureka, Ill., preach three sermons on the evenings of June 9-11. These meetings were also largely attended. Among the attendants were Bro. J. B. Gehman and wife of the Reading, Pa., Mission, the brother conducting a children's meeting.

June 12, 1924. Cor.

Scottdale, Pa.

Greeting in the Name of our Lord and Savior:—Bro. Irvin Burkhart of Ont., filled the regular midweek services at the Scottdale church and at the East Scottdale school house.

Sister Lula Wenger, who has been a worker in the Publishing House, left Sat., June 14, for her home at Fentress, Virginia. The best wishes of the House go with her.

Bro. Aaron Loucks left Thursday evening for Elkhart, Ind., to attend the meeting of the Board of Education.

Bro. Daniel Kauffman is spending some time in Ohio in the interest of the Lord's work.

Sister Emma Zimmerman, of Harrisonburg, Va., visited with friends in this community.

Bro. J. H. Shank, wife and two children and Mrs. Keogy of Mt. Crawford, Va., were guests in the Kauffman home recently.

Cor.

DON'TS FOR CHRISTIANS

Don't fret.
Don't worry.
Don't boast.
Don't be proud.
Don't be harsh.
Don't be froward.
Don't be greedy.
Don't be covetous.
Don't be selfish.
Don't be slothful.
Don't be a coward.
Don't be a doubter.
Don't be overbearing.
Don't be wasteful.
Don't be high-minded.
Don't be despondent.
Don't be an extremist.
Don't be a brawler.
Don't be a fault finder.
Don't be a mote-hunter.
Don't be a tale-bearer.
Don't talk too much.
Don't think out loud.
Don't use cutting words.
Don't utter all your mind.
Don't publish your trials.
Don't compromise the truth.

—Wm. Schrader.

SSRIPTURAL REASONS WHY

(Continued from page 243)

lated explaining how to conjure with the name of Father, Son, and Holy Ghost, scripture texts, bloody sticks, red strings, toad bones, toe nails, etc., etc., etc. First, are the simple, harmless-appearing methods; farther on, **how to use the name of Father, Son, and Holy Ghost to cheat and deceive**; and, farther on, to have the **full power** one must **sell out to Satan!** So the books.

Let us burn the books of **curious arts** (Acts 19:19) and forsake these heathen practices. Better all lie in a row under the sod of the cemetery, in harmony with God, and the scriptures, than to be seeking life and health, through nonsensical conjurations, a mixture of Bible words, and heathen charms that are used in demon worship.

Are there not some that claim healing through anointing with oil that really deceive themselves?

Just as some do not believe in regeneration, and others claim it when they have not experienced it, so there are extremes on the subject of healing.

On the one hand are those who in spite of plainest scripture do not believe in supernatural healing, and on the other hand there are fanatics who claim healing that they never have received. But these falsities of first or last do not nullify the fact that **God regenerates all who meet the Gospel conditions and heals according to His will and word.**

Denbigh, Va.

RELIEF NOTES

(By Levi Mumaw)

The following reports have just reached the office of the Mennonite Central Committee. Unfortunately all mail from Russia has been delayed during the first part of this year. The reports given here should have reached us three or four months ago as they relate largely to the conditions existing in January of this year. Our workers in Russia have been diligent in their work and we believe their efforts have prevented any starvation among the Mennonites in Siberia and their assistance given South Russia has been of great benefit to the people there who are struggling to get back to normal living again.

It will be noted that although we have been able to keep our brethren in Siberia from starvation, the suffering and discomfort of our people in that cold country without the necessary food and clothing for comfortable living cannot be depicted. We have given out of our abundance and luxury as compared with their condition. May we continue to support the work that is being done for them.

Report

of the Work of American Mennonite Relief (AMR) in South Russia.

Halbstadt, January, 1924.

I begin my report with a brief description of the work in

The Crimea.

The winter grain harvest in the Crimea was in the year 1923 fair, in places good. The crop of summer grain was rather poor. Since seed grain in most instances had been borrowed, the net grain was not large. Yet it is hoped that it will suffice for existing needs.

In autumn special efforts were put forth for sowing winter grain. The soil here is heavy and difficult to work and there was very little rain. The soil soon became too hard to use the tractors.

As is the case in other rayons, the clothing question is the most serious. The old supplies are becoming unusable and to buy new clothing is in most cases impossible, since there is a scarcity of money, and prices are high.

The schools in the Crimea are all in operation, but the income of a teacher is so small that most teachers will probably take the first opportunity that may present itself to take up some other work. This means that the continuance of the school is rather uncertain.

Health in general is normal. The population is looking into the future with more or less hope.

The Molotschna Rayon.

In these colonies which were the place of my principal efforts, the crops were in general medium, in places above medium. After the taxes in kind and the expenses of harvesting had been met, most people had sufficient left for their own needs; many a one had a surplus. Yet there is a considerable number who had not been able to sow much nor to earn money by helping their neighbors.

With the energy that is characteristic of the Mennonite farmer the task of working the fields and sowing the winter grain was undertaken in the autumn. The rainfall was on the whole insufficient and at times the work was interrupted. The time of sowing continued to the first part of November. Most of the grain came up well but much damage was done by field mice. In the second half of December we had very heavy rains which helped the sowed crops very much and destroyed the vermin.

Health is in general satisfactory. There is a very marked difference in the general appearance of the people compared with the spring of the year 1922. There is now sufficient food, though there is yet some scarcity of meat, since all farmers desire to increase their healthy live stock. In many houses the old spinning wheel is again used. Wool is spun and made into socks and jackets.

Schools are in a better condition than might be expected. Almost all the common village schools are in operation. The secondary schools (academies, etc.) on the other hand find themselves in difficult circumstances.

As intimated above, families are yet found in most villages which, in spite of the general improvement, do not find it possible to secure for themselves the needed food. These are mostly widows with children not old enough to work, then old people, sick and invalid persons. Such were given aid shortly before Christmas, in the shape of food packages containing three and a half puds of rye, 10 pounds of sugar, 11 pounds of rice, 11 pounds of meal, one and one half pound cocoa, 2 pounds fat and 14 cans of condensed milk. Larger families received greated quantities. In both Molotschna districts 333 families with 1590 persons have been given 270½ food packages.

Much greater and more general than the scarcity of food is the need of clothing. We greatly regretted that the shipment of clothing from America, which arrived in Odessa on February 4, 1923, was detained until late in the summer. Distribution was made as follows :

Persons		Pieces
6347	In Halbstadt District	73,950
4203	" Gnadenfel District	49,560
54	" Schawkaj District	1,470
	Other Districts	1,470

980 pieces of clothing were given to various charitable institutions.

Concerning the tractor work to which I from the beginning gave most of my effort, I have reported at the close of the summer season. Because of a lack of oil the work was interrupted for a considerable period and could not be taken up again before the first part of August.

The AMR had bought at Grozny in the Caucasus five cisterns with about 4,000 puds of coal oil and one cistern of benzin for both Molotschna Rayons. After that there was no interruption in plowing. The average daily number of tractors at work was a fraction over eleven. From after the said purchases in the Caucasus had been made until December 20 we plowed 6908 acres. The whole year's tractor work on the Molotschna resulted in an aggregate of 11,981 acres plowed.

To facilitate the work of plowing and to improve the general condition of farm stock we have bought various transports of horses and sold them to farmers at cost, preferrably to those who had no horses. the horses were brought in the Wolhynia country; the price, including all expenses, was about $24.00 the head. The number of horses sold is about 100.

To complete the report of our work it is necessary to make mention of our own agricultural undertakings. My former report on this point extends to the time of threshing. We rented a steam thrasher from Mennonites here and hired Mennonite people from the village to do the work. In 13 days the work was completed. The grain was stored in our storehouse in Halbstadt. The whole crop aggregated a quantity of 7, 749 pud of rye, 302 horseloads of straw and 70 loads of chaff. Of the grain a quantity was used to defray expenses of the use of self-binders and the threshing machine, etc., namely 2.549 pud. The remaining 5,200 pud of rye is used for general relief work. The chaff and straw was distributed among the poor and benevolent institutions.

From the above statements the readers in America will notice that labors here have more and more lost the character of a work for relief or support, and have assumed the form of reconstruction work. This was the national development of our endeavors and is without doubt in accordance with the desire of the brethren in the home land.

With kindest regards,

G. G. Hiebert,

Representative of the A. M. R., Halbstadt.

To Mr. Miller in Moscow.

In the name of our Mennnonite People.

With thankful hearts our people in Siberia look up to you as the mediator between us and the brotherhood in America. Many a need has been alleviated, many a tear dried. We are sincerely thankful to all who have extended a helping hand. Yet there remains many a need and grief. America is doing much and it is impossible to alleviate all the need. I want to mention only a few particular cases.

In a certain family the mother is suffering with typhoid fever; the father is weakened by hunger. The children are scantily clad and there is no sufficient fuel to keep the room comfortably warm. In another family the mother is almost completely without clothing for herself, and children up to fifteen years of age have nothing whatever to wear. The bed consists of straw and a raw cow hide.

I know the brotherhood in America is doing more than we all are worthy of. And yet I cannot be silent when I see this great need. The people cannot earn anything since there is no opportunity for it.

I would ask you urgently for help for my suffering brethren and sisters. I would say, Do what you can to bring us help. It is quite true that many mistakes have been made which prove a hinderance to the work, and we must confess with David: "If thou, Lord shouldest mark iniquity, O Lord, Who shall stand?" We are deeply conscious of guilt. But is it ever the case that there are not bad fish among the good?

May God also give our present representative, Mr. J. A. Wittenberg, much wisdom and strength to discharge his important duties as it is right before God and man.

Thanking you in advance I conclude and remain with brotherly greeting in deep humility,

K. D. Harder,

Elder of the Orlow Mennonite Church.

Schoenwiese, April 21, 1924.

LETTER OF THANKS

To the Representative of the AMR, Mr. Heoppner.

A few days ago there was great occasion for joy in many homes of the Orenburg Colony, as the clothing which had arrived from America was distributed. The need for clothing of all description was in many families so great that many a one was wearing everything he possessed in the line of clothing. At the present time the need is greatly alleviated, since many have received some article of clothing. Thanks to the willingness to sacrifice on the part of the American brotherhood, many families have been comforted who were awaiting the long winter with misgivings. We shall always be thankful to the dear ones in a far-away land. The rising generation will never forget the experiences of their youth and how they were abundantly supported by many strangers.

As already said, the distribution of the clothing caused great joy among the poor. The thanks cannot be expressed in words. As an evidence of our gratefulness, we would press the hands of our magnanimous and cheerful givers and ask Him from whom all good and perfect gifts come that He may pour out His abundant blessings upon those who gave food and clothing to the needy.

In the name of all recipients of gifts at Dorrowka,

Peter Funk,

Chairman of the Local Committee.

Married

Oswald—Huebert.—On June 4, 1924, at the Mennonite Church near Beemer, Nebr., Bro. Samuel Oswald of Beemer and Sister Mary Huebert of O'Neil, Nebr., were united in marriage by Bro. J. H. Birky. May God's richest blessings attend them along life's pathway.

Thomas—Livingston.—On May 24, 1924, at the home of the groom's parents near Davidsville, Pa., Bro. Elmer Franklin Thomas and Sister Elda Elizabeth Livingston were united in the holy bonds of matrimony, Bro. S. G. Shetler officiating. May the choicest of God's blessings rest upon them all through life.

Kanagy—Umble.—On Sunday, June 1, 1924, at the Oak Grove Church near West Liberty, Ohio, Willis Kanagy and Matilda Umble were united in matrimony by the officiating bishop, Bro. S. E. Allgyer, in the presence of a large company of people. May the Lord richly bless this union.

McDorman—Ray.—On June 7, 1924, at the home of the officiating bishop, Bro. L. J. Heatwole, Dale Enterprise, Va., Bro. James McDorman and Sister Addie Lee Ray were united in the bonds of holy matrimony. May God's richest blessings attend them as they journey together down life's pathway.

Ebersole—Lefever.—On June 5, 1924, at the home of the officiating bishop, Bro. John G. Ebersole, Lawn, Pa., Bro. Samuel M. Ebersole and Sister Mary A. Lefever, both members of Risser's congregation, Lancaster Co., Pa., were united in holy marriage. May the blessings of God bring joy and happiness to their future lives.

Vangundy—Weaver.—On June 1, 1924, at the home of the officiating bishop, Bro. S. H. Rhodes, Harrisonburg, Va., Bro. Charles Linden Vangundy and Sister Margaret Weaver were united in marriage. Both are of Waynesboro, Va., but expect to make their home at No. 607 West Orange St., Lancaster, Pa. May a heavenly Father's blessing attend them as they journey through life.

Hoover—Fretz.—At the home of the bride's parents, Bro. and Sister Christian Fretz, of Vineland, Ont., Bro. Edwin Hoover of the Wideman congregation, Markham, Ont., was united in marriage to Sister Magdalena Fretz of the Vineland congregation on June 4, 1924. Their many friends wish them a happy and prosperous life under the blessing of God. Bro. S. F. Coffman, bishop, officiated in the marriage ceremony. They will reside in the Markham district.

Obituary

Bender.—Dorothy Louise, infant daughter of Ezra and Gertrude Bender, Martinsburg, Pa., died April 15, 1924; funeral on April 16, at the parental home conducted by C. A. Graybill and J. N. Durr. Burial in the Kauffman Cemetery.

Alexander.—Helen Elizabeth, daughter of Mr. and Mrs. Harold Alexander, was born in Nappanee, Ind., Jan. 6, 1922; died in Elkhart, Ind., April 20, 1924. She leaves her parents, 1 brother, and 1 sister. Services at the home in Elkhart by J. S. Hartzler. Funeral was held at North Main Street Mennonite Church, Nappanee, Ind., by J. H. McGowen and J. S. Hartzler. Text, I Cor. 15:12.

Wyse.—Jesse Samuel Wyse was born near Archbold, Ohio, Oct. 24, 1921; died May 31, 1924. He leaves his sorrowing parents, a sister, a brother, and a large number of near relatives and friends. He suffered much at times from Monday night until early Saturday morning, when the Lord saw fit to take him home. His sickness was appendicitis and peritonitis. Funeral services were held June 2 at the Central A. M. Church conducted by Henry Rychener and Eli Rupp. Burial in Pettisville Cemetery.

"The Lord has given, the Lord has taken away; blessed be the name of the Lord."

Oswald.—Clifford Warren, son of Bro. Dan and Sister Katie Oswald, Beemer, Nebr., died May 30, 1924; aged 9 d. He leaves father, mother, 3 brothers (Raymond, Leland and Alvin), and many other relatives and friends. Funeral services at the home on May 31, conducted by Bros. Jos. Schantz and J. H. Birky. Burial in the Beemer cemetery.

"Dearest darling, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By the parents.

Housour.—Christian P. Housour was born in Wayne Co., Ohio, Jan. 9, 1841; killed by a B. & O. train April 29, 1924; aged 83 y. 3 m. 21 d. He came to Indiana in 1864. He was united in marriage to Sarah Rupert Oct. 20, 1861. To this union were born 10 children (Henry, Mary, Jane, Eli, Anna, Catharine, William, John, Rosa, Clara, and Fanny). His wife died Nov. 13, 1922. He was living in his home in Nappanee, Ind., with one of his daughters, at the time of his death. He was the last of his branch of the Housour family. He united with the Mennonite Church 55 years ago. He leaves 9 children, 38 grandchildren, and 34 great-grandchildren. Funeral services were held May 2, at the North Main Street Mennonite Church by J. H. McGowen and Edward Miller.

Blough.—Polly Eash Blough was born near Jerome, Pa., June 17, 1856; died June 2, 1924; aged 67 y. 11 m. 15 d. She was married to Jere Blough Sept. 20, 1880, and to this union were born 2 sons and 4 daughters. One daughter, Mrs. Frances Stayrook, died about 12 years ago. Of her 34 grandchildren, 11 are dead. Two great-grandchildreen, 2 brothers, and 2 sisters also survive her. She united with the Mennonite Church 43 years ago and died a consistent member of the faith she espoused. Though she suffered several months of a complication of diseases, yet she did not murmur and looked for the change. Funeral services were held at the Blauch Church. After the opening exercises by N. H. Mack of Lancaster Co., Pa., S. G. Shetler preached, using the text, "He closed the book." L. A. Blough followed with very appropriate remarks. The funeral was very large, showing the esteem in which the sister was held by her relatives and friends. The body was laid to rest in the Blauch cemetery.

Miller.—Cassie Miller was born in Lagrange Co., Ind., Oct. 17, 1865; died in the Home for the Aged, Eureka, Ill.; aged 58 y. 7 m. 14 d. Sister Cassie has been unfortunate in life, as 34 years ago she lost her eyesight, and was blind until death. After her eyesight failed she stayed with her sister in Indiana and later with the Yoder sisters in Ohio. She was in the Old People's Home in Ohio when it burned. A year ago she had an operation for appendicitis, which was successful. Her last illness was caused by a cancerous growth on her liver. She was taken to the hospital again, but it was soon found an operation would not be successful. She bore her sufferings very patiently. She was conscious until the last 20 minutes of her life. Her last statement was, "I have no grudge against anyone and am ready to forgive everybody." Sister Cassie entered this Home June 14, 1922, and was faithful and loyal to the Church as well as the Home. Funeral services were conducted by Bro. C. F. Derstine, choosing as his text, I Cor. 13: 12-14. Burial in the local cemetery, which is provided here for the Home.

J. D. Smith.

Geist.—Mary S., daughter of Daniel and Christena (Sherk) Lesher, was born near Scotland, Pa., Sept. 27, 1851; died May 22, 1924, at the home of her daughter (Mrs. Emmet Minich, Greencastle, Pa.) of a complication of diseases; aged 72 y. 7 m. 25 d. She was the last one of a family of nine who had grown to manhood and womanhood. On Sept. 2, 1876, she was united in holy matrimony to Isaac Geist of Lancaster Co., Pa., who departed this life Dec. 27, 1891. This union was blessed with two sons and two daughters (John, Samuel, Elizabeth Minich, with whom she died, and Ida Davis); also by thirteen grandchildren and many friends and neighbors. She and her husband were members of Reiff's Mennonite Church, to which faith she proved steadfast unto the end. Funeral May 24, 1924, with short services at the home by C. R. Strite, with services at Reiff's Church by C. R. Strite and George S. Keener. She was referred to as a home missionary. Text, Psa. 116:15. Interment in the cemetery adjoining.

By a nephew.

Blough.—Peter A. Blough was born in Somerset Co., Pa., Jan. 17, 1843; died at his home in Johnstown, Pa., May 17, 1924; aged 81 y. 4 m. He did not complain of being ill when he arose in the morning and ate a hearty breakfast. Following the meal, he sat down in a chair to do some reading, when he collapsed and died before a physician could be summoned. The deceased was identified with one of the oldest families in Somerset county. His grandfather, Jacob Blough, was the first bishop elected to serve the Mennonite Church in Somerset county over 100 years ago. He was first married to Catharine Baer, Jan. 28, 1868. To this union 4 sons and 1 daughter were born. His first wife and two sons preceded him in death. His second wife, Mary Miller, to whom he was married in 1898, survives him. Besides, he is survived by 16 grandchildren, 6 great-grandchildren, 2 brothers (Jacob A. and Pre. L. A.) and one sister (Mrs. Catharine Sala). He united with the Mennonite Church many years ago and died in the faith. Funeral services were conducted at the Blauch Church by S. G. Shetler, assisted by Pastor E. M. Detwiler of the Church of the Brethren. Interment was made in the cemetery adjoining the church plot.

Lugbill.—Christian Lugbill was born in France, March 9, 1854; died at his home near Archbold, Ohio, June 1, 1924; aged 70 y. 2 m. 22 d. When he was eighteen years old he came with his parents to this country and settled in Allen Co., Ind., but later came to the vicinity of Archbold, Ohio, and made his home. On Feb. 6, 1879, he was united in marriage with Magdalena Stucky. This union was blessed with four sons and five daughters. He leaves a sorrowing widow, 7 children, 18 grandchildren, a brother, a sister, and a host of relatives and friends. Two children and three grandchildren preceded him in death. At the age of twelve years he accepted his Savior and united with the Amish congregation in France. When he came to this community he looked for the church of like faith and united with the A. M. congregation near Archbold, Ohio, to which faith he remained true until death. He was a kind and loving father, a devoted Christian, zealous for the cause, and rejoiced that he could see the day when all his children were gathered into the fold. For the last five years he was a sufferer more or less, but all through his suffering he was fully resigned to the will of God, patiently enduring it for Jesus' sake. Funeral services were held June 4, 1924, at the Central A. M. Church, conducted by Henry Rychener and S. D. Grieser. Texts, Rev. 14:13, Jno. 11: 25, 26. Interment in Lockport Cemetery.

"Dearest father, thou hast left us,
Gone to meet thy Savior there;
May the thought of thy departure
Keep us from temptation's snare."

ITEMS AND COMMENTS

The latest estimates put the wealth of the United States at about $350,000,000,000, with an annual income of about $66,800,000,000. The value of the American farm is estimated at $77,924,100,338, with an estimated mortgage of $4,003,767,192.

The total value of all property in the United States was rated at $320,803,862,000, as compared with $88,517,300,000 in 1900. This is not all clear gain, however, as the value of the dollar has shrunk considerably since the beginning of the present century.

The Republican National Convention closed a three-day session by nominating President Coolidge to succeed himself and named General Charles G. Dawes as its candidate for Vice President. Its platform, though of more than ordinary length, may be summed up in two words —Calvin Coolidge.

It is announced from Washington, D. C., that beginning with July 1 a transcontinental air service will be maintained between New York to San Francisco. The time schedule calls for 34 hr. 45 min. going westward and 32 hr. 5 min. on the eastbound trips. Twenty-minute stops are scheduled at a number of intervening points.

That cancer is a disease caused by a germ, is the view expressed before a recent meeting of the American Medical Association in Chicago, and a new formula was reported which is said to have cured 40% of all cancer cases on which it was tried. Cancer, like other maligant diseases, is still unconquered by the medical profession.

In a terrific explosion on board the U. S. battleship Mississippi, off the coast of San Pedro, Calif., 44 men are reported killed and 20 others wounded. The accident occurred during a target practice. It is an illustration of the destructive power of modern instruments of warfare, only in this case it was not an enemy but those handling the munitions of warfare that became the victims of this violence.

Rhode Island was one of the two states that refused to ratify the prohibition amendment. Nevertheless it has shared with other states the advantages of the dry law. It has seen fit to close its state workhouse, as the commitments to the workhouse have decreased 72.5 per cent since adoption of the Eighteenth Amendment. Notwithstanding the great efforts made by bootleggers and their confederates to make appear that prohibition is a failure, there has been a decided drop in the total amount of liquor consumed and a decided improvement among the laboring classes since that law has gone into effect.

After a prolonged and fruitless struggle with the victors in the recent general elections in France, President Millerand was finally forced to resign, and his successor will probably be named before this reaches the eyes of the reader. What the results of this change in the government of France will mean for the peace of Europe remains to be seen. It is hoped that it will prove to be one more step in the direction of permanent peace. It is said that former President Millerand is the seventh of the eleven presidents of France to resign from office.

Since the above was written, M. Gaston Doumergue, a bachelor and a Protestant, was elected President of France. He is a moderate in politics and the first Protestant president of France.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

CONFERENCE ANNOUNCEMENT

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

I NEED NOT FEAR

If I live a life that is clean and square,
  And I love my fellow-man,
And I lend him a hand to help him bear
  His burden whenever I can,
I need not fear what the future holds,
  Nor what the reward shall be,
For the mighty love that all enfolds
  Will most surely care for me.

If I speak a good word of cheer to one
  Whose sorrows have borne him down,
And I give him new hope to journey on
  And change to a smile his frown,
I shall not dread when the shadows fall
  And the end of life draws near,
For that wondrous love that shelters all
  Will drive away my fear

For my life is measured by what I meet,
  And I earn my own reward,
So the love I give makes my heart complete,
  And through it I gain the reward.
For whether I dwell in a house by the road
  Or far from the haunts of men,
If only my love makes bright the abode,
  No fear shall enter it then.

Selected.

BOOK REVIEW

SOUL WINNING STORIES

By Louis Albert Banks

A new edition of this well known book has just been published by George H. Doran Company. It is a collection of evangelistic anecdotes presented in sixteen interesting stories taken from the experiences of the author in his ministerial life. The book is especially valuable to Christian workers, many of whom have been edified and strengthened through its message. The book contains 223 pages, and is bound in cloth. For sale by the publishers, George H. Doran Company, New York, or by the Mennonite Publishing Company, Scottdale, Pa. Retail price, $1.50.

CHRISTIANITY AT THE CROSS ROADS

By E. Y. Mullins

This is the title of a new book on the current issues, centering around the discussions on Modernism Vs. Fundamentalism. The author seeks to avoid controversial terms, confining himself to a discussion of issues as they confront the Christian world today. It is the testimony of the scholar, in defence of "the irreducible Christ" The book contains 289 pages, is divided into 14 chapters, bound in cloth, and retails at $1.75. Publishers, George H. Doran Company, New York.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIALS

A good record was made at our spring conferences so far as they have been reported. Let the good record be continued by all the members faithfully putting into practice the things recommended by our conferences.

Loyalty to God means to take God at His word and obey Him without question. Loyalty to the Church means to recognize and to support the Church as the agency through which God carries on His work on earth. Where the Church is loyal to God it is impossible for any member to be loyal to God without also being loyal to the Church.

Total Abstinence. — Years ago, when people began to wake up with reference to the ravages of drunkenness, it was discovered that the greatest obstacle in the way of the temperance movement was the habit of respectable people to indulge in moderate drinking. It was not until people were educated to the importance of practicing total abstinence that prohibition became a reality. And today, without excuse for bootleggers and other law violators, the fact is clear that a large part of the responsibility for law violations must be laid to the door of influential men and women who personally indulge in moderate drinking.

What is true of intemperance is true of every other form of sin. The tobacco nibbler is slowly but surely nicotinizing his system which in time will make of him a slave to tobacco. They who indulge, moderately, in popular amusements are developing a taste for pleasure which will eventually bring them face to face with: "Know thou that for all these things God will bring thee into judgment." A little of covetousness now will mean a money-grabbing disposition later on. Moderate indulgence in fashions now will mean fashion slavery later on. A little of social impurity now means the first steps to libertinism later. In short, moderate indulgence in anything is but the forerunner to excesses later. The only safe attitude toward all forms of sin is that of total abstinence.

Nor is the Bible lacking on this kind of teaching. When James defines pure religion as being "unspotted from the world," he holds up the same standard that John does when he says, "He that is born of God doth not commit sin." Paul's impressive teaching on the unequal yoke (II Cor. 6:14-18) is but another testimony for a sinless life. For your own sake, for the sake of those over whom you have an influence, and especially for the sake of the rising generation, make it the rule of your life to practice total abstinence from all sin.

Wanted! a clear, consecrated conscience.

Who wants it? Everybody ought to. No one can long maintain right relations with God without keeping his conscience clear and tender. No church built upon the Rock can long remain there unless the body of its members have a sensitive ear to the voice of conscience; for "He that knoweth to do good, and doeth it not, to him it is sin;" and "The soul that sinneth it shall die."

There are many things to be said about conscience. It must be educated by the Word of God, sustained by an honest heart, and kept upon the altar of the Lord, or its possessor is the victim of many delusions. It can be ignored, stifled, seared, until it no longer responds to impressions of right and wrong and the soul becomes calloused in sin. It must be kept alive, active, keen, responsive to the voice of the Spirit, or the touch with God is lost and its possessor becomes a victim of "the prince of the power of the air."

Read Jer. 6:13-16 for an impressive lesson on the results of a neglected conscience. "Were they ashamed when they had committed abominations? Nay, they were not at all ashamed?" Why? A seared conscience. The intermediary between the soul of man and the Spirit of God had been stifled so long that those sin-hardened professed people of God could do almost anything and never feel the pangs of remorse for their sins.

Today there are many abominations committed by professing Christians that would not be if all were obedient to a consecrated, Spirit-directed conscience. When we think of the ever increasing number of divorce cases, of the millions of nicotinized men and boys (and some women and girls) defiling the temple of God and committing slow suicide by a persistent habit of smoking and chewing, of the half-nude women and girls on the streets or in the social circle by their immodest appearance encouraging the rapidly growing curse of licentiousness, of the thousands of men and women at the public bathing resorts promiscously tumbling around in the waters, of the billions of dollars wasted annually in sinful pleasures and foolish extravagance, of the many churches turned into fashion centers and entertainment halls, of the profanity and filth and gossip and slander which befoul so many tongues, we are made to wonder what the end of all these things will be. "These things ought not so to be"—and **will not be** when the Spirit of God takes hold of the hearts of men and the voice of conscience is fully obeyed.

Wanted! for every Christian professor, a clear, tender, active, consecrated, Spirit-directed conscience.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SWEARING OATHS

One of the outstanding items of the doctrines of our church is the non-swearing of oaths. To the reader of the New Testament, there can be but one understanding of the command of our Lord, "Swear not at all" and that is the literal acceptance of this requirement. Of the numerous rules Jesus laid down for the guidance of the life of the individual believer we notice that at a later period this is repeated with special emphasis. (James 5:12). It was a command that was not to be overlooked. It indicated a new attitude toward the truth. There is more reason for obeying this injunction than a mere adherence to the letter of Scripture, although that is not to be ignored. We understand this command to mean that the believer is to so hedge his conversation and so r e g u l a t e h i s speech in regard to the truth of any statement he may make that an oath is absolutely unnecessary. In other words, the word of the Christian is to be as good as his bond.

Various apologists for the oath advance some very curious argument. One is that man must in his solemn statements be forced to realize, by an appeal to his fear of punishment, that he is responsible for his speech to God who will hold him to strict account for the truthfulness of that to which he swears. This argument, however, besides nullifying the command of the Lord, does not hold water, for God holds every man to strict accountability for all that he says, be he under oath or not, and as, for appealing to his sense of fear, we note that it does not curb the untruthfulness of the one who wants to lie. Judges of our courts have often observed that men violate their oaths to suit their purposes. One who will lie while not under oath will have little regard for the truth when under oath. If all the false swearing that takes place in our courts were to be punished, there would not be jails enough to hold the guilty ones. A modern commentator of Martin Luther's apology for the oath mentions the Mennonites especially as being worthy of censure, because, he says, they do not fulfill all righteousness. The state requires an oath, he argues, and the Mennonite will not take it. We do not see how that one does not "fulfill all righteousness' when one endeavors to obey the plain letter of the law of God. Besides, the state, for centuries has recognized the right of the individual to affirm when his conscience forbids the oath. He is then fulfilling the righteousness that the state requires even though he affirms.

In requiring an oath the state commits a grave ethical error. It sets standard for one under oath, and another for one who is not under oath. Common sense will show that in the last analysis such a thing cannot be. Truth is truth and the lie is the lie, oath or no oath.

One of the things that must enter into the education of the Mennonite youth, is his conviction that oaths of all kinds are not consistent for the Christian. In our day when there is liberty allowed to any who feel as we do in this respect there is greater danger of carelessness about the oath than there was in days when the right to affirm was questioned. The great danger of any principle being ignored or denied is never great in the days when some one must suffer persecution for it, but when no one seems to care how one regards the matter, those who hold to it need to watch lest they become careless in the matter.—The Mennonite.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

MARRIAGE

Why marriage was instituted.

Briefly for the happiness (Gen. 2:18), purity (I Cor. 7:2) and prosperity of the race (Gen. 1:28).

Civilization and the kingdom of God on earth would be impossible without the home, and the foundation of home is the divine institution of marriage.

As the sun sheds forth innumerable rays of light upon the earth upon which the physical life, cheer, and fruitfulness depend, just so the institution of the home radiates a million blessed influences—social, moral and religious—which if blotted out would leave the world in worse than Egyptian darkness.

The whole body of history, sacred and profane, shows that the happiness and prosperity of a nation or people will rise and fall in unison with the home.

It was true of Antediluvians, Canaanites, the people of Sodom, the heathen as described in Romans 1, in France of a hundred years ago, and of the Russia of today.

Abraham, Jacob, David, and Solomon are samples of millions of individuals of every age, who suffered from failure to keep the high standards of marriage that God has set.

Does the law of marriage apply equally to all people, or is it only binding upon the children of God?

God originally gave marriage to the race, and it constitutes a part of His moral law and is binding upon every man and woman not to violate its principles under pain of natural and spiritual penalties.

The wicked Herod, reproved by John the Baptist for having his brother's wife, and God's judgments upon the heathen for their immoralities show that the whole world is bound by the laws of marriage.

How can an unholy people be united in Holy matrimony?

The institution of matrimony itself is holy because it comes from a holy God, just as the Bible is holy tho owned and misused by an unbeliever. The state of matrimony is holy in the highest sense only when it is entered into in the fear of God, and lived, in accordance with His Word. This difference shows clearly the inconsistency of a minister of Christ uniting non-Christians in the bonds of holy (?) matrimony.

If God intended marriage for all classes, why prohibit the Christian from marrying an unbeliever?

The most favorable marriage with a non-Christian imaginable can only carry out the natural and moral obligations involved, which is less than half of duty. The religious obligations being neglected or ignored, a great wrong is done to the Christian parent, to the children that may be born to them, to the Church, and to God.

God prohibited marriage between Israel and the heathen (Deut. 7:3, 4; Neh. 13:23-26), and in the New Testament in plainest terms He forbids the marriage of Christians with non-Christians, because of the disloyalty to God and truth it involves, the impossibility of giving full religious protection and nurture to the offspring, and exposing one's inmost soul to the chilling and deadening effect of close and continuous contact of unsanctified association. II Cor. 6:14; I Cor. 7:39.

Is it wise for a Christian to choose a life-companion from another denomination?

A great many people have no depth of religious convictions and hold their church relations as a mere matter of convenience, feeling equally well at home in any church pro-

viding they are not interfered with in their easy-going lives.

It is to be feared that such have not much to lose and it would not be expected that they could contribute much to the religious welfare of a home.

A heart loyalty to home and church are the two principal things to be inculcated into the children. Divided sentiments in the parents is the greatest hindrance to its accomplishment.

If each one shows the zeal and earnestness the Gospel requires in teaching the children what is considered essential in conduct and doctrine, there is a confusing clash of sentiment which breaks the harmony of the home, and either divides the children or drives them to the world.

On the other hand, if the parents make a covenant of silence for the sake of peace, then the children grow up without that atmosphere of deep spirituality and earnest and continuous instruction in religious truth, which the Scriptures enjoin and which is essential to success in winning them to Christ. Eph. 6:4.

Why oppose marriage between persons near related?

It is repulsive to unperverted natural feeling, it is conducive to physical and mental deterioration even to deformity and insanity of offspring, and is contrary to laws civil and divine.

Why does the church refuse to receive persons into fellowship who are married to divorced persons or divorced and married again?

Nothing but death can dissolve the marriage bond. I Cor. 7:39; Rom. 7:2, 3.

Unfaithfulness to the marriage vow releases the innocent party from the obligation to live with the guilty one, but such are to remain single or be reconciled to the companion. I Cor. 7:10, 11.

Such as put away a companion and marry another, or a single person marrying a divorced person, all live in adultery. Matt. 5:32; Luke 16:18; Mark 10:11, 12; Rom. 7:2, 3.

Matt. 19:9 must be interpreted in harmony with the other scriptures.

In I Cor. 5:1-7 the apostle Paul orders a man excommunicated for having an adulterous relation, how then could such be received?

What would the Gospel require of those who have violated the marriage rules of Scripture, that they might be in the favor of God and in the fellowship of the Church?

All adulterous relations must certainly be given up, and true repentance and confession required, both for this and for violating the scripture requiring marriage to be "only in the Lord" (I Cor. 7:39). Otherwise the evil will only increase and the whole Church become guilty of neglected duty and the spirit and power of God grieved away. I Cor. 3:16, 17; I Cor. 5:1-7.

How can people confess that they are sorry they married as they did without grieving such a companion beyond power to heal?

To confess in the proper spirit of penitence and humility to the Church and to a non-Christian companion, before the open Bible, that a sin has been committed in marrying him (or her) **before he (or she) became a Christian** could be no just cause for offence and should make him feel the seriousness of influencing a disciple of Christ to knowingly break the commandment of God.

What other abuses are common which should be avoided?

In these times there seems to be more delight taken in making jests upon the subject of matrimony and religion, and holding them up to ridicule and contempt, than any other subject; thus surely undermining the institution of the home and perverting the minds of the people on the subject of holy things.

Christians certainly should have no part in such things.

Let all those in the bonds of matrimony reflect often upon their marriage vows and seek by a chaste, temperate, harmonious, and spiritual life to "adorn the doctrine of God our Saviour."

Is woman man's inferior and in duty bound to obey him?

It seems clear that man is woman's superior in strength and physical courage and that woman is his superior in refinement, affection, and religious susceptibility.

While man has been given the **higher authority** in the home government the nature and sphere of woman gives her a **superior influence** in shaping the lives and characters of the children.

Man the king, woman the queen, and children the loyal subjects (as the Bible provides) will guarantee a happy and prosperous home; but the Bible plan ignored and the modern standards of democracy and individualism substituted will undermine the happiness and stability of home and nation.

What are the principal factors in rearing loyal and virtuous children?

Deep and tender love, like that between Jacob and Rachel, produces pious and virtuous children like Joseph and Benjamin. Dislike and bitterness, as existed between Jacob and the unfortunate Leah, produced an immoral daughter and a large family of evil sons such as break their parents' hearts and scatter ruin far around before they are brought to repentance and subjection.

Not only must children have these favorable prenatal influences, but there must be harmony in the home and a shielding from close associations with evil companions—and so a model Christian home may be a foretaste of the paradise above.

Denbigh, Va.

GROWING IN GRACE AND FALLING AWAY

By Pius Hostetler

For the Gospel Herald.

Peter's closing words are, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

He does not say, You **must** grow; but sum it all up, and see where it leads. If we fail to grow we go backwards, as a standstill is impossible. Going backwards means to go in the direction that leads to an endless hell, unless we repent of our backsliding and turn again to the Lord.

Peter tells us **how** to grow in grace—by adding to our faith virtue, knowledge, temperance, goodness, brotherly kindness, etc., and adds that if we do these things we will never fail.

True, we read in John 10 that Christ's followers "shall never perish." That assurance is similar to John's saying, "He can not sin," and "Ye have an unction and know all things." The statements are all conditional, as will be seen by reading their content. Do you know that we have expression, "all things" in quite a few scriptures where the conditional setting in the midst of the context gives them quite a different meaning, from what the reading of the bare words would imply? For instance, "All things are lawful for me," or "To the pure all things are pure." There are many explanations of that text which says, "He can not sin," but the sum and substance of the teaching is that we can continue to grow in grace, and can not even hold the place to which we have already attained and continue to live in sin. In the same way the child of God that continues to grow "shall never perish;" he is perfectly safe with God. As Peter says, He shall receive an abundant entrance into the kingdom.

Man is a free agent, with power to choose between good and evil as long as he lives. Depend upon it, if Satan knew that the children of God could not sin or fall away, he would not tempt them nor go about seeking to devour them.

Rom. 6:12 says, "Let not sin reign in your mortal body." Later on Paul tells us that "If we live after the flesh (let sin rule) we shall die,"

(Continued on page 262)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE REMINDER

(Luke 22:61)

When my tongue, in anger speaking,
Wounds the hearts of fellow men;
When my feet, earth's pleasures seeking,
Go astray through Folly's glen;

Will that thorn-crowned Head be turning
Towards me with those saddened eyes?
My poor soul——,cease not thy yearning
For His kingdom in the skies.

—"The Hermit."

COLUMBIA MISSION

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul and forget not all his benefits." Psa. 103:1, 2.

A few lines again from this part of God's vineyard. We are thankful for the many blessings received from His bountiful hand. The brethren who have brought us the Gospel message since our last writing were Bros. C. Z. Martin, Seth Ebersole, John Hess, D. N. Lehman and Joseph Boll. May God bless both the sower and the seed. On Sunday, June 1, we observed communion, conducted by Bishop D. N. Lehman. About 28 partook of the sacred emblems, some being absent because of sickness. Our sewing school which was held during the winter months will close on Sat., June 15, to be opened again in the fall. We are very grateful to the different sewing circles who have helped so faithfully in this work. May the Lord reward them.

Our Sunday school enrollment is about 208 and the attendance is ve good considering the time of year. May God help us to sow the seed in the hearts of those young and tender in years as well as the older who have become hardened in sin.

To our brethren and sisters in the surrounding district who feel like helping along in mission work: we are especially in need of potatoes and eggs and if you have a surplus of vegetables and fruit they will be appreciated for canning purposes, for there are many poor around us.

Pray for the work and workers at this place.

Yours till Jesus comes,
David B. Groff.

NEWS NOTES FROM SOUTH AMERICA

(May 12)
By Florence B. Lauver.

For the Gospel Herald.

We have changed location for the S .S. on the north side, as we found one much larger for the same price and in a good location. Last week was a busy week, preparing the parts for the children who came daily to practice as the first public meeting we had at night was a program by the children. Choruses by the members and three talks given by Bro. Swartz, Bro. Carranza, and Sister Hernandez. Must interest was manifested. Many come out for this kind of a meeting when they will not come for anything else and become interested and afterwards come to other meetings. After our first program many new ones came regularly and one young girl became converted that night. They hear the Gospel from the lips of the children and see that they have been deceived as to what we teach. Many think we have a wicked religion and that we do not believe in God.

A young man from Holland has been attending all our meetings regularly. He is of unusual height, the tallest of our members must look up to him. Our prayer is that he may become converted and become an unusual worker in the Master's kingdom also.

Sister Hallman writes us that because of rainy weather they had a great decrease in the kindergarten attendance; also that Bro. and Sister Lantz did not make their regular visit to (Trenque Lanquen) last Thursday. Bro. Pablo Cavadore filled the appointment and spent the next day distributing the Papers, "The True Way," for that month. One man told him he would break his head if he would hand him another. The young evangelist meets with many dangers as he goes from town to town each month. He says he has made many enemies, but also many friends. In one town he met a saved man who pleaded to have work started in that town. Every one is glad for the return of the Shanks and especially those in Trenque Lauquen.

The cold weather has somewhat decreased the attendance in all the towns. The members and converts come regularly, but the outsiders who usually flock to our meetings in Casares have not enough interest to make the effort through this cold.

Bro Angel Cavadora of Pehuajo visited the work here recently we were glad for his visit.

Carlos Casares. F. C. O.

EASTER HOLIDAYS IN INDIA

By C. D. Esch

For the Gospel Herald.

Our Indian brethren are often reminded by their heathen neighbors that they have only one holiday in the year, as they have been in the habit of putting more emphasis on the Christmas holidays and not so much on the others, so that the non-Christian people think it a poor religion which can afford only one holiday, in a year. The Hindoos and Mohammedans place much emphasis on holidays. Consequently they think that a religion which has few holidays is worth little.

The matter of placing more emphasis on the Christian holidays was discussed in our annual conference this year and again the ministers' meeting decided that more emphasis should be placed upon Easter and other holidays during the year and the opportunity be improved to build up the Church in the way of instructing the Christian people as well as to give an opportunity for the non-Christians to get the benefit of the special meetings, etc.

In one of the stations (Sankra) they had meetings every evening of the week before Easter. Bro. Friesen reports that these meetings were well attended by the Christian people and some others. He reports a time of spiritual refreshing and confession of sin and a determination on the part of most of the Christian people to live closer to God. In all the stations meetings were held from Thursday evening to Sunday evening, also a service on Good Friday morning. The people were admonished to keep Good Friday as a special day of meditation and fasting. Many who kept the day in that way testified to the fact that they received great blessings from God and that they have appreciated more than ever what the death of Christ has meant to the world and especially to them personally.

At the Sunderganj Church the meetings were held outside and they were real well attended. Each evening a different speaker gave a talk on a different subject. On Good Friday morning Bro. Peter, one of the deacons here, gave a very inspiring talk on the meaning of the death of Christ. The sermon was well outlined and very much to the point. It was also greatly appreciated by the large and attentive audience. Sunday was a day of rejoicing. In fact, in some places a good part of Saturday night was spent in singing songs appropriate for the time, and in Balodgahan they had a well attended prayer meeting at sunrise on Easter morning.

At the Leper Asylum the meetings were in charge of Bro. Budbal the deacon, except the services on Good Friday morning and Easter Sunday. On Saturday evening at six o'clock the lepers had arranged a program. Bro. Kaufman gave the opening talk, reading an appropriate Scripture portion. After that there were special songs and verses by special groups and individuals. The Indian is musically inclined and always at these special services it is very touching to hear the poor lepers sing the praises of their Saviour in the songs they themselves have composed for the occasion with their own music. The songs are very simple and the music may leave much to be desired from the standpoint of the trained Western ear. But I am sure that the efforts come from true hearts and the praise thus sung by these poor simple people must be acceptable to Him who was ever the friend of the poor and lowly. This program which lasted about one and one-half hours, though it was very simple, was greatly appreciated by all who were privileged to attend. As we sat there and listened to the songs and verses, etc., we were reminded that our work is not in vain in the Lord. And we wished that those who are so generously supporting the work could be present and hear and understand those things. On Sunday morning, after a short sermon on the Power of the Resurrection, in which emphasis was placed on the fact that the Resurrection will change our vile bodies into glorious bodies like Jesus Himself, (and you will know that this fact means much to those poor deformed andmaimed lepers who indeed and in truth have to live in a vile body), a time was given for verses and personal testimony. A number of very appropriate texts were given by the children telling the resurrection story. Among the testimonies that were given was one by Sister Milapa who suffers much with the awful ravages of leprosy. Yet in spite of all her suffering keeps up a bright Christian experience. Among the things she said was this: "I am glad that Jesus arose from the dead, I am also glad that I know Him and that I know that He will come and change this vile body into one like His glorious body." When one hears these testimonies and sees the changed expressions on the disfigured faces one is made to realize that all the efforts and expense that one has to undertake in connection with the work is well repaid.

It is the universal testimony of both the missionaries and the Indian brethren and sisters that this Easter season has been one of great blessing. We are sorry that Easter comes at such a time when the weather is already quite hot and many of the missionaries, especially the mothers with the children, are off to the hills.

We are made to wonder why it is that the home Church has so much lost sight of the blessings that might be had by the keeping of Good Friday in an appropriate manner. Surely there is no event connected with the life of Christ upon earth which is of more importance to a lost world than this event (the death of Christ). Yet in many places the day is passed over with but little notice. Even our Church schools may not observe the day as a holiday. We would not say that there is much in a day, yet our experience has been that there is a great blessing in store for those who will keep this holiday in the right spirit.

Easter is always a great event and everyone is ready to have a good time in his own way. Yet Paul says we shall reign with Christ, if so be that we suffer with Him. And is it not the case that we are too prone to pass over the **suffering** side of our Christian life and look to the **crowning** only. And how can we appreciate the crown without the cross? That is even contrary to the rules of Heaven, where the songs of the redeemed will be in honor of the Lamb that was slain and lives again.

Pray that this spirit of Easter may be carried with us all the year and that the heathen around us may feel the effect of the power of the risen Christ in the lives of the missionaries as well as the Indian brethren and that the Church in India may be greatly strengthened.

Dhamtari, C. P. India.

MODERNISM AND MISSIONS

For several years the modernists have made hay while the churches slept. The chief field of their secret and successful labors has been the schools. Here the sophisticated professors have trained the young sprouts to shoot, using as sights "the modern viewpoint."

In the meantime the leading modernists began to flirt with the missionary secretaries. The secretaries became enamored.

The next step was easy. Half-backed young men and women, enthused with their "advanced" learning, were sent to the mission fields, emancipated from old ways, and "feeling free to lay new foundations in harmony with the best modern thought."

The church constituency at home slept on, and furnished the funds.

It was in 1920, about the time disquieting news reached the Restoration brotherhood concerning conditions in China, that the editor of the Sunday School Times, accompanied by W. H. Griffith Thomas, spent about six months in the mission fields of the Far East. These gentlemen reported to the churches that they had found wholesale and conclusive evidence of rank modernism among the missionaries, and that former criticism made by others understated the regrettable facts.

In the four years since the visit of the Times' editor, overwhelming evidence has come in from various channels more than corroborating his grave report.

All denominations have become aroused, and demand a house-cleaning.

The various mission boards, facing depleted treasuries, have been issuing frantic statements in an effort to restore confidence. Official declarations have been forthcoming affirming the soundness of the secretarial and missionary personnel.

Referring to the Presbyterian Board of Foreign Missions, the editor of the Sunday School Times says:

The sad fact is that our Foreign Board, which denies the reports of modernism among our missionaries, itself contains as many modernists in its own membership and among its employed secretaries that it can not, of course, be expected to deal with modernism among our missionaries. Over and over again conclusive evidence has been placed in the hands of our Board. I have given them such evidence myself, with names and places, concerning which there is no shadow of doubt as to the unsoundness of one or another missionary; but they do nothing with the evidence or deny that there is any unsoundness.

The Presbyterian General Assembly, recently meeting in Grand Rapids, showed signs of awakening. Dr. Merrill, pronounced modernist, was dropped from the Foreign Mission Board, and an equally pronounced fundamentalist replaces him.

A hard day is dawning for modernism. The cleanup has begun.—Christian Standard.

A FEW MONTHS IN THE SUNNY SOUTH

By John W. Nofziger

For the Gospel Herald.

We had the privilege of spending a few months in the "sunny South," as it is sometimes called. We did not find everything just as we expected, but were not disappointed in anything. We were thankful for the

(Continued from page 269)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOW TO MAKE FRIENDS

The way to make friends is as easy
As breathing the fresh morning air;
It isn't an art to be studied
Alone by the men who can spare
The time from their every-day labors,
To ponder on classical lore;
It never is taught in a college,
And it isn't a trick or a chore.

The way to make friends is to be one,
To smile at the stranger you meet,
To think cheerful thoughts and to speak them
Aloud to the people you greet.
To hold out your hand to a brother
And cheerfully say, "Howdy-do"
In a way that he'll know that you mean it—
That's all that's expected of you.

Be honest in all of your dealings,
Be true to your word and your home,
And you will make friends, never doubt it—
Wherever you happen to roam.
Condemn not the brother who falters,
Nor fawn on the rich and the great;
Speak kindly to all who approach you,
And give up all whining at fate.

—Edgar A. Guest.

KNOW YE NOT YOUR OWN SELVES

By Silvanus Yoder

For the Gospel Herald.

Above the temple of Greek learning was placed the inscription, "Know Thyself," which was also Socrates' favorite theme for meditation. This theme, altho much neglected in our present pursuit of knowledge, is however not of minor importance, and well may we profit by the wise admonition of the ancient philosopher and learn to recognize ourselves when once our portrait is presented and a vivid picture of our very being is brought to face us.

The thought of the Greek inscription is not the idea of seeking to know our personal appearance as reflected in a mirror or as portrayed by a camera. Few of us fail to recognize our physical appearance when seen in a mirror or any other portrayal of physical outlines. This was not the idea of Socrates, but far beyond the physical outlines is the character and being of one's self which is so little known and understood that few of us have learned even to recognize our own portrait when made to face it.

David, king of Israel, when once seated in power on the throne and the enemies of God's people were conquered, was by his life of luxury enticed into sin. Nathan, the prophet as a messenger of God, in a very tactful manner portrays a vivid picture of the king, in his parable of the way-faring man, the rich man, and the poor man who had only one little ewe lamb. "Who is the man?" asks David as he fails to recognize his portrait, "he shall surely die." And only when Nathan said, "Thou art the man," was David made to recognize his portrait. Thank God for this illustration in His Sacred Word and also for the example of David in owning his shameful picture when told of his conduct and appearance by the messenger of God.

Paul gives us a clue by which we may know our portrait in whatever way it is presented to us. He says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" It is a profitable study. Our harsh judgment of others will soften as we learn and master this neglected science. Our attitude toward God and our fellowman will change as we learn to recognize the portrait of ourselves as revealed to us by the Bible, the Preacher of righteousness, our children, and other agencies.

Many have failed in business because of a lack of knowing their own ability or shortcomings. The business principles of success were not in their character and because of a lack of this knowledge have failed and their business has become a bankrupt.

Many parents fail to see in their children their portrait so vividly outlined. The ungrateful attitude and uncouth manners of their posterity seem so strange. They seemingly can not account for their vile and harsh proceedings. The temptations to which they fall a prey seems so foreign and in spite of the most far-reaching personal appearances and resemblances they positively refuse to recognize their portrait or learn even in their old age to know themselves.

The preacher of righteousness, in his earnest and conscientious endeavors to portray the sinful conditions of man, has often been sorely disappointed in failing to see sinners as well as church members recognize their individual portrait when so clearly outlined.

Dear friend, have you ever looked in the mirror of God's Word for your portrait and in seeing it have recognized it? Have you seen yourself as a sinner, a disobedient convict evading like Adam the presence of God? Have you seen in yourself the haughty attitude of Saul or the proud, vain dazzle of Herod or, baser still, have you recognized the traitorous outlines of a Judas when your sinful portrait was exposed? Woe to that one who in the stoutness of his heart has said, "This is not me," and has refused to recognize his shameful portrait. That man shall surely die.

"Blessed is the man unto whom the Lord imputeth no iniquity, whose sin is covered;" who has, like David, seen and recognized his sinful portrait and noted the outlines of sinful indulgences and plead for mercy as a sinner and an alien from God and the common wealth of Israel. God speed the day when preachers of righteousness shall shun not to declare the entire counsel of God and portray sin in its most hideous character. God speed the day of revival when men shall recognize their sinful portrait and seek again the favor and blessing of God.

Goshen, Ind.

GROWING IN GRACE AND FALLING AWAY

(Continued from page 259)

When we consider such scriptures as "many depart from the faith," "The love of many shall wax cold," etc., we feel like warning men in the language of Scripture, "Let him that thinketh he standeth take heed lest he fall." How can any one fall away from the faith that he has never had? or how can the love of any one wax cold where there had never been any warmth?

Sometimes people wonder why there is not more interest, more love, more spiritual life. The Word gives us the answer. Iniquity has abounded, men are disobedient, and, like Saul of old, the good Spirit leaves them.

May we heed Paul's advice to Timothy (II Tim. 3:14), continue in the things that we have heard, knowing of whom we have learned them, not forgetting the great warning we find in Rev. 3:16-17. We should be satisfied with nothing less than "fervent charity one for another," a continual advance forwards and upwards, that in the end we may be able to say, "We have kept the faith."

Shelbyville, Ill.

"Quite frequently the real difficulties that seem to stand in the way of people coming out unreservedly for the Lord are not with the head but with the heart—an unwillingness to give up sin."

We have great faith in a great God who has all power in heaven and in earth.—J. S. Gerig.

SUNDAY SCHOOL LESSON

Lesson for July 6, 1924—Luke 2:7-20

THE BIRTH OF JESUS

Golden Text.—For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2: 11.

Introductory.—With this lesson we begin anew the study of the life and ministry of Christ. For the younger classes it is a comparatively new recital. For the older ones the lesson will prove to be most profitable if we make it a point to probe a little deeper into the lessons in our lesson preparation than we have done heretofore. The birth of Jesus, long-looked-for but in an unexpected way, is the fulfillment of a long list of prophecies. A comparative study of Matthew, Mark, Luke, and John is necessary to a proper understanding of this important event.

Lesson Story.—At the time of the birth of Jesus there were in the same country shepherds keeping watch over their flocks by night. To them an angel appeared, saying: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." After giving direction to these pious shepherds as to how they might recognize and know this infant King, the message was made still more impressive by the appearance of the heavenly host, saying: "Glory to God in the highest, and on earth peace, good will toward men."

The heavenly host having disappeared, the shepherds proposed that they go into the city of Bethlehem and see the thing that had come to pass. Coming with haste, they found Mary the mother of Jesus caring for the infant child, just as the angel had said that He would appear. The shepherds returned, glorifying God and praising Him for the privilege of seeing the Messiah of prophecy.

Lesson Thoughts.—1. There is no fact of history more completely established and confirmed by "many infallible proofs" than that of the birth of Jesus. Many were the prophecies concerning Him, giving the exact place of His birth, the manner of His birth, and a few of the surrounding circumstances. At the time of His birth the pious shepherds on the Judean hills and the wise men of the east were apprised of His coming. The events of His early childhood years bring to light more of the prophecies concerning Him that were fulfilled. Heaven and earth united in testifying to the truth of the coming of the divine Son of God.

2. The news of the Savior's advent was a message of joy to the pious shepherds, as it is to all people who want to know and to do the will of God. The idea that the religion of Jesus is a message of gloom rather than of joy, and that to find real pleasure we must forsake our Lord and revel in foolishness and ungodliness, is one of the inventions of the enemy of human souls. "Rejoice in the Lord alway; and again I say, rejoice."

3. Listen to the heavenly refrain: "Glory to God in the highest, and on earth peace, good will toward men." Here is heralded forth the message from God as to His will concerning men. Above all things, let us glorify Him with lips and lives. Our duty toward men is embodied in the words, "On earth peace, good will toward men." Make these two things the leading aims of your life, and you will fulfill God's plan for your life. These two rules universally obeyed, and this world becomes a paradise. Put them into universal practice, and all malice departs from the heart and weapons of carnal warfare will at once be abandoned.

4. The shepherds did more than receive the message; they acted. With them it was not, "let us see whether this report is true," but "Let us now go even unto Bethlehem, and see this thing which is come to pass." They heard, they believed, they acted. And they were abundantly rewarded for this act of faith. They did more. "They made known abroad the saying which was told them." They were true missionaries, in touch with God and enlightened by His revelations, in faith receiving the message without wavering or doubting, in faithfulness telling others about the wonderful Savior, in devotion and reverence "glorifying and praising God for all the things that they had heard and seen." And should we not imitate their example?

5. The quiet, modest Mary should have at least a passing notice. She had had revelations before, being aware of the marvelous character of her newborn Son. Yet we see no evidence of mother-pride, no indication that she felt in the least exalted when the shepherds came to do reverence to her Son. She simply "kept all these things, and pondered them in her heart." In all her life she proved herself most worthy of the honor which God bestowed upon her in making her the mother of the "only begotten Son" of God.—K.

BIBLE MEETING TOPIC

WHY STUDY THE BIBLE?—(Jr.)—II Tim. 3:14-17; Ps. 119:1-16.

Topic for July 6

MOTTO

"Search the Scriptures"

MEDITATION ON THE TOPIC

I. Bible Study Blessings.—We know the good it does us to eat when we are hungry and drink when we are thirsty. Boys and girls, too, know that unless they have good food to eat and pure water to drink, their bodies will not grow or be strong. If they are not strong and healthy they cannot do the work of life and are in danger of disease and death.

As it is with the naural body so it is with our souls. Our souls must have the fellowship of God if they would be happy and healthy and be able to serve Him and enjoy His presence in time and eternity. The Bible is food and drink to our souls. It is pure and will give health to every one who receives its teachings. It furnishes medicine for the sinsick soul and furnishes strength to the weak, and causes all to grow in grace and knowledge who feed upon it.

One way to feed upon the Word of God is to study the Bible. It is the Book which is given by God to us to supply our soul need. We cannot take it into our mouths as we do natural food, but we must get it into our minds and meditate upon it till we understand its meaning. When we understand it we must obey it and let it have a place in our love. This makes our lives happy. It helps us to know God and to know how to get rid of sin and be made fit to be God's company. By faith we receive the good promises of God and are saved and changed so that we have new life. This new life in our soul is fed by the Bible and grows continually in grace and knowledge that is becomes strong for the right and against the wrong. Its joys become deeper day by day. And such a person is very useful in the service of Christ and His Church. Who would not wish to be useful. Then every one ought to study the Bible very earnestly and prayerfully and look to the Lord for the blessing.

II. The Text.—**In II Tim. 3:14-17** Paul is advising the young man Thimothy to continue in the teachings of the Holy Scriptures which he had learned from a child. He tells what benefit the Scripture is to us.

In **Ps. 119:1-16** there are a number of thoughts given about the blessings that come to those who obey the Word of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Word of the Lord."**
2. Why I Love the Bible.
3. Some Good Things the Bible Will Do for Those who Study it.
4. The Bible and the Way of Life.
5. God's Love-letter to Us.

For Others

1. Ways of Studying the Bible.
2. Good Habits of Bible Study.

"I will meditate in thy precepts, and have respect unto thy ways." This resolution is one which we all may safely follow.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 26, 1924

Field Notes

The brotherhood at Goodville, Lancaster Co., Pa., are erecting a new house of worship at that place. M.

Bro. H. R. Schertz of Metamora, Ill., is the new president of the Mennonite Board of Education, and Bro. S. M. Kanagy of Chicago is the new secretary.

Bro. C. A. Hartzler of Tiskilwa, Ill., filled the regular appointment at Yellow Creek Church near Goshen, Ind., on Sunday morning, June 15.

Bro. A. D. Wenger of Harrisonburg, Va., is spending a few weeks in Pennsylvania, in the interests of the Eastern Mennonite School.

Those attending the annual meeting of the Mennonite Board of Education at Elkhart, Ind., June 14, report a very harmonious and profitable meeting.

Bro. Harvey Grove, Hanover, Pa., visited among churches in Bucks and Montgomery counties, Pa., on Sunday, June 15, preaching the Word as he went. M.

If previous plans carried, Bro. Jacob Moyer of Rumilla, Pa., began a series of meetings with the congregation near Worcester, Pa., on Sunday evening, June 15. J. D. M.

Bro. Warren Kratz, one of the rural missionary school teachers, is spending some time in Lancaster Co., Pa., after closing his school in West Virginia. M.

Bro. John S. Mast, Elverson, Pa., and Bro. C. H. Stoltzfus, the deacon at that place, visited the Skippack congregation, Montgomery Co., Pa., on Sunday, June 15. J. D. M.

In the absence of Bro. J. D. Mininger, the home minister, Bro. J. C. Driver recently conducted the funeral of Sister Viola Meade at the Kansas City Mission.

A class of 13 converts is under instruction at Bethel Church, Medina Co., Ohio, preparatory to being admitted into the visible Church by water baptism. M.

Bro. Noah H. Mack of New Holland, Pa., returned to his home recently after he had been engaged in evangelistic meetings at Blough Church near Hollsopple, Pa. J. D. M.

"The Church's True Foundation," was the theme upon which Bro. John W. Weaver preached to a large and appreciative congregation at Lancaster, Pa., on Sunday evening, June 15. M.

Bro. J. W. Hess of Akron, Pa., closed a series of meetings at Martinsburg, Pa., on Sunday evening, June 15. From this point he went west, expecting to begin a series of meetings at Cascade, Putnam Co., Ohio, the latter part of last week.

Bro. J. D. Mininger, superintendent of Kansas City Missions, returned to his home last week, after faithfully serving the Lord for several weeks in a number of congregations in Ohio, Maryland, and Pennsylvania.

The members of the Doylestown, Pa., congregation were especially glad to have their bishop, Bro. A. O. Histand, with them again on Sunday, June 15. He and his family had been held under quarantine. M.

Bro. Chester K. Lehman and family of Harrisonburg, Va., are spending the summer with home folks in Lancaster Co., Pa. Their address, until July 7, will be Lancaster, Pa., R. 2, c-o D. N. Lehman.

Bro. E. C. Bowman of Carver, Mo., a native of Waterloo Co., Ont., is renewing acquaintances with Ontario friends, after an absence of 21 years. Bro. Bowman is also preaching the Word at different places. W.

Bro. A. D. Wenger filled the regular appointment at Salem Church near Southwest, Ind., on Sunday morning, June 15, and Bro. Aaron Loucks performed a similar service at the Holdeman Church near Wakarusa. In the evening the brethren exchanged places.

We are in possession of a program of a Christian Workers' Meeting, to be held with the congregation worshiping at Garden Street Mission, Peoria, Ill., June 29. Besides local talent, the services of Bro. J. A. Heiser of Fisher, Ill., have been secured. The appearance of the program gives promise of a profitable meeting. Members of surrounding congregations are invited to attend.

Correspondence

Sheridan, Oreg.

Dear Herald Readers, Greetings:—We are having nice weather, but are needing a good rain for the spring crops. The Lord will provide for that.

Our new congregation is still growing. We now have a membership of 50 and praise the Lord for the unity which exists.

Bro. J. P. Bontrager of Los Angeles, Calif., was with us June 1 and preached a helpful sermon. We are expecting him back at this place to conduct a week or ten days' meeting before he returns to his home.

Our regular quarterly meeting is to be held this time with the Sheridan congregation on July 4. It is the first meeting of the kind to be held at this place.

Bro. Charles Hamilton and wife of Airly were with us in worship yesterday. They are thinking of locating in this community.

We ask an interest in the prayers of all God's people.

June 11, 1924. J. D. Mishler.

Vestaburg, Mich.

Greeting to all Herald Readers:—About the last of April the Zion congregation met in a business meeting for reorganizing the Sunday school, and other business came up also. The same officers hold their place for another year.

About May 19 Bro. J. K. Bixler came to this place and preached two sermons.

On May 29 Bro. David Garber came and preached four nights and also Sunday morning, when communion was observed. Bro. Garber and a few others also met at the home of Bro. and Sister Allen Snyder on Sunday afternoon and observed communion with them, as Sister Snyder is still unable to leave her room. On the same afternoon the brethren also came to the writer's home for a similar service with Grandmother Dettweiler who is not able to leave her room since she suffered from a broken limb last fall. She is however able to sit up a few hours each day and enjoys visits very much.

Bro. and Sister Simon Martin stopped here several weeks. Their help in church work was much appreciated. They have left for Canada.

Our Sunday school and services were at a standstill a few months through the winter on account of sickness. But we hope that new energy may be put forth for the cause of Christ. If we can't all go or work we can help with our prayers. We ask an interest in the prayers of all God's people.

Yours in His name,

June 12, 1924. Susanna Switzer.

LaGrange, Ind.

(Forks congregation)

A kindly Greeting to all interested in the Welfare of Christ's Kingdom: We have abundant reasons to be thankful to God for the many blessings He permits us to enjoy.

On June 8 communion services were held here. We were glad to have Bro. D. J. Johns with us and preach for us on that occasion. There were also other visitors present from neighboring congregations.

When I think of the time when I first had the privilege of partaking of the communion here (56 years ago) I am made to think of the great changes that have been wrought since that time. At that time there were three ministers here, three others have moved in since and two were ordained—8 ministers, all passed away to receive their eternal reward. In this last communion there were but three members present who partook of the communion 56 years ago. The rest have all gone to eternity, except the few who have moved to other communities and are still living. Christ said: "Let us work while it is day; the night cometh when no man can work."

D. J. Miller. June 13, 1924.

Lancaster, Pa.

(East Chestnut St. congregation)

To all Herald Readers, Greeting:—We are again made to thank the Lord for the many blessings He is showering upon us.

On May 11, in the evening, preparatory services were held, in charge of Bishop D. N. Lehman. At this time also one precious soul was received into church fellowship. Remember him at the throne of grace.

On May 18, in the morning, we again had the blessed privilege of observing the suffering of our blessed Lord and Master.

On May 25, in the evening, Bro. J. A. Ressler of Scottdale, Pa., preached for us. Text Jno. 4:23.

On June 15, in the evening, Bro. John W. Weaver, of Union Grove, Pa. preached from Isa. 28:14-19.

We are glad for the visits of these brethren from time to time who stop here and admonish us from God's Word.

Yours in Him
Lloyd S. Kemrer.

June 16, 1924.

Imlay City, Mich

Dear Readers of the Gospel Herald.—On May 20, Bro. David Garber of Elizabethtown Pa., came into our midst and remained with us until the 28th. He preached a good sermon each evening but, sad to say, no confessions. We trust that the seed sown may yet bring forth fruit.

As our bishop, Bro. J. A. Bixler, could not well be with us to hold communion services Bro. Garber took his place. Nearly all members were present, except Bro. Stock, who has been bedfast for some time. He is anxiously waiting for God to call him home.

Through the winter we didn't have Y. P. M. on account of severe weather.

We commenced again in April ,but our meetings are not as large as we would wish, as several families have moved to Detroit. Our spring has been late, but God will supply our needs if we trust Him.

In His name,

June 16, 1924. Ira D. Plank.

Denbigh, Va.

Dear Herald Readers, Greeting:—Sunday, May 18, we again commemorated the death and suffering of our Savior, and also observed the ordinance of feet washing. We rejoice in the service of the Master and are encouraged in seeing His work progress.

Those who had gone to attend the commencement exercises at the E. M. S., Harrisonburg, have returned, together with the students from this place, bringing encouraging reports.

Bro. Geo. R. Brunk has been away three Sundays: June 1 he was at Harrisonburg where he had gone to take part in the commencement exercises, June 8 he spent with the little flock in Washington, D. C., and June 15 with those in Halifax Co., Va.

Bro. Daniel Shenk spent some time in Washington, D. C., where he had gone to take treatment from a doctor in that city. His health is improving and he is again able to take his place in the pulpit and in the Wednesday evening Bible class.

Sister Rebecca Nice, wife of Pre. Jonas Nice, is home again, slowly improving after an operation and three weeks spent at the hospital.

Sister Lula Nice is at present enjoying a visit among kinsfolk in Nebraska, in company with her little daughter, Lula Irene.

Sister Elma Hershberger, who spent the winter with us, has returned to her home at Harrisonburg, Va.

We have been favored with a visit from Sister Mary Shank, a former resident of this place, and her two little girls of Anneville, Pa.

Bro. Benj. Brenneman, who has been attending school at Harrisonburg, is spending his vacation in useful employment in Washington, D. C.

June 16, 1924. Cor.

Kenmare, N. Dak.

Dear Readers of the Gospel Herald:—We have been having exceptionally cool weather this spring, but at present we have beautiful growing weather.

Death has recently visited our small congregation, taking from our midst one of our young brothers. We were reminded of the uncertainty of life. May we ever be "watching and praying."

We were privileged to have Bro. D. B. Kauffman of Hubbard, Oreg., with us over Sunday, June 15. We were glad for the two helpful sermons which he gave us.

The Lord willing, Bro. J. M. Kreider will soon conduct a series of meetings in our congregation. Pray for the work, that the lost may be

(Continued on page 269)

Miscellaneous

IMPORTANT DEVELOPMENT IN MENNONITE HISTORY RESEARCH

By Harold S. Bender.

For the Gospel Herald.

There have been a number of attempts to write a comprehensive and reliable history of the Mennonites both in German and English. Up to the present time these attempts have produced on the whole sketches and descriptions rather than exhaustive authoritative works based on first hand sources. This is to be expected so long as the source documents on the basis of which a "history" can be written have not been collected in their entirety or made accessible to scholars capable of dealing critically and discerningly with such materials. Before the final history of Mennonitism can be written an enormous amount of work remains to be done on the sources, and it will be years before such a history can be written. When that time comes our present treatises will doubtless need considerable revision not only in matters of fact but in matters of opinion concerning the nature and principles of the early Anabaptist movement.

In the meantime the task of students and scholars interested in the history of Mennonitism is to collect and publish the available sources, and by patient research publish from time to time articles and monographs dealing with restricted portions, geographical areas or time periods, as well as particular themes, of Mennonite history until the entire ground is thoroly and carefully covered. Only then will some capable historian be able to write for us a "complete history." This work necessarily divides itself into two portions that covering the European history and that covering the American sections. Up to the present time comparatively little has been done by way of research in the American field outside of the work of one or two capable and reliable investigators. We stand almost at the beginning of our work and it is to be noted with gratification that younger trained scholars are turning to the field of local history, history of conference districts, etc.

In Europe a much larger number of trained scholars have been working for many years in patient research in the field. This is particularly true in Holland, the most advanced of Mennonite territories in the matter of intellectual and scientific studies. It is not necessary here to give details of men or works except to mention that monumental source work "Bibliotheca Reformatoria Nederlandica," in which a Mennonite historian made the greatest contribution as co-editor. Others from Blaupot ten Cate on down have done splendid work in smaller treatises. Much has appeared in the "Doopsgezind Bijdragen," and the "Coopsgezind Jaarboekje." Yet even today Dutch scholars insist that we are not yet ready to write a history, even of Dutch Mennonitism.

In Germany also notable work has been done, though not so thoroughly nor so extensively as in Holland until recently. It must also be remembered that non-Mennonite church historians have done more than Mennonites along this line and are now in the beginnings of greatly increased activity in the field of "Taufer" history.

It is the particular purpose of this article to call attention to two particularly important and valuable projects in the field of research in our history now being promoted in Germany, one by Mennonite scholars with help from the outside, and one by non-Mennonite historians. The former is the splendid "Mennonitisches Lexikon" in the process of publication since 1913, of almost inestimable value. The latter is the projected publication of a ten-volume Source-Book for Anabaptist History intended to present in complete form all the archival and other source-material in the German language concerning the movement from its beginning down to the present. A few words about each.

The Lexikon, or Encyclopaedia, is being published under the editorship of Christian Hege, Financial Editor of a large Newspaper in Frankfurt, A. M. and Christian Neff, Mennonite preacher at Weierhof in the Phalz. With the assistance of many able and learned scholars, Mennonite and non-Mennonite they are publishing in instalments a work, unique in its kind and value, designed to be an encyclopaedia of Mennonite history, life and doctrine, as well as present-day conditions. For Holland, Germany, Switzerland and Austria it is particularly complete and authoritative. It has in its service and on its staff of contributors many first-class European Historians and is recognized by the scientific world. For America unfortunately it is not always complete due to the unbelievable negligence of many American scholars and writers in sending in promised articles as well as lack of interest there in supporting the work. Unfortunately very few of the members of our branch of the church can at the present read German, the language in which the encyclopaedia must necessarily be published. An American revised edition in English will be necessary, but naturally will have to rely almost completely on the German edition for the entire European material. It is a work of tremendous proportions and incalculable value which is being done in this Lexikon and one which unfortunately is not being appreciated as it should be even by our own Mennonite college students and professors. The Publishing House reports only one order for it from the entire

(To be concluded)

"WHY I DO NOT ATTEND PRAYER MEETING"

1. Because we have none.
2. My business interferes.
3. I am too busy.
4. Because I am too tired when time comes.
5. Because there are too few in attendance considering our large membership.
6. Because my parents did not attend and yet were considered very ideal people.
7. Because I did not attend when I was young.
8. Because I can be just as good a Christian without attending.
9. Because deacon A, B, and C do not attend.
10. Because I can gain more spiritual strength by reading a good book.
11. Because there are too many other attractions such as clubs and political meetings.
12. Because many meetings grow too formal.

Now brother and sister, why do you not attend? Have I mentioned your reason? Is it a good one?

—Sel. by Clarence F. Derstine.

WE ARE LIVING IN SODOM

By Warren Long

For the Gospel Herald.

Modern Dress Reform (Gen. 19, Lk. 17:28-29.)

Some of the evils of the age in which we are living: amusement, immodesty in dress, incontinence and seduction with the community socials and dances, bestality and crime as the chief attractions in the theatrical shows, and extravagances in all things, are so much the established order today, that the most respectable among us have ceased to shudder. There is evidence of an Antichrist spirit drifting which seems to be increasing in velocity and force.

Young Sisters

At one time I worked in one of Woolsworth Company Stores, where a number of young women were employed as clerks. One Saturday morn-

ing just before Crhistmas one of them came in to work with so little clothing on that the proprietor said to her, "You go home and dress yourself before you can work for me today." Young sister, do you not believe that the body is sacred in God's sight, and is not intended for exposure? Do you not realize that when you dress in styles that expose the temple of God, you are subject to all kinds of uncomplimentary remarks, having vulgar eyes gazing upon you? Do you realize that you are arousing the weaker nature in young men? I am persuaded to believe that there will be men in hell who can look in the face of some young women and accusingly say, "Your manner of dress and conduct in my presence was the cause of my downfall." Will it be you?

It surely is sad to see the trend of the age, and know that even an immoral woman would not have been permitted to wear such attire on the streets only a few years ago. Such attire was worn only by the outcast, and then only in their private rooms or dwellings. Many of the citizens of Chicago remember well that section known as, "The Red Light District," which was the only place where such attire was permitted. Sad to say, today it is hard to tell the immoral woman from some church members, and yet those folks profess to have the Holy Spirit dwelling in their hearts.

In the name of Jesus Christ, what excuse can a Christian woman give for dressing in such a manner? Why not stay in the bounds of common sense and decency? Why is it that such exposing is always made by a woman?

Shame on the woman who bears the name of Christ, and is guilty of dragging men down. She was the one who first tempted man and she is still at the same old forge. "The woman shall not wear that which pertaineth unto a man—for all that do so are an abomination unto the Lord thy God" (Deut. 22:5). This law forbiding women to wear men's garments was placed among the many laws that God gave to His people. This law was given to keep the sanctity of that distinction of the sexes which was established when man was created. Those who violate or destroy this distinction are "an abomination in the sight of God."

My sister, you may be young or old, but remember that you are violating one of God's most sacred commands when you go bathing at the beaches, or when you "don" your bloomers for mountain hiking, or to participate in athletics. "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" (Gal. 6:8). "So then they that are in the flesh can not please God" (Rom. 8:8). We must be born again, we must crucify our carnal minds and desires. (Jno. 17:3). It is only through Christ that we can enjoy this, "for it is the blood that maketh an atonement for our souls."

Dress Reform Pledge

Turn the tide of shocking attire worn by some women in public to a higher standard, and help safeguard the rising generation against these immoral tendencies. All women who profess to set the example of godliness should sign this pledge.

DRESS REFORM PLEDGE

(If undecided in signing this, see II Cor. 13:5).

I promise to abstain from all appearance in immodest dress, such as:

Low neck—exposing back and chest.

Short sleeves—less than three quarter in length.

The narrow or divided skirt.

Thin gauzy waists, exposing the skin.

Short skirts—above the shoe-tops.

Young ladies—from knee to shoe-top, not less than three quarter in length.

Little girls—not above the knee.

Short stockings for children and larger girls.

Unnecessarily bright and gaudy apparel.

The wearing of jewelry and costly array and extreme styles in dressing the hair. See I Pet. 3:1-6, also Isa. 3:11-26.

The devil is the instigator of all the forms of immodest dress. May every Christian woman take a firm stand against the modern fads.

Signed _____

Young Men

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive with me in your prayers unto God. And let us consider one another, to provoke unto love and good works' not forsaking the assembling of ourselves together, as the manner of some is; but exhort one another, and so much the more as you see the day approaching." (Heb. 10:24-25). Let us be obedient to these assemblies (or congregations) that have Jesus Christ as their Head. Let us be submissive and humble ourselves and put on the plain garb and set an example for the weaker man. And not become a stumbling block, refraining from hardning our hearts and being stiff-necked. (Prov. 23:7) "for as he thinketh in his heart so is he." How can a man humble himself if he thinketh evil things in his heart? It is then necessary that he watch and pray, and (Tit. 2:7,8) "In all shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that can not be condemed." Let us not be ashamed of our Lord Jesus Christ and confess Him, and forsake our evil ways and do His bidding. If a man married a wife should he be ashamed to own her as such? If we are God's children, born into his kingdom, then we constitute the bridehood of Christ. Should we be ashamed to confess the bridegroom, and stand as a witness for Him?

Remember that you own soul shall be the price of your sins; but how about the punishment for the thoughts, words, and deeds that pattern others' lives?

"Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). Who will it be that will seek to enter in and not be able to? "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, fierce" (II Tim 3:1-5).

Let us exhort one another daily, while it is called to day, lest our hearts will become hardened from the sin all around us. "He that hardenth his heart shall fall into mischief" (Prov. 28:14).

How true it is that this age strongly resembles Sodom. In Luke, Jesus said, "In the last days it would again be like it was in the days of Sodom."

Let us, who are redeemed by Jesus blood, cleanse ourselves from all unrighteousness.

Nappanee, Ind.

I THIRST

By John Zeiset

For the Gospel Herald.

Oh grant a faith that will not shrink,
My God, my heaven, my all;
If I abide in faith and love,
From thee I'll never fall.

Oh for Thy love that is complete
From Thy eternal throne;
Help to fulfill all righteousness,
Oh leave me not alone.

I pant and thirst for Thee, O God,
Where living waters flow;
Uphold me with Thy mighty arm,
And keep me white as snow.

Forsake me not in my old age,
Since all my hairs are grey;
Keep me from all self-righteousness,
And lead me all the way.

Oh God of love and grace and truth,
Salvation is so dear;
In Jesus, Thy beloved Son,
Keep me in holy fear.

Oh hold me close in Thine embrace,
My heart doth long for Thee;
To walk Thy ways of righteousness
Till I Thy face can see

In the eternal home on high;
There parting is no more,
And no more tears will dim mine eyes,
On the celestial shore.

There in the realm of endless day
With holy martyrs all
And angels 'round Thy great white Throne
In praises prostrate fall.

Carthage, Mo.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, June Thirtieth

Even so, come, Lord Jesus.—Rev. 22:20.

The last recorded prayer in our blessed Bible. It expresses the longing of the saints of all ages. Jesus' second coming is a vital factor in the faith and teaching of the Church. Jesus often referred to it. He comforted His disciples with the promise of it. He referred to it in warning the world of the judgment to come. It is the great homecoming of the countless multitude of the redeemed who shall gather before the great white throne. It is our hope and our song.

Of the times and seasons no one knows. He will come suddenly. Altho He choose to delay until after I have been called hence, yet I shall awaken in the resurrection of the just and appear with Him. It is not so important that I know the time of His appearing as that I welcome it, pray for it, long for it, meditate upon it, prepare for it, diligently occupy until He come in faithful service to Him, glorify Him, and possess Him in my heart and life.

"There's a glorious kingdom waiting in the land beyond the sky,
Where the saints have been gathering year by year;
And the days are swiftly passing that will bring the Kingdom nigh:
For the coming of the Kingdom draweth near."

* * *

Tuesday, July First

And, behold, I am with thee, and will keep thee.—Gen. 28:15.

A mother's over-anxiety for her favorite son's advancement led to a series of sorrowful experiences which finally forced him to flee from his elder brother's wrath and suffer almost total exclusion for a time. At Bethel he met God and received the promise of His abiding presence. Through Jacob a people should be raised up, a nation formed, and ultimately a Savior of the world should come.

The Lord will keep us in all places whither we go. He grants us journeying and returning blessings. He will not leave us until He will have accomplished that which He has spoken to us of. When God meets us in our waverings it is that we renew our vow of loyalty to Him. But not according to our own conditions. In this Jacob erred (vs. 20-22). It must be a vow of humble submission to His will, for He knoweth best.

"Lord, I would thy mercy see;
Lord, reveal Thy will to me;
Let it penetrate my soul,
All my heart and life control."

* * *

Wednesday, July Second

I will bring you....unto the land.—Ex. 3:17.

The steps from poverty to plenty are dangerous ones. Egypt represented the one with all the attending hardships which Israel suffered and Canaan the other with all that heart could wish. Not satisfied to gain their promised inheritance step by step, many murmured and fell victims to doubt and despair. Will you believe it? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10).

God prepared for us liberty, possessions, victory over sin and Satan; His presence, power, a name that is above every name, and a home of the soul. Why yield to the seductive allurements of the earthly when God grants us the riches of the heavenly?

* * *

Thursday, July Third

I will be an enemy unto thine enemies, and an adversary unto thine adversaries.—Ex. 23:22.

Jehovah had given precept upon precept. He had led Israel in mysterious ways. He had provided for them from His own store, given them abundant proof of His fidelity and love, and had sent His angel before them and had led them by cloud and fiery pillar. He was equally desirous that they respond to their love. He rightfully demanded their obedience, their entire service, and uncompromising opposition to the gods of the heathen. He would bless their bread and water and take sickness from their midst.

By working righteousness with a heart unfeigned we gain much for the life that now is. Our Father God vanquishes our foes, and blesses our efforts to our spiritual and material good. He will never leave us nor forsake us.

"With numberless blessings each moment He crowns,
And, filled with His goodness Divine,
I sing in my rapture, oh, glory to God
For such a redeemer as mine!"

* * *

Friday, July Fourth

Vengeance is mine; I will repay, saith the Lord.—Rom. 12:19.

God makes no provisions for hymns of hate. "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Recompense to no man evil for evil. Provide things honest in the sight of all men....Avenge not yourselves, but rather give place unto wrath.....Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head."

In this our Independence day, may we forget past wrongdoings and seek out both friend and foe that we may express to them our love and good will. We rejoice, but not with shot and shell, with beat of drum nor with noise and din. We meet to praise our Maker for our glorious liberty through our Lord Jesus Christ. We shall ultimately celebrate our more glorious liberty as redeemed before the Throne of God.

* * *

Saturday, July Fifth

I will be his father, and he shall be my son.—II Sam. 7:14.

Solomon's was to be a peaceful and prosperous reign. The throne of his kingdom was to be established forever through Him who should be the Son of God our Savior. God expresses His nearest relationship to king Solomon. He will chasten him when he wavers. So with us, but His mercy will not depart from us, for, "Oh Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant. Therefore now let it please thee to bless the house of thy servant that it may continue forever before thee: for thou, Oh Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever."

"Precious thought—my Father knoweth!
In His love I rest;
For whate'er my Father doeth,
Must be always best;
Well I know the heart that planneth,
Naught but good for me,
Joy and sorrow interwoven,
Love in all I see."

* * *

Sunday, July Sixth

For him will I accept.—Job 42:8.

After Job had come to abhor himself he again became worthy of acceptance by Jehovah. He used him as a medium for re-instating the three friends who had failed to bring the right message to the poor, stricken sufferer. One cannot make the proper estimate of himself except as he sees his contrast in the spotless Lamb of God and permits the limelight of Divine Truth to shine upon himself.

How foul the filthy garments of self-righteousness. How deeply rooted the habits of uncleanness, profanity, and deceit. How often we are respectable on the surface but full of impurity and cankerous sores of sin. Insomuch as we yearn for His purity, His righteousness, His peace, His love, His joy, He accepts us and takes from us our filthy garments and robes us in vestments of His make. Then and only then can we become intercessors for others.

"Strength for today, that I may make
Some sad souls glad for Jesus' sake;
Then they at eve with me shall say—
Thank God for strength He gave today."

The ambassador for Jesus Christ must exercise patience. If God had been as impatient with me as I have been with fellow men, I wonder where I would be today.—D. A. Yoder.

A FEW MONTHS IN THE SUNNY SOUTH

(Continued from page 261)

privilege of meeting with brethren and sisters from different states.

We were thankful that the Lord permitted us to meet with the brotherhood of the Gulfhaven, Miss., Church, and thankful for the message the ministering brethren gave us. My prayer is that the Lord may send out more brethren to help build up this church. This I say for myself individually: With a few hundred dollars I could get a small piece of land, make a living, and a little money besides. But it means, get to work. My advice is that before you invest there you go there and investigate for yourself. It would be well to stay six months before making your decision about whether you will stay or not. You will know better how to adapt yourself to the country. Try to raise what they raise, and I think you will succeed.

We were very thankful for the privilege of meeting Bro. J. F. Bressler while there. He was holding a series of meetings, and the Lord permitted us to attend them all at Gulfhaven and some at Gulfport. We see in the Herald that the brother expects to be back there again in the fall. May the Lord be with our brother, that through his efforts the desired results may be accomplished.

As I see it, the South needs our sympathetic help. Saybrook, Ill.

CORRESPONDENCE

(Continued from page 265)

won for Christ, and that the Christians may be strengthened in the faith.

June 17, 1924. Lina Kauffman.

Columbiana, Ohio

Dear Readers:—Bro. M. C. Lehman conducted a series of meetings at the Midway Church. He preached from the 1st. to the 7th. of June. The visible results were 11 confessions and 2 accessions.

On the morning of the 8th. Bro. Lehman and his family left for Wayne Co. where Bro. Lehman preached for one week at Martin's Church.

Bro. Enos Hartzler and family are spending a few days in our vicinity. Bro. Hartzler preached a very interesting sermon at Midway on Sunday.

Several of our brethren and sisters attended the Mission Board meeting held at West Liberty, June 11 and 12.

Our primary teachers are planning to have a children's day June 29.

June 17, 1924. Cor.

Scottdale, Pa.

Greetings in Jesus' Worthy Name:—Since our last report we have been favored with a number of visitors.

At our Wednesday evening meeting the following visitors were present: A. D. Wenger, Harrisonburg, Va.; J. W. Hess, Akron, Pa.; Sisters Goldie Shetler and Anna V. Harshberger, Johnstown, Pa. Brethren Wenger and Hess favored us with timely messages. The former stopped here a few days on his return from the Educational Board meeting at Elkhart, Ind., and the latter was on his way west where at the time of this writing, he is probably engaged in a series of meetings at Cascade, Putnam Co., Ohio.

On Friday we were favored with a visit from Dr. J. E. Miller of Elk Lick, Pa., accompanied by his father, Bro. E. S. Miller of Princess Ann, Va., and Fred Lohr of Springs, Pa.

Bro. James Shank and family of Mt. Crawford, Va., whose presence with us was chronicled in last week's message, left on Tuesday morning, June 17, taking with them Bro. L. H. Shank, who expects to spend a few weeks in Virginia. Their stay here was greatly appreciated.

Bro. Levi Mumaw returned last week from a tour of several weeks in Iowa, and reports very interesting fellowship with the brotherhood there.

June 21, 1924. Cor.

Holsopple, Pa.

Dear Herald Readers, Greeting:—On the evening of June 3 Bro. Noah Mack of New Holland, Pa., began a series of meetings at the Thomas Mennonite Church. On Sunday morning, June 8, he preached a Ger-

(Continued on page 272)

REPORT

Of the Indiana-Michigan Mennonite Conference Held with the Leo Congregation near Grabil, Ind., June 4, 5, 1924

For the Gospel Herald.

The services were opened with song after which Bro. J. B. Smith of Elida, Ohio, conducted the devotional by reading Jno. 17, and leading in prayer.

The minutes of last Conference were read and approved.

Bro. O. S. Hostetler preached the conference sermon. Text, Eph. 4:1.

We are to give our time because God has led us here regardless of money remuneration or honor.

We are not here to seek an easy time, but because of a conviction that we have a work to do that is not of man but of God.

I. **The Call.** What is it? That which presents an appeal from another. The call means this to a minister; leave **all** that thou hast and come and follow **Me.** The call may come to us in different ways or along different lines; maybe in the stillness of the night, maybe in the field, maybe in a religious meeting. There are two calls mentioned in the Word: (1) The call from sin, (2) the call to service.

II. The first business of the Lord's servants is to show the world that without Christ they are lost. Second, to hold before them the redeeming power of Christ. Third, to preach the Word for the perfecting of the saints. There are some pleasant and some unpleasant tasks to be done. We need to exercise rule, and however unpleasant "purge out the old leaven." When we refuse to do these unpleasant tasks we fail to carry out the King's business.

III. The worthiness of the call.

A few things that show our worthiness:

(1) Of honest report;
(2) Full of the Holy Ghost and familiar with His workings;
(3) That we exhort, etc.

IV. We should meet the issues fairly, squarely, and fearlessly according to the Word of God; by the help of the prayers of the brotherhood. "The effectual fervent prayer of a righteous man availeth much."

Following the sermon the following brethren gave testimony: Jonathan Kurtz, Menno Eash, D .D. Troyer, J. S. Horner, J. H. McGowen, Alfred Weidman, Clarence Shank, Moses Steiner, Perry Hellar, Amos Weldy, Albert Wyse, J. Z. Birky, J. I. Weldy, David Garber, C. F. Derstine and D. A. Yoder.

The ministers who were not called on to give testimony orally gave their testimony collectively by rising to their feet.

Forenoon session closed with prayer led by Bro. J. M. Shenk.

Wednesday Afternoon

The afternoon session opened with singing and scripture reading by A. S. Cripe, who read Jno. 14, and led in prayer.

There were three ministers ordained during the Conference year; viz., Perry A. Hellar of the Ft. Wayne Cong., Allen Christophel of the Yellow Creek Cong., and Ira S. Johns of the Clinton Frame Cong. By motion they were welcomed and received into the Conference as members.

Resolution Committee: J. S. Hartzler, N. M. Slabaugh and C. C. Culp.

The report of the congregations was given by the Secretary.

The report of the work of the Executive Committee during the conference year of 1923—1924 was read and approved.

The congregation by a rising vote gave expression of their approval of the work.

The subject, **The Work of the Holy Spirit in the Life of the Believer,** was discussed by Bro. Menno Eash.

The following statement was prepared by the resolutions committee and was adopted by Conference:

It is the work of the Holy Spirit to abide forever (Jno. 14:16); to dwell in us (Jno. 14:17); teach, bring to our remembrance (Jno. 14:26); reprove the world of sin (Jno. 16:8); guide, speak that which He hears, show us things to come (Jno. 16:14); imparts love (Rom. 5:5; I Cor. 13).

The wisdom which He imparts is from above, peaceable, gentle, easy to be entreated, full of mercy, and good fruits. What a comfort! No wonder He is called "the Comforter."

The Secretary of the District Mission Board gave a report

of the work of the Board during the year. The report was approved. (This report is on file with the Secretary.)

The treasurer's report was read and approved. It showed a balance in the treasury of $123.73.

Bro. O. S. Hostetler gave a brief report stating why there was no Fundamentals Conference held during the year.

The subject, **Christian Perfection,** was discussed by Bro. J. K. Bixler. The following was adopted by Conference.

1. We need to distinguish between absolute perfection and our positional relation in Christ (I Jno. 1:8, 10). No one is absolutely perfect.

2. We should distinguish between the standing and the state of the believer.

The standing.	The state.
I Cor. 6:11	I Cor. 6:7
Col. 1:12, 13	Col. 3:8, 9

3. The divine order is to state our position in Christ first, then make our life (state) conform as near as possible with that position.

Position.	Experience
Matt. 5:14	Matt. 5:16.
Eph. 5:8 (1st clause).	Eph. 5:8 (latter clause).
Gal. 5:25 (1st clause).	Gal. 5:25 (latter clause).

4. There is a relative perfection, illustrated by a child being perfect yet not mature or developed.

5. Christians are constantly being perfected for Christian work and established in Bible doctrine, and Christian unity and the knowledge of Christ Jesus our Lord. This is done daily through the Spirit (Heb. 10:20, 21), by the Word (II Tim. 3: 16, 17). by submission to God (Jas. 1:4), and by suffering (I Pet. 5:10).

6. Finally, Christians will be entirely without fault or blemish when Jesus comes. I Jno. 3:2; Jude 24.

Afternoon session closed with prayer led by D. D. Miller.

Wednesday Evening

Evening session opened by singing a number of songs after which Bro. C. F. Derstine read Rev. 3, and led in prayer.

The first subject for the evening was **The Minister an Ambassador,** by Ray F. Yoder.

The Emma Congregation asked for the privilege to ordain a deacon.

This request was granted.

The ministry of the Clinton Frame Congregation asked for the privilege of ordaining a deacon provided the congregation desires it. This request was also granted.

The Sunday School Conference program was read and approved.

The second subject for the evening was **Bible Separation,** discussed by Bro. Royal A. Buskirk.

The evening session closed with prayer led by Bro. David Garber.

Thursday Forenoon

Thursday morning session opened with song. Bro. Andrew Brenneman of Elida, Ohio, led the devotional by reading Eph. 1 and leading in prayer.

The following resolution was then presented.

Be it resolved, that we heartily endorse the position upheld by our last General Conference on the questions of Education, Modernism, Nonconformity to the world and Church government: further, we request all ministers to read and explain these decisions before their congregations in order to put them into actual practice.

This resolution was adopted.

The following subject was discussed, **The Christian Home—** (1) **The Parents,** by David Garber; (2) **The Children,** by N. M. Slabaugh.

The resolutions committee prepared the following statement, which was adopted by Conference.

1. To have a Christian home both parents must be Christian, born again, regenerated and led by the Spirit.

Our responsibility in the home is to read the Bible, and have our daily prayers; to teach the Word of God, loyalty to God, the Church and home; to instruct and admonish in reference to the sexual life and social relations.

Begin early in life to command the children for God and the Church: disciplining in love and bringing them up in the nurture and admonition of the Lord.

3. Children are an heritage of the Lord. They should early remember their Creator and have a love for God and His Word. Read only good literature that may be helpful in future life, exercising great care as to their associations, selecting only such as live clean and pure lives; also to obey their parents in the Lord.

Bro. D. D. Miller gave a brief report concerning the plans for the opening of Goshen College.

Forenoon session closed with prayer led by S. W. Sommer.

Thursday Afternoon

Afternoon session opened with song, and Bro. Perry A. Hellar reading Jno. 15 and leading in prayer.

The question of giving the tent a dressing of some kind of a preservative preparation and also the providing of a place for its storage was presented to Conference.

It was moved and seconded that this question be left to the tent committee, they to make a thorough investigation and proceed as they may see fit. So ordered.

Bro. C. W. Leininger was appointed to fill the vacancy on the tent committee caused by Bro. Earl Miller moving out of the Conference District.

The following resolution was brought before Conference:

Since repeated efforts have been made to get the brotherhood of the Maple Grove congregation, near Topeka, Ind., reconciled to each other and with Conference, and since there is still a divided and unreconciled condition existing which is not conducive to Christian growth and welfare; we as a Conference want to express our deep sorrow and regret for said condition and earnestly urge the entire brotherhood to pray especially for said congregation that the best for His cause may be accomplished there.

1. As a Conference we feel it our Christian duty to help this congregation and hence we submit the following resolution:—Resolved, That Conference appoint a committee of three who shall visit all the members of that congregation and make an effort to bring about a reconciliation.

2. All of those who are willing to work in harmony with the rules and regulations of Conference, to maintain the vital Christian principles for which the Church stands, shall be asked to sign a statement to this effect.

3. All those who refuse to sign said statement or evade being visited (thus expressing an unwillingness to labor loyally with the Church) thereby forfeit their church membership at Maple Grove and the same shall be so reported to the congregation.

4. The committee in consultation with the Bishop and Executive Committee of Conference shall reorganize the various activities of the congregation where possible and make such other arrangements as may be conducive to the spiritual welfare of the congregation.

5. The aforesaid committee of three shall be privileged to plan and work as they deem best according to the situation and developments, and their work, with the approval of the Executive Committee of Conference, shall be final.

Moved and seconded that this resolution be adopted. So ordered.

The bishop oversight of the Elkhart Congregation was referred to the Executive Committee.

Moved and seconded that a committee be appointed to revise the Constitution and Discipline. Carried. So ordered.

Moved and seconded that the committee that is to revise the Constitution and Discipline shall consist of the Executive Committee of Conference and five others, who shall be appointed in the regular way. So ordered.

Bro. C. L. Graber discussed the subject, **Gospel Unity.**

The committee appointed to work with the Maple Grove Congregation is as follows: Brethren J. C. Frey, D. H. Coffman, and A. S. Miller.

By rising vote the visitors expressed their thanks to the Leo and Ft. Wayne congregations for their kindness and hospitality.

Results of elections are as follows: Brethren Abner Holdeman and Alonzo Miller, members of local board of Ft. Wayne Mission. Bro. D. A. Yoder, member Board of Education. Bro. J. K. Bixler, member Mennonite Board of Missions and Charities. Bro. J. B. Moyer, member Mennonite Relief Commission. Moderator of Conference, Bro. D. A. Yoder; assistant moderator, Bro. O. S Hostetler; fourth and fifth members on the Ex. Com., D. D. Troyer and D. J. Johns; Treasurer, Bro. H. B. Weaver.

After a few appropriate remarks by the Moderator the Conference came to a close. Closing prayer by Bro. D. D. Miller.

The following bishops, ministers and deacons were present:

Bishops.—Jonathan Kurtz, J. P. Miller, D. J. Johns, J. W. Christophel, D. D. Miller, J. K. Bixler, D. A. Yoder, Menno Eash, D. D. Troyer, O. S. Hostetler, J. M. Shenk, C. F. Derstine, David Garber.

Ministers.—J. S. Hartzler, Harvey Friesner, Jonas Loucks, Amos Cripe, J. H. McGowen, Henry Weldy, J. S. Horner, Y. C. Miller, B. B. King, A. J. Hostetler, Josiah J. Miller, N. M. Slabaugh, Silas Yoder, John Bare, Amos Nusbaum, Aldus Brackbill, A. S. Miller, S. W. Summer, Alfred Weidman, R. A. Buskirk, C. C. Culp, Ray F. Yoder, C. A. Shank, James Bucher, M. S. Steiner, Clyde Kauffman, Joseph Newhauser, Menno J. Yoder, Perry A. Hellar, Allen Christophel, Silas L. Weldy, J. B. Smith, Andrew Brenneman, A. E. Kreider, C. L. Graber, Ira S. Johns.

Deacons.—J. J. Mishler, Samuel Smeltzer, N. W. King, Frank Maust, J. Y. Hooley, Menno Steiner, J. I. Weldy, John Lugibill, Henry B. Weaver, Albert Wyse, Oliver Grosh, Amos Weldy, J. Z. Birkey, M. D. Lantz, Solomon Brunk.

Ira S. Johns, Secretary.

Married

Yoder—Miller.—On June 1, 1924, at the Sheridan (Oregon) Mennonite Church, in the morning service, occurred the marriage of Bro. John B. Yoder of the Hopewell congregation to Sister Alma Miller of the Sheridan congregation, Bro. J. P. Bontrager officiating. May the Lord grant peace and happiness.

Smith—Yoder.—On May 4, 1924, Bro. Edward Smith of Eureka, Ill., and Sister Frances Yoder of Belleville, Pa., were united in marriage at the home of the officiating minister, Bro. E. B. Yordy, near Eureka, Ill. May God's blessings attend them through life.

Reinhart—Stahl.—Bro. Olen R. Reinhart of the Konts, Ind., congregation and Sister Lela E. Stahl of the Forks congregation were united in holy matrimony June 14, 1924, at the home of the officiating Bishop, Bro. Jacob P. Miller. May the Lord bless them abundantly.

Conrad—Byler.—Bro. Orie Melvin Conrad of Orrville, Ohio, and Sister Goldie Feine Byler of Weilersville, Ohio, were united in marriage June 15, 1924, at the home of the bride's parents, Bro. and Sister Joseph Byler; I. W. Royer, minister. May the blessings of heaven attend our brother and sister in all their labors in home and Church.

Blosser—Horst.—Bro. Noble Blosser, son of Eli Blosser of North Lima, Ohio, and Sister Bertha Horst, daughter of Daniel Horst of White Cloud, Mich., were united in marriage June 14, 1924, at the home of the officiating minister, Bro. A. E. Kreider, Goshen, Ind. May the Lord abundantly bless their home.

Ross—Good.—At the home of the bride's parents, Bro. Simon P. Good's, near Elida, Ohio, on June 17, 1924, Bro. Robert R. Ross and Sister Clara Good, both of Elida, Ohio, were united in holy matrimony, Bishop J. M. Shenk officiating. May the Lord abundantly bless this bridal pair as they travel together the pathway of life.

Obituary

Stauffer.—Benjamin John, infant son of Nora and Benjamin Franklin Stauffer, Tofield, Alta., deceased, was born and died May 27, 1924. Buried the following day at the Salem cemetery. Funeral conducted by N. E. Roth.

Troyer.—Allen Edward, son of Bro. and Sister Jacob J. Troyer, died May 22, 1924; aged 1 y. 2 m. 8 d. He leaves father, mother, two sisters and one brother. Funeral services were held June 23 at the Yoder (Kansas) Mennonite Church, conducted by Harry A. Diener and L. O. King. Text, II Sam. 12:23. Buried in cemetery nearby.

Miller.—John E., infant son of Frank and Ella Miller, Clarksville, Mich., died May 20, 1924. He leaves father, mother, 2 brothers, and 4 sisters. Funeral services conducted at the home by Aldus Brackbill. Interment in the Mennonite Cemetery May 23, 1924.

"Little Johnny is taken from us,
Ne'er to be here any more;
He has gone to rest forever
Over on the other shore."

Snider.—Leander Snider was born near Bloomingdale, Ont., June 15, 1876; died near Bridgeport, Ont., May 16, 1924; aged 47 y. 11 m. Bro. Snider was converted and joined with the Mennonite Church quite a number of years ago. In 1891 he was married to Elmina Kraft, who together with four sons and three daughters are left to mourn the loss of a kind husband and father. Four brothers and three sisters are also left behind. Funeral services were held at the First Mennonite Church, Kitchener, Ont., conducted by the brethren, U. K. Weber and H. W. Stevanus.

Bauman.—Elias Bowman was born in Ontario March 2, 1849; died at his home near Selins Grove, Pa., May 4, 1924; aged 75 y. 2 m. 2 d. Feb. 4, 1873, he was married to Magdalena, daughter of Abraham and Mary Brubaker Reist, who survives him. To this union were born four children (Moses, Mary, and two who died in infancy). In the home was also an adopted son, Harry A. Stauffer. In 1887 they moved to Iowa, and in 1914 they moved to Snyder Co., Pa., where he died. He united with the Mennonite Church in his youth. Buried May 8. Funeral services were conducted by Jacob S. and Aaron Stauffer.

French.—Sophia Youtzy French was born July 24, 1862; died June 4, 1924; aged 61 y. 10 m. 10 d. She was married to John Albert French Jan. 23, 1883. To this union were born six children. She united with the A. Mennonite Church at McVeytown, Pa., in early life and remained a consistent member. She was afflicted for 22 years and for 20 years of that time was an invalid. Through all these years of suffering she was patient, enjoying Scripture reading and prayer, and had confidence in the Captain of her salvation. The funeral was largely attended and was conducted by J. E. Kauffman, Mattawana, Pa., and S. E. Allgyer, West Liberty, Ohio.

Clair.—Frank Clair was born near Springfield, Ohio, Feb. 2, 1851; died at his home near Medway, Ohio, June 10, 1924; aged 73 y. 4 m. 8 d. On Oct. 17, 1906, he was united in marriage to Mary Greider. To this union was born one son (Frank, aged 16 years). Mr. Clair's death was due to an attack of double pneumonia, which he contracted during the damp, rainy weather of this spring. "Daddy Clair," as he was usually called, was well thought of, being an honest, hard-working man; quiet, unassuming, providing well for those under his care. He leaves a widow, a son, a step-daughter, 3 grandchildren, and a host of friends and acquaintances.

Measbey.—John B. Measbey was born Aug. 19, 1849; died May 25, 1924; aged 76 y. 9 m. 6 d. In 1868 he was married to Kate B. Schneitman. To this union were born 11 children—8 living, 3 dead. He is also survived by 21 grandchildren, 6 great-grandchildren, 4 brothers, and 2 sisters. He was a consistent member of Stauffer's Mennonite congregation, being a trustee of that church. Funeral services were held May 29 from his late home near Middletown, Pa., with further services at the Elizabethtown Mennonite Church, conducted by Bish. Noah Risser, David J. Miller, and Samuel L. Oberholtzer. Text, Job 16:22, 17:1. Interment in Mt. Tunnel Cemetery.

Smucker.—Polly Smucker was born in Wayne Co., Ohio, Dec. 11, 1845; died near Goshen, Ind., May 25, 1924; aged 78 y. 5 m. 14 d. In 1867 she was married to Joseph Kauffman, who died in 1887. To this union were born four children (Mahala, Monroe, Elmer and Lucy). On Feb. 17, 1895, she was married the second time to J. P. Schmucker, who died Nov. 23, 1903. In early years she united with the Mennonite Church, in which faith she remained faithful to the end. Funeral services were held at the Clinton Frame Church conducted by Silas Yoder and D. J. Johns. Interment in the Forest Grove Cemetery.

"All is over, hands are folded
O'er a calm and peaceful breast;
All is over, pain is ended,
And dear mother is at rest."

Redcay.—Henry D. Redcay was born Nov. 3, 1853; died May 22, 1924, at his home near New Danville, Pa.; aged 71. y. 4 m. 19 d. He died very suddenly while at work, and his death was a great shock to his family and neighbors. He was a member of the Mennonite Church many years and remained faithful to the last. He is survived by his widow, 8 children, 35 grandchildren and 12 great-grandchildren. Funeral services were held May 25, conducted at the home by Bro. Aaron Harnish and at Mellinger's Church by Bros. Sanford Landis and John W. Weaver. Text, Matt. 24:44. Interment in adjoining cemetery.

"All is over, hands are folded
O'er a quiet, peaceful breast;
All his cares and trials ended,
Now dear father is at rest."

By a son.

Nafziger.—Mary Ann Nafziger (nee Mossholder) was born Dec. 5, 1839; died June 15, 1924; aged 84 y. 6 m. 10 d. She united with the Mennonite Church in early years and was faithful until death. She was patient and never complained, in her lingering illness the last few years. Services at the Sycamore Grove Church near Garden City, Mo., conducted by Bro. I. G. Hartzler. Text, Job 5: 26, 27. Interment in Clearfork Cemetery. She was the mother of five sons and five daughters, whose father was Geo. Diener, to whom she was married at Berlin, Pa., in 1863. Her husband died in Hickory Co., Mo., June 13, 1891. She also leaves 34 grandchildren and 25 great-grandchildren. Her remaining children are David, Eli, Aaron, Mrs. Jno. Oesch, Mrs. Emma Starkey, Moses, and Mrs. D. M. Schrock. One son and 2 daughters preceded her in death. In September, 1896, she was married to John B. Nafziger, who died in July, 1915. She is now sweetly resting and her works do follow her.

Wideman.—Lydia Wideman (nee Gascho) was born in Huron Co., Ont., Sept. 6, 1867; died at her home in Pigeon, Mich., May 6, 1924; aged 56 y. 8 m. She had been sick with cancer, bedfast since last October. Sept. 20, 1892, she was united in marriage to Menno Wideman, who preceded her in death a little over a year. She united with the Mennonite Church in her early youth and remained a faithful member until death. During her illness she suffered much pain, but bore it very patiently. She was a kind and affectionate mother, and was loved by all who knew her. She expresesd a desire to go to her heavenly home. She leaves six sorrowing children (Allen, Richard, Floyd, Mrs. Will Erb, Mrs. Steve Godo, and Maggie), two grandchildren, five sisters, five brothers, four half-sisters, two half-brothers, two step-sisters, one step-brother, and a host of sorrowing friends. Funeral services May 8, at Berne Mennonite Church, conducted by the brethren, Alfred Wideman, M. S. Zehr, and Christian Schrag. May God comfort the bereaved ones.

Speaking of jealousy a great preacher once said: "It was easy for me to pray for a prominent brother minister while he was in Philadelphia, but when he moved to London, only a few blocks from my church, I found it a great deal harder to pray for him." M.

ITEMS AND COMMENTS

The death toll of the recent South Dakota storm is now estimated at twenty, and the damage to property placed at $1,000,000.

The annual fish crop of the world is estimated at a billion dollars. The five countries leading in this industry are: Japan, United States, France, Spain, England.

After some sharp differences on matters of policy, Great Britain and Mexico have broken off diplomatic relations. It is to be hoped that the two nations will be able to compose their differences without coming to blows.

Nearly $10,000,000 have been subscribed recently for the support and endowment of Harvard University. That ought to be enough to keep the wolf away from the door for some time. A moderate endowment for smaller colleges would bring better results.

The first public message of Gaston Doumergue, the newly elected President of France, indicates that his policy toward Germany differs but little from that of former President Millerand. In France, as in America, there is more decided difference between party policies during political campaigns than while in office.

Percy Stickney Grant, rector of the Church of the Ascension, New York, noted for his liberalism which brought him into conflict with Bishop Manning, has finally resigned his charge; but not until after it was announced that his engagement to a divorced woman was broken off because of the rules of his church.

That wealth does not always bring happiness is again made evident in the suit for divorce brought by Asa G. Chandler, coca-cola magnate, against his wife because of domestic infelicity. The glamour of gold is a shield behind which many people not only hide their real identity but actually lose themselves in their pursuits of life.

Recently a family near Wilkesbarre, Pa, saw the husband and father sink out of sight and buried alive in the quicksand. As rescuers were trying to keep his head from being covered over the man kept sinking and before more substantial aid could be brought the man was out of sight and smothered beneath the sand. It is a picture of how millions of souls, in plain sight of other people, are slowly but surely sinking in the mire of sin.

Prof. Konradi Leitner, a Swiss psychologist now in America, confidently asserts that the day is coming when mind reading will take the place of oral conversation. According to his views, which he claims to have demonstrated in his own experience, it will only be necessary to get in touch with others' minds, and mind will be revealed to mind without the aid of any spoken words—rather distressing to those who have secrets they wish to hide.

CORRESPONDENCE

(Continued from page 269)

man sermon to a large audience. He preached every evening till June 15. He spoke the Word with power. Saints were admonished and strengthened in the faith. Sinners were warned to flee the wrath to come. Seven young people were made willing to confess Jesus Christ as their Savior. They will be received into the Church on next Sunday (June 29) by water baptism. We hope and pray that some more will join the class by that time. May this remind us again afresh what we promised on bended knees when we sealed our vow by water baptism.

June 19, 1924. Joseph Saylor.

Elkhart, Ind.

The summer Bible school here is well attended, there being ninety in attendance in the morning classes, and a good attendance at the evening sessions. The work in the morning is for children in the grades and the evening work for older ones. Bro. D. D. Miller is giving five lessons on the Sermon on the Mount, one each evening this week.

June 19, 1924. Cor.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Conference will be held with the congregation near Creston, Mont., July 9-11, 1924.

Wednesday, July 9th, Sunday School Conference.

Thursday, July 10th, Church Conference.

Friday, July 11th, Bible and Missionary Conference.

Those coming by train should buy their tickets to Kalispell, change at Columbia Falls, and they will be met at Kalispell. Those coming should notify George J. Hoylman, Creston, Mont.

We heartily invite brethren and sisters of other conferences to be with us.

M. D. Stutzman, Secretary.

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

BOOK REVIEW

Bible Text Book and the Bible Student's Manual

This is a new edition of a book formerly published by the American Tract Society, and is now republished by George H. Doran Company, New York. It is a topical text book, compiling the principal scriptural texts relating to persons, places, and subjects mentioned in Scripture. Besides this it has a number of interesting, helpful features, such as a chronological index to the Bible, a synopsis of Robinson's harmony of the Gospels, etc. The book contains 232 pages, is bound in cloth, and retails for $1.35. It may be had by sending to the publishers, or to Mennonite Publishing House, Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 3, 1924 (Gospel Witness Established 1908) No. 13

EDITORIALS

"Blessed are the pure in heart; for they shall see God."

"The wise shall inherit glory: but shame shall be the promotion of fools."

"When a righteous man turneth away from his righteousness, and commits iniquity, and dieth in them, for the iniquity that he hath done shall he die."

"Hot weather," did you say? Well, that is the kind you have been wishing for. Best of all, the whole weather program is in the hands of the Lord,and He knows just what kind is best suited to our needs and conditions. It is quite an accomplishment to have grace sufficient to thank the Lord with gladness for all kinds of weather He sends us.

During the past few weeks we received a number of unsigned articles, and there was nothing about either the letters or the envelopes that gave any indication as to who sent them. Should this reach the eye of either of the writers of these anonymous articles we will consider it a favor if you will send us the names. We have a rule that we publish no articles unless we know who wrote them.

In a recent report of the religious census of our churches, by H. K. Carroll, the Mennonites were listed as one of the churches that decreased in membership during the past year. This must have referred to the sum total of all Mennonite bodies in America. As for "the main body" of Mennonites, officially known as "The Mennonite Church," our conference records show that there has been an increase in membership in nearly all of our conference districts.

Where do you go to for your information and inspiration? This is where we ought to go: (1) the Lord—in prayer and fellowship; (2) the Bible—in learning His will concerning us, in spiritual edification and knowledge; (3) the personal association of those of like precious faith; (4) the literature of our own Church; (5) such other associations or literature as are not out of harmony with the beings or associations or literature already mentioned.

The Spirit of Service.—Of the people scattered abroad by the persecution following Stephen's death it said, "They that were scattered abroad went everywhere preaching the **WORD.**" In similar vein is the following which first appeared in the report of a missionary in Africa and printed in the Missionary Review:"

"Talk about life investment—nothing in a civilized land can begin to compare with it! And yet some young men and women begin at once to hand out some stale stuff about **sacrifice,** instead of falling over one another for a **chance** to get into line and throw their lives where there is a real breach in the world's need!"

As a rule, the less of the spirit of sacrifice there is about a man the more he talks about the wonderful "sacrifice" he is making. Those who are completely upon the altar are, like our Savior, too busy about the Father's business to waste time talking about the sacrifices they are making. The true spirit of sacrifice is translated into actions, not into words.

Fourth of July Celebrations.—The supposed purpose of this holiday is the fostering of the spirit of patriotism, but the real motive which prompts most of the activities of the day is pleasure-seeking. To say nothing of the enormous outlay of money for such things as fireworks, pleasure trips, and vain display; of the usual numerous accidents occasioned by traffic jams and careless handling of machines and explosives; of the unscriptural mixtures of piety, patriotism, fun, and foolishness which usually mark the average celebration on such occasions, we submit this one advice to all who want to know and to do God's will: Whatever your arrangements for the day may be, be sure that you do nothing that can not be defended from the standpoint of I Cor. 10:31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

True to Conviction.—The following news dispatch came to our notice recently:

"State College, Pa., Feb. 13.—Because he was a "conscientious objector," Lloyd Dieffenbacher has been expelled from State college. Affairs were brought to a climax when he refused to participate in military drill.

"Dieffenbacher, an Erie resident, is said to have turned against military drill after attending the Indianapolis convention of the student volunteer movement during the Christmas holidays. Prior to that time, according to the college authorities, he participated in drill. He is said to have been preparing to enter the ministry.

"In a petition handed to the college authorities, Dieffenbacher is reported to have offered to take extra studies without credit to make up for "cutting drill," but the plea was ignored, due to the clause in the college's contract with the war department binding it to maintain a two years' compulsory course in military training."

This "objector" had the right attitude. He could no longer conscientiously have any part in military drills, and so reported to his superiors. That he was not trying to "get off easy" is evident from his proposal to take extra studies without credit. Rather than have a guilty conscience, he chose to suffer. From the reading of this dispatch we infer that he was not only firm in his convictions but also orderly and submissive, giving evidence of an attitude of devotion to the Prince of Peace which should characterize all Christian people. The state that professes reverence for the peaceful, nonresistant Penn ought at least to tolerate, in all its institutions, those who hold the same views with reference to war that the founder of this commonwealth held.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

NATURE AND FAITH
(II Cor. 4:17, 18)

We wept. 'Twas nature wept, but faith
Can pierce beyond the gloom of death,
And in that world, so fair and bright,
Behold thee in refulgent light!
We miss thee here, yet faith would rather
Know thou art with the Heavenly Father.
Nature sees the body dead—faith beholds
the spirit fled;
Nature stops at Jordan's tide—faith beholds the other side;
That but hears farewells and sighs;
This thy welcome in the skies.
Nature mourns a cruel blow—faith assures it is not so;
Nature never sees thee more—faith but sees thee gone before;
Nature tells a dismal story—faith hath vision full of glory;
Nature views the change with sadness—faith contemplates it with gladness.
Nature murmurs—faith gives meekness;
Strength is perfected in weakness.
Nature writhes and hates the rod;
Faith looks up and blesses God.
Sense looks downward—faith above;
That sees harshness—this sees love.
O let faith victorious be, let it reign triumphantly.
But thou art gone: not lost, but flown,
Shall I, then, ask thee back, my own?
Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave thine angel mold?
Back—and leave those streets of gold?
Back—and leave the Lamb who feeds thee?
Back—from founts to which He leads thee?
Back—and leave thy Heavenly Father?
Back—to earth and sin? Nay, rather
Would I live in solitude;
I would not ask thee if I could;
But patient wait the high decree
That calls my spirit home to thee.

—Selected.

FAITH, HOPE, CHARITY

By John Schrock

For the Gospel Herald.

A person living in Christ has all three of these. "Now faith is the substance of things hoped for, the evidence of things not seen." We have people who have faith in God (believe there is a God). They say they believe His Word but deny it by their actions. They keep the Word as far as it will fit their actions. They live a moral life, believe that God has charity enough to save them, if they live as good as they knew how, not reading God's Word. If we have the true faith we try to learn God's Word. If faith has "not works, it is dead, being alone." Ye are never saved by faith alone; ye must have charity, and works will follow. (See James 2:11). "Thou believest that there is one God, thou doest well; the devils also believe and tremble" (v. 21). "Abraham was justified by works, and by works was faith made perfect" (v. 26). "As the body without the Spirit is dead, so faith without works is dead also." "Though I speak with the tongues of men and of angels and have not charity, I am become as a sounding brass or a tinkling symbol" (I Cor. 13:1). They give a great sound from them, yet they are only a dead body. Charity suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up. "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish."

Faith, hope, and charity work together. "But after that the kindness and love of God our Saviour appeared toward man, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the holy ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." A good reputation is a desirable thing to have in this life, but it cannot save a person. Religious professions cannot save us. Come as a lost sinner, just as you are, and "believe on the Lord Jesus Christ and thou shalt be saved." The devil is always ready to deceive. Let us always be on the watch and pray for strength.

"And now abideth faith, hope and charity, these three; but the greatest of these is charity" (I Cor. 13:13).

Hutchinson, Kans.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

For the Gospel Herald.

BECOMING A CHRISTIAN

Since the children of American citizens are Americans by birth, why are not the children of Christian parents Christians by birth?

Natural rights can be transmitted to offspring by natural birth, but spiritual relations can only be transmitted by spiritual birth. John 1:12, 13.

Is it not a sad thought that innocent children are shut out of the fold of Christ?

Up to six years of age our children are "shut out" of our public schools, but need they be pitied since they are safe and care-free at home?

The Church is a school where there is much work and heavy responsibility to prepare for a final examination, but children are not required to enter it until they come to years of accountability.

Both children and angels are in the kingdom of heaven, but neither their safety or happiness requires their membership in the Church militant.

May any one become a Christian, or are some barred out by non-election?

The scriptures are plain that Christ died for all (II Cor. 5:14, 15). He tasted death for every man (Heb. 2:9). It is not His will that any should perish (II Pet. 3:9). He is the Savior of all men (I Tim. 4:10). Any one who wishes may come (Rev. 22:17). Our election depends upon us (II Pet. 1:10).

God looks forward from eternity to see who will accept the plan of salvation and they are the elect. I Pet. 1:2.

If God is the Savior of all men, as stated in I Tim. 4:10, how are we to harmonize other scriptures which speak of eternal damnation?

This general salvation applies to all who fell thru Adam (Rom. 5:18) and holds good to all in childhood innocency, after which they must accept the special salvation of the Gospel. (See last clause of I Tim. 4:10). All such as refuse this special salvation thru the Gospel will be eternally lost. II Thes. 1:7-9.

If people are sincere, can they not be saved as well in one religion as another?

One might as well say that if you are sincere, it makes no difference what road you take when you travel or what drug you take when you are sick.

When Jesus talked with the woman of Samaria He gave her no hope in her religion. He told her that she did not know what she was worshiping. Then we have a very strong example in Cornelius (Acts 10:2) who was a devout man and feared God, did works of charity and was a man of prayer, but still he was not saved. Peter was to go and tell him how to be saved. (Acts 11:13, 14).

Paul verily thought that he was doing right when he persecuted and killed the Christians, but he says that he was the chief of sinners because of it.

Many people believe in God and Christ and the Bible, and have, all their lives. Will they be lost just

because they don't happen to belong to Church?

There is a dead faith as well as a living faith. One might truly believe all the fundamentals of the Scripture without having repented of his sins or yielded himself to Christ.

What of such as say they do not confess Christ because many people in the Church are worse than they are?

The Bible makes provision that very poor, weak, and dwarfed Christians can be saved, if they are loyal-hearted, and there have always been false disciples in the Church. But the latter should be put away as soon as known. It is a great sin that evil-doers, contrary to the Scripture, are allowed to shelter in the Church.

It is better to be the poorest, weakest Christian in the world with the favor of God upon you, than the most highly cultured person in the world, repressing God's order of salvation.

A bruised and battered gold coin will pass, but a counterfeit will be rejected no matter how it shines.

While the mercy of God provides for the weak and sickly Christian we must not forget that the standard the Bible sets is very high and that there is a true doctrine of Christian perfection and holiness. I Thess. 5:23.

The noblest character ever developed aside from the grace of God, though he could "speak with the tongue of men and of angels," understood all mysteries, give all his goods to feed the poor, and give his body to be burned, could not be saved—**he has not met the saving conditions.**

Are we not to be judged according to our works, and does that not mean salvation by character?

The Bible expressly says that our salvation is "Not by works of righteousness which we have done but according to his mercy he saves us by the washing of regeneration and renewing of the Holy Ghost (Tit. 3:5).

People will be saved or lost depending upon whether they truly accept Christ and His Gospel or not.

Aside from that, Christians will be rewarded in proportion to their Christian works and the lost will be punished according to the degree of guilt and the light sinned against. II Jno. 8; Matt. 10:14, 15; Luk. 12: 47, 48.

All who reject Christ and the claim of His Gospel will be lost no matter how high they have piled the dead works which spring from unsanctified will and motive.

Has man then nothing to do towards his salvation?

While man can do no works which have saving merit he is required to fulfill certain conditions which place him under the saving grace of God. To **hear, believe, repent, trust, confess** and **obey** are all necessary to salvation in the sense of placing us under God's saving grace, and the merits of Christ, **but contain no saving merit in themselves.**

Is it true that if we are once a Christian we will always remain a Christian?

If we give up the faith or live in wicked practices we will be condemned and destroyed. I Tim. 5: 12; I Cor. 3:17.

To continue in the truth is as necessary as to begin. Heb. 3:6, 14.

Are we to suppose that God blots the name from the book of life at every transgression and rewrites it again at every repentance?

A person may take poison that will prove fatal at once or he may use it so as to gradually undermine the health and finally cause death. In both cases it destroys.

Sin is poison to the soul and without an antidote leads to death.

There are gross sins that separate from God at once, in other cases God gives space to repent, and in the infirmities of the loyal Christian they thru the merits of Christ are kept clean. Rev. 2:5; I Jno. 1:7.

How is it that after great revivals where hundreds confess Christ so few continue faithful?

The Savior explains this in the parable of the sower—the wayside hearers are those who are not affected, the stony ground hearers are such as accept and start to grow but die for lack of nourishment, the thorny ground would be good enough perhaps but it is choked out with evil, the one kind, **good and honest** hearts that hear and keep it, are the ones that are finally saved.

A great many people are quickly moved by the truth but lack earnestness and seriousness to continue. No doubt many make a real surrender to God and are converted, but the giddy whirl of worldly life allowed by the churches chokes the new plant to death.

God knows what is necessary to raise the crop of Christian virtues. Sow good seed in the wild brush land and it will sprout but it is sure to die. There must be a clearing out of the stumps and brush and briar, an overturning of the ground, a careful sowing, and cultivation, and the harvest is sure.

To just preach repentance and faith may get people converted but unless the system of the Gospel is followed the work will come to naught. An infant safely born will die if placed in an ice box. A newly converted soul will certainly freeze out if it is placed in an environment of carnality, worldly pleasure, and sin.

The separated and obedient life is indispensable to spiritual life and final victory. Heb. 5:9; II Cor. 6:17.

Denbigh, Va.

THE WALK TO EMMAUS ILLUSTRATING FELLOWSHIP

By Opal Schrock

For the Gospel Herald.

What a feeling of satisfaction Christians have when they know they are in fellowship with each other. Quite frequently we are in fellowship, although we fail to see Him. We have such an example recorded in the Bible. The Walk to Emmaus, as given in Luke 24:13-33, gives us a most beautiful and true picture of fellowship.

When the tomb of Jesus was found empty the people at first were very much surprised; but within a short time, they recalled the prophecy of Jesus spoken while He was still in Galilee.

On that same day two men went to Emmaus, a village not very far from Jerusalem. They talked and communed together of all the things which had happened. They were discussing and reasoning together when Jesus Himself came upon them. These men could not have talked of any other subject with more sincerity. Jesus, not being recognized, asked them what they were talking about and why they were so very sad.

Cleopas then answered, "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass in these days?" And He said, "What things?"

"It is about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people. The chief priests and the rulers condemned him to death and have crucified Him. But we trusted that it had been He which should have redeemed Israel. And besides this was the third day since these things were done. The women said they saw a vision of angels which said he was alive."

Jesus in reply said unto them, "O fools and slow at heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?"

Beginning at Moses and all the prophets, He told them things con-

(Continued on page 285)

Preacher's Page

WE SEE JESUS

'But We See Jesus" (Heb. 2:9)

I don't look back: God knows the fruitless efforts,
The wasted hours the sinning, the regrets;
I leave them all with Him Who blots the record,
And mercifully forgives, and then forgets.

I don't look forward, God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

I don't look round me: then would fears assail me,
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort or of ease.

I don't look in; for then am I most wretched;
Myself has naught on which to stay my trust;
Nothing I see save failures and shortcomings,
And weak endeavors crumbling into dust.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Annie Johnson Flint, in "Faith Links."

SERMON OUTLINES

For the Gospel Herald.

WHAT PROFIT?—Mark 8:36

Introductory

Does the business of life pay?
Make an inventory
If we do no more than make a living, the business is a dead loss

I. The Value of a Soul

1. Where the soul comes from—God-breathed.—Gen. 2:7.
2. The demand of God—love.—Deut. 6:5.
3. The penalty—death.—Matt. 22:13, 31; Ezek. 18:4.
4. Redemption price—blood.—Lev. 17:11; Isa. 13:1.

II. Gain in Gaining the World

1. One who had the world could have.
   a. All sorts of conveniences and comforts.
   b. Ease and pleasure.
   c. Travel, automobiles, airships, steam yachts, etc.
   d. Music, servants, etc.
2. But the great loss—Examples:
   a. Belshazzar.
   b. Solomon.
   c. Alexander.
   d. The poor rich man of Luke 16—Great Gulf **FIXED.**

III. Eternity of Conscious Existence Determined by this present Life.

1. Eternity of pain for the wicked.—Mark 9:44, 46, 48; Rev. 20:10.
2. Eternity of joy for the saved.—John 3:16, 36; Rev. 22:1-5.

—J. A. Ressler.

SACREDNESS OF HOLY LIVING

Text: I Pet. 1:15, 16.

I. Introductory.

1. Our obligation—holy living.
2. The importance of knowing God's Word.
3. The Christian God's dwelling house.
4. The sacredness of the house of God.
5. Hold fast the divine life.

II. Christian Living.

1. A deficiency in the lives of some professing Christians.
2. Various degrees of excellence.
3. The distinction between that which is sacred and that which is profane.
4. The house of God not a place for gossiping.
5. The spirit of reverence.

III. Things that Belong to the Sacred Life.

1. Keeping the Lord's day holy.
2. Holy conversation.
3. A separated life.
4. Spiritual prosperity.
5. Obedience to God's Word.
6. Fellowship with God.
7. Live the Christ life.
8. An expanding, developing life.

IV. Things that Separate People from God.

1. Fast living.
2. Worldly fashions.
3. Material prosperity.
4. Carnality.
5. Indifference.
6. Disobedience.

V. The Blessed Inheritance.

—John B. Senger.

WHY PRACTICE SIMPLICITY IN ATTIRE

TEXT: In modest apparel.—I Tim. 2:9.

I. The Bible Teaches it.

1. "Modest apparel" (I Tim. 2:9).
2. "Adornment of a meek and quiet spirit" (I Pet. 3:4).
3. Sex distinction (Deut. 22:5).
4. Against conforming to the world (Rom. 12:2).
5. Against jewelry (I Tim. 2:9; I Pet. 3:3).
6. Against bodily ornamentation (Isa. 3:16-24).
7. Against extravagance (Jer. 4:30).
8. "Unspotted from the world" (Jas. 1:27).

II. Common Sense in Agreement with Bible.

1. Simple attire is neat, modest, serviceable, economical.
2. It fits the poor man's pocket book.
3. It discourages the caste spirit.
4. It does not stand in the way of the poor attending church.
5. It encourages simplicity along other lines.
6. It serves as a safeguard against temptations.
7. It leaves more money to support the Lord's cause.
8. It removes one of the world's most destructive idols.

III. The World Needs the Example of Christian Simplicity.

A glance at the confusion presented in present-day fashion follies, at the shockingly immodest clothing worn by some professing Christians, at the disposition of humanity to drift with the tide, emphasizes the need of men and women everywhere who are models in simplicity and godly devotion to the standards of the Gospel. One of the important duties of God's people is to "shine as lights in the world."—K.

DUTIES OF THE MINISTER

By Jos. M. Nissley

For the Gospel Herald.

I. Called of God.—Acts 20:28; Eph. 4:11-13.

II. A Servant.—Jas. 1:1.

1. Laborer.—I Cor. 3:9.
2. Steward.—Tit. 1:7.

III. Example of the Believer.—I Tim. 4:12, 16; II Thes. 3:9; Tit. 2:7, 8; I Pet. 5:1-3.

IV. Vested With Authority.—II Cor. 10:8; 13:10.

V. To be Studious.

1. Study.—II Tim. 2:15.
2. Reading.—I Tim. 4:13.
3. Meditation.—I Tim. 4:14, 15.

VI. To Preach the Word.—II Tim. 4:2; Matt. 28:19, 20; Mark 16:15, 16.

1. As the oracles of God.—I Pet. 4:11.
2. Boldness.—Isa. 58:1; Ez. 2:6, 7; Matt. 10:27, 28.

VII. Feed the Church.—Acts 20:28; Jno. 21:15-18; I Pet. 5:2; Jer. 3:15.

1. Exhort.—Tit. 2:6, 9, 15; Heb. 3:13; 10:25;
2. Teach.—II Tim. 2:2.
3. Rebuke.—Tit. 1:13; 2:15; II Tim. 2:4; I Tim. 5:20.
4. Warn the sinner.—Ez. 3:18.
5. Remind the Christian of their duties.—Tit. 3:1.
6. Comfort the weak.—I Thes. 5:14; Heb. 12:12; II Cor. 1:4-6.
7. Teach sound doctrine.—Tit. 1:9; 2:1.
8. Watch souls of the saints.—Heb. 13:17.
9. Build up the body of believers.—II Cor. 12:19; Eph. 4:12.
10. Seeking the welfare of the Church.—I Cor. 10:33.
11. Administer rites of the Church.—Matt. 28:19, 20; Jas. 5:14.

VIII. Restrictions.

1. Not as lords.—I Pet. 5:3; II Tim. 2:24, 25; Acts 20:31.
2. Not for filthy lucre.—Tit. 1:7; I Tim. 3:5; I Pet. 5:2.
3. Service without charge.—I Cor. 9:18; I Thes. 2:9.
4. Not to be idle.—Gen. 3:19; I Thes. 4:11; II Thes. 3:10; I Cor. 4:12.
5. Lose sight of self.—I Cor. 3:4-9; 15:8, 10; II Cor. 4:5; Eph. 3:8; Jno. 1:15, 23, 27.
6. Not men-pleasers.—Gal. 1:10; I Thes. 2:4.
7. Not entangled by the cares of life.—II Tim. 2:4; Luke 9:60.

IX. Willing Worker.—I Pet. 5:2; I Cor. 9:17-19.

X. Results of not being Faithful.—Ez. 3:17-21; 33:6-8; I Cor. 9:16.

XI. Results of not Teaching the Whole Word.—Rev. 22:18, 19.

XII. A Good Ministry.—I Tim. 4:1-7.

XIII. Example of a Faithful Minister.—Acts 20:20, 26, 27, 31, 33.

XIV. Rewards of a Faithful Minister.—I Cor. 3:14; I Pet. 5:4; Matt. 25:21.

Altoona, Pa.

THE CLERGYMAN

The following message speaks for itself. We pass it on without comment.—Editor.

No class in the community is so worthy, and yet so poorly rewarded, as the clergyman. The highest and most precious office in the world is to minister to man's needs. It is therefore the more surprising that a disposition prevails in most lands which begrudge the clergyman sufficient support in return for the seed which he

is continually sowing in his flock, for the treasures which he distributes in the church and homes of his congregation.

The clergyman is the physician of the soul, the last aid sought by man when all else has proved fruitless. He brings joy and comfort to our lives, buries the departed, enters the sanctum of the home shrouded with grief, shares our sorrows and joys, brings consolation to the afflicted and despondent, and uplifts the head bowed in despair by the sweet comfort gained through prayer.

And in spite of all this, it is a lamentable fact that the clergymen as a class are not invited to partake of the abundance in this world. It is therefore not surprising that they should be, as a rule, men of the highest moral conceptions and shining examples of justice and rectitude. What examples they give the world of patience, endurance, energy, and martyrdom, suffering for the mere necessities of life and those comforts which gladden and add cheer to a home. They ascend the pulpit, open their Bibles, and expound the eternal words of the living God. These servants of God can be found where the camp fires blaze and in countries infested with deadly contagious diseases, bringing religion and comfort to the dying. They can be found saving souls in the miners' camps and where men in their greed for gold wander from the paths of virtue, and preaching the Gospel to the army of adventurers exploring distant lands.

I have had occasion to admire the fortitude of our Altoona brethren who, living amid the most adverse circumstances, always present a cheerful countenance. Whenever needed, they never hestitate to respond to the call through stormy nights and wintry blasts. They can be seen plowing their way to the bedside of the afflicted whether rich or poor. They cheer the despondent while in their own homes they battle with privation without a murmur.

Pray for the people of Altoona.

From a Reader of the Gospel Herald.

MINISTERIAL APES

I do not believe in evolution. I never did. Some preachers I have seen make me think so much of monkeys, and monkeys suggested evolution—just the association of ideas, that is all.

If there is any place in the world where imitation is utterly nauseating and disgusting that place is in the pulpit. That is a place where a man ought to be his own natural God-made self. When people leave their homes and walk several blocks or drive several miles to church they want to hear a man preach—not the mere echo or imitation of a man. If we want to hear some one other than the person in the pulpit we can do so at home. We can put a sermon record on the phonograph and grind it out, or we can "listen in" on the radio, or we can read Sunday Half Hours with Great Preachers. Every preacher should determine, God helping him, that he will not be a mere record grinding out other men's words and thoughts—a record is a flat thing.

Every great or popular preacher has had imitators. Beecher had his, Moody his, Phillips Brooks his, and so on. Billy Sunday has scores of imitators, and I make the guess that he is not proud of a single one of them. Any man who regards personality as sacred hates to see it counterfeited. Sunday, in common with other preachers, has his faults and his virtues and those who imitate him imitate the former rather than the latter. Faults in a preacher are more easily imitated than his good qualities. They are more prominent. An unsightly dead branch on a beautiful tree is always more noticeable than any single normal branch; so are the faults of a preacher. So he who is so foolish as to imitate at all is none too wise to imitate the glaring fault. It follows then that a fully developed imitator is a fully developed bundle of faults, and he is usually credited for being what he is.

God loves nature, else he would have made less of it. So let a preacher be natural. Let him be himself. If he is weak, imitation will not make him stronger. In preaching, one's own weakness is stronger than another's strength. Let a preacher walk in his own tracks. I should ten times rather be a Ford running by my own power than be a trailer hooked to the tail end of a Packard. The Ford may not go so fast nor so far, but it will go places where a big car can not go. I may not be a Beecher nor a Brooks, but I can go places where such big preachers can not go. That is the reason God wills that there be small preachers. The ministry is like a box of auger bits—there are all sizes, from the gimlet up. I'd rather be a natural gimlet than an artificial well-drill.

The Great Preacher of Nazareth was entirely free from the ill of imitation. "Never man spake like this man," was said of Him. It was not only true of the matter of His preaching, but also true of the manner. He was as natural and simple as a child. He brought something new to the world. That is what every preacher should do. He may not be a reformer or a discoverer, or an inventor, but nevertheless his preaching should be different from that of every other person. Jesus knew the Old Testament Scriptures and He knew the prophets. He quoted them, but He never copied them.

It should be borne in mind that imitation is of two kinds; viz., conscious and unconscious. Conscious imitation is purposive imitation. It is done deliberately. We hear some one preach or lecture and note his style, his gestures, etc., and then we go and do likewise, just as a monkey mimics a man who throws a cocoanut at him. That is conscious imitation. Homiletically, it is the unpardonable sin. Morally, it is a pardonable sin and he who is guilty should waste no time in seeking forgiveness.

Unconscious imitation is not so bad, but it is bad enough. Perhaps most of us are more or less guilty of it. It is that imitation of which we are not aware at the time being. We hear some one whose preaching we appreciate, as the proper kind of preaching. After a time we discover that we have been unconsciously imitating him. In the outset such imitation may be harmless, but when it reaches the point where we become aware of it, it has reached the point where we should stop it. Perhaps others have detected it before we did. Unconscious imitation has its cause in the psychological principle of the motor power of ideas, that law which causes a tendency to act out every idea presented to the mind—a useful law. But let us beware lest such imitation reach the point where it makes less effective our preaching.

Finally, to quote: "If one should take a fancy that cedar-trees are more beautiful than oaks, and attempt to trim his oaks into the shape, and color them into the hue, of cedars, the result could only be ridiculous. Let the young cedar grow as a cedar, and the young oak as an oak; but straighten, prune, improve each of them into the best possible tree of its kind. And so as to speaking, be always yourself, your actual, natural self; but yourself developed, corrected, improved into the very best you are by nature capable of becoming."—Sel. by a brother.

"Christ was not only an authoritative teacher but He was also a winsome teacher. 'And all bare him witness, and wondered at the gracious words which proceeded out of his mouth' (Luke 4:22)."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FAMILY PRAYERS

Long years ago in the old home
We all were called together
For prayers just after breakfast time—
Forgotten they were never.
A chapter from the Sacred Book
Was read aloud by father,
Then all joined in a familiar hymn,
The tune was pitched by mother.
At last upon our bended knees
Before those kitchen chairs,
It seemed that heaven came down to earth
When we had family prayers.

Our father found the throne of grace,
He asked in faith believing;
And daily blessings from above
We seemed to be receiving.
He prayed for each of us by name,
Those present—those gone hence—
They seemed to him still of the fold,
They needed God's defense;
So day by day through all the year
We told to God our cares,
And daily blessings did descend,
When we had family prayers.

The years have passed, we now are old,
Great blessings have been given.
Though twoscore years have passed away,
Since parents dear were taken,
They dwell in yon bright heavenly home—
Their home not made with hands.
They sing the songs that never die
In time with angel bands;
So after every morning meal,
We bow before our chairs,
'Tis sweet to think of those old days
When we had family prayers.

—Robert Hoosick Washburne.

THE MOTHER'S HOUR

Sel. by Bertha R. Boose

It has been said that the author of that old familiar hymn, beginning "I Love to Steal Awhile Away," was the mother of a brood of children who were almost babies together. And because there was no room in the house available against intrusion, she would steal away to a neighboring hilltop for those quiet moments alone with God, which none need more than mothers.

There are many, there must be many upsetting experiences in a mother's life. Children, even tiny babies, are given to surprising surprises, so that the mother is often at her wits' end. Temper may be ruffled, nerves may become rampant, above all else the lack of wisdom is felt. Blessed then, is the mother who knows how to "quiet her heart with God"—to sit down silently in that fatherly presence, and literally lay her burdens at His feet. It takes intimacy to do this—an intimacy which any mother does well to cultivate. Her spirit talks with One who has entrusted an immortal soul to her keeping who said,"Take this child and train it for Me." Surely He understands all the difficulties which beset her endeavors; surely she may tell Him of them in simple, natural words; surely He will give grace and wisdom. There is infinite power in this word "surely" when connected with God; to loosen tensions, to heal irritations, to hearten for another day.

The mother's hour may not be sixty minutes long. She may not have time for so much, but however brief the period, if it has sufficed to put her alone with God, alone with His love and wisdom and strength, she comes away from it with uplifted face, and calm, steady eyes. There is a beautiful promise for those who wait on the Lord. The mother's life has its seasons of exaltation when it mounts on wings, or runs without weariness, but if for the most part it is the long, prosaic walking, she need not fear that she will faint, because her strength is constantly "renewed." — Helen A. Hawley.

TRAIN UP A CHILD

By Clinton A. Beachy

For the Gospel Herald.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

This means that the child must be trained so it will be prepared to live a well-rounded, normal, sane life.

It must be trained in the following virtues: obedience, honesty, purity, reverence (to both parents and to God), faith, trust, charity, hope, justice, prudence, temperance, and fortitude.

It may be rather difficult for us as teachers or parents to teach them in the above virtues, but we must have the courage, and live these virtues in our own lives. Then it will be a rather easy matter. If we have not done this we should begin now. If we believe a thing and live accordingly it is much easier to teach it.

WRONG TRAINING or NO TRAINING at all is the GREATEST HANDICAP that a child can have.

Eureka, Ill.

"Jesus was simple and concrete in His methods of teaching. He always put His teaching in a way that people could understand. He embodied the most profound truths in simple stories."

"Love is of God."

THE SEX QUESTION

If I were asked what holds the biggest place in people's thoughts and the smallest place in our system of instruction I should say, "The sex question." God made man male and female, with a natural desire for the helpful assistance of those of the other sex. Neither a man nor a woman is complete in himself or herself, but needs as a complement "a help meet for him." The wide human interest of this subject is attested by the popularity of love songs and love stories.

Unfortunately there are other symptoms that denote a morbid interest in this subject. Our highways are lined with suggestive billboards; our walls are hung with calendars of like import; groups of men tell unclean anecdotes, and the movies are packed with old and young, feasting their perverted eyes upon indecent pictures. Add to this the lure of the dance, that leads down to the brothel, and you have a picture that is making decent people throw up their hands and say, "What can we do about it?"

Candidly, friends, as much as we have desired good morals, have we done all that we could do? Have we not often done nothing, for fear of doing the wrong thing? If you and I keep silent it does not follow that our young people are growing up innocent of sexual knowledge, but that they are left to accept the degrading ideas of the rabble about the relation of men and women. There is danger in feeding a young baby, lest it be fed wrong, but we do not on that account let it starve. Beware, lest you starve your children until they go to the garbage can of the rabble for sex instruction. Let us bear aloft our banner with the inscription, "A Clean Life for Two."

Though the gloom of vice and depravity is dark, a beam of light is beginning to shine from our beloved church. But we should ever remember to emphasize the positive side, dispelling the darkness with the light of truth. And may it be as "the light that shineth more and more unto the perfect day."—W. J. Tinkle in Gospel Messenger.

"Jesus Christ never expressed a doubt. He spoke the things that He knew. He never corrected Himself or apologized for anything He said. This can be said of no one else but the Master Teacher."

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

SUNDAY SCHOOL LESSON

Lesson for July 13, 1924.—Luke 2:40-52

THE BOYHOOD OF JESUS

Golden Text.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

Lesson Story.—Jesus was twelve years old. His parents took Him to Jerusalem, it being the time of the Passover. The seven days of the feast of unleavened bread being past, people returned to their homes. Joseph and Mary, supposing that Jesus was in the company, accompanied the crowd that went in the direction of Galilee. At the close of the first day's journey they found that Jesus was not with them. So they returned to Jerusalem and searched for Him three days. They finally found Him in the temple, joining in the conversation that only men advanced in religious experience and in learning were supposed to have a part in. It was a remarkable sight. He was "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." When Mary saw Him she said, "Son, why hast thou thus dealt with us?" It was in answer to this question that Jesus uttered His remarkable words that have ever since been a household word in practically every Christian family: "How is it that ye sought me? wist ye not that I must be about my Father's business?" But He hesitated not to accompany them home, but was obedient to them in all things. Mary pondered in her heart the things that had been said and done. "Jesus increased in wisdom and stature, and in favor with God and man."

Lesson Thoughts.—1. Our first thought from the lesson is concerning the human side of Jesus. He was perfect as man, as He also was as God. He was born an infant, was helpless like other children, grew physically and intellectually, manifested the traits of children, just as other children do. Yet during all this time He was also the perfect, all-knowing God, infinite in power and wisdom. His very being is miraculous, and none can explain it. And the miracle is all the greater, the mystery all the more marvelous, because of the fact that He was a complete human, giving evidence of all the human frailties and shortcomings, save that He never yielded to temptation and therefore was the only perfect human that ever lived.

2. Joseph and Mary did not fail to take their boy to the house of the Lord. The faithfulness of these two saints is to be seen in the fact that they attended the feast of the Passover "every year." Here is an example which all parents would do well to follow.

3. Yet these pious worshipers had their shortcomings. They were perfectly right in having confidence in Jesus to take it as a matter of course that He would come along when it was time to start for home. But the fact that they did not know where He was indicates that they might have been more vigilant in looking after His needs. Jesus was safe because He was about His Father's business. But many a boy, with perhaps as good intentions as Jesus had, has been allowed to go astray because his parents were not careful enough to see where he was. Parents, where are your children—NOW? It is not necessary to have them continually in sight, but for their welfare you should know continually where they are.

4. When they found Jesus they found Him in a good place, doing a good deed. Suppose that would have been your boy, or mine, and we in search for him until we finally found him—would he be similarly engaged in a good thing? Some might be found at the movie, some in the park, some at some other place that is not for the highest good of our young people, and some might be doing something similar to what Jesus was doing. Old, young, or middle-aged, let us be sure to be so engaged that when others find us they will find us doing a good thing.

5. "I must be about my Father's business." Jesus thought that others should take that as a matter of course. That should also be our rule in life. Whether at work, in school, in the social circle, in the home, or wherever we are, let us not forget that God expects us at all times to be about our Father's business.

6. With all His prepossessing qualities Jesus did not forget to be obedient to parents. As the Son of the living God and also from the standpoint of intelligence He towered above both Joseph and Mary; but this was no reason why He should be disobedient. In fact, He could not have been the possessor of the admirable traits of character which shone out through His life without being obedient to constituted authority. Obedience belongs to the complete man. Being about His Father's business, He was also obedient to the divine command, "Children, obey your parents in the Lord."—K.

BIBLE MEETING TOPIC

THE DOCTRINE OF SIMPLICITY—I.

Pet. 3:3, 4; Rom. 12:1, 2.

Topic for July 13

MOTTO

"Blessed are the pure in heart"

MEDITATIONS ON THE TOPIC

I. Simplicity a Christian Principle.—Simplicity may be applied to various ordinary things of life, such as speech, business affairs, secular work. It may be used by those who are not spiritual in heart at all because of the wisdom or advantage in so doing. But when it is considered from the standpoint of a Christian principle, we are dealing with a quality that is vital to Christian life and character. Simplicity as a Christian principle begins in the heart. The heart of a true Christian is strictly loyal to one standard—the standard of the Lord Jesus Christ. A heart that has anything contrary to the supreme love and devotion for Jesus Christ is not pure, and hence cannot be called simple. Simplicity of heart means purity of heart, because purity has nothing about it but what is strictly in place. Anything impure has things about it out of place and hence is complicated.

It is easy to see how one whose heart and life is loyal to God and to Christ the Saviour will have a life of simplicity. There will be no need of all the complicated schemes and works of the flesh which the impure and ungodly engage in, because the heart is set on things above. Our words will be set with the motive of love and devotion to God which means the welfare of others. Our business dealings will consider our neighbor as ourselves and can not therefore be dishonest. Our dress will be with the motive of purity and comfort and obedience to God in all humility and modesty of spirit, and hence could not follow the way of display and ungodly lewdness and nakedness. Every movement of life will be directed in heavenly ways and the spirit of the world will be rejected as not coming from God. The whole life will be transparently simple because it comes constantly to the light to make its deeds manifest that they are wrought in God.

II. The Text.—I Peter. 3:3,4.—The ornament of a meek and quiet spirit is that which is devoted to God in whose sight the Christian lives. Such a spirit will discard the outward ornaments which suggest a vain and immodest spirit and wear only what corresponds with the quietness of spirit within.

Rom. 12:1,2.—The consecrated life is given over to God in service. The world has no place of dictation for such an one hence his life is not conformed to the world.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Pure."**
2. **The Sin of Putting on Gay Clothing.**

For Young People

1. **The Principle of Simplicity.**
2. **Simplicity as Applied to Dress.**
3. **Simplicity as Applied to Conduct in General.**

Gospel Herald

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THURSDAY, JULY 3, 1924

Field Notes

The Church at Martinsburg, Pa., was favored by a visit of Bro. A. D. Wenger June 23, preaching a helpful sermon in the evening. G.

The annual Sunday school meeting at Plainview Church near Aurora, Ohio, is to be held this year July 4. A general invitation to attend is extended.

Bro. D. D. Miller of Middlebury, Ind., Sunday, June 22, at Kolona, Iowa, preaching for the brotherhood there on Saturday evening, Sunday, and Sunday evening.

Bro. J. B. Senger of Kinzer, Pa., accompanied by other members of his family, spent a few days recently in Ohio, visiting with friends and relatives and preaching the Gospel at a number of places.

A bishop is to be ordained, in the near future, at Crown Hill Church near Marshallville, Ohio, to fill the vacancy caused by the death of Bro. D. C. Amstutz who died about two months ago.

Bro. Ed. Miller of Inwood, W. Va., attended a committee meeting at Martinsburg, Pa., June 21, in the interest of the Sunday school work of the district, also preached for the congregation on Sunday morning at the same place. G.

Bro. P. S. Hartman of Harrisonburg, Va., informs us that one of the visitors at his home during commencement week at the Eastern Mennonite School left a black overcoat while there. If this reaches the eye of the owner, he can get particulars by writing to Bro. Hartman.

Bro. John L. Horst of this office, who has spent the past few months in California, is wending his way homeward, stopping at a number of points enroute, and expects to be back in the office by the end of the week.

About two hundred in care of the American Mennonite Mission at Dhamtari, India, are in need of support. Sunday school classes or individuals interested in their support will do a good deed by writing to Bro. Vernon Reiff, Elkhart, Ind., for particulars.

The brotherhood of Rainham Church near Selkirk, Ont., has arranged for a week's meeting with Bro. I. W. Royer of Orrville, Ohio, as evangelist. During this meeting, from June 30 to July 1, a Sunday school meeting is to be held. The program at hand indicates that there will be a stirring meeting.

July 5 is the time set for a workers' meeting at the Welsh Mountain Mission near New Holland, Pa., The program calls for an opening by an address of welcome by the present superintendent, Bro. Paul Graybill, and for a closing address by Bro. N. H. Mack, who was the first superintendent of the Mission.

A very inspiring meeting of the Dakota-Montana Conference is reported. There were seven states, also South America, represented. The meetings were also evangelistic in character, and seven young people made the good confession. Bro. J. M. Kreider remained for a season to continue the evangelistic meetings.

Bro. T. K. Hershey, missionary on furlough from South America, was among those who attended the Dakota-Montana Conference at Wolford, N. Dak. After the Conference he accompanied the brethren from Ulen, Minn., to their home and filled a number of appointments over Sunday, June 22.

Change in Superintendents.—Many of our readers will be interested in the announcement, on last page, telling of the change in superintendents at Knoxville Mennonite Mission. We are without particulars, outside of the facts stated in the announcement. We trust that the change may prove helpful to the cause, both at Knoxville and wherever the mission workers there may be called to labor.

Correspondence

Freeport, Ill.

Dear Herald Readers, Greeting in the worthy name of Jesus:—May 7th we were favored with a visit from Bro. Mininger of Kansas City Mission and J. R. Shank of Carver, Mo., also Bro. and Sister Miller and their two daughters of Elkhart, Ind., and Bro. Orie Yoder of Mattawana, Pa., stopped with us on their way home from the Mission Board meeting held at Sterling, Ill. Bro. Mininger and Bro. Shank gave us very inspiring messages.

May 13 Bro. John Detwiler of Birch Tree, Mo., gave us a very interesting talk on relief work, having spent two years in the Near East.

Saturday afternoon, May 17, preparatory and baptismal services were held at this place, when four young souls sealed their vows by water baptism. Pray for them that they may grow in grace and in the knowledge of our Lord, and Savior, Jesus Christ. The day following we commemorated His death and suffering.

May 23 Bro. and Sister A. L. Buzzard of Washington, Ill., came into our midst. Bro. Buzzard preached for us Sunday forenoon and evening, his theme in the evening being the three appearances of Christ. First, He appeared as our sin-bearer, (2) He appeared at the right hand of God as our intercessor, (3) at the time of His second coming He will appear in Power and great glory, that will mean joy unspeakable to those who are ready to meet Him.

We appreciate these refreshing showers which come to us through our ministering brethren. May God abundantly bless them as they go forth sowing the seed of the Kingdom.

May 25 Bro. G. E. Shoemaker returned home, after an absence of five months, he having taken a tour around the world during which he visited the India Mission and Palestine.

We ask an interest in the prayers of God's people for the work at this place.

May 27, 1924. Cor.

Mt. Joy, Pa.

Greeting to Herald Readers:—On May 31 preparatory and baptismal services were held at Mt. Joy. At this time a class of four were received and baptized.

The day following, a communion service was observed, Bro. Isaac Brubaker officiating. Since that, two others have made application for membership.

Sunday school attendance averages 126.

A singing class has been organized, with Bro. Ernest Gehman in charge. Class meets Tuesday evening of each week.

In His service,
Rhoda R. Eby.

Bloomfield, Mont.

Greeting in our Savior's Name:—This community has again been enjoying God's richest blessing to mankind. On June 14, Bro. J. M. Kreider of Palmyra, Mo., stopped over with us on his way to Dak.-Mont. Conf., and while here preached three inspiring sermons which were greatly appreciated by every one present. There was good attendance at all three meetings and at the last meeting several children gave their hearts to the Lord. May they continue to be led by the hand of their Savior.

We feel the need of regular preaching services still more as we see the number of children growing up in our Sunday school and the number of young people that have not yet made their calling and election sure. Truly the "field is white **already** to harvest." Since He has left it in the hands of God's people, "What will the harvest be?" Truly it is time that God's people are taking the more earnest heed. On Monday night Bro. Kreider and Bro. Jacob Mullet left for Wolford to attend conference.

The Lord has given us plenty of rain so far this spring and crops are looking fine. Any one coming thru this part of the state will be welcome to stop with us. We invite you to come.

Yours in Him,
June 16, 1924. By a sister.

Fairview, Mich.

Greeting to the Gospel Herald Readers:—We feel sure that many from this place have a deeper vision of the teachings of Christ as the meetings came to a close last night held by Bro. David Garber. Meetings were well attended, with good interest. Souls confessed Christ as their Savior and the church was strengthened. May every one tear loose from worldly things, lay everything upon the altar, and may the Spirit of God not cease to strive with men until they repent and be saved. The brother left last night after the meetings for Canada. May God bless him that through him many more may be saved.

The Mission S. S. at the Kittle schoolhouse has been started, held on Sunday afternoons, with Bro. Oren Detweiler and Otis Bontrager superintendents. May God's richest blessings be on the work. May we use our talents and our time for the Master. Pray for the dear young people who have stood for Christ. Parents, a great responsibility rests on you as well as upon the ministers to teach the children discipline and start them right. May God bless to this end.

June 18, 1924. Mary M. Zook.

Wolf Trap, Va.

Dear Herald Readers, Greeting:—We were made happy to have Bro. Geo. R. Brunk come on Saturday, June 14, and spend a few days. During this time we had some very instructive sermons. The interesting part was proven in part by the growing crowds. We also had communion and baptismal services. Two were received into church fellowship by water baptism, and two were reclaimed. (We have 17 members here now.)

We had an all day meeting on Monday, which will be long remembered.

While our brother is "a living sacrifice," giving of his time and strength, (and sometimes health) we pray we may remember the lessons he taught us—be obedient, useful and bear the peaceable fruits of righteousness, that the Lord may be honored, and souls saved.

Among the many good things taught us, were five important points,—beginning in the Christian life and to be continued to the end.

In Eph. 3, latter part, and Eph. 4: 1-17:

1. Right **inside,** right with God.
2. Fullness of doctrine.
3. Church organization.
4. Unity of operation.
5. Separation from evil.

Another thing he urged, was for us to mark the "ifs" in our Bibles in Heb. 3:6 and 7. Wish all who read this would mark it in your Bibles too. It is so helpful to have the essentials pointed out, and for us to arrange them so we can keep them in our minds and LIVE them, and honor our Lord.

Please pray for us here. There is much here to do.

June 19, 1924. L. S. H.

Harper, Kans.

Dear Readers of the Herald:—On the evening of June 11 Bro. J. R. Shank of Carver, Mo., preached at the Pleasant Valley Church.

On June 15 was our annual election of S. S. officers: Bro. Steve Yoder, Supt. of Advanced Department; Sister Esther Yoder, Supt. of Primary Department; Sister Gladys Plank, Sec.-Treas.; Sister Ida Hostetler, Chor.; Bro. Pius Hostetler, Libr., Sister Anna King, Cor. Another S. S. year has gone on record and the Lord only knows how much good has been done. May we thru God's help do more efficient work in the future, and the young be taught the true principles of the Bible, so they may faithfully carry on the work of the Lord in the Sunday school.

June 20, 1924. C. A. S.

Canton, Kans.

Greetings to all Herald Readers:—Not having Church and Sunday school for a few weeks on account of having small pox in the community, we were glad to again have the privilege to worship together. There were still some that could not be out, but we hope they may soon be.

Sister Hattie Sommerfeld has again returned from Kansas City, where she has been helping in the Children's Home for some time.

May we all strive to be more faithful in the Master's service.

Pray for us.

June 20, 1924. Ella Landis.

Midland, Mich.

Bro. J. K. Bixler was here May 22-25. During that time one soul was received into the church by baptism, counsel meeting was held, and communion and feetwashing observed.

On June 15 we reorganized our Sunday school, electing the following officers: Ora Troyer, Supt.; Floyd Bontrager, Ass't Supt.; Truman Bontrager, Chor.; Monroe Wyse and Cora Yoder Ass't Chors. Bible Reading was also reorganized, Floyd Bontrager being reelected moderators.

Health in our community is good, for which we are thankful.

Laura M. Bontrager.
June 23, 1924.

Ephrata, Pa.

As a result of the series of meetings held at the Ephrata Mennonite Church for two weeks during May, there is at present a class of 18 young girls and about 8 young men under instruction. To the Lord be all praise. We feel that the church as a body has been strengthened and built up under our Bro. J. W. Weaver's efforts during the meetings.

Pray for us.

In His service,
June 23, 1924. Lizzie Mengle.

Birch Tree, Mo.

Greetings in Jesus' Name:—Bro. Amos Kilmer of Oronogo was with us over Sunday, June 15. The second Sunday in May Bro. Andrew Shenk of Oronogo came and held communion with the little flock here. Sister Clara Brubaker, who has been

(Continued on page 285)

Miscellaneous

THE BURDEN BEARER

Have you been to the Bearer of Burdens today,
A one with the careworn face?
Have you told Him of your troubles, your need of His aid
Have you told Him your sins and the grief they have made,
And asked for His pardoning grace?

Have you opened your heart in the closet of prayer,
And showed Him its uttermost woe?
Have you told Him its bitterness, strife, and despair?
Have you told Him the secret of agony there?
The thing which no mortal may know?

Have you told Him before of the sore-pressing need,
The toil of the need, long, weary day?
The anxiety weighing like lead on your brow,
The impatience that begs for deliverance now,
Instead of anointing His way?

Can you hear His sweet voice in the Word speaking low,
"O weary one, come unto Me?"
Then come with your trials, and all that you do;
For He is the Bearer of Burdens for you,
And no one can comfort as He.

—Selected.

IMPORTANT DEVELOPMENTS IN MENNONITE HISTORY RESEARCH

By Harold S. Bender
(Concluded)

Church. The financial difficulties due to the inflation in Germany as well as the loss of some thousands of subscribers in Russia made it seem for a time as though the work would have to be abandoned but the generous help of Dutch friends, as well as partial betterment of financial conditions in Germany have made possible a limited continuance of publications. Those who subscribe to the Lexikon will be rendering a very needed and worthwhile service to Mennonitism in permitting the continuance of a great and valuable work. The Lexikon is now beginning the second of its three contemplated volumes.

The second work referred to the publcation of a comprehensive source work for Anabaptist History, is of almost greater importance. It is a work inaugurated by the Prussian, state Ministery for Culture and Education shortly before the war but naturally never brought to fruition because of the war and the resulting ruin of the state finances. The plan was to publish in perhaps ten large volumes, all the source material in archives and libraries in the entire German speaking territory, within and without the German border, which had any bearing upon the Anabaptist movement. The archives or sources of particular geographical districts were to be collected and published in separate volumes critically edited by competent scholars, (for a source without critical editing is often almost worthless. Up to the present time only sources for Württemberg have been collected, under the editorship of Dr. Bosert of Stuttgart, a famous authority on Mennonite History in this region, but even it has not been published. The entire work is under the direction of Dr. Scheel, formerly of Tübingen, now of Kiel University. He hopes to obtain sufficient resources from the almost barren state treasury to carry on the work but it is very doubtful whether that can be done.

And this leads me to one of the purposes of this article, namely the enlisting of interest and support in American Mennonite circles in this very valuable project. Those who know the value of a comprehensive and reliable history of our faith and its development in history for the present day, and who appreciate the necessity of a reliable collection of sources to write such a history will join their voices and moral support to the appeal. Is it possible that someone can contribute financially to the publication of this work to the sum of several thousand dollars, or a portion of that sum? He who can do so, without in any way decreasing the gifts for mission and educational work, will render a splendid service to the Church and future generations of Mennonites. I shall be very glad to communicate with any interested person on this subject, and through personal understanding with Dr. Scheel open the way for an agreement for the continuance and publication of the work wherein the interests and rights of the donor, or of the American church, in the publication would be adequately protected, and generosity rewarded. The matter is presented just now because of the fact that Dr. Loserth of Graz, Austria, the only authority on the Anabaptist movement in Austria and Bohemia, and who is to edit the portion of the work falling in his territory, is already 78 years old and the time will soon come when the loss of his service will be irreparable.

It might be added that a revised edition of Dr. Loserth's masterful work on Hubmaier, on which the only good American work is based throughout has been lying in a publisher's desk for four years awaiting publication, due to lack of finances. I shall also be glad to communicate with anyone interested in making possible the publication of this valuable work, either by direct financial participation or by subscription for a definite number of copies of the work.

The time is here for greatly increased activity in the study of the history of the Church, both in its origins and in its development down to the present time. The results will be of greater practical value for the present and the future of the Church than many realize. To this end a much greater interest in and support of such work is desirable. In view of the recurrence of the four-hundreth anniversary year of the first organization of the parent Anabaptist "Gemeinde" in Zürich in 1525 it would be very helpful and practical if conferences, S. S. meetings, and study circles, as well as individual congregations should devote some time to special addresses or programs devoted to increasing interest and knowledge in the origin, history and principles of the Church.

Tübingen, April 30, 1924.

SELECTIONS FOR THE CHRISTIAN

Compiled by a Sister

Psalm 15

1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4. In whose eyes a vile person is condemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

5. He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved.

Other Bible References

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.—I Tim. 5:14.

A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue.—Prov. 17:4.

He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends.—Prov. 17:9.

Speak evil of no man.—Tit. 3:2.

Grudge not one against another, brethren, lest ye be condemned: Behold the judge standeth before the door.—Jas. 5:9.

Let all bitterness, and wrath, and

anger, and clamour, and evil speaking, be put away from you with all malice.—Eph. 4:31.

Husbands, love your wives, and be not bitter against them.—Col. 3:19.

And then the tract, next (The tongue, etc.), I feel they go so nicely together in one whole stretch, but I wish to have mention made of this tract being a selected one.

THE TONGUE

The Tongue

Is "A world of iniquity"
"Set on fire of hell"
"Tamed by no man"
"An unruly evil"
"Full of deadly poison"

It "Boasteth great things"
"Defileth the whole body"
"Setteth on fire the course of nature."

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." (Eccl. 5:2, 6).

"Teach me, and I will hold my tongue: and cause me to understand wherein I have erred" (Job 6:24).

These are solemn words. And which of us has not suffered in some way by this "little member." Having suffered makes us perhaps more careful for a time. But how easily we slip into the old way, when not on our guard!

If we lived in God's presence consciously, our words would be weighed by His thoughts of them, and not by our faulty human measure.

I know of no one thing which can be the cause of more misery among God's people than a wrong use of the tongue; of nothing which can rake up more filth and vileness, enmity, strife, and bitterness or that can make the heart more sore.

God in His Word has told us of its capabilities in this direction, and we need only take the warning.

I do not speak of railing, or of open slander—these are more tangible things—but of the little whisperings and insinuations, the needless repetitions of that which does not tend to promote love. "Love worketh no ill." The habit of criticising each other, we all know, is wrong, and yet how much it is done! Sometimes it may be thoughtlessly, but if so, let us wake up to the mischief it works.

It is certainly damaging to one's soul, and has a baneful influence upon others. It destroys holy affections, inevitably cripples an assembly, and ruins all testimony, if allowed in the family.

And I would here beg of you mothers (as you love the Lord, and desire, in these days of increasing evil and difficulties, to bring up your children in the fear of the Lord), to cut it short, without mercy, in your homes, at your tables. If you do not, it will eat all the spirituality out of your house. This may seem like strong language, but not stronger than God's Word would warrant.

Young and old are responsible alike to God and to each other.

We have all felt at times, no doubt, under peculiar pressure, the relief which comes in unburdening the heart to some one who we believe will add their prayers to ours; it may be in our own behalf, or that of some loved one whose good alone we seek. To this there could be no objection; but such confidences should be held sacred, and that which is confided repeated to none but God.

I see no warrant for uncovering the faults and failings of others except to carry them to God with one consent. Oh, if we could only keep this in mind, how much sorrow would be saved!

But I fear that when we allow such things in ourselves, and suffer them to pass unrebuked in others, it shows a sorrowful lack of the exercise of love. This repeating of little matters, back and forth, is contemptible, soul-withering, and not worthy of those professing godliness. It sets fire to the evil of our natural hearts, burning from one to another, driving out peace, joy, love, and all the blessed fruits of the Spirit, and wounding the hearts of those we profess to love.

As those who are called to reflect Christ Jesus in a world which is keen to mark our follies and inconsistencies, and to cast slurs on the name of our blessed Master because of them, let us examine our own hearts in the presence of God.

Remember, "out of the fulness of the heart the mouth speaketh," and if the heart is not filled with Christ, rest assured, it will not be empty.

The days are evil, and the character of the professing church is Laodicean. Let us watch, therefore, lest we lose our own joy, and stumble the weak.

Talkativeness

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk:

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skimmed milk, until we get alone with God, and feed in His green pasture until the cream rises again. The Holy Spirit warns us that 'in the multitude of words there lacketh not sin.' It is impossible for even the best of saints to talk beyond a certain point, without saying some thing unkind, or severe, or foolish, or erroneous. We must settle this personality. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart: I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit."

"He that hath knowledge spareth his words: and a man of understanding is of a cool spirit" (Prov. 17:27. R. V.).

"In quietness and in confidence shall be your strength" (Isa. 30:15; Eccles. 5: 2, 3).

Words of the Lord Jesus from the Gospel of John (Revised Version) concerning the life and privileges of a true believer:—

"If any one thirst, let him come unto Me, and drink" (7:37).

"If ye abide in My word, ye are truly My disciples; and ye will know the truth, and the truth will make you free" (8:31, 32).

"If therefore the Son makes you free, ye will be freemen indeed" (8:36).

"I came that they may have life, and that they may have it abundantly" (10: 10).

"I am the Good Shepherd; and I know My own, and My own know Me, even as the Father knows Me, and I know the Father" (10:14, 15).

"Said I not to thee, If thou believest, thou shalt see the glory of God?" (11: 40).

"If any one serve Me, let him follow Me; and where I am there will also My servant be. If any one serve Me, him will the Father honor" (12:26).

"It is the Spirit that makes alive, the flesh profits nothing; the words which I have spoken to you are spirit and are life" (6:63).

"If any one loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him" (14:23).

WELL DONE

Walk the sentinel beat to which Christ assigns you, until the relief shall come. Accept the post as one selected by the King for you. Do whatever He requires of you. Shoulder the load which He places upon you. One can never hear a more thrilling plaudit than His "Well done." One can never win a richer reward than His loving smile, and when the battle day has ended, all the trumpets of God shall sound your welcome to the presence of your King.—Sel.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, July Seventh

He will not suffer thy foot to be moved.—Psa. 121:3.

'Midst the raging waters of Niagara stands a great rock known as the Rock of Ages. Beneath it lie calm waters. Upon it the bird may nest without the least fear of being swept away. Our feet are planted on the Rock of Ages. As wise master-builders we build for eternity upon that Foundation which is sure and steadfast. Our faith once anchored in Jesus cannot be moved by the blasts of scepticism. For He in Whom we trust will be our keeper, our shade upon our right hand. "The sun shall not smite us by day, nor the moon by night." He shall preserve us from all evil and graciously direct our goings out and our comings in forever more. He who hath set the hills and vales, the streams and oceans, the storm and calm, will not fail to meet our every need.

"When storms around are sweeping,
When lone my watch I'm keeping,
'Mid fires of evil falling,
'Mid tempters' voices calling:
Remember me, O Mighty One!"

* * *

Tuesday, July Eighth

A bruised reed shall he not break.—Isa. 42:3.

How tenderly Jesus ministered to the broken-hearted widow, the timid invalid, the sin-laden woman, the hungry multitude, the blind, the lepers, and the truly penitent. He took great pains to heal the slender reeds that had been bruised under the crushing weight of sin. He could do little for the seemingly respectable who did not realize their need of a physician, but He established His reign of purity and power in the hearts of the lowest strata of society that the whole world might marvel at His wondrous grace.

What broken vessels we were! What crushed reeds! What poor soil for His sowing! What monuments of His grace we are! How much of gratitude, and loyalty we owe Him! May we who have been saved from our low estate become ministers of grace and love, and carry the message of the transformed life to our fellowmen. Only Jesus can save. Do we bring His message to our fellowmen? It is the only one that saves from sin.

* * *

Wednesday, July Ninth

I will place salvation in Zion for Israel my glory.—Isa. 46:13.

The idols of Babylon could neither save themselves nor others. They were set in their places and could not move. They could not answer prayer nor succor those in despair. How incomparable to them is our God whose counsel shall stand, who as a personal God brings to pass the edicts of His divine will, and, who manifests His holiness, love, and righteousness to the children of men.

We must cast away every idol whether it be mercenary, social, or superstitious, and empty ourselves of every dependence upon the material or that which takes our fancy. He must appropriate His righteousness by faith. The salvation which God has established works righteousness for all and establishes a sure foundation for the generations yet unborn.

"The blessed Redeemer has found me,
And shattered the fetters that bound me.
Though all was confusion around me,
He came and spake peace to my soul."

* * *

Thursday, July Tenth

And the God of Israel will be your re-reward.—Isa. 52:12.

In Ch. 6 the gathered hosts of Israel followed the ark as a re-reward. All intruders were hindered from coming near and defiling it. Our gracious God desires to grant us that protection which preserves us from defilement. He knows the frailty of human flesh and the failure of man to protect his own highest interests. Therefore, "The angel of the Lord encampeth round about them that fear Him and delivereth them." He becomes their surrounding gathering host preventing anything that defileth or maketh a lie to gain a vantage ground in our lives. It is for us however to separate ourselves from the Assyrians or Egyptians and bear the vessels of the Lord with holy hands.

Why sell ourselves for nought? Why yield to seductive world allurements? There is neither joy nor safety in them.

"Not to the strong is the battle,
Not to the swift is the race;
Yet to the true and the faithful
Victory is promised through grace."

* * *

Friday, July Eleventh

And a little child shall lead them.—Isa. 11:6.

The Root of Jesse has become manifest and stands as an ensign to the people. To it the Gentiles seek. By faith in His transforming power the lion-like, the leopard-like, the asp-like, neither hurt nor destroy in all His holy mountain. They have become cleansed, have received hearts of flesh, and possess neither claw nor fang. Their changed natures render them gentle as a lamb and responsive to the leadings of a little child.

"Behold God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song. He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation: and in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord for He hath done excellent things."

* * *

Saturday, July Twelfth

Then will I sprinkle clean water upon you, and ye shall be clean.—Ezek. 36:25.

If Isaiah's is a message of separation and regeneration, and Jeremiah's one of repentance and confession, then Ezekiel's is one of the Spirit-filled life. "From all your filthiness and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you....and cause you to walk in my statutes and ye shall keep my judgments to do them....and I will sanctify my great name which was profaned among the heathen which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

If we have accepted the Word as a lamp to our feet and a light to our pathway we have also become cleansed by it. It is the living truth of God manifest through Christ Jesus. No modern thought nor scientific research can produce a substitute for its message. By it we daily practice the presence of God, we eschew evil, cling to the good, and by its promises gain greater heights of spiritual power and usefulness.

* * *

Sunday, July Thirteenth

Behold, I will cause breath to enter into you, and ye shall live.—Ezek. 37:5.

They of Death Valley had sold themselves for nought. Here their bones lay, a lifeless, hopeless mass of dismembered fragments. Only the vitalizing breath of the Almighty could bring bone to bone and reorganize this conglomerate mass into a people worthy of His blessing. The house of Israel had lost hopes and been dried up. But God had revived them.

O that in our day of lost hopes and militant antagonizing forces in Church and State, of dry bones and lifeless forms, the breath of the Almighty might revive. Let brother seek out brother, neighbor, friend, or foe, the heretic, skeptic, and infidel and kneel with him in humble contrition before the Throne. Let them together seek the blood-stained cross of Calvary, and the victory which comes only by faith in the Crucified One. Then miracles of grace shall abound and the Church shall become the abode of the Spirit and many shall say, "Know the Lord."

"I heard Him call
'Come, follow,' that was all.
My gold grew dim,
My soul went after Him,
I rose and followed, that was all,
Who would not follow, if he heard Him call?"

THE WALK TO EMMAUS ILLUSTRATING FELLOWSHIP

(Continued from page 275)

cerning Himself. With interest the two listened to His conversation.

Great hospitality was shown when they reached the village. Jesus was asked to dine with them in the evening. The supper was enjoyed immensely. Jesus partook of the food, blessed it, and gave to the men. After revealing Himself to them Jesus vanished. The men then immediately went back to Jerusalem to the eleven and others.

These characters had a most wonderful Christlike fellowship with one another. It is hard for us to realize the men's feeling of gladness and thankfulness when they found out they had been talking to the great Redeemer. There was fellowship with Christ even tho it was not known at the time. A most wondrous event was talked about at Jesus' appearance.

Today not all people, by far, are sad about Jesus. Not all are anxious to have fellowship with Him; less yet, would be talking about an appropriate subject if He were to suddenly appear.

Jesus is always willing to walk with us, even though we do not always see Him. He is willing to be a companion of anyone, regardless of age, color, or race. But we must have such a want for Him that we will put away all disagreeable and unpleasant things. And then we can talk to Him as the men going to Emmaus did.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 281)

visiting her sister and family, left last week for Kansas but will be back again this fall to teach school and help in the Lord's work here this winter. Also Bro. John Detweiler of the Near East Relief work visited home folks here a few days this month.

Health in general is good. We are having lots of rain here. We ask an interest in your prayers for the work at this place.

The last Sunday in June will be reorganization day for our Sunday school.

June 23, 1924. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—We were pleased to have with us one day this week, Bro. Gerhard Bergen, superintendent of the progressive Mennonite mission at Altoona, Pa., accompanied by a group of workers and members of the Mission. They were here as guests of Bro. William Winsinger and family.

Bro. Fred Lohr and wife of Elk Lick, Pa., accompanied by Grandmother Miller, were worshipers with us at last Sunday morning's service. They were here as guests of Bro. and Sister C. B. Shoemaker.

Bro. J. B. Senger and wife, accompanied by Bro. Harvey W. Winters and wife and son John W., all of Kinzer, Pa., spent the greater part of a day with us this week. Bro. Senger preached a very practical sermon on Thursday evening, which was well received by the congregation present. They were on their way to Ohio, where they hoped to spend the remainder of the week in visiting relatives and friends, Bro. S. allowing himself to be used in preaching the Gospel as opportunity opened.

Bro. Levi Mumaw attended a meeting of the Mennonite Central committee in Philadelphia a few days ago.

June 28, 1924. Cor.

MENNONITE HOSPITAL AND SANITARIUM

For the Gospel Herald.

The Mennonite Church owns a sanitarium located near La Junta, Colorado. In connection with the sanitarium the Mennonite Board of Missions and Charities operates two farms which are a part of the sanitarium property. Four years ago our Mission Board, at the request of the people of La Junta, took over the city hospital, and have operated it since in connection with the sanitarium. Before, and especially during the last four years, there has been a growing conviction on the part of many in the Church that we should establish and operate a standard hospital, as a work of benevolence and missions for the suffering and those who might be won for Christ thru this medium. This question was discussed before the General Conference for three successive sessions. At the last session held at Waterloo, Ont., Aug., 1923, the hospital question met with favorable response and the General Conference turned the proposition over to the General Mission Board.

Because of conditions prevailing in a sanitarium where tubercular patients are treated, the patients at our sanitarium have been of late years limited to those suffering from that plague almost exclusively, and in consequence we find ourselves with a large building and expensive equipment on our hands for the care of a small number of patients. It was conceived that if the present sanitarium property could be sold and a smaller tubercular institution could be built near and operated with a hospital, it would be a great saving in expenses and also in operating forces, as both institutions could be operated as one unit. No sooner had this proposition become current than the way seemed to open for its successful consummation. At the annual meeting of the Board held at Sterling, Ill., in May, 1924, the Board took action favoring the building of a hospital, and appointed a committee to have charge of the work leading up to the final steps necessary to begin building operations. Almost immediately at the close of the meeting the Board received an offer from an organization for the purchase of the sanitarium including the farm on which it is located for the sum of fifty thousand dollars, and giving us time until the fall of 1925 to give possession. At the meeting of the Executive Committee of the Board held at Elkhart, Ind., early in June, 1924, the following resolution was adopted:

"Resolved, That we approve of the sale of the Mennonite Sanitarium property near La Junta, Colo., and hereby instruct the committee appointed at the annual meeting of the Board held at Sterling, Ill., to proceed at once in their work of investigation relative to the establishing of a General Hospital with a tubercular annex."

As the committee sees its work, it seems to be of a three-fold nature: (1) Properly informing the church with regards to the movement; (2) finding a suitable location for the establishment of the institution; (3) working out plans, determining possible cost, and getting necessary information as to conditions essential to the operating of an institution of this kind.

This article deals largely with the first proposition—properly informing the Church with regards to the movement. To this end we invite co-operation, and sincerely request that all who are interested in the movement correspond with any one member of the committee. Ask questions, make suggestions, especially suggest a suitable location, and pray for the cause. It is God's work. In suggesting suitable location, it would be well to keep in mind a few conditions essential to the successful operating of a church hospital and sanitarium. Among these could be mentioned: Church geography; climatic conditions; local need for such an institution; possible support, in finances and patients; church attitude, etc.

It will be noticed that by this arrangement the original purpose in building the present sanitarium will be preserved. The money received for the present buildings and grounds will be largely used for the building and endowment of the new tubercular department of the general hospital. We await your communications.

D. H. Bender, Hesston, Kans.
H. R. Schertz, Metamora, Ill.
Aaron Loucks, Scottdale, Pa.
Committee.

"We speak of the 'mighty works that Jesus did, but His words were also mighty. There was a compelling power in all that Jesus said."

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

An Executive Committee meeting of the Mennonite Central Committee was held at Philadelphia June 24 and 25. Reports were given relative to the activities of the A. M. R. in Russia and plans for the future were considered and recommended.

* * *

Bro. D. M. Hofer and wife of Chicago, Ill, who had been engaged as relief workers in Russia from October, 1922, to August, 1923, have just returned to their home after spending the intervening time in traveling around the world and spending about two months in the home land visiting the Mennonite churches in the West under the direction of the Mennonite Central Committee giving reports of the relief work done in Russia.

* * *

A letter from Korachi, India, dated May 6, 1924, informs us that Joe H. Detwiler, who had been engaged in relief work under the Near East Relief in Syria, is on his return journey. He was traveling overland via Bagdad to Bosra where he took a steamer to Korachi. His plans were to visit the American Mennonite Mission fields in India and return via China, Japan, and the Pacific, expecting to reach San Francisco in July.

* * *

The following report from the "Christenpflicht" relief organization in Germany will be of interest to our readers:

"Contributions received by the "Christenpflicht" from April 1 to May 1, 1924:

"H. H. Neufeld, Winnipeg, $56.09; Jos. Tschetter, Chicago, $25.00; S. D. Giegerich, Wellman, Ia., $100.00; Jos. Schantz, Wisner, $10.00; — Schantz, Hydro, $8.00; L. Mumaw, Scottdale, $1500.00; C. F. Claassen, Newton, $200.00 and $300.00; Jos. Tschetter, Chicago, one package clothing; B. Wall, Fairmead one package clothing and comfort. We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver."

* * *

At the meeting of the Executive Committee held in Philadelphia recently it was found advisable to close the relief activities in Russia August 1. This does not mean that all the workers will be dismissed at that date. It will require some time to liquidate the work and to close all the transactions now before the workers at the different stations. The force of workers will however be reduced to three instead of five. According to a recent report, G. G. Hiebert, who had been on the field about two years in charge of the tractors and other work in the Ukraine, has now left Russia and is on his homeward journey. D. R. Hoeppner, who had been in Europe for a period of about six years in the interest of reconstruction and relief work and who has been engaged by the American Mennonite Relief during the past two years, has also been granted a release from work and after a short vacation in the Ukraine will be ready for his return to America. Both of these brethren are natives of Kansas. They have rendered efficient service but were hindered in doing as much as they would like to have done on account of severe attacks of sickness while on the field.

In connection with the closing of the work in Russia under the direction of the Central Committee, the matter of making an official report to our people was discussed at the recent meeting of the Executive Committee. It was recommended that an official report of the relief work done in Russia, including the work done at Constantinople, be made in the form of a book in which additional matter be incorporated to make it of general interest to our people and the general public and that it be offered for sale at a reasonable price; this recommendation to be submitted to the members of the Mennonite Central Committee for approval or revision. It is quite readily understood that the value of such a book cannot be overestimated if finally approved by the Committee. The official report would be final in reporting the amount of relief given, the method of distribution, the work of reconstruction, etc. The volume should be fully illustrated, giving the conditions of the famine as our workers found them when entering the field and the results of our efforts, official documents from the Soviet Government, the special agreement with the American Relief Administration, experiences of workers, famine sufferers, etc. In this form these experiences, reminiscences, reports, activities in America and Russia with the building of the bridge to bring them together would be preserved for future generations becoming a valuable asset to our Mennonite history. The book should be printed in both the German and English languages.

NOTES

For the Gospel Herald.

Taken from the different subjects discussed at the Nebraska Mennonite Sunday School Conference held at the Roseland Church, May 28 and 29, 1924.

Moderator, A. G. Yoder, Parnell, Iowa; Ass't. Mod., W. R. Eicher, Milford, Nebr.

"The Pressing Need of a Fuller Knowledge of the Word"

Living in a fast age, together with the many false teachings like evolution, atheism, etc., are pressing needs of a fuller knowledge of the Word.

"Sharing Our Blessings in S. S. Work"

The Sunday school is a place to receive food for our souls. Those blessed with health should share their blessing with others for extending S. S. work. One way to share this knowledge or blessing is to tell others about Christ.

"A Good Example an Essential to Effective Teaching"

Seeing is more forceful than hearing. The practices of teachers and ministers are as effective as their teaching. We should be good examples. Our examples may determine the future destiny of others. "Those things, which ye have both learned, and received, and heard and **seen in me**, do: and the God of peace shall be with you" (Phil. 4:9).

"Faithfulness in Little Things"

"He that is faithful in that which is least is faithful also in much" (Luke 16: 10). We must put everything on the altar before we can do effective Christian work. We have three divisions of time allotted to us; the past, the present, and the future. The **past** is gone, but what we are doing with the **present** determines our destiny for the **future.**

"Power of the Word"

To the unbeliever the Word is a dead letter. God's Word is powerful and can never be destroyed. The vilest sinner can be transformed by the power of the Word.

"Power of the Holy Spirit"

Power of the Holy Spirit and of the Word harmonize. The Holy Spirit has power to convict man of his sin, and gives us power to overcome temptation. Many a man fails because he does not fully surrender to the Holy Spirit.

"Power of Prayer"

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Christ, being our example, spent much time in prayer, and we being weak mortals should do likewise. The prayer life is the life to lead.

"Power of a Surrendered Life"

The definition of a surrendered life is found in Luke 9:23. It is "our reasonable service" (Rom. 12:1). **The reward for a** surrendered life found in Matt. 19:27-30.

"Ready to Serve"

We should be ready to serve, as was Isaiah (Isa. 6:8). Christian people are ready for service as soon as they themselves have found Christ. There are many kinds of service and consequently we need not all be fitted for the same tasks. Some of the smaller things are as necessary as larger ones. Our opportunities are our calls for service. Do not render selfish service.

"What to Overcome"

Overcome temptations, and thereby gain the victory. If men constantly fail to overcome it is evident that they are not born again.

"Means of Victory"

Prayer is one of the means of victory. "Strong in the Lord and in the power of His might," another means of victory. The whole armour of God as given in Eph. 6:13-18 is another means.

"Talent Development"

Talent defined as ability to do things. Spiritual and natural talents. God gives the talents and man develops them. Are we trying to develop ours? To develop our spiritual talents take Paul's advice to Timothy (II Tim. 2:15).

"What Benefits do I Derive from the Sunday School?"

Learn to know my Bible better. It helps us to study the Bible more systematically.

"What can I do to Improve the Work of the S. S.?"

Come in the spirit of humility to study and learn. Be in your place promptly. Be interested. Be faithful in little things. Study your S. S. lesson.

"S. S. Literature"

Fifty years ago S. S. literature outside of the Bible was very meager but theo-

logically sound. At the present time not enough Bibles are found in the Sunday schools. S. S. literature should be judged by the Bible.

"Shall the S. S. be Evangelistic?"

The very teachings of the Bible are evangelistic.

"How may the Qualifications of the S. S. Teacher be Improved?"

"If any lack wisdom, let him ask of God."

"How can the Word of God be Taught that its Truths be Impressed upon its Pupils?"

We must have attention. We can impress the truths by example.

M. J. Eicher, Sec-Treas.,
Roy Kempf, Ass't. Sec.

REPORT

For the Gospel Herald.

Of Contributions from Churches in Franconia Conference District for the Relief of German Children

Franconia Cong.	$225.27
Line Lexington	200.00
Blooming Glen	165.05
Spring City	142.30
Plain	140.00
Souderton	113.99
Doylestown	87.00
Boyertown & Hereford	53.55
Providence	35.50
Upper Skippack	30.00
Deep Run	23.91
Norristown Mission	5.00
Worcester	4.00

Yours for the needy,
Franconia Conf. Relief. Com.
Per W. R. Moyer.

REPORT

For the Gospel Herald.

Of the Maple Grove Sewing Circle, Gap, Pa., June 1, 1923, to June 1, 1924

Number of meetings	12
Average attendance	23
Number of garments made	284
Comforts made	15
Money received	$120.17
Money spent	$88.98
Balance in Treasury	$31.19

25 pounds of soap were donated to the Children's Home at Millersville.

Sarah Stoltzfus, Sec.

REPORT

For the Gospel Herald.

Of the Weaver, Pa., Mennonite Sewing Circle for the year April 1, 1923, to April 1, 1924

Number of meetings	12
Average attendance of members	11
No. of average attendance of members sending contributions	4
No. of visitors	9
No. of Garments and articles made	11
No. of quilts donated	2
No. of comforts made	2
No. of quilts quilted	6
Amount in Treas. from last year	$3.49
Amount of collections	$140.38
Exp. for support of Bible woman	$36.00
Expended for repairing of church	$30.00
Expended for miscellaneous	$20.95
Expended for foreign missions	$15.00
Exp. for Sister Nellie Warye	$20.00
Amount in Treasury	$21.92

Myra V. Yoder, Sec.

Married

Allbright—Miller.—Bro. Silas Allbright of Tiskilwa, Ill., and Sister Alma Miller of near Middlebury, Ind., were united in marriage at the home of the bride on May 24, Bro. D. D. Miller officiating. May the Lord bless them.

Zook—Shellenberger.—At the home of the parents of the bride, Bro. and Sister J. L. Shellenberger, Hesston, Kans., on June 5, 1924, Bro. Paul Zook and Sister Ruth Shellenberger were united in marriage by Bro. D. H. Bender.

Stutzman—Gross.—On June 14, 1924, at the home of the bride's parents, Fountainville, Pa., Bro. James Stutzman of Ohio and Sister Edith L. Gross were united in holy marriage by Bro. David L. Gehman. May the Lord abundantly bless this union.

Gingerich—Erb.—On June 17, 1924, at the A. M. Church near Zurich, Ont., Bro. Aaron Gingerich and Sister Sarah Erb of the Hay congregation were united in marriage by Bro. Daniel Yutzi. May God's richest blessings attend them as they travel together down life's pathway.

Hostetler—Bergman.—On June 1, 1924, at the home of the bride's parents, occurred the marriage of Bro. Titus Hostetler to Sister Helena Bergman, both of the Pleasant Valley congregation near Harper, Kans., Bro. R. M. Weaver officiating. May God's richest blessings attend them through life.

Obituary

Lederach.—Luke, son of Willis K. and Mary Mensch Lederach, was born June 14, at 21 West Marshall St., Norristown. His stay was brief, the Lord calling him home the following day. His little body was interred in the Salford Mennonite Cemetery.

Wenger.—Maria M., daughter of Joseph and Fannie Martin, was born in East Earl Twp., Lancaster Co., Pa., Aug. 22, 1859; died April 27, 1924, at her home near Groffdale, Pa., of a complication of diseases; aged 64 y. 8 m. 5 d. She was the first one of a family of eleven to be called to her heavenly home. On Oct. 14, 1877, she was united in holy matrimony to Aaron S. Wenger, who was called to the spirit world Sept. 17, 1922. This union was blessed with four sons and seven daughters, two of whom preceded them to the mansions above. She and her husband were for many years faithful members of the Weaverland Mennonite Church, to which faith they proved steadfast to the end. Funeral May 1, 1924, at the Weaverland Church. Interment in the adjoining cemetery.

King.—Ralph Edwin, son of Harry L. and Rosa King, was born near Gunn City, Mo., Aug. 28, 1905; died at the Methodist Hospital, Kenmare, N. Dak., June 10, 1924; aged 18 y. 9 m. 13 d. He was sick seven weeks of osteomyelitis, but bore his suffering patiently and expressed a readiness to go to his heavenly Father. He will be very much missed in the home, church and community. He united with the Mennonite Church at the age of 12 years and proved a faithful member. He is survived by his parents, one sister and six brothers and many relatives and friends. Services were conducted by L. S. Glick and J. L. Lehman. Text, Psa. 90:12.

"All is over, hands are folded
On a quiet, peaceful breast;
All his sufferings here are ended,
And our dear Ralph is at rest."

Weaver.—John M., son of Joseph Weaver, died at his home near Oronogo, Mo., June 19, of a second stroke of paralysis; aged 65 y. 11 m. 8 d. He had lived on the farm where he died for forty-two years. He had been a resident of Jasper County, Mo., for fifty-six years, coming here when a boy from Rockingham Co., Va. Practically all his life had been spent in the same neighborhood. At the time of his marriage to Miss Fannie Printz, in 1882, he moved on the farm where he died. He is survived by his wife, two daughters (Mrs. A. E. Avery and Mrs. A. T. Woodward), and one son (Harley C. Weaver). He also leaves eight grandchildren, six brothers and four sisters. The brothers are: D. S. Weaver, J. J. Weaver, W. H. Weaver, C. A. Weaver, J. E. Weaver, J. R. Weaver. The sisters are: Mrs. Susan Smith, Mrs. A. D. Hotchkiss, Mrs. Samuel Cockley, Mrs. John R. Driver. Funeral was held at the home June 22 at 2:30, where a very large crowd of relatives and friends gathered to pay the last tribute of respect to one we loved so dearly. But we sorrow not as those who have no hope.

Schultz.—Frank H. Schultz was born in Henry Co., Ohio, April 27, 1962; died near Aurora, Oreg., June 16, 1924; aged 62 y. 1 m. 19 d. He had been afflicted for years with diabetes, but at this time was about the duties of the farm and while retiring for the night suffered for a little while from suffocation possibly due to the bursting of an artery but was conscious until the end, leaving a bright testimony by saying, "I am going to Jesus; the angels are coming for me." He accepted Christ as his Savior in his early manhood and united with the Mennonite Church, of which he was a faithful member at the time of his death. On Dec. 8, 1892, he was married to Elizabeth Roth. To this union were born four sons and five daughters, one son preceding him in death. There remain his wife, three sons, five daughters, eleven grandchildren, and many relatives and friends. Services were conducted at the home and the Zion Church by Wm. Bond, A. P. Troyer, and Fred Gingerich, who used Psa. 90; Phil. 3:9, 10; Psa. 34:7, respectively, as lesson and texts. The body was laid to rest in the cemetery nearby.

"The angels bore our loving father home
In shining garments fair,
And some bright day we hope to go
And join him over there."

The Family.

Stutzman.—J. P. son of Bro. and Sister J. B. and Fannie Stutzman, was born in Wayne Co., Ohio, Feb. 6, 1848; died near Hubbard, Oreg., Feb. 21, 1924; aged 76 y. 15 d. He was married to Mary E. Garber of Goshen, Ind., in 1875. To this union were born 10 children, of whom 9 are living: Mrs. H. C. Lehman, Allen, Mrs. J. H. Weaver, Ira, Martin, Mrs. E. S. Hershberger, Mrs. Henry D. Blough, David, Jonathan, and Ella (who preceded him to the spirit world when eight years old). His wife died in 1898. He also leaves an only sister, Mrs. Polly Smucker of Goshen, Ind., and eighteen grandchildren. He united with the Mennonite Church when 21 years of age. Before his death he requested to be anointed and to reunite with the Mennonite Church, of which he had been a member, also to have the communion served to him—all of which was granted him. He had leakage of the heart. He requested his family to meet him in heaven. He helped to sing the good, old-fashioned songs, could hardly wait till the appointed hour had come, and he departed with peace and joy. Funeral services conducted by the brethren, J. D. Mishler of Sheridan, Oreg., and H. A. Wolfer of Hubbard, Oreg. Interment in Hopewell Cemetery.

"Dearest father, thou hast left us,
Sorrow now hath filled our hearts;
But 'tis Jesus hath bereft us,
And we soon shall meet again."

ITEMS AND COMMENTS

The United States-Canadian rum treaty failed to pass during the recent session of Congress, and as a result is being held up until the Senate convenes again to ratify or reject the treaty.

Joseph Cunningham, an American missionary in China, was recently killed by a stray bullet during fighting between rival Chinese factions in Kwangsi province. Whether in spiritual or carnal strife, even neutrals are in danger.

One of the favorable results of the recent World War is the fact that a number of former aristocrats, who formerly lived in luxury because they were in position to oppress the poor, are now compelled to work for a living. "It is an ill wind that blows nobody good."

At the recent general council of the Presbyterian Church in the United States, held at Atlantic City, a petition to permit women delegates to the Presbyterian general assembly and organize women's boards was voted down. The defeat of the proposition is credited largely to the influence of leading women who were against it. The ruling seems to be in accordance with the established usages in the apostolic Church, where we read of women holding a very prominent position in the work of the Church yet none of them pastors, evangelists, bishops, or executives.

The Democratic national convention, which has been in session at Madison Square, New York, since Tuesday of last week, has kept the eyes of the nation turned that way since its beginning. Both in platform and in candidates the contest has been quite keen, sometimes bitter, but it is not thought that there will be any partisan bolt after the work of the convention is finished. One can not help but wish that the children of God were as much interested in the election of grace on the part of the greatest possible number of human souls as the children of this world are in the election to office on the part of the greatest possible number of their friends.

"Never before in the history of the world was there such a state as New York. That great state contains 20,000 native Greeks, 27,000 native Norwegians, 32,000 native Czechs, 40,000 native Rumanians, 53,000 native Irish, 100,000 Canadians, 135,000 native Swedes, 80,000 native Hungarians, 250,000 native Poles, 285,000 native Englanders, 150,000 native Austrians, 300,000 native Germans, 525,000 native Russians, 550,000 native Italians and others by the thousands and tens of thousands from every nation on the face of the earth. Where could there have been found in all history and where could there be found today anywhere else upon the face of the earth, such a place to try out the prohibition experiment for the benefit of all the nations of the world as is presented today in America?"—Sel.

One of the problems now facing Europe is that of making the Dawes report effective at the earliest possible time. To this end Premier MacDonald of Great Britain has called a conference on this subject, in which conference the most interested nations are expected to have a part. The United States is to be represented at this parley, having been assured that the discussions will be confined to the reparations problem and allied debts to the United States will not be considered. It is to be hoped that a workable understanding may be reached, it being generally conceded that the Dawes report furnishes about the only visible hope of solving the present perplexing financial problems of Europe. Europe is finding out that it is easier to get into a war than to recover from the effects of it.

BOOK REVIEW

The Supernatural Jesus
By George W. McDaniel

The title of the book suggests the character of the message. It presents in a scholarly, scriptural way the claims of Jesus to the distinction of being, not a **superior** but a **super** man; not merely a great **reformer** but **the Son of God,** being perfect both as God and man. Following is a list of chapters:

According to Matthew
According to Mark
According to Luke
According to John
According to Paul
The Virgin Birth
The Resurrection of Jesus
The Deity of Christ
The Mistakes of the Modernists
The Truth about the Bible and Science

The book contains 206 pages, is bound in cloth, and retails for $1.75. George H. Doran Company, Publishers, New York.

ANNOUNCEMENT

At a recent meeting of the Virginia Mennonite Board of Missions and Charities, Bishop William Jennings of Concord, Tenn., was appointed superintendent of the Mennonite Gospel Mission at Knoxville, Tenn, to succeed Bro. C. B. Byer. All letters and mailable articles of interest to the Mission should be addressed to Bishop William Jennings, Concord, Tenn, or to the Mennonite Gospel Mission, 711 University Ave., Knoxville, Tenn.

Jos. W. Coffman.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Conference will be held with the congregation near Creston, Mont., July 9-11, 1924.

Wednesday, July 9th, Sunday School Conference.

Thursday, July 10th, Church Conference.

Friday, July 11th, Bible and Missionary Conference.

Those coming by train should buy their tickets to Kalispell, change at Columbia Falls, and they will be met at Kalispell. Those coming should notify George J. Hoylman, Creston, Mont.

We heartily invite brethren and sisters of other conferences to be with us.

M. D. Stutzman, Secretary.

Southwestern Pennsylvania

The Southwestern Pennsylvania Conference is to be held, if the Lord wills, at the Blough Church near Johnstown, Pa., August 11-15, 1924.

Executive Committee and bishops are to meet on Monday, 1:30 P. M.

Ministerial body is to meet on Tuesday at 8:30 A. M.

Mission Board Meeting, Tuesday at 1:30 P. M.

Sunday School Conference, Tuesday evening and all day Wednesday.

Church Conference, beginning Thursday and continuing until Friday P. M., or until such time as the Conference work is completed.

A hearty invitation to the brotherhood and all others.

E. D. Hess, Moderator.
N. E. Miller, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Elmer G. Swartzendruber,
Samuel T. Yoder,
Committee

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

Indiana and Michigan District

The Lord willing, the annual Sunday School Conference of the Indiana and Michigan District will be held at the Emma congregation at Emma, Ind., beginning Tuesday evening, Aug. 12, and closing Thursday evening of the 14th.

A very full program has been arranged which will be sent in for publication as soon as they are printed.

An invitation of welcome is extended to those of other districts to meet with us at our conference.

The Executive Committee.
C. W. Leininger, Sec.,
1323 Kinzie St.,
Elkhart, Ind.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIALS

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

The Faith is worth contending for. If some one were to assert that astronomers had made a mistake and that the sun is ninety-seven million miles away instead of the number formerly stated, I wouldn't spend two minutes arguing against his claim. But when some one assails **THE FAITH,** I see in the attack something of such vital danger to all that is most precious to me that I am at once in an attitude of defense.

The Faith stands for what God has delivered to the human race. It stands for those vital truths, that fundamental system of spiritual verities, that plan for bringing the knowledge of the only way of salvation, given by the Creator, Author, and Supreme Monarch of all, to us His creatures. **The Faith** stands for the only true divine religion. It was given by God. It was handed over by Him to the keeping of human beings. It is a precious charge as well as a precious possession.

The Faith was delivered to the saints. It was not delivered to the world as that term distinguishes the mass of mankind from the called out ones who are living lives of faith and obedience to their Creator. The religion that centers around Jesus Christ was delivered to holy men. By holy men alone can it be comprehended and appreciated. "The natural man receiveth not the things of the Spirit of God." Worldly men may prate wisely (in their own minds) about religion and religious things, but their judgment is of no value, for they lack the first requisite for the understanding of the things of God—they lack the faculty by which spiritual truth is discerned —**FAITH.** As light can not be perceived without the faculty of sight, as sound can not be perceived without the faculty of hearing, so spiritual truth cannot be perceived without the faculty of faith.

How shall we contend? Mohammedanism contends with the sword and all that the sword is a symbol of. Romanism, standing supreme in its own claims, standing above the Bible in authority, believing itself to be the only true religion, maintains the right to make converts by the use of physical force if necessary, and to use as much force as is necessary to bring results, even to the punishing of "heretics" with prison, torture, and death. A large wing of Protestantism has been guilty of the same extreme standard of conduct with reference to those who chose to differ with them in opinion. The story is told, perhaps with embellishments but certainly true as to the main facts, of two neighbors who used to argue by the hour regarding the right form of administering certain rites of the Church. At last both lost control of their tempers, they came to blows, one got the other down, got his thumb in the other's eye, and forced him under these circumstances to admit that he had been wrong. The two went at once to the preacher to have the rite administered in correct fashion before the "convert" could recant. Undoubtedly these two thought they were "contending for the faith." Of course they were as far wrong as the Mohammedans or the other militant religious zealots we have referred to; but wherein is the essential difference between their contending and that of the man who, while restraining his hand from striking blows, still harbors hatred in his heart toward those who differ, and uses that most fleshly of carnal weapons—the tongue—to strike blows more deadly than projectiles fired from twelve-inch guns?

Arguments and apologetics have their place in the contention for the true faith. Christ used masterly argument to refute the doctrines of the Sadducees and others who were opposing His claims. Paul used argument after argument to prove the fact that Jesus of Nazareth was and is the Son of God, the Savior of the world, the Messiah promised to Israel of old. But the motive back of all the argument, whether given by Christ or Paul, whether presented by Peter or by any modern saint of God, is love for the lost one that is to be won, and never for one moment is that motive lost to sight. Energetic as he is—almost fierce, it seems at times—as he writes to the Hebrews, his kinsmen according to the flesh, Paul lets it be felt in it all that his one desire and his only motive in dealing with them is to bring them to a knowledge of salvation. He could wish himself accursed if so doing would save his beloved kinsmen. He contends for the faith

IF YOU WERE THE ONLY ONE

If none but you in the world today
Had tried to live in a Christ-like way,
Could the rest of the world look close at you
And find the path that is straight and true?

If none but you in the world so wide,
Had found the Christ for his daily guide,
Would the things you do and the thing you say
Lead others to live in His blessed way?

Ah, friends of the Christ, in the world today
Are many who watch you upon your way,
And look to the thing you say and do
To measure the Christian standard true!

Then guard this treasure that you possess,
This power to hurt, or help and bless,
And live so close to the standard true
That others may safely follow you!

—By Francis McKinnon Morton, in The Watchword.

by the use of the most effective weapon ever forged against a foe of any kind, natural or spiritual, the weapon of an all-inclusive love.

The successful evangelist, whether he is active in the pulpit, or merely a quiet representative of Christ in the home, is the one who, like the successful salesman, makes his wares attractive. Arguments seldom sell goods. The good salesman presents his case in such a way as to make the prospective customer feel that he wants the goods. There is no trick in this method of making sales —provided the goods are really what they claim to be. Neither is there any trick in making the religion of Jesus attractive to those who do not have it. The successful missionary everywhere, at home, abroad, in the country districts, in the cities, in the mountains, in the plains, is the one who lives as if he loved his religion—and who practices no deception in what he presents. A large, portly merchant wanted to employ a boy. Part of the wages was to be given in board. The applicant, after satisfying the merchant as to his qualifications, asked about the compensation. The wages in cash were named, and the matter of boarding was referred to also. The boy was cautious. "But what sort of board is it to be?" he asked. The fat merchant regarded the boy with a queer look and said, "Well, I eat it!" The boy gave one earnest look at the big man, scanning him from head to foot, and said with confidence, "I'll take the job!" Does the life we live indicate that we feed well on the religion we profess? Will those who see us want to go to the table with us?

Oh, for leaders in The Faith! Oh, for men who will stand four square for all that Christ stands for, that will withstand all that He disapproves! The time we live in calls for leaders more than any other age —it's our age, you see, and now is the time we need the leaders. It's one thing to get on a stump and shout out the need of leaders, and berate those who refuse to follow our leadership; it's another thing to be worthy of a following in the name of the Master. Abraham Lincoln was on his way east for his first inauguration. A large crowd had gathered at Lancaster to see the train go by—perhaps to see the great man himself. As the train slowed to a standstill, one young man was just by the track and was the first to grasp the hand of the tall president elect. Others crowded up and shook hands. Mrs. Lincoln also came to the rear platform. Lincoln spoke a few words, and as the train moved out around the curve and under the North Duke Street bridge, he waved his hat and amid the deafening shout from the crowd they could see his lips move as he said, "Good-by." The young man told about it years afterward. He said, "I had no thought of going to war, and I never did go, but if that tall man waving his hat had said, 'Come on, boys!' I'd have had to go. I could not have helped it!" Why? Because there was a leader. He was a man with a conviction. Men of his day differed tremendously as to whether his convictions were right or wrong, and we look with horror upon the bloodshed to which he later became a party, but all had to admit that a conviction he did have and he had the power of impressing upon men the fact that he believed that he was right. If a call to a bloody warfare grips a man like that, how much more a call to follow a strong leader following God! The time we live in demands men and women of conviction. It needs men and women who are themselves in The Faith, and who live The Faith in a way that will make other men and women want to follow them in living in the faith too. True lives will disarm opposition, win enemies and make them friends, take traitors and convert them into valiant soldiers for the right.

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

XII. Another Look at the Deplorable Conditions of Hinduism in India

The reader will undoubtedly remember that in our last sketch of India's deplorable conditions, we tried to direct your minds to a picture of the deplorable caste systems and the various forms of idolatrous worship, which are both serious handicaps confronting the missionary in his mission activities in that land of heathendom. In this article or sketch I shall call attention to several other handicaps, which to a greater or less degree hinder the work of evangelization in that densely populated country. The problems which I shall touch on at this time are "The depravity of Hinduism" and "The abased condition of womanhood."

1. **The Depravity of Hinduism.**— What I shall say relative to the depravity of Hinduism is not so much of what I remember of having seen while in India, but what I remember of having heard and read concerning the depraved characteristics of the Hindus.

Our six months stay in India convinced us of the fact that the Hindus are as a rule, intensely religious. They are credited of eating religiously, drinking religiously, bathing religiously, dressing religiously, and sinning religiously. Instruction in righteousness is a schooling to which the Hindu is a stranger. The Hindu gods and all their forms of worship bear the unmistakable signs of depravity, and their sacred books contain much that is of an immoral nature. Prof. Wilson says, "It matters not how atrocious a sinner may be, if he paints his face, breast and arms with certain caste marks,—and if he die with the word Hari, or Rama, or Krishna on his lips and the thought of him in his mind, tho he may have lived a monster of iniquity, he is certain of heaven."

Hinduism fosters immorality, even in its temples. It is said that in South India alone there are 12,000 temple girls or women who are dedicated to the service of the gods, and are known as the nautch or dancing-girls, the Devedasis or "servants of the gods," and are married to the gods for a life of prostitution and other forms of immorality which constitutes a part of the religious worship of the temple, thus polluting priests and people alike. In some of the Hindu temples certain images represent licentiousness in its most shocking forms, thus morality is sadly severed from their religion.

Altho Hindu custom requires the segregation of the sexes to a certain extent when the children come to the age of puberty, nevertheless Hinduism endorses immoral acts and makes no effort to teach its children and the rising generation the principles

of morality, purity, honesty, and truthfulness, hence the moral condition of the Hindu peoples is anything but what it ought to be. What else could be expected of a race or tribe of people who from their infancy are being taught both by parents and religious leaders the degrading vices of sensualism, both by precept and example.

Untruthfulness is another form of depravity among the Hindus. It is not considered a sin to tell a lie to establish a truth, neither do they consider it a lie if told with mental reservation, and there are Hindus who without any hesitancy are ready to tell a lie to establish one already told. Hindus as a rule are very conscientious in observing caste rules and religious customs, but they have no conscientious scruples when it comes to lying, cheating, or stealing. It is said of a certain Hindu, while telling a lie about his work, he refused to touch an old dry bone, because it was contrary to his religion. It seems that the Hindus consider it a virtue if they lie, defraud, or steal and by using tact are not detected or found out. Unmistakable evidences of these depraved characteristics were very manifest among the natives of India when we were on the field. How true the statement made in a Madras Hindu paper, "Ask the distance to a place, ask the price of an article, ask about the quality of goods, ask about the character of a man, ask anything,—you must always accept the answer with the greatest possible allowance."

Dishonesty, manifested in perjury, defrauding, and stealing is not considered sinful, or a violation of the Hindu religion, therefore it is notoriously common for those heathen to lie, cheat, and steal.

2. **The Abased Condition of Womanhood.** Very vividly do I remember of seeing many evidences of feminine slavery in India. The status of Hindu womanhood is indeed deplorable, and anything but encouraging to think about. From our observation we were led to believe that Indian women are by nature modest, and are devoted wives and fond mothers, with true affection for their children, tho very limited in their knowledge of home duties and child rearing. They as a rule are unselfish and render tireless service to their husbands and other relatives, but it is greatly to be regretted that husbands seldom show the affection, respect, and regard for their wives and daughters that they should. In fact, the Hindu religion places womanhood on a very low plane, socially, morally, and religiously, and to take a look at her domestic life it is indeed a picture that is anything but encouraging to behold.

From childhood to old age the feminine sex of Hinduism is considered very inferior to those of the masculine sex, hence girl babies are seldom given a welcome in the Hindu home, and they with their mothers are denied the favor and respect of the father, husband, and sons of the home. A girl or woman has no independence. When it comes to her marriage her choice is not considered. Her betrothal and marriage is arranged for by the parents, and generally before she arrives at the age of puberty. Thus it frequently is the case that without the consent of the daughter she becomes the life long slave of one whom she did not love, and one who in many instances would be old enough to be her father. As child wife she is taken to the home of her mother-in-law where she is required to live and become the servant and drudge of her husband's mother whose attitude toward her daughter-in-law is cruel and tyrannical.

Small mud huts with very meager furnishings are as a rule the domicile of the Hindu wife and mother. Here she rears the family and serves her husband as he may dictate. With a few cooking utensils she prepares the meals for the family, which usually consists of rice and curry with a few other additions. The floor or ground is used for both table and chairs, and the fingers instead of knives and forks are used to convey the food to the hungry mouths. The mother or wife is denied the privilege of eating with the husband and sons. The mother and daughters eat after the father and sons have finished their meal, that is, if there is anything left for them to eat.

The wife and mother has but few duties on account of the meager supply of household furnishings and other domestic utensils, hence much of her time is spent along other lines of work. She brings the water from the village well for cooking and cleansing purposes. She carries the same on her head in large earthen jars. She also provides the fuel for cooking purposes, either in the form of wood or cow chips. It was our privilege while in India to frequently see women going to the jungles in small groups and returning some time later with large bundles of dead branches of trees which they carried on their heads, sometimes a distance of several miles.

During the planting season many of the women are busy in the fields the greater part of the day planting, transplanting, and weeding rice. When the rice and other crops are ready to harvest, the women generally do the harvesting, using a little hand sickle as the harvesting machine.

When new buildings are erected, women are usually the burden bearers. They carry the mud, mortar, brick, and other material which is needed for the construction of the buildings in India. The same is carried on their heads and placed in reach of the builders. Many of the lower caste women are wage earners, receiving the small pittance of 3 annas (6 cents) per day, which is used for the support of her family. Babies are frequently given opiates to cause them to sleep while the mothers are at work in the fields or elsewhere. Many and great are the burdens which are borne by India's women.

If husband and wife plan to visit a friend, or take a stroll to another village, the wife is not permitted to walk by the side of her husband. She is expected to walk a rod or two behind him. To walk beside him would bring dishonor or reproach upon him. If the husband owns a beast of burden, he rides the animal and his wife walks some distance behind him.

Forty million of the higher Caste women in India are confined in the Zenannas, kept in "purdah," thus doomed practically to a life imprisonment, thus shut off from the world in general, their lives become pitiably narrow and barren.

Only seven in a thousand of the Hindu women can either read or write, hence they are sadly lacking in intelligence. May we all prayerfully ask the question, How may I help remedy those sad conditions?

The deplorable conditions of Hinduism will be further discussed in our next number.

Dakota, Ill.

HOMELY TALKS

By J. N. Kaufman

For the Gospel Herald.

I. In a Third Class Railway Carriage

At home we seldom think of traveling by classes though when we purchase our tickets we always see printed across them, "One first class passage" indicating that there is at least a second class. There is, but we seldom or never travel second class at home. In India there are not only first class and second class but there is a third class and on some railway lines an intermediate class (between second and third).

First class on Indian trains costs about three and a half cents a mile, second class just half that or less than two cents a mile. At home we

would not consider that very expensive traveling. Second class in India is very comfortable and, when not crowded, very satisfactory. The compartments are roomy enough, the seats are upholstered with leather and are well adapted for turning into berths for the night, the compartments are equipped with electric lights and fans, and in connection with each compartment there is a well equipped toilet room.

Then why don't we always travel second class?

Because it costs so much!

Distances in India are great. When we travel at all we travel far. We go to Calcutta (550 miles) or Bombay (750 miles) or Allahabad (nearly 500 miles). We go to the Himalaya mountains for the hot season and there is where our children go to school. These "hill stations" are about a thousand miles away or nearly so. A second class railway ticket to Naini Tal, as a concrete illustration, where some of our children attend school, costs about seventeen dollars. Children going to school can not travel alone and the cost of sending them to school must include the cost of travel for the escort. Bona fide school parties of not fewer than four school children may travel on half fare which concession also includes the escort when actually in charge of the party. This is a great help.

But it is possible to travel third class and still get to one's destination. The cost of one third class ticket to Naini Tal is five dollars. This is considerably less than seventeen dollars and for this reason we not infrequently travel third class. But if the cost is much less the accommodations are very poor. Practically all there is provided is the carriage and some hard, uncomfortable benches. There are various types of third class carriages and compartments but they all have the same type of hard, solid board or slat seats with no cushions and the same cattle car appearance. The way the passengers crowd into these compartments actually does remind one of shipping cattle. Are there toilet rooms as in second and first class? No! Some third class compartments have nothing at all while most carriages have one or two for all the compartments in the carriage. But these are small, seldom over two and a half feet square, with only a hole in the floor with a water pipe leading to it from a tank on the roof of the car! The European traveler turns with disgust from such a place! Lepers often travel in these compartments. It is certainly anything but inviting to take one's wife and children into such a place to travel any distance and we are doing it less than formerly. We men when traveling alone can more easily put up with these inconveniences. Some railway lines provide separate compartments—one on a train for Europeans and Anglo-Indians and although the compartment is the same as described above the advantage lies in that there is less crowding.

In an ordinary third class compartment men, women, and children of all castes and creeds huddle together like sheep in a pen. They require only the minimum of space and mostly prefer the oriental style of sitting with their feet tucked up under themselves on the seats. Many of them chew pan which is a combination of betel nut, lime, catechu, cardamom seeds, and tobacco all done up in a tender green leaf "pinned" together with a clove. It makes a big mouthful and an unsightly mixture when chewed showing on the teeth and around the edges of the mouth and on the floor of the carriage. It is not always easy to get a night's sleep in such a carriage. One may relieve the hardness of the seats by spreading blankets on them but that does not stop the loud talking and unnecessary discussions that often take place in the middle of the night.

On a long journey that lasts several days—three to Darjeeling and four to Naini Tal and Mussoori—meals must be secured along the way. First and second class passengers get the first service and it often happens that Europeans traveling third class get very little if any attention when teas and light refreshments are being served to passengers in their compartments.

And the third class waiting sheds! Well, we simply do not patronize them. I suppose we violate the rules of the railway companies in this, but these sheds are impossible for Europeans and in fact any decent Indian. Two of our missionaries who were traveling third class on a railway line more strict than many of the lines were ordered by the station authorities out of the second class waiting room into one of these waiting sheds. It was not a very pleasant experience!

With all these drawbacks we still quite often travel third class for though the accommodations are poor like the ubiquitous Ford "it takes you there and brings you back" and the process saves one a good deal of money!

Dhamtari, C. P. India.

"They are never far from home who are at home with God, and who have the sympathy of human hearts."

RELIEF WORK

Addresses given at a Meeting of the Mennonite Relief Commission at Sterling, Ill., May 3, 1924

Conditions in Russia

Arthur Slagel

For the Gospel Herald.

The causes of the condition in which we found Russia were two: 1. The world war, which robbed Russia of her wealth; and 2. Bolshevism which overthrew the whole country and brought the people into such a state that they lost all their initiative to work.

The Russian Mennonites suffered more than the average Russian because they were more wealthy. Unfortunately, the Mennonites too frequently took the attitude of sympathy toward counter-revolutionary movements, hoping thus to get their property back. Undoubtedly they could have survived the ravages of Bolshevism had it not been for the drought. This is really what gave occasion for the relief work administered by the American Mennonites, to the Russian Mennonites in Ukraine.

It has been said that if help had not come when it did, at least 10% of the Mennonites would have died of starvation. As it was comparatively few actually died.

Although A. J. Miller arrived on the field in the fall of 1921, he could not really begin work until the spring of 1922. By that time the Mennonites were at the end of their possibilities. The problems which presented themselves were, 1st, to select the neediest out of 60 thousand people; 2nd to get food to them. There were few Mennonites in the towns on the railroad lines; there were few horses. It took one month for a carload of supplies to get from the border to the little rural villages.

In the selection of the neediest, anyone who had a horse or a cow was considered wealthy and therefore we could not give him food. In March, 1922, we began to feed 10,000 widows, children, sick, and a few old men.

In the section 200 miles long and 150 miles wide there were 60,000 people, 45,000 of whom were Mennonites. However, we fed not only the Mennonites but everyone in those districts regardless of religion. By June, 1922, we were feeding 25,000 people.

We may ask, was it worth while? Almost one million dollars worth of food and clothing were given out. Was it worth so great an expenditure and so great a sacrifice? If you could have been with some of

us in the Thanksgiving services held there before we left and witnessed the people praising God and thanking Him for what He had done for them, you would consider it worth while.

The people have asked me to carry their gratitude to the American people. They can not possibly repay what you did for them, but they want to be able to pass that thing on to someone else. That in itself is worth while.

The Children of the Near East

Nellie M. Miller

I am pleased to have the privilege of bringing to you an expression of the gratitude which thousands of the children of the Near East would express to you if they had the opportunity.

Hundreds and even thousands of the boys and girls who came to us and were gathered in from wandering over the mountains, the wilderness, and the city streets, little human animals out of whom all resemblance of beautiful childhood had gone, starving, alone, and helpless, are now prosperous young business men and capable women because you with your means have saved them. Many of them have gone out into the world, honorable Christian citizens, with the aim and determination to make good, not only because they wish to better themselves, but they want to be able to help the less fortunate of their own people.

These children — last year there were 60,000 of them under the care and protection of Near East Relief organization—have been left the salvage of the great World War. It is through no fault of their own that they have been left thus helpless. Shall we turn them back to the wilderness from which they have been rescued?

The American people who responded so nobly in the years immediately following the war, are now getting tired of supporting these children in the Near East. They forget that these children can not live on gifts sent once a year, but they need to live 365 days in the year.

It was the first winter I was in Beirut that the Turks issued an order for all Christians to evacuate Cilicia. The result was that thousands of Armenians, many of them prosperous business men, farmers, pastors, and teachers had to pick up what few belongings they could carry with them and leave the country. There was no time to sell their property and no one to buy.

Thus it was that winter that 20,000 refugees came to Beirut, during the rainy season. They had no shelter but the caves down by the sea shore, the broad eaves of the railway station and the shells of empty houses.

When the children in our orphanages saw the desperate condition of the refugees their sympathy was stirred. The Near East Relief organization is not supposed to administer relief to adults. It is given only for the orphan children. But when the children saw the suffering and want of the refugees, they asked that they might sacrifice of their meager meals that the refugees might have to eat. The next winter was even worse on account of the great Greek deportation from the north. Besides the Armenian Refugees Aleppo had 6,000 miserable Greek Refugees all winter during the rainy season, whose only shelter were great natural caves, dark, damp, and full of filthiness. Again the children responded to their sympathies and sacrificed of their own scanty food that others might live.

I have seen many children transformed from hopeless repulsive street waifs into beautiful and lovely children, just as lovely as the children in your own homes. We have learned to love them so much that it was hard to leave them with the knowledge that unless the American people continue their support for a few more years, they will have to be turned back to the dreadful life from which they were rescued.

The investment is not one that brings returns in a financial way, but it is an investment in souls. You know what the Bible says about the value of a soul, that it is worth more than the whole world. Do you not think the investment is worth while?

Testimony from the Near East

Christ Graber

I am glad to testify that I have had the privilege of being in the Near East. We can not yet see far enough to see the far-reaching results of the work done there. This is only one example:

In Aleppo a certain man whose wife had been killed and who had lost his hope and grip on life tried to hang himself. He used an old rope and it tore. He came into the office heart-broken. I talked to him and tried to encourage him; but he went out the next day and slashed his chest open. He was taken to the hospital and while there we found out that he had written a check for the full amount of his possessions to his brother and sister. Because his wife had died he felt that he had no one to live for. We arranged for the return of the check and helped him to get a new grip on life and today as far as I know he is living a faithful Christian life in Aleppo.

Relief work was needed. After being situated in Beirut for five months and later on in Antioch, I can testify that there was a real need for relief work. If we could express to you the gratitude of those people, you would take a different attitude toward the Near East.

We came to a home where lived a widow with seven children. She was kneading dough with the last flour in the bin and did not know where their next meal would come from. She could not get out to work. She appreciated from the bottom of her heart what we were able to do for her.

If their lives were saved and they were helped to regain their grip on life and faith in God, how glorious must be the blessing resting on you and the many who have received the help. It is better to give than to receive.

I say, let us rise to the opportunity; may heaven's blessings rest on what has been done and may the Lord bless us in behalf of the work.

Relief Work Done in India

M. C. Lehman

It is difficult for me to give a resume of what was done. At the beginning of the famine in India the Deputy Commissioner came into the office one day and said he would depend on us to report on conditions once a month. Some children and famine sufferers came to the bungalo. We went to Reipur to report the matter and found a new man officiating in the absence of the Commissioner. He said, "Oh, you missionaries like to create famine to wring money out of the Government."

Conditions became worse and worse and we could not keep in close touch with the home Board because there was a very strict censorship of all mail. However, when we finally got the word to the homeland the Board began sending four or five thousand dollars a month.

Then the permanent Commissioner returned to his office and found our visit recorded. He came down immediately and wanted the missionaries to go to work right away. They found over one hundred babies who had been nearly starving, and the number increased to five hundred. To start with we had only six boxes of tinned milk for the babies; so we bought up all the milk goats that could be bought, and gave them certified milk, I know, for I held many of the babies myself while they drank the milk.

We hired a number of famine sufferers to pound stone for paving purposes at very low wages, and sold the stone to the Government. We fed many adults who were too weak to do anything. We had two large kettles of rice boiling day and night to feed the people.

We bought up grain and sold it to the people at a discount. We sold about $1,000.00 worth of grain every day to the people. The Government asked the Americans to take charge of this work in order to guarantee that it was done honestly. Many of the natives were not trustworthy.

One thing is true of relief work done in India that was probably not true of any other relief activity: When you gave for relief and it was sent through the Mennonite Board, when we administered relief, we followed that up by direct evangelistic appeal. Five hundred of these salvaged famine sufferers are now in the Church and living lives which are a glory to God.

WEEKLY NEWS NOTES FROM SOUTH AMERICA
(May 19)

By Florence B. Lauver

For the Gospel Herald.

On May 13 baptismal and communion services were held in Pehuajo. One man was baptized and a large per cent of the members were present to partake of the Lord's supper. On the 14th communion was held in Santa Rosa. The congregation is not so large there, but a deep spiritual life is felt among the members. We must say that our native pastor preaches the whole Gospel and has a praying church. He does not care to imitate the popular churches and draw the crowds by entertainments and so on to hold the young folks. But teaches them what is worth more—how to live the prayer life and imitate their Master.

Sister Gamber writes that there is a note of disappointment among the people in this that Bro. and Sister Shank have delayed their coming. However, all are consoling themselves that it is the will of God in their lives and the blessing lies therein. We as missionaries felt quite a disappointment too, but a month passes very quickly and our plans were very easily changed. We are glad they can have a month more with their loved ones.

Sisters Gamber and Hallman have a teacher in Trenque Lauquen who is of English parentage but born in this country and therefore knows both languages and is a great help to them. Sister Swartzentruber and Doris are there also because of a skin disease which Doris has and Sister Gamber is treating her, so they all have the same teacher.

This cold weather makes us step around lively to keep warm. The comparison can be made to our spiritual lives. We must be up and doing while it is day, or we may freeze spiritually. But in this it is different: Spiritually we have no source of warmth within ourselves so we continually need to receive a warmth from the Holy Spirit. Our God is always ready to give us the warmth needed.

On the way home from Santa Rosa Bro. Lauver filled the Thursday night appointment in Trenque Lauquen.

Carlos Casares, F. C. O.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, Ohio
(Mennonite Orphans' Home)

Dear Herald Readers:—We feel like expressing ourselves with the psalmist of old, "Bless the Lord O my soul, and forget not all his benefits."

We are glad to report that the children and workers are all enjoying good health. We have twenty-five children in the home at present. Three girls left this week for Pennsylvania, where families are providing homes for them. Bro. and Sister Miller accompanied them, and expect to visit other children who have been placed in homes in Pennsylvania and Virginia.

We were privileged during the past week, to enjoy visits from a number of brethren and sisters who attended the Ohio Mennonite Mission Board and 67th Quarterly Mission Meeting at Walnut Grove Church, and the Seventh Annual Meeting of the Ohio Women's Missionary Society at the Bethel Church. Several committee meetings were also held at the Home. We are glad for those passing this way, who take time to stop and call on us here.

We wish to inform those who desire to contribute to our fruit supply this summer, that the jars are ready, and will be sent to you upon request.

We ask an interest in your prayers in behalf of the work at this place.

The Workers,
June 20, 1924. per E. B.

Portland, Ore.
(739 Savier St.)

Dear Herald Readers, Greeting:—A number of brethren enroute from Idaho to Albany, Oreg., to the S. S. and Church Conferences, stopped off at Portland and worshiped with us. Bro. and Sister Ben Swartzendruber of California were among these. We appreciate these visits with friends of like faith with us.

On Sunday, June 1, two of our workers, Bro. A. P. Hartzler, and Sister Lavina Balmer were united in marriage in the Mission Hall. The ceremony was performed by Bishop G. D. Shank of Suver, Oreg. He also preached here at the regular appointment.

Bro. and Sister Hartzler have left for the latter's home at Harper, Kans., and expect soon to take up work at the Children's Welfare Home in Kansas City. May the Lord raise up others to take the place of those who have gone from us.

We are preparing to hold a three weeks' campaign for the ingathering of lost souls. Bro. J. P. Bontrager of the Los Angeles Mission will conduct the meetings, D. V.

Pray for the work at this place.

In His cause,
June 17, 1924. Fannie Good.

(Continued on page 297)

THE FRIENDS AND MILITARY SERVICE

Philadelphia Yearly Meeting of Friends in its annual session assembled approved the following minute and its accompanying directions:

"This meeting desires to reaffirm its belief that the primary loyalty of all Christians is due God, our Father, and all His human family. We believe that the whole system of determining right by violence and destruction rather than by friendly conference and negotiation is fundamentally wrong, inefficient, and un-Christian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences. We also urge upon Christians consideration of inter-class and inter-racial problems and an effort to solve them through good will and understanding."

The Clerk is directed to sign and the Peace and Service Committee to send copies of this minute to officials of the various churches and to the religious press, as widely as may be found practicable.

On behalf of the Yearly Meeting,
(Signed) Jane P. Rushmore,
5-15-1924. **Clerk.**

THE MAGIC TRUNK

Mary Beth found it in a corner of the attic—a little, old, battered leather trunk with brass nails in it. "Oh, Aunt Cornelia," she cried, "what a funny little old trunk! Whose is it?"

Aunt Cornelia's pleasant face suddenly saddened. "That was your grandmother's trunk, dear," she replied. She paused. "Your grandmother was a pioneer in a new country," Aunt Cornelia went on; "but wherever she went the little old trunk went with her. Perhaps I have never told you before, but I would have you know now that your grandmother was a most devoted Christian. She was good to every one, interested in every worthy cause, but, more than all else, she was concerned about missions. All her life she gave all she could to them. We children were early taught that we must never forget the missionaries in our prayers. And one of the last things she did was to set aside a sum for the expenses of a missionary in Burma about whom she was troubled. She lived in several places, for grandfather was of a roving disposition, and the little old trunk saw much service. It accompanied her on all her journeys.

"Life was hard for your grandmother; but she was always cheerful and serene, and busy about her Father's work. Where sickness was she never failed to be, and her neighbors loved her as they did their own.

"At her death the little trunk fell to me. And gradually, as things accumulated, it found itself up here. I'm very glad you asked me about it."

Mary Beth for a long moment looked at the little old trunk. "Aunt Cornelia," she said finally, "I wonder if you'd lend the little trunk to me? We girls at home have started a missionary circle, but we're not doing as well as we should. We try to make what progress we can, but it's slow. Why wouldn't it be a good idea to let the little trunk be a sort of missionary bureau for us? We're trying to help the poor. Now, what I thought was this: I'd like to take the trunk home and explain to the girls the kind of a missionary worker its owner was—it might wake them up. Then, each one of us could bring something to put in it. And when we found worthy persons who needed help we could go to the trunk and find something for them. Don't you see?"

Aunt Cornelia nodded. "Yes, dear, and I approve heartily. I'll gladly lend the little trunk for such a mission as that. And I'm sure of one thing: It will be of much more use in work like that than it will be standing in a corner of my attic."

Mary Beth went home in a few days, and when she did she took with her the little old trunk.

The first meeting after she came home was held at her house. When all the girls were gathered, Mary Beth in a very few words told them of grandmother's life, her missionary zeal, and how, at her death, she had set aside for a missionary a little sum. She spoke, too, of her pioneering in new places, and the little old trunk that was never left behind.

"I brought the trunk back with me," concluded Mary Beth, "and I thought that, with your consent, we might establish a kind of bureau for the poor, using it for the donated garments. What do you think of it?"

"I approve," spoke up Dolly, quickly. "My first donation to the little trunk will be a kimono I bought for myself just yesterday."

"I shall bring a sweater," cried Florence.

"My donation will be a skirt," announced Mildred.

The rest all agreed to do something, and then in a body they went to view the little old trunk with the brass nails.

In just a little while the trunk was doing a good business, and the strange part of it was that it was never quite empty.

"It's a regular magic trunk," declared Mary Beth, one afternoon to the girls, after she had fitted little Jenny Sands out with dress and jacket. "Though we give so much away, we never get to the bottom of it."

The kimono had gone to Mrs. Ellis, who was sick and whose husband was out of work.

Aprons had been presented to the Ramsay children, whose mother was dead; and waists and trousers had been given out to the Crosby twins, who sold the morning papers.

"I never saw a mission circle composed of girls that does the good the girls in our church are doing," declared Mrs. Deacon Rogers, one day at a meeting of the Aid. "We women do not do as much ourselves. Let a call come for help, and they go to a little old trunk that they call their missionary bureau. It isn't much to look at, but it must have a history since the girls think much of it."

Which was all true, for the little trunk, no longer in the dingy old attic, was filled, ere it was emptied, with garments for the sick poor.

How pleased grandmother would be if she knew! And who knows but what she does know? Perhaps she's "smiling through."—Girlhood Days.

MARCH WINDS IN INDIA

By C. D. Esch

For the Gospel Herald.

The winter is passed and the winds are blowing much as they do in America at this time of year only they are of a vastly different temperature. As we see the heat waves advancing and simmering over the plains and occasionally see whirlwinds of various sizes we are reminded that the hot season is not far off and that we may as well prepare for it in the best way we can.

Those who are going to the hills with the children have left as school is beginning now. Sister Lapp with their girls left some days ago. The Friesens and the Esches went this week and we were glad for the wire stating their safe arrival at Naini Tal. School begins in the American School next Monday the 24th. The Kaufman boys were also in the party to Naini Tal but are in the other school. They thought better not to change this year as it was their last before going to America if all plans carry out.

Though the weather is getting hot and we think there is a time of oppressive heat before us yet we are reminded of spring in some ways as there are trees, numbers of them, which are sending forth blossoms and the air in many places is fragrant with odors some very sweet and pleasant others not so much so. The "Flame of the Forest" at places are very beautiful. This is a flower which is fiery red and rather coarse but in the distance it looks very beautiful. The trees have shed their leaves and in many cases there is not a leaf to be seen on the trees but all is covered with bright red blossoms. Where there are many of these trees together, in the distance, it really appears as though the forest were in flames. Hence the name "Flame of the Forest." There are others as the mango which is also putting forth new leaves and blossoms at this time of the year or I should say the blossom time is over. So even if the wind does begin to blow hot and there are many signs of great heat to come there are bright spots and we thank God for them.

The March winds also remind us that the winter's pleasant months are past in which we ought to have been out among the villages much more than we have been. They say duties never conflict, but when we see the much work undone which we feel ought to be done we feel sad, to say the least. So few of us have been

out away from our immediate stations to bring the Gospel to the masses directly. Bro. Lapp has made a number of tours. Bro. Friesen was out some but not for long and the rest of us have been out hardly at all. Why? Simply because we have been loaded down so heavily with other work. The schools must be looked after. The orphanages and other institutions must be managed. Building work must be done. These things simply take the time and energy of the missionary. If these things are not attended to we are very forcibly reminded of our duty. Direct evangelistic work takes time and energy. A flying trip through a territory with an automobile and a few short stops do some good but that is not the way to do evangelistic work. True there have been many messages given out to the patients in the hospitals and dispensaries. There has a good amount of religious teaching been given to the pupils in the schools. A goodly number of the growing young folks in our orphanages have accepted Christ as their Savior. A number of the inmates in the Leper Home have been baptized. Still there are those in the villages right at our doors who have not had the message as they should have had it from the hands of the missionary to say nothing of those places beyond the immediate neighborhood. True our Indian evangelists have been steadily at work and have done much good work. But they are not satisfied and it is very necessary for the missionary himself to get out among the people in their own homes.

It takes time to meet and get acquainted with the people as well as to do effectual work among them and the missionary who has to be in a great rush always when he goes out is sure to leave the impression that he is always so much in a hurry that he has no time to talk things that are worth while. The foreigner in this country has many things to overcome and a hard entrance to gain the confidence of the people and it is useless to expect to do anything when you have to be in a hurry all the time. In my own experience I have had many invitations to come to the villages of patients and spend some days with them and it always is with a feeling of great pain and disappointment that I have to tell them that I cannot come. Had I nothing to do but the medical work I could leave that and go for I would find enough patients in every village where I would go. But there are other duties. There is the Leper Home to be looked after. That, too, might be left in the hands of the assistants for a time but there is the building work which needs daily supervision. If this is not given, money will be misspent and work will not be properly done which will be a discredit to the Mission as well as a waste of precious funds. So what can one do but stay by it and make the best of the opportunities that come and hope and pray that the time may come when some of us can have the time to do the necessary evangelistic work which ought to be done and must be done if we ever expect to win this country for Christ?

Some say "let the Indian Christians do that. If they cannot evangelize their own people then the work is a failure." But willing as they are, one can hardly expect boys of ten and twelve years old to manage a farm. Nor can you expect these young Christians so recently brought from heathenism to go out and evangelize their fellowmen without the personal touch and inspiration that the missionary alone can give. Jesus chose His apostles "that they might be with Him." What the Indian Christian worker needs and must have to be a success is the companionship of more mature experience and conviction to help him over the hard places and bring the message in an effectual way. Otherwise his work of preaching becomes too much of an everyday work and so common that it loses the life and power it ought to have.

Well, what is the remedy? None of us are ready to say that we had better let the lepers beg; let the orphan children forrage for themselves; let the people go on in ignorance and do away with the schools; let the widows live in their villages in sin and a snare to the community; let the people continue to worship God under trees and in cowsheds; let the patients who come for treatment and operation lie out in the sun and rain! For the sake of Christ who saved us and called us to serve Him we can do none of these things. Then the only way to get the Gospel message of God's love to the people of this district is for us to get **more missionaries** who can either go out directly or take some of the other work so that others of us whose hands are so full now can be relieved so that we can go. Last year was a sad one as we were hoping for a larger staff of workers. One of our oldest and most useful men was called home to his eternal reward. The two youngest in the Mission Family were compelled to leave the field. Who will come and help fill the vacant places? Will there be anyone or will we next year, when we hear the March winds blow again, feel that there has so little been done to bring the Gospel of light directly to those around us who sit in the darkness of sin and superstition?

The above are only a few of the many thoughts that came to my mind as I sat in meditation on the verandah of my temporary home in the dispensary building of the new Leper Asylum, and saw the sun set behind the jungle in the distance, and heard the rustle of the dry grass and leaves, and the sound in the distance of the drumming in the villages, where the people who so badly need the Gospel of light are celebrating this sensual holiday to the god of lust and passion.

Dhamtari, India.

God's Wonderful Love For Us

Scripture Lesson, read Jno. 3: 16-18. Meditation for the day (to be read aloud): "For God so loved the world." Paul speaks of "the breadth and length and depth and height" of God's love. "God so loved the world." That is the breadth of it. "That He gave His only begotten Son." That is the length of it. "That whosoever believeth in him should not perish." That is the depth of it. "But have everlasting life." That is the height of it. But even after we have given the passion of the Divine this content of mere words, it remains that "the love of God passeth knowledge."

The mine has no bottom; the storehouse is inexhaustible. No writer has ever done the theme justice; no preacher has ever been eloquent enough to depict it. No life save that of Christ has ever succeeded in fully living it. Innumerable men and women through the ages have tried in divers ways to tell the world just how much God loves, but while some have done better than others, all have fallen far short of the desired goal. The best anybody can do is to say, "God so loved the world that he gave his only begotten Son." Like a child strolling on the seashore picking up here and there a pretty shell or a fancy pebble, we wander through life while the great ocean of God's love lies undiscovered all about us.

"To tell the love of God alone,
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky."

—Rev. Richard Braunstein.

"Ask God to give thee skill in comforts art.
That thou mayest consecrated be, and set apart,
Unto a life of sympathy,
For heavy is the weight of ill in every heart,
And comforters are needed much of Christ-like touch."

FROM OUR MISSION STATIONS

Mennonite Gospel Mission

(1614 Eighth Ave., Altoona, Pa.)

The Gospel Herald:—We thank the Lord for the many blessings He is giving us. Our attendance at Sunday school is increasing, our mid-week services are keeping up with good, spiritual interest.

We were glad for the privilege of having a number of brethren and sisters stop with us on their return from attending the A. M. Church Conference at Belleville, Pa.

The following brethren were with us in services the evening of June 5: O. N. Johns, Canton; I. B. Witmer, Leetonia; N. E. Troyer, Cable; I. W. Royer, Orrville, Ohio. The following evening Nevin Bender, Greenwood, Del.; J. W. Hess, Akron, Pa. On Sunday morning services the 8th, Daniel Raber, Aurora, O., Amos B. Stoltzfus, Gap, Pa., and in the evening services, S. E. Allgyer, West Liberty, Ohio.

Tuesday evening the 17th, Bro. Paul Mosemann of Lancaster City was with us and led the prayer service. On Thursday, 19th, Bro. J. D. Byler of Mattawana came in his auto, with his wife and Sisters Sallie Yoder and Emma J. Byler. They brought with them a laden basket of provisions. They had the privilege of visiting a number of our homes. In the evening services Sister Emma Zimmerman, Matron of the E. M. School, was with us and gave a very interesting talk on the work and her experience in the work at the Mission Sta., Job, W. Va., followed by a short talk by Bro. Byler.

On Wednesday evening, 25th, Brethren John B. Senger and wife, Harry N. Winters and wife and son John, Kinzer, Pa., were with us in services. Bro. Senger gave a very helpful message on I Jno. 2:1.

The other visitors here during the month were Sisters Sarah and Fannie G. Stoltzfus, Gap, Pa., Jonas W. Neuhuser and wife, Bird-in-hand, Pa., J. N., Earl, Mary, and Sarah Peachy, Belleville, Pa., A. B. Matter, and Vernon Glick, Belleville, Pa., Norman Miller and family and Sister Hannah Miller, Springs, Pa., Salinda, Minnie, and Samuel Glick, Narvon, Pa.

Cash Receipts During Month

Pleasant Grove S. S. Meeting	18.66
Oak Grove Cong.	2.50
Belleville S. S.	10.00
No. 504	20.00
No. 505	2.00
No. 506	.60
No. 507	3.00
No. 508	2.00
	$58 76

Building Debt Fund

J. D. Byer, McVeytown	50.00
Laban Swartzentruber, Altoona	8.00
	$58.00

Cash Value Clothing and Provisions

Beech S. Circle, O.	$18.00
Crown Hill S. C., O.	17.63
Morgantown S. C., O.	5.00
Mattawana S. C., O.	8.00
Mattawana Brethren & Sisters	10.00
Allensville Cong.	5.00
Martinsburg Cong.	5.00
H. E. Kauffman	2.00
J. C. Kanagy	3.20
	$73.83

Many thanks for your interest and support.

June 26, 1924. Jos. M. Nissley.

Lima Mission

(825 N. Jefferson St., Lima, O.)

The Lord hath done great things for us whereof we are glad. Association with enthusiastic workers is inspiring and quite a necessary factor in proper spiritual growth.

Bro. W. B. Weaver and family paid us a visit a short time ago. He conducted our Tuesday evening Bible class, June 3; also June 22, we were favored with the presence of Bro. and Sister M. C. Lehman and family. Bro. M. C. preached to an appreciative audience in the forenoon after Sunday school using for his text Col. 2:9, 10, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." The thoughts presented were helpful to high spiritual attainments, right here and now. In the evening both Bro. and Sister Lehman were given the full time. Their theme was condition in India relative to their work. Eye witnesses of conditions can appreciate more than those who listen to descriptions, but when it is put in as vivid a form as it was presented to us we can appreciate in part the burden of such work.

Work in the Belmont District addition has again taken on new life. Each Sunday shows increasing attendance. We beg an interest in the prayers of the Herald readers that the Lord be pleased to be in all the efforts put forth, that the interest continue and souls be saved and built up in Christ.

June 25, 1924. The workers.

One Girl's Influence

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course in life:

When he was a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service, at a wage of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sunday school who never missed her from her place. And he said of her, "She is the happiest, kindest, tidiest girl I ever had in my kitchen."

The young man went home with these three broken sentences sticking in his mind: "Class in Sunday school—dollar a month to missions—happiest girl."

The first result was that he took a class in Sunday school; the second was a resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.

OVER 7,000,000 VOLUMES OF SCRIPTURE CIRCULATED IN 1923

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total, as reported by the Board of Managers at the 108th Annual Meeting on May 8, is 7,101,289 volumes, an increase of 2,538,222 over the 4,536,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States, and 18,334 for use in the island possessions of the United States. The total issued in foreign lands was 3,245,090 volumes.

The nine established Home Agencies of the Society, each and all, report a decided increase in circulation. The Agency Secretary in his area directs the work under the supervision and direction of the Home Office in the Bible House. Each Secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The five state Bible Societies in active cooperation with the American Bible Society—Massachusetts, Maine, New Hampshire, Vermont, Maryland—distributed 300,000 volumes. Bibles and Portions in 42 languages were required to make the distribution in Massachusetts. A band of student workers canvassed 24 towns and cities in Maine and supplied over 20,000 homes with copies of the Scriptures.

Several auxiliary societies form a part of the Home Agencies — the Pennsylvania Bible Society, the Chicago Bible Society, and the California Bible Society. 123 smaller auxiliary Societies have been busy in their respective communities, seeking out those who were not supplied with the Bible and providing them when desired.

In Mexico they are having the unusual experience of a "waiting list" (ten to twenty all the time) of colporteurs ready to serve the Society when sufficient funds are provided to supply the Bible for distribution.

Mexican Christians in twenty-five states and the Federal District sent over 1000 Pesos ($000.) as a Bible Sunday gift for the losses in the earthquake in Japan.

The President of Guatemala, in accepting a Bible presented by the Caribbean Agency Secretary, said: "I highly appreciate the gift you bring me and the work your evangelical missions and churches are doing in our country. You are a powerful element in moralizing and elevating our people."

The completion of the Quecha-Spanish diglot, which arrived on the field during the year, furnishes the Andean Indians for the first time with the New Testament in any language other than Spanish. What this means will be realized when it is recalled that Quecha is the language spoken by all Indians except the Aymaras (the only race allowed by the Incas to retain their own language) in the central Andean region from Quito in Ecuador to Bolivia and the borders of Argentine and Chile.

The outstanding event of the year in the Near East has been the signing of the treaty of peace by Turkey and the Allied Powers at Lausanne in Switzerland. This has given Turkey a sense of freedom she has not possessed for many years. The result for Bible work in the new Turkish Republic is yet in the balance.

Among the refugees in Greece a considerable work has been done, especially thru the Near East Relief Orphanages to which approximately 17,000 New Testaments and Scripture portions were given for distribution among the orphans and other people.

The whole world has sympathized with the sufferings of Japan. The first day of September, 1923, will never be forgotten. Not only were the offices of the Society in Tokyo totally destroyed, but a far more serious and overwhelming disaster was the entire destruction, and in a moment, of the plant of the Fukuin Printing Company at Yokohama and the death of Mr. Muraoka, the manager and son of the founder, and a very large number of his employees. In this plant were kept the plates of the versions of the Scriptures in use in Japan, China, Siam and the Philippines. The loss was not only financial, but involved a cessation of work as there were no resources for reproducing immediately the large editions needed.

Strangely enough, in the midst of all this confusion, in spite of these difficulties, the circulation in Japan for the year amounted to 343,588 volumes, an increase of 100,000 over 1922.

In the Philippines, the Japan earthquake had perhaps its most terrific effect, as all the plates of all the Scriptures used in the islands were totally destroyed.

As a result of this disaster, plans have been completed for the printing of Bibles for the Philippines in Manila and work has begun on the first order which is for 21,000 Bibles in seven Filipino dialects.

Siam was more fortunate, as just before the earthquake a very large shipment of Scriptures had left Yokohama for that country. The problems in Siam therefore have been those of distribution and they call for the highest heroism and patience.

The China Agency suffered with all the Far East in the Yokohama earthquake, but not as seriously as its neighbors. Fortunately, many of the plates destroyed were of Scriptures no longer in current use and for most of them duplicate shells were held in Shanghai.

Writing of the unprecedented increase in Bible circulation in China, more than a million copies in excess of last year, the Secretary says: "China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the Gospel message."

The full report of the work of the Society is one continued message of appreciation and inspiration. As one secretary writes: "The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards, and is a fairly good thermometer for registering the growth of the native churches and missionary work as a whole."

—American Bible Society.

Two little girls were starting out to play. One insisted on going to a place some distance away. "Why do you want to go so far?" asked the other. "So that if mamma calls me I won't hear her," was the candid reply. Was she like Jonah?

CHILDREN'S PRAYERS

Does God answer children's prayers? This question is sometimes asked in a way to suggest that a child's religious life does not amount to much. But God nowhere says that a person must be twenty-one years of age before his prayers will be heard. As a matter of fact, we most thoroughly believe that a child's prayers do reach the ear of God. We know a little girl who wanted to join the church. Her father was very glad of it, but he wanted to be sure that she knew what she was about to do. He therefore took her up on his knee and asked her if she was saved. She answered confidently, "Yes, sir." When he asked again, "How do you know you are saved?" she replied just as confidently, "Why, I asked Jesus to save me, and He did it." No wonder Jesus said that one must have the faith of a child to enter the kingdom of heaven. We hope many of our readers will ask Jesus to save them, and trust him just as confidently as this little girl did.

A CHINAMAN'S SON

A missionary, home from China, tells this story of a little boy who had learned to love God and to pray to Him instead of to idols. There was an idol feast where he lived, and he said to his father, "I cannot worship any one now but Jesus Christ."

His father was very angry and whipped the little fellow. But still he could not change his mind.

When everybody had gone, he found his father in the house. "Aren't you going to the feast, father?" he asked.

"No, if you don't go, I won't go either."

Very soon after that the father was seen with his son at the mission hall. The missionary was talking about the love of Jesus, and he noticed the boy look up earnestly into his father's face and whisper to him. The father was looking very anxious and miserable. Presently the little fellow could contain himself no longer, and asked him out loud, "O father, do you know Jesus yet?"

"No, my boy, I don't," came the answer, and the lad called out to the missionary, "Go on, teacher; please go on!"

Soon the boy called the same question again: "Father, father, do you know Jesus yet?" and the same answer was given and the same request to the teacher, who went on telling the sweet gospel story. Soon seeing his father's face brightening, he asked him again and at last hear-

ing the answer, "Yes, my boy, I think I do," with delight he turned to the teacher and said, "All right teacher; that'll do!" His little heart seemed filled with happiness.—Sel.

VISUALIZING THE NON-CHRISTIAN WORLD

If you want to get an impression of the vast numbers of people yet to be won to Christianity, you may cut strips of paper and paste them together until you have a number of long strips.

You could start with the number of people who are nominally Christians, including Protestant and Catholic. The total is about 576,000,000. By letting one inch of your strip of paper represent 1,000,000, you would provide a strip of paper forty-eight feet long, to represent the Christian population of the world. This strip of paper can be stretched around the room as far as it will go.

Next, to represent the non-Christian world, a total of about 1,116,158,000, with 1,000,000 to the inch, you would provide a strip of paper about ninety-three feet long. These two strips would show the contrast, and ought to be made a challenge to earnest missionary endeavors.

If you want to show approximately the number of people professing different pagan religions, you could work out the following: Mohammedans, numbering 227,000,000, would require a strip nineteen feet long; Buddhists, 140,000,000, a strip thirteen feet, four inches; Hindus, 215,000,000, a strip eighteen feet; Confucianists and Taoists, 310,000,000, a strip twenty-six feet.—Selected.

I HAVE SET THE LORD

I have set the Lord always before me. Psa. 16:8.

I set Thy love between the world and me,
O Lord,—its cruelty, its wrong, its scorn;
They cannot reach me through Thy tenderness
That once for me their worst has known and borne.

I set Thy cross between my sins and me,
That so their shadow darken not my days,
Nor rob my nights of rest. Thy blood blots out
The long indictment from my shrinking gaze.

I set Thy prayers between my doubts and me,
That so my faith shall fail not, but abide,
Though tired and tested sore; that shield shall serve
All fiery darts to quench or turn aside.

I set Thy strength between my foes and me,
And walk, so guarded, panoplied and girt,
Through dangers seen and unseen, unafraid;
Through flames unscorched and raging waves unhurt.

I set Thy thoughts between my thoughts and me,
The calm pure visions of Thy holy mind,
Till nothing that disturbs me or defiles,
Into my heart or soul can entrance find.

I set Thy self between my self and me,
And losing mine, Thy life abundant gain;
Take Thy sufficiency for my deep need,
And to Thy perfect stature so attain.

—By Annie Johnson Flint in S. S. Times.

"If I toil hard to save my soul, it may be that I shall succeed, but of one thing I am sure, that if I give my life to save the soul of another, there will never be a question about my own salvation. 'He that loseth his life the same shall save it.'"

"The true missionary must not only have a message, but he must be the living embodiment of that message and the incarnation of the truth which he teaches."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For April, 1924

GENERAL

Forks Cong Ind	$ 26 10
W Fairview S S Nebr	96 44
E Union Cong Ia	19 12
Pleasant Grove S S Ill	12 75
Teachers Reserve Fairview S S Mich	7 50
Virginia Dist Board	12 00
Limon Cong Colo	3 00
Salem S S Alta	52 75
Clyde Park Cong Mont	1 00
Calkins Cong Mont	50
Roseland Cong Nebr	4 64
Liberty Cong Kans	50
Bethel S S Ohio	28 75
Leetonia Cong Ohio	39 60
Beach Cong Ohio	60 88
Mt Zion Cong Mo	2 00
	$453 53

INDIA

General

Dora Myers	$ 10 00
Berean Cl Clinton Brick S S Ind	4 50
S J Steiner	5 00
Martha Wenger	25 00
Malinda Swartzendruber	50 00
A Bro Weatherford Okla	50 00
Roanoke S S Quarterly Meeting Ill	21 10
Willow Spgs S S Ill	16 38
Calkins Cong Mont	2 00
Fairview Cong N Dak	5 00
Spg Valley Cong N Dak	1 00
Roseland Cong Nebr	24 10
Sugar Crk Cong Ia	81 55
Liberty Cong Ia	5 00
Canton Miss S S Ohio	9 50
E Fairview Cong Nebr	104 54
LaJunta Cong Colo	16 20
Palmyra Cong Mo	5 20
Berea Cong Mo	20
Mt Zion Cong Mo	1 00
Springs YPBM Pa	26 75
E Scottdale S S Pa	2 07
Scottdale Cong Pa	33 45
Zion Cong Ore	15 00
Salunga S S Pa	43 65
David Stoltzfus	5 00
Mt Joy YPBM Pa	6 25
Gehmans S S Pa	30 71
John H & Elizabeth R Herr	100 00
John B Reist	5 00
Shore Cong Ind	8 00
Bethel Cong Mich	5 00
	$718 15

India Missionary Support

A Bro Bennette Switch Ind	$ 5 00
Friends W Liberty O	75 00
Peter H Schertz	5 00
Harmony S S Ill	14 15
Metamora Cong Ill	28 32
Lockport A M S S & Cong Ohio	32 00
Pike & Salem Cong O	173 43
David Brecheisen	5 00
Spg Valley S S Kans	37 50
Yoder Cong Kans	75 00
	$450 40

India Missionary Children Support

Prim Dept Yoder S S Kans	$ 7 11
Clinton Fr S S Ind	14 53
	$ 21 64

Indian Evangelist

Spg Val Cong N Dak	$ 5 00
S P Good	120 00
E Petersburg YMBC Pa	7 50
Manheim B S Cl Pa	7 50
Ephrata YPM Pa	63 00
Three Classes E Petersburg S S Pa	15 00
	$218 00

India Bible Women

David Falb	$ 26 00
Mrs Enoch Zook	20 00
D S & Mary Nafzinger	24 00
A Bro & family Dalton Ohio	48 00
Mrs Enoch Zook	4 00
Bowne Cong Mich	3 00
	$125 00

India Teachers Support

Lela I Schertz	$ 4 00
Katie Smucker	36 00
Ira & Esther Eigsti	3 00
Stahl S S Pa	74 75
Rhea Yoder	3 00
Mrs Dan H Driver	5 00
Four sisters Lancaster Pa	9 00
Ethel M Myer	7 00
Several Sisters Millersville Pa	6 00
Mary K Zimmerman	6 00
C W Cooprider & Cl Kans	5 00
Strasburg S S Pa	14 00
Mt Joy S S Pa	127 79
Mollie Weavers Cl	5 00
A Sister Mellingers	5 00
Mt Zion Cong Mo	37 60
	$348 14

India Medical Work

Mary L Bower	$ 5 00
Cl 13 Fairview S S Mich	2 50
Hartzler Sisters	24 00
Matilda Speicher	10 00
Mens Cl 15 Elkhart S S Ind	11 50
Anna M Graybill	10 00
	$ 63 00

Orphan Support

Bethel & Guilford S S O Class 4	$ 14 50
" 6	7 50
" 3	7 50
" 7	7 50
" 8	14 50
L S Kreider	7 50
Cl 3 Clinton Br S S Ind Class 9	7 50
B F & H J Yoder	14 00
Cl 10 Forks S S Ind Prim Dept	7 00
Girls Cl 6 W Market St S S Nappanee Ind	21 50
E W Showalter	7 00
Howard D Miller	7 50
Bethel S S Mich	30 00
Y M Cl Pike S S Ohio	7 00
Gladys Miller	15 00
Forks S S Ind	14 00
Julius Stutzman	5 50
A Bro Ind	28 00
S A Yoder	10 00
D N Miller & Melvin Hostetler	22 50
Berlin Miss S S Ohio Class 2	7 00
Ervin Miller & Cls 3 & 4	7 00
Prim Dept Hesston S S Kans	7 50
Lower Deer Crk S S Ia Class 2	30 00
" 3	7 00
" 6	7 50
" 9 & 10	7 50
" 11	7 00
" 14	22 50
" 15	7 00
" 17	7 00
" 19	7 50
	7 00

Prim Dept	7 00
Sis Teach Prim Dept	7 00
Breth Teach Prim Dept	7 50
Ora R Brenneman & wife	7 00
W D Brenneman & wife	22 50
Daniel M Yoder & wife	7 00
C E Hershberger & wife	7 00
S C Swartzendruber & wife	28 00
Nettie Swartzendruber	15 00
Cl 13 Plainview S S O	7 00
Mothers Cl Walnut Crk A M S S Ohio	42 00
Mrs Hugh Wolfer	7 00
D L Christophel	1 00
Alvin J Miller & A S Wingard	28 00
H H Kreider	10 00
Prim Dept Home Miss S S Ill	7 50
Mr & Mrs C A Wenger	4 50
William S & Ella Landis	15 00
Mattawana S S Pa	34 00
Bro & Sis Edw F Zook & Children	15 00
Mrs J C Landis	7 00
Harmony S S Ill	10 22
Ben Rocke Class Ill	7 50
Julius Yoder & Alvin Albrecht	7 50
Joe Springer & Cl Ill	15 00
John A Albrecht	7 50
Willow Spgs Prim Dept Ill	15 00
H J Kaufman	30 00
H V Albrecht	7 50
Elizabeth Schrock	28 00
Sam Smith Cl Ill	30 00
Elizabeth Bachman & Barbara Schrock Cls Ill	28 00
Peter Garber & Cl Ill	30 00
Ben Rocke & Cl Ill	7 50
J V Albrecht	15 00
Ed Springer	15 00
Wm Eigsti	15 00
Alvin R Albrecht & Julius Ioder	7 50
H V Albrecht	7 50
H V Albrecht & Cl Ill	14 00
Joe Springer & Cl Ill	15 00
J A Albrecht	7 50
The Schisler family	14 00
A Friend of the needy	50 00
Salem S S Alta	17 50
Spg Val Cong N Dak	7 00
Prim Dept W Union S S Ia	6 55
Oak Grove S S Ohio	
Prim Dept	2 50
Interm Dept	2 50
Aged Sisters Cl	2 50
Ever Ready Cl	2 50
J B Stutzman	7 50
Mrs J B Stutzman Cl 12 Ohio	7 50
Venus Hershberger	7 50
Joe Walls	7 50
E B Stoltzfus Cl 8 Ohio	15 00
J B Stutzman Cl 6 O	32 00
Wilma Lehman Cl 4 O	2 50
Old Sis Cl Goshen S S Ind	7 00
Sycamore Grove S S Mo	
Allie Miller	28 00
Sarah Miller & Cl	14 00
Mary Detwiler Cl 11	12 64
Dan Hershberger & Cl 24	7 00
Elmer Hershberger & Cl 22	7 00
Bethel & Sycamore Grove S S	14 00
F P Kauffman & fam	7 00
A D Hartzler & fam	14 00
A D Hartzler & fam	3 75
C V Hartzler & Cl	18 50
Thomas Cong Pa	22 65
Weaver S S Pa	37 50
Altoona Miss S S Pa	12 49
Martins Creek S S Ohio	
Class 1	25 00
" 2	7 50
" 4	15 00
" 6	15 00
A Sis E Petersburg Pa	14 50
A Sister Pa	23 00
Samuel Frys Cl Pa	12 00
Mrs Samuel Longeneckers Cl Pa	14 00
Sis Cl Mt Joy S S Pa	28 00
Y W Cl Mt Joy S S Pa	30 00
Weaverland YPM Pa	54 00
Emma Wilson & Anna Book Cls Paradise S S Pa	28 00
Park Book Cl Paradise S S Pa	30 00
A Bro Paradise Pa	7 00
Lebanon Co S S Workers Pa	28 00
Lauvers S S Pa	15 00
Emma Ranck & Mary Kreider Cl Paradise S S Pa	30 00
Allen Gantz	7 00
Benj Keeners Cl Pa	14 00
David B Landis & wife	28 00
Olive Cong Ind	7 50
Yellow Crk S S Ind	
Elizabeth Tyson Cl	28 00
Prim Dept	14 00
Allen Christophels Cl	15 00
Middlebury Cong Ind	45 75
Earl & Bertha Garber	7 00
Golden Rule Cl Elkhart S S	4 15
Berean Y L Cl Elkhart S S	7 00
Boys Cl 16	7 50
Noah Christophel	7 50
A R Miller	7 50
	$1,966 70

Widow Support

Bethel & Guilford S S O	
Class 1	$ 15 00
" 2 5 9 10	10 00
" 3	5 00
" 8	5 00
Mrs Mary Oyers Cl Bethel S S Mich	4 00
Two Aged Sisters Cls O Grove S S Champ Co O	5 00
Bethany S S Mich	12 53
Mrs Percy Troyers Cl Howard-Miami S S Ind	9 00
A Sister Pa	20 00
Olive Cong Ind	31 20
	$116 73

India Lepers

E Petersburg Sis B C Pa	$ 14 30

India Hospital Endowment

John Smeltzer	$ 10 00
S C Hartzler	10 00
	$ 20 00

India High School Endowment

Sister Mahlon Schrock	$ 10 00
David Yontz	10 00
	$ 20 00

Sankra Evangelistic Fund

A Sister E Union Cong Ia	$ 5 00
W Union Cong Ia	44 64
A Sister Md	6 00
	$ 55 64

India Personal

J H Eigsti	$ 10 00
Harry Sommers	2 00
Prim Cl Gulfhaven S S Miss	1 71
Anna Camp & Cl Ill	15 50
Bro & Sis Cooprider	10 00
	$ 39 21

New Missionary

Hesston S S Kans	$100 00

India Teachers Home

Dorcas Sis S C Sterling Ill	$ 5 06

Sankra Church Building

Midway Cong O	$ 32 00

Ghatula Dispensary

Anna N Ranck	$ 5 00
Total receipts for India	$4,318 97

SOUTH AMERICA

General

Mt Pleasant S S Va	$ 36 00
Dora Myers	10 00
Malinda Swartzendruber	25 00
Monthly Off Gulfhaven S S Miss	4 97
Morrison Cong Ill	7 50
Creston S S Mont	4 84
W Zion S S Alta	7 77
Fairview Cong N Dak	2 50
Liberty Cong Ia	50
Canton Miss S S Ohio	9 50
N Lima S S Ohio	65 40
Sis C K Hartzler	100 00
Midway S S Ohio	30 35
Pleas View Cong Okla	12 04
LaJunta Cong Colo	16 20
Palmyra Cong Mo	8 00
Mt Zion Cong Mo	1 00
E Scottdale S S Pa	4 71
Schellburg Cong Pa	3 00
Casselman Cong Md	2 72
John H & Elizabeth R Herr	50 00
John B Reist	5 00
A Sister Pa	10 00
Ephrata YPM Pa	25 00
Shore YPM Ind	12 50
Bethel Cong Mich	5 00
Max Heller	5 00
	$464 50

Missionary Support

Banks S S Va	$ 10 10
David Brecheisen	5 00
	$ 15 10

Missionary Children Support

Clinton Fr S S Ind	$ 5 53

Native Evangelist

E Union Cong Ia	$100 00
A Sister Md	2 00
	$102 00

Church Building

Henry S Mack & wife	$ 25 00
B F Hartzler & fam	40 00
A Sister Roseland Nebr	5 00
A Bro & Sis Kansas Cy Kans	10 00
J V Fortner	20 00
D M Brubaker	5 00
Mr & Mrs Floyd Bontrager	12 00
Bethel & Guilford Congs Ohio	6 33
Cathrina Ruvenacht	5 00
Mrs A J Meck	10 00
Freeport Cong Ill	50 52
Waldo Cong Ill	68 15
Fairview Cong N Dak (Santa Rosa)	10 50
A Sis O Grove S S O	5 00
A Bro S Union Cong O	100 00
Manson Cong Ia (Santa Rosa)	72 00
G J Guengerich	15 00
Noah Showalter	2 50
Mt Zion Cong Mo	1 00
Masontown Cong Pa	37 00
	$500 00

Personal Fund

Cl 2 Forks S S Ind	$ 6 46
Jr Cl Gulfhaven S S Ciss	60
	$ 7 06

Bible Readers

A Bro & fam Dalton O	$ 52 00
Mrs Rohrers Cl Lancaster Pa	5 00
A Sister Pa	8 94
	$ 65 94

Trenque Lauquen Station

John L Musser	$ 80 00
A Sister Pa	3 00
	$ 83 00

Publication & True Way

Crown Hill Workers Meeting Ohio	$ 23 00
Josephine Schrock & Cl Ill	5 00
LaJunta S S Colo	15 00
	$ 43 00

Kindergarten

Prim Dept LaJunta S S Colo	$ 6 84
Easter Off LaJunta S S Colo	25 50
	$ 32 34
Total receipts for South America	$1,318 47

CITY MISSIONS

Altoona Mission

Springs Cong Pa	$ 10 00
Rockton S S Pa	3 82
	$ 13 82

Altoona Building Debt Fund

Thomas Cong Pa	$ 18 60
Weaver Cong Pa	100 00
Stahl Cong Pa	4 52
A Bro & wife Philadelphia Pa	20 00
A Sister Millersville Pa	50 00
	$193 12

Canton Mission

Salem Cong Wooster O	$ 18 00
Harry Sommers	2 00
Martins YPBM Ohio	6 50
Canton S S Ohio	11 02
Beach YPBM Ohio	7 20
A Sister Ohio	2 00
House Income	21 00
	$ 67 72

Chicago Mission

Bethel & Guilford Congs Ohio	$ 16 17
A Bro Weatherford Okla	25 00
Willow Spgs Cong Ill	9 00
	$ 50 17

Fort Wayne Mission

John Stock	$ 12 50
Howard-Miami Cong Ind	24 91
Anna Hoover	15 00
Holdeman Cong Ind	64 21
Shore Cong Ind	10 00
Bethel Cong Mich	5 00
Berea Cong Ind	17 46
A R Miller	5 00
	$154 08

Kansas City Mission

Harry Sommers	$ 2 00
A Bro & Sister Archbold Ohio	5 00
Erle Zook	3 50
A Bro Weatherford Okla	25 00
Calkins Cong Mont	1 50
Liberty Cong Ia	2 25

Berea Cong Mo	15
Mt Zion Cong Mo	1 00
	$ 40 40

Lima Mission

S J Steiner	$ 5 00

Los Angeles Mission

A Sister Albany Ore	$ 5 00

Peoria Mission

East Bend S S Ill	$ 25 00
Willow Spgs Cong Ill	9 00
	$ 34 00

Toronto Mission

E S Shantz	$ 2 00
P D Burkholder	1 00
Niagara Dist S S Meet	25 00
	$ 28 00
Total for City Missions	$591 31

CHARITABLE INSTITUTIONS

Illinois Home for Aged

Eliza Stauffer	$ 45 50
Maple Gr Cong Pa	45 50
Willow Spgs Cong Ill	11 39
E Bend S S Ill	35 00
Roanoke S S Quarterly Meeting Ill	21 11
Elkhart Cong Ind	45 50
	$204 00

Orphans' Home

Jr Inv Earnings	
Lydia Rediger	$ 5 25
Virgie Ernst	50
Chester Ernst	50
S J Steiner	10 00
Calkins Cong Mont	1 30
Clinton Fr S S Ind	5 53
	$ 23 08

Children's Welfare Home

E Holbrook S C Colo	$ 8 00
Berea Cong Mo	15
Mt Zion Cong Mo	50
Beginners Dept Metamora S S Ill	5 85
Clinton Fr S S Ind	5 53
	$ 20 03
Total receipts for Charitable Institutions	$247 11

OTHER FUNDS

District General Funds

Coalridge Cong Mont	$ 10 00
Clydepark Cong Mont	7 35
Calkins Cong Mont	4 25
Lakeview Cong N Dak	3 00
Spring Val Cong N Dak	3 89
Ste Elizabeth Cong Man	2 30
Middlebury Cong Ind	16 10
Clinton Fr Cong Ind	51 07
Anna Hoover	25 00
Salem S S Ind	22 96
Midland Cong Mich	7 74
Zion Cong Mich	7 00
Maple Riv Cong Mich	35 00
Bethel Cong Mich	10 00
Clinton Br Cong Ind	20 81
Emma Cong Ind	12 08
Maple Gr Cong Ind	18 00
Pleas View Cong Okla	12 00
W Liberty Cong Kans	29 59
Hesston Cong Kans	14 00
Manitou Cong Colo	10 00
Crystal Spgs Cong Kans	20 00
E Holbrook Cong Colo	8 92
Larned Cong Kans	10 00
Pleas Valley Cong Kans	40 00
Milan Valley Cong Okla	12 00
Berea Cong Mo	2 72
White Hall Cong Mo	3 15
Sycamore Gr Cong Mo	67 97
Wichita Cong Kans	13 50
Mt Zion Cong Mo	15 00
Cherry Box Cong Mo	10 20
Pennsylvania Cong Kans	16 00
Hopewell Cong Ore	3 25
Albany Cong Ore	10 35
Weaver Cong Pa	15 40
	$570 60

Ind.-Mich. Church Buildings

Leo Cong Ind	$ 21 28
Hopewell Cong Ind	3 20
	$ 24 48

Rural Missions

Fairview Cong Mich	$ 13 15
Bowne Cong Mich	13 00
Bethel Cong Mich	10 00
Anna Hoover	10 00
Yellow Cr Cong Ind	31 00
Shore Cong Ind	6 00
Berea Cong Ind	12 00
Stahl Cong Pa	9 04
	$104 19

Mo.-Kans. Evangelistic Fund

A Brother	$ 12 66
Mt Zion Cong Mo	75
	$ 13 41

Wichita Mission

Sycamore Gr Cong Mo	$ 28 01

So.-Western Pa. District Conference Fund

Thomas Cong Pa	$ 16 37
Kaufman Cong Pa	21 53
	$ 37 90

Pennsylvania Old People's Home

Schellburg Cong Pa	$ 3 00

So.-Western Pa. S. S. Conf. Mission Fund

Scottdale S S Pa	$ 28 29
Weaver S S Pa	11 48
Masontown S S Pa	30 00
Stahl Cong Pa	15 20
Springs S S Pa	13 60
	$ 98 57

Pacific Coast Children's Home

Hopewell Miss Meet	$ 50 00
Total receipts for Other Funds	$930 16

SUMMARY

District Board Receipts

Alberta-Sask Dist Bd	$ 82 86
Dak-Mont Dist Bd	68 09
East Menn Bd	1,009 14
Ill Dist Bd	662 34
Ind-Mich Dist Bd	825 69
Ia-Nebr Dist Bd	677 83
Mo-Kans Dist Bd	797 60
Ohio Dist Bd	887 91
Pacific Coast Dist Bd	83 60
So-Western Pa Dist Bd	553 19
Middle Dist Va Bd	27 10
Menn Bd of M & C	2,184 20
Total receipts for April	$7,859 55

Gratefully acknowledged,

MENNONITE BOARD OF MISSIONS AND CHARITIES

V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

For May, 1924

GENERAL

A Bro Marion Pa (April)	$ 25 00
Manson Cong Ia	23 82
Royalty on Lights & Shades	1 30
Providence Cong Va	21 50
Annual Miss Bd Meet	59 00
Gulfhaven S S Miss	5 00
Forks Cong Ind	30 25
Teachers Reserve Fairview S S Mich	5 00
Isaac Miller	24 92
W A Wideman	24 93
Stahl Cong Pa	8 83
Clearspring Cong Md	8 78
Lower Deer Crk S S Ia	54 50
E Union Cong Ia	24 17
Roseland Cong Nebr	5 53
Sugar Crk Cong Ia	79 86
Liberty Cong Ia	4 50
L Deer Crk S S Ia	61 21
W Union Cong Ia	42 33
	$510 43

INDIA

General

Reiffs Cong Md (April)	$111 80
Allensville S S Pa	15 67
Doylestown S S Pa (April)	53 00
Salford S S Pa (April)	57 00
Souderton T M Pa (April)	22 38
Annual Miss Bd Meet	59 00
A friend of the needy	5 00
Goodfield Cong Ill	10 50
Martha Nafsinger	10 00
Oak Grove S S Ohio	61 54
Canton Miss S S Ohio	10 61
Fairview Cong N Dak	5 00
Coalridge Cong Mont	3 34
Peoria Mission S S Ill	4 59
Creston S S Mont	2 05
Souderton T M Pa	19 10
Zion Cong Ore	11 00
Schellburg Cong Pa	4 00
Stahl Cong Pa	8 82
E Fairview S S Ia	164 38
Wood Riv S S Nebr	25 80
Plum Creek S S Nebr	10 00
Liberty Cong Ia	5 00
Wideman S S Ont (April)	20 00
F Mennonite S S Ont (April)	75 00
Addison Snider (April)	25 00
E Chestnut St Cong Lanc Pa	38 97
Landisville S S Pa	35 14
Bowmansville Mission friends Pa	89 09
Berea Cong Ind	13 00
St Jacobs Cong Ont	104 00
E Zora A M Cong Ont	51 61
A Brother	47 50
	$1,178 89

Missionary Support

Lewis Martin (April)	$ 10 00
Sisters Stauffers Cong Md (April)	18 00
Union S S Ill	11 96
Lockport A M S S Ohio	36 00
Elkhart Cong Ind	32 50
Spg Valley S S Kans	37 50
	$145 96

India Missionary Children Support

Logan Co S C Ohio	$ 7 00
Childrens Off Allensville S S Pa	4 14
Quar Inv Earn (April)	
Waterloo S S Ont	22 00
Zurich S S Ont	5 00
Shantz S S Ont	8 00
Blenheim S S Ont	27 05
Rainham S S Ont	5 80
Breslau S S Ont	37 50
Wanner S S Ont	25 00
Hagey S S Ont	57 20
Larned S S Kans	7 50
	$206 19

Indian Evangelist

A Bro Pa (April)	$ 10 00
Two Sisters Pa (April)	5 00
Ind-Mich Dist Bd	100 00
Sue F Landis	5 00
Spg Val Cong N Dak	5 00
A Bro Pa	10 00
Two Sisters Pa	5 00
E Petersburg YPBC Pa	15 00
The Leader Class Mummasburg S S Pa	30 00
Manheim B S Cl Pa	7 50
Shantz Cong Ont (Apr)	60 00
Esther Groh	30 00
Markham YPM Ont	22 50
	$303 00

Bible Woman

The Sisters Phila Pa	$ 48 00
Logan Co S C Ohio	8 00
Reuben Brunk & wife	36 00
O Sisters Cl Oak Grove S S Champ Co Ohio	5 25
Aged Sis Cl Bethel S S Ohio	9 00
Bowne Cong Mich	3 00
Sisters Sycamore Grove Cong Mo	7 00
	$116 25

Teachers Support

Pond Bank S S Pa (April)	$ 14 20
Viola Wenger	30 00
Mr & Mrs Otis J Bontrager	9 00
Boys Cl Nappanee North S S Ind	5 00
Lewis Yordy	10 00
Four Sisters Lanc Pa	9 00
Stahl S S Pa	17 50
Several Sisters Millersville Pa	6 00
Ethel Myer	7 00
Mary K Zimmerman	6 00
Mollie Weaver's S S Cl Pa	5 00
A Sister Mellingers Cong Pa	5 00
Strasburg S S Pa	14 00
F Menn S S Ont (Apr)	75 00
	$212 70

Medical Work

Mr & Mrs Otis J Bontrager	$ 4 50
Bethel & Guilford Congs Ohio	30 00
Cl 13 Fairview S S Mich	2 50
Cl 15 Fairview S S Mich	5 00
Martha M Nafsinger	10 00
F Menn S S Ont (Apr)	75 00
	$127 00

Orphan Support

Lauver S S Pa	$ 7 00
Stauffer S S Md (Apr)	19 00
A D Diener	7 50
Prim Dept Home Miss S S Ill	3 00
Y Mens Cl Forks S S Ind	30 00
Ruth Detweiler	7 00
Deep Run Cong Pa (April)	30 88
Ella Mae Clemens (Apr)	28 00
Edna B Nice (Apr)	28 00
Lena Martins Cl Hopedale S S Ill	28 00
Berean Cl Norristown Miss S S Pa	30 00
Hopedale S S Ill	
John Kauffmans Y M Class	60 00
Amos Litwillers Cl	30 00
Anna Berkeys Cl	28 00
Katie Kauffmans Cl	14 00
Anna Derstine & Cl Pa	7 00
Hopedale S S Ill	
Andrew Nafzigers Cl	30 00
Mrs And Nafzigers Cl	25 00
Jr Dept Goshen College S S Ind	7 00
Mary, Martha & Paul Eiman	4 00

Hopedale S S Ill	
Emma Litwillers and Barbara Zehrs Cls	30 00
Willing Workers Cl Banks S S Va	7 00
Mattie Imhoffs Cl Ill	15 00
O Grove S S Ohio	
Prim Dept	2 50
Interm Dept	2 50
Aged Sisters Cl	2 50
Eva Brunks Cl O Grove S S Wayne Co O	21 00
Salem S S Alta	15 00
Pinto Union S S Md	14 50
Weaver S S Pa	37 50
Sam Schlabaugh	15 00
A Sis Shipshewana Ind	10 00
Barbara Musser	14 00
Maze Hershey Cl Paradise S S Pa	30 00
H E Denlinger Paradise S S Pa	30 00
Three Classes E Petersburg S S Pa	10 00
Samuel Frys Cl	15 00
Allen Christophels Cl Yellowcreek S S Ind	15 00
Berean Y L Cl Elkhart S S Ind	7 00
F Menn S S Ont (April)	
I B Snyder	7 50
Supt & Secy	7 50
Mrs Ervin Cressman	7 50
Titus Kolb	7 50
M S Weber	15 00
Titus Shantz	7 50
Della Snider	7 50
Mabel Groh (April)	7 00
Sherkston Cong Ont (Apr)	29 00
Floradale S S Ont	15 00
First Menn S S Ont	
I B Snider	7 50
Supt & Secy	7 50
Mrs Ervin Cressman	7 50
Titus Kolb	7 50
M S Weber	15 00
Titus Shantz	7 50
Della Snider	7 50
Sycamore Grove S S Mo	
Dan Hershberger & Class	7 00
Elmer Hershberger & Class	7 00
C V Hartzler & Cl	6 00
F P Kauffman	7 00
	$914 88

Widows Support

Lewis Martin & wife (April)	$ 40 00
A Bro Elk Lick Pa	20 00
A Bro & Sis Wellman Ia	10 00
Mrs J N Hartzler	5 00
Olive Cong Ind	20 00
Bowne S Cir Mich	3 25
Mary Hoover	5 00
	$103 25

Indian Nurse Support

Two Sisters (April)	$ 8 00
A Sister	8 00
	$ 16 00

Lepers

Sue F Landis	$ 10 00

New Missionary

Pleas Hill Cong Nebr	$ 8 60
Hesston Col S S Kans	75 00
	$ 83 60

High School

Rhea Yoder	$ 3 00
Lela I Schertz	4 00
Esther & Ira Eigsti	6 00
	$ 13 00

High School Endowment

Percy J Miller	$ 10 00

Friesen Family Stove

L Deer Crk S Cir Ia	$ 10 00
E Union S Cir Ia	10 80
W Union S Cir Ia	10 00
	$ 30 80

Personal

Birthday Off E Scottdale Mission S S Pa	$ 5 89

Church Building

Ind-Mich Dist Bd	$100 00
Peter Garber (Sundarganj)	50 00
N Lima Cong O (Sundarganj)	34 00
Olive Cong Ind (Sundarganj)	29 00
Hesston Col YPCA Kans (Balodgahan)	50 00
	$263 00

Supt. Home Leper Asylum

East Menn Board	$600 00

School Building

Masontown S S Pa	$ 60 00
Mt Zion Cong Mo	19 75
	$ 79 75
Total receipts for India	$4,422 16

SOUTH AMERICA

General

Bro & Sister Reiffs Cong Md (April)	$100 00
Martha Wenger	25 00
Mt Pleasant S S Va	37 50
Annual Miss Bd Meet	59 00
Gulfhaven S S Miss	2 81
A Sister Smithville O	15 00
Birch Tree S S W Va	9 02
Italy S S W Va	4 54
Sue F Landis	5 00
Aden Gerber	25 00
Metamora Cong Ill	10 92
Union S S Ill	12 36
Martha M Nafsinger	10 00
A Sister in the faith	5 00
A Sister Beach Cong O	5 00
Canton Miss S S Ohio	10 61
Fairview Cong N Dak	2 50
Mt Pleasant S S Va	33 50
Salem S S Alta	33 50
Springs Cong Pa	8 14
Plum Creek S S Nebr	10 00
Liberty Cong Ia	1 50
Groffdale S S Pa	30 00
E Chestnut S S Lanc Pa	38 96
Joseph K Charles	25 00
A Bro Pa	8 00
Hagey S S Ont	27 28
	$565 14

Missionary Support

Sharon S Cir Guernsey Sask	$ 27 50
Mt View S C Aldersyde Alta	10 00
Belleville A M SS Pa	200 00
E Union Cong Ia	129 17
Salunga & Landisville Congs Pa	150 00
Eastern Menn Board	300 00
York Co Dist Ont (April)	289 90
Pleas Valley S S Kans	15 00
Crystal Spgs Cong Kans	9 00
	$1,130 57

Missionary Children Support

Quar Inv Earn (April)	
Wideman S S Ont	$ 23 50
St Jacobs S S Ont	24 25
Waterloo S S Ont	21 83
	$ 69 58

Native Missionary

Ind-Mich Dist Board	$100 00
Y P C A of E M S Va	50 00
Cleo Mann	12 00
	$162 00

Church Building

Mr & Mrs C H Warfel	$ 10 00
Ind-Mich Dist Board	100 00
Mrs C J Rhodes	5 00
Delaware S S Pa	10 48
Pleasant Hill Birthday Off Ill	2 27
Pleas Hill Cong Ill	2 73
Willow Spgs Cong Ill	55 17
Jos Hartzler	25 00
Stahl S S Pa	19 60
Maple Grove S S Pa	12 75
S S Gehman (Apr)	1 00
Allan Weber (Apr)	30 00
Samuel Wideman (Apr)	10 00
Minnie Witmer	15 00
Mt Zion Cong Mo	1 00
	$300 00

New Missionary

A Bro & Sis Wellman Ia	$ 25 00

Trenque Lauquen Bldg.

Elizabethtown S S Pa	$ 50 00
Joel S Weaver	25 00
Salem B C Ind	15 00
	$ 90 00

Bible Reader

The Sisters Philadelphia Pa	$ 16 00
Y P C A of E M S Va	50 00
Mrs Rohrers Cl Pa	5 00
	$ 71 00

Horse & Cart Fund

Sarah Reber & S S Cl	$ 6 66
Total receipts for South America	$2,419 95

CITY MISSIONS

Altoona Mission

Oak Grove Cong Pa	$ 2 50

Altoona Building Debt

Blough Cong Pa	$ 16 00
Allensville A M Cong Pa	27 54
Weaver Cong Pa	3 33
Stahl Cong Pa	2 00
	$ 48 87

Canton Mission

O D Yoder	$ 1 00
Cora Hostetler	2 00
Martins YPBM Ohio	6 50
Midway Cong O	30 55
Beach YPBM Ohio	4 25
A Sister	4 00
Tri-County S S Meet O	17 57
A Sister	50
House Income	17 50
Canton Miss S S Ohio	18 18
	$102 05

Chicago Home Mission

Y W Cl Shore S S Ind	$ 1 60
Morrison Cong Ill	10 00
Science Ridge S S Ill	13 65
Willow Spgs Cong Ill	6 60
Peter Garber	25 00
Sister McWhirter (Apr)	10 00
Bro Gerig (Apr)	1 00
Rent Income (Apr)	53 00
John Nafziger	5 00
A R Miller	5 00
F Burkey	2 00
Bro Fortner	2 00
Bro Beachey	2 50
Bro Miller	2 50
Sterling Y P Ill	4 50
Hopedale Cong Ill	6 75
Rent Income	61 00
	$212 10

Fort Wayne Mission

Ind-Mich Dist Board	$276 46
Holdeman S S Ind	38 24
Yellow Crk Cong Ind	33 00
Berea Cong Ind	17 79
Shore Cong Ind	10 00
	$375 49

Kansas City Mission

Martha Wenger	$ 10 00
Providence Cong Pa (April)	24 00
Peter Garber	25 00
Y W Cl Shore S S Ind	1 67
E Fairview S S Nebr	29 73
Plum Creek S S Nebr	10 15
Mt Zion Cong Mo	4 50
A Brother	1 50
Bethel Cong Mo	5 25
John J Shetler (Apr)	5 00
No 13 (April)	2 00
Dispensary & Other Sales (April)	57 98
Irvin Lichtey	7 00
Sonnenberg S C Ohio	10 00
D S Weaver	5 00
	$198 78

Kansas City Church

Pennsylvania Cong Kans	$ 15 00

Lima Mission

Quar Miss Meet (Apr)	$ 14 04
Miss Meeting	14 04
S D Rohrer	2 00
Lima Miss S S Col (Apr)	13 79
Lima Miss S S Col	15 03
Sunday Eve Col (Apr)	9 51
Sunday Eve Col L Miss	10 33
	$ 78 74

Peoria Mission

Freeport Cong Ill	$ 60 58
Willow Spgs S S Ill	6 60
Garage Income (April)	3 00
Metamora Cong Ill (Apr)	4 75
S C Archbold O (Apr)	10 00
Metamora Cong Ill	4 00
Garage Income	10 50
	$ 99 43

Peoria Mission Ford

L Deer Creek S S Ia	$ 36 65

Portland Mission

Pacific Coast Miss Bd	$108 91

Toronto Mission

(April)	
Waterloo Cong Ont	$ 31 12
Biehn Cong Ont	42 50
Blenheim Cong Ont	9 06
Hagey Cong Ont	11 00
Detweiler Cong Ont	6 45
Sherkston S S Ont	33 27
First Menn Cong Ont	81 37
Floradale Cong Ont	30 00
Dr Wrights Est (Leg)	50 15
	$294 92
Total receipts for City Missions	$1,573 44

CHARITABLE INSTITUTIONS

Orphans' Home

Ind-Mich Dist Bd	$ 50 00
A Bro & Sis Archbold O	5 00
Savings of Martha Schneck (Deceased)	15 40
Waldo Cong Ill	6 75
Scottdale Cong Pa	15 71
A Bro & Sis Wellman Ia	25 00
Special Support (Apr)	151 00
A K Hartzler (Apr)	100 00
S E Allgyer (Apr)	100 00
Birthday Off Nappanee W Market St S S Ind (April)	15 12

Farm Income (Apr)	94 30
Special Support	270 25
J W Headings	100 00
C S Smucker	25 00
Farm Income	17 16
	$990 69

Children's Welfare Home

Prim Dept W Union S S Ia	$ 5 00
Mt Zion Cong Mo	2 50
Limon Cong Colo	2 50
Bethel Cong Mo	5 45
Sister Jacob Stauffer (April)	15 00
Special Support (Apr)	131 25
Kansas City Telephone Co	21 00
Emanuel Shiffler	2 00
Prim Dept Zion Cong Ore	20 00
L J Miller	50
Special Support	218 50
	$423 70

Illinois Home for Aged

Ind-Mich Dist Board	$ 50 00
Peter Garber	25 00
Emma Cong Ind	30 00
Mrs J F Henning	60 00
Mrs Pete Good (Apr)	5 00
D S Blough (Apr)	6 08
Special Support (Apr)	212 50
Farm Income (Apr)	19 41
Farm Income	8 16
J S Shoemaker	1 00
B F House	25 00
Special Support	86 11
	$528 26

Home for Aged Building

Mrs Jos A Zehr	$100 00
C M Conrad	100 00
	$200 00

Sanitarium

Thomas Cong Pa	$ 7 69
Kaufman Cong Pa	7 65
Hospital Fees (Apr)	554 95
LaJunta S S Children Colo (Apr)	15 50
Hospital Fees	1,451 20
	$2,036 99

Total receipts for Charitable Institutions $4,210 48

OTHER FUNDS

District General Funds

Sharon Val Cong Minn	$ 2 50
Fairview Cong N Dak	11 60
Lakeview Cong N Dak	10 00
Beulah Cong S Dak	1 75
Calkins Cong Mont	6 00
Coalridge Cong Mont	3 33
Spring Val Cong N Dak	9 66
Bowne Cong Mich	10 00
Middlebury Cong Ind	12 30
Emma Cong Ind	6 55
Midland Cong Mich	8 07
Fairview Cong Mich	32 60
Clinton Fr Cong Ind	39 59
Salem S S Ind	12 06
Maple Grove Cong Ind	12 00
Leo Cong Ind	24 81
Shore Cong Ind	9 00
Catlin Cong Kans	10 00
Tuleta Cong Texas	5 00
Bethel Cong Mo	27 00
Spring Val S S Kans	42 06
LaJunta Cong Colo	23 50
Sycamore Gr Cong Mo	7 50
Protection Cong Kans	13 75
Kansas City Mission	10 00
White Hall Cong Mo	13 20
Mt Zion Cong Mo	3 75
Larned Cong Kans	20 00
Pleasant Val Cong Kans	8 00
Hesston Cong Kans	14 00
A Brother	2 00
Albany Cong Ore	20 77
Hopewell Cong Ore	7 28
Nampa Cong Ida	11 81
Scottdale Cong Pa	14 21
Mrs Alex Weaver	20 00
	$485 65

Annuity Fund

Peter Zehr	$100 00

Board of Education

Science Ridge S S Ill	$ 15 75
Thomas Cong Pa	15 37
Kaufman Cong Pa	15 30
	$ 46 42

Austrian Evangelical Society

Hesston Col S S Kans	$ 25 50

Rural Missions

Bethel S S Ohio	$ 32 52
Pleas View Cong Mich	11 40
Howard-Miami Cong Ind	24 85
Shore Cong Ind	5 00
Weaver Cong Pa	6 67
	$ 80 44

Missionary Preparation

Hopewell Cong Ind	$ 7 65

Wichita Mission

A Brother	$ 1 50

Hesston Volunteer Band

A Brother	$ 1 50

Personal John Harnish

A Brother	$ 1 00

Mo.-Kans. Evangelistic Fund

Cherry Box Cong Mo	$ 7 40
LaJunta Cong Colo	35 42
Protection Cong Kans	8 36
Palmyra Cong Mo	5 00
Milan Valley Cong Okla	5 00
Mt Zion Cong Mo	6 75
E Holbrook Cong Colo	6 65
W Liberty Cong Kans	14 25
Pleasant Val Cong Kans	8 00
	$ 96 83

Grand View Hospital Penna.

Perkasie S S Pa	$ 85 11

Perkiomen Library Fund

Franconia Cong Pa	$125 00
Souderton Cong Pa	111 00
Plain Cong Pa	65 00
Providence Cong Pa	8 10
	$309 10

Old People's Home Penna.

Casselman Cong Pa	$ 3 00

S. W. Penna. Conference Fund

Rockton Cong Pa	$ 3 71

S. W. Penna. S. S. Conference Mission Fund

Kaufman S S Pa	$ 12 64
Blough S S Pa	11 00
	$ 23 64

Total receipts for Other Funds $1,271 05

SUMMARY

District Board Receipts

Alta-Sask Dist Bd	$ 100 40
Ont Dist Bd (Apr)	1,147 43
Ont Dist Bd	491 91
Dak-Mont Dist Bd	60 68
Eastern Menn Bd	630 66
Franc Dist Bd (Apr)	266 26
Franconia Dist Board	436 31
Illinois Dist Board	400 84
Ind-Mich Dist Board	499 66
Ia-Nebr Dist Board	733 87
Ohio District Board	170 78
Mo-Kans Dist Board	659 04
Pacific Coast Dist Bd	159 77
Wash-Franklin Co Pa (Apr)	338 00
Wash-Franklin Co Pa	8 78
So West Pa Dist Bd	326 11
Menn B of M & C	7,946 17

Total receipts for May $14,376 67

Gratefully acknowledged.

MENNONITE BOARD OF MISSIONS AND CHARITIES
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

CONTRIBUTIONS

Received by Mennonite Relief Commission during the Month of May, 1924

General Relief

Brethren Hydro Okla	$ 11 40
Gortner Union S S Md	5 20
A Bro Millersburg O	20 00
Beach Cong O	65 00
Ida & Katie Wenger	30 00
Creston S S Mont	2 94
Thomas S Cir Pa	38 00
Alpha S S Minn	7 73
A R Miller	5 00
	$185 27

Child Relief

Catlin S S Kans	$ 5 00
Five Sisters Mattawana S S Pa	2 50
Alice Hershberger & Others	3 00
William H Loucks	15 00
Fairview S S Mich	
Class 13	2 50
" 11	5 00
" 9	1 00
" 12	5 50
" 8	5 00
H H Sommerfield	7 50
Catlin Cong Kans	5 00
Blough S S Pa	27 50
Thomas S S Pa	20 00
Sugar Crk Cong Ia	60 00
Shore S S Ind	30 00
Clinton Fr S S Ind	20 00
G Monroe Miller	5 00
LaJunta S S Colo	12 50
	$232 00

Germany Relief

Bro Miller Cong Md	$ 4 00
Morrison S Cir Pa	10 00
Mary Sommer S S Cl Ill	3 72
David A Troyer	30 00
Kolb & Longenecker Congs Holmes Co O	20 00
A Bro Elk Lick Pa	23 20
O O A M Cong near Arthur Ill	45 00
O O A M Cong near Dundee Ohio	14 00
Belleville A M Cong Pa	18 00
A Bro Arthur Ill	40 00
Wood River S S Nebr	30 00
Alpha S S Minn	4 00
A Bro & Sister Goshen Ind	5 00
	$246 92

Near East Relief

O O A M Cong Holmes Co Ohio	$ 51 34
Herman Swope	2 00
Ethel Zook	5 00
A Bro & Sis Wellman Ia	25 00
Walnut Creek Cong O	200 00
A Bro Elk Lick Pa	30 00
Lovina J Amstutz	2 00
D C Hostetler	10 00
Irvin J Amstutz	2 00
John Eshliman	5 00
William Eshliman	3 00
Allen Amstutz	1 00
Reuben Steiner	5 00
A B Mumaw	1 00
Anna Amstutz	1 00
Celesta Amstutz	1 00
Myrtle & Nora Gregory	1 00
Mens Cl Martins S S O	3 34
Sr Girls Cl Martins S S Ohio	2 00
Sue F Landis	5 00
John Landis	5 00
Nola Billhimer	75
Mrs L K Stover	5 00
Mrs Maria Loehr	10 00
Clayton Rohrer	25 00
Bertha Hunsberger	25 00
Isaac Hunsberger	10 00
L S Kreider	20 00
Earl Kreider	12 00
M C Stouffer	12 00
Mrs E R Kreider	5 00
H R Kreider	50 00
Roy Kauffman	5 00
Cons A M Cong Md-Pa Dist	25 00
Mary Leatherman	15 00
Susan Blosser	1 00
John D Miller	5 00
Ernest Miller	1 00
H H Sommers	2 00
J E Sommers	2 00
Eli Becher	2 00
M O Krabill	1 00
Fred Yoder	50
Amos Schloneger	2 00
J N Hartzler	15 00
Three Brethren A M Cong Sugar Creek O	6 00
A Bro Sugar Creek A M Cong O	10 00
Science Ridge S S Ill	17 33
C H Byler	4 00
Lizzie Yoder	2 00
Elma Hartzler	10 00
Mt View S S High River Alta	20 00
H H Hochstetler	31 00
Elkhart S S Ind	18 91
Vineland YPM Ont (April)	10 00
Veronica Allgyer (Apr)	50 00
Vineland YPM Ont	10 00
	$801 17

Russia Relief

Pigeon Riv Cong Mich	$ 25 00
Cls 1 & 2 Mattawana S S Pa	5 00
J D Byler	7 50
A Sister Smithville O	10 00
Cl 19 Belleville S S Pa	2 50
Calvin Miller	6 25
Cl 10 Fairview S S Mich	2 00
Beach Y P B M Ohio	2 50
Beach S S Ohio	20 00
Prim Dept O Grove S S Ohio	5 00
Coalridge Cong Mont	3 33
Pigeon Riv S S Mich	25 00
Salem S S Tofield Alta	15 50
Three Classes Liberty S S Ia	20 00
Cls 7 & 8 Bowne S S Mich	5 00
Zion S Cir Mich	15 00
Wm Holdeman	5 00
Bethel Cong Mo	21 30
Sycamore Grove S S Mo	36 95
E Holbrook S S Colo	7 25
Cherry Box Cong Mo	5 00
Sycamore Grove S S Mo	54 59
	$299 67

Siberia Relief

Bethel S S Kans	$ 39 47
Total contributions for month of May	$ 1,804 50
Previously reported	669,646 44
	$671,450 94

Gratefully acknowledged,

MENNONITE BOARD OF MISSIONS AND CHARITIES
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

GLEANINGS

Some Facts About India

India has:—

315,000,000, people which is one-fifth of the World's population.

1,802,657 Square miles with 175 people to the square mile while the United States has only 27 persons to the square mile.

330,000,000 DEITIES—some of them worshiped by millions, some merely village idols, but not one presenting a lofty ideal of conduct.

5,500,000 Holy Men—whose claim to holiness rests upon the fact that they do not work, but live upon the people by begging.

3,000 Castes—member of which cannot eat together, drink together, intermarry, or have any form of intercourse.

50,000,000 OUTCASTES—who have no social or religious privileges, who are not permitted to enter a temple, or to speak the name of God.

27,000,000 WIDOWS—who are held responsible for the deaths of their husbands, and are not permitted to remarry.

50 Clearly Different Languages.

217,000,000 Hindus—60,000,000 Mohammedans, 11,000,000 Buddhists, 10,000,000 Animists and 3,500,000 Christians.

—Taken from "Old India on a New Road."

Our Responsibility

An old legend pictures the angel Gabriel greeting Jesus on his return to heaven, and eagerly asking him what plans he had made for the establishment of God's kingdom on earth.

"I left it in the hands of my friends," Jesus told him.

"But," said the angel, "what organization did you establish?"

"None."

"Then what program did you draw up?"

"I left no program."

"Did you write a book about it, then?"

"No."

"But suppose your friends should fail," the angel persisted. "What other plan have you?"

"I have no other plan," the Master Friend replied.—The Portal.

To Suggest Thinking

Of the seventy million people in Japan, twenty million are children, and only one hundred and sixty thousand are in Sunday schools.

* *

The price of a gallon of gasoline will just about pay for a week's expenses of a Japanese Sunday school.

* *

In 1873 there were no ordained ministers in Japan. Now there are more than nine hundred.

* *

The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait for the messenger of God
who cometh late. —Anon.

* *

Mohammedanism: A prophet without miracles; a faith without mysteries; and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality.—Schlegel.

* *

One church, which gave little or nothing to missions, organized a campaign of education. It had contests in reading books, and every one read. In five years the gifts increased one hundred fold.

"I Dare You"

The sight of a young fellow whining because he doesn't have a chance is as inspiring as to see a dog slinking away because a cat with her back up stands in the way. An old man worsted in the rough and tumble of life is a pitiable object, but a young man whimpering because a good chance has not invited him for a walk is contemptible.

The young fellow with the "stuff," out early in the morning looking for his chance, meets several obstacles trying to block his way. "Come on," the youth says. "Do your worst. I need a little exercise in the overcoming line, and you'll do as well as any. I dare you to interfere with me."

Edgar Guest describes this spirit of dare in the lines:

"If I had youth, I'd bid the world to try me;
I'd answer every challenge to my will.
Though mountains stood in silence to defy me,
I'd try to make them subject to my skill.
I'd keep my dreams and follow where they led me;
I'd glory in the hazards that abound.
I'd eat the simple fare privations fed me,
And gladly make my couch upon the ground."

—Editorial in The Watchword.

A Ghastly Parade

If you have difficulty in making up your mind as to war, it will be well to get in mind a picture of the human losses in the World War. In the book "War; Its Causes, Consequences, and Cure," by Kirby Page, are given some horrifying figures.

Ten million men and boys were killed in the World War. In order to get an impression of this number, imagine a parade of ten million soldiers, marching ten abreast, with each line two seconds behind each other. That parade of ten million of soldiers, representing the dead soldiers of the late war, marching from daylight to dark, would require forty-six days to pass First and Main streets.

Unfortunately, the "killed" in the war do not represent one-half of the deaths resulting from the war. Probably one-half of those reported "prisoners" or "missing" were killed. That will add another three million of presumably dead soldiers.

The human cost of the war may be tabulated thus:

10,000,000	Known dead soldiers
3,000,000	Presumed dead soldiers
13,000,000	Dead civilians
20,000,000	Wounded
3,000,000	Prisoners
9,000,000	War orphans
5,000,000	War widows
10,000,000	Refugees

The world was shocked when the Lusitania went down, with the loss of a thousand lives. To equal the twenty-six million dead in the war, soldiers and civilians, it would be necessary to sink a Lusitania every day for seventy years.

The sinking of a Lusitania every week, beginning a century before Columbus discovered America, and continuing to the present, would have blotted out as many lives as were lost in connection with the Great War.—The Watchword.

War in a New Light

The offer of an award of $100,000 made by Edward W. Bok for a practical peace plan has attracted more attention to the subject of war than any other single thing in recent years. More than twenty-two thousand people submitted plans, and several hundred thousand people wrote letters about the matter. The fabulous award no doubt aroused much of this attention. A study of the plans and letters leads Mr. Bok to say that the sentiment of these hundreds of thousands implies this conviction:

"This is the time for the nations of the earth to admit frankly that war is a crime, and thus withdraw the legal and moral sanction too long permitted to it as a method of settling international disputes. Thousands of plans show a deep aspiration to have the United States to take the lead in a common agreement to brand war in very truth an outlaw.'"

While the plan that received the award is concerned chiefly with machinery, the people who submitted their views gave large place to the spiritual phases of the question, the changing of the hearts of men, the promotion of good will, the producing of a finer conception of nationalism, and other like methods.

It must ever be kept in mind that the guarantee of peace lies in the heart attitude of men and nations, yet the Christian statesmen must always welcome every approach toward incorporating the Christian spirit into the machinery of government. While the citizens of the nation must be Christian, it is also a Christian thing when the laws of a nation reflect the spirit of Christ.—The Watchword.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 10, 1924 (Gospel Witness Established 1905) No. 14

EDITORIALS

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

An approving conscience, backed by the Word of God, is one of man's most precious treasures. See that your conscience is upon the altar, and that you always obey its voice.

The sinless life is one of the principle things discussed in this week's article in the series on "Scriptural Reasons Why," by Bro. Brunk. It is an important subject, and we believe you will be benefited by giving the discussion more than a passing notice.

Our Sunday school lessons for the remainder of the year are taken from the life and labors of Jesus. Don't fail to study each lesson thoroughly because you imagine you are on familiar ground. When you think you know a lesson, then is the time when you may begin to make the most rapid strides in learning about it. There is no more absorbing theme than the story of Jesus, neither is there a field that is richer in truth than is that presented in His teaching and life.

You are never benefited from the man against whom you hold a grudge or for whom you have a feeling of contempt. It was this feeling that kept the Pharisees from being benefited thru the ministry of Christ our Lord. It is this feeling that separates many from spiritual leaders and whole-Gospel churches that might otherwise be of great help in their spiritual uplift. There must be a feeling of fellowship before there can be a flowing of heart to heart. "See that ye love one another with a pure heart fervently."

An Erroneous Report.—At the last meeting of the Mennonite General Conference, held at Waterloo, Ont., the following was among the resolutions adopted:

"Whereas, a number of requests and petitions have come to us asking this body to give an expression as to the attitude of our Church toward Bluffton College and Witmarsum Theological Seminary,

"Whereas, this body at a regular meeting held near Kalona, Ia., in October, 1913, declared itself against affiliation in religious and educational work with other religious bodies that are not one with us in faith and practice, and

"Whereas, some of the standards of the aforesaid institutions on the fundamentals of the Christian faith are such as we can not endorse and its attitude toward doctrinal standards and ideals of our Church are such as will give our young people attending it an unfavorable and disloyal attitude toward our Church, therefore be it

"Resolved, That we reaffirm our position, taken by this body at its former meeting, that our members are asked not to affiliate with said institution under existing conditions, and that we counsel our young people seeking a higher education to attend some school more favorable to the propagation of our faith."

In an official document which reached our desk recently, regret was expressed that a report reached the Waterloo meeting that the General Conference of Mennonites of North America held at Freeman, S. Dak., at the same time as the General Conference at Waterloo had repudiated Bluffton College and Witmarsum Seminary, and report has it that some have stated that it was this rumor that was responsible for the adoption of the above resolution. To our knowledge there was no such report circulated at Waterloo. In fact, the two conferences were held at the same time, and none of us knew what was being done at the other meeting. But neither that nor any other report or rumor could have affected our resolution in the least, as it was based on other grounds, as the reading of it clearly shows. We trust that none of our people will be misled by such spurious reports.

What Shall We Preach?—A brother sends us the following:

Mr. Preacher, when you preach science, either true of false, the academicians can beat you. When you preach politics, the politicians and papers can beat you. When you preach doubt and infidelity, the Ingersolls and Tom Paynes and rationalistic professors of learning can beat you. When you preach the natural goodness of man, every sycophant who wins favor by fawning can beat you. When you offer classical music, the opera can beat you. When you go in for "attractive" novelities every amusement house can beat you. When you go in for stiff forms and ceremonials, the social clubs can beat you. Mr. Preacher, even if you hardly know the Christ yourself, even if you only follow afar off some glimmerings of that truth that makes your calling the greatest on earth, **it certainly does look as if common, ordinary horse sense would lead you to preach something else in which you can beat all the others "hands down." That something else happens to be the Cross of Christ, the only thing you ever had any business preaching anyhow!** Be sure, Mr. Preacher, that neither the world, the flesh nor the devil will ever compete with you in the performance of your real job. They are strong for religion, but never, never, never the Christ and Cross religion! !—Western Recorder.

We will let this message carry its own weight. Many a pulpit has failed, miserably failed, because it was prostituted to causes for which it was not intended. We are reminded that in preaching the cross of Christ the pulpit has no competition—but it ought to have much support and cooperation from that part of the congregation not occupying the pulpit. There is a long list of things that properly belong to the general head of The Cross, among them the following: full surrender to God, the new birth, "unspotted from the world," abstinence from the unequal yoke with unbelievers, keeping the body under, obeying all the commands of our Lord, "denying ungodliness and worldly lusts," living to the glory of God, bearing the Cross to the "uttermost part of the earth," and other things too numerous to mention. To confine yourself to the preaching of the Cross does not shut you out of declaring the whole counsel of God or of practical daily living.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

AMATUS

By a Brother

For the Gospel Herald.

Ah, me, a mortal here on earth—
Whom Thou hast given human birth;
I'd live in tears through many years,
But for the thought that Thou hast wrought
A marvel by Thy love divine;
That from Thy holy word doth shine.

Ah, me, a mortal here on earth—
Whom follies silly, joined with mirth,
Do cause to treat the precious seed
As if 'twere nought that God had wrought
In man His gloried beings here;
But just to walk this world so drear.

Ah, me, a mortal here on earth—
Endowed with power o'er all that stirs;
To take by love from heaven above.
Nor yet by force or brutes' resorts
Can I attain majestic heights
That love will gain in silent flight.

Ah, me, a mortal here on earth—
Whom Thou hast given human birth
Thy love doth lead my straying feet
To straighter paths and from Thy wrath;
That hatred, sin, and shame do give
To those who sinful lives do live.

Ah, me, a mortal here on earth—
So far from Thee that ne'er a breath
Of Thy sweet voice, my honest choice,
Can reach my ear; but oft a tear
Is caused to flow that doth intreat
My mind, in love Thy presence seek.

Ah, me, a mortal here on earth—
To whom Thou gavedst love at birth
Was sent by Christ, who saved by might
All man from out his sinful state,
Wherein Thy love was such a weight.

Ah, me, a mortal here on earth—
So far I've strayed from thy warm hearth
But yet the love shines forth above,
And radiates through pearly gates,
And promises the joys that be
Prepared for our eternity.

Ah, me, a mortal here on earth,—
Whom God in love hath given birth—
It leads me on to Thy dear throne;
It makes me go from all thoughts low
To see Thy blessed holy face
Where I am brought by God's great grace.

Ah, me, preserved by heavenly love
That's given by God who dwells above—
Come, then, take heart and play thy part
In life's broad field His sword well wield;
Our sword, the Word, is full of love;
It must be born through heathen's grove.

Mohnton, Pa.

A BUNCH OF EVERLASTINGS

"O taste and see that the Lord is good."—Psa. 34:8.

Everlasting Strength (Is. 26:4).
Everlasting Life (John 6:47).
Everlasting Love (Jer. 31:3).
Everlasting Kindness (Is. 54:8).
Everlasting Mercy (Ps. 103:17).
Everlasting Joy (Is. 51:11).
Everlasting Light (Is. 60:19).
Everlasting Name (Is. 56:5).

Gathered by an invalid and affectionately presented to all sufferers.—Sel.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

THE FLESH AND SPIRIT

(Gal. 5:17)

Is the doctrine of original sin taught in the Scriptures?

Just as a child could inherit leprosy from its parents without being to blame for it, so all the descendants of Adam inherit a sinful nature. Eph. 2:1-3.

By yielding to Satan he poisoned the springs of spiritual life, and the image and nature of God implanted at creation was obliterated, leaving the soul dominated by a sinful nature and bearing the image of the evil one who became the spiritual father of the race. Jno. 8:44.

What is it to walk after the flesh?

The unconverted person can do nothing else. Though conscience may warn and condemn, the law of God points forward to judgment and damnation, the weak will subject to and dominated by the carnal mind, and evil affections struggles hopelessly in its chains; or else casts the reins upon the neck of fleshly lusts, plunges headlong on the way to ruin. Rom. 7:14-24.

The child of God is carnal when he allows the Adamic nature to gain the ascendency or shape his life and conduct instead of the divine nature which we receive at the new birth. I Cor. 3:1-3.

What is it to walk in the Spirit?

Through the instrumentality of God's Word and Spirit the soul must first have been awakened to its lost and helpless condition. By evangelical repentance and faith, the divine nature (II Pet. 1:4) is implanted in the soul, and the sinful nature blasted and subdued; the affections are placed upon holy things (Col. 3:1, 2) and the soul placed under glad subjection to God and His Word; the works of the flesh are mortified (Col. 3:5-10) and the Christian virtues spring up and thrive under the divine approval (II Pet. 1:5-7).

The unconverted heart is like a swampy wilderness full of thorns, briers and poison vines, and infested with repulsive and venomous reptiles; the good timber inaccessable and destined to fall at last unused, and add its rotting mass to the general waste and ruin. Only thru the Gospel plan can this be turned into a garden of God.

Here is **power** to drain the stagnant waters, and **fire** to sweep out the tangled thickets, provisions for turning the stubborn soil to noble use and instead of screaming, bitter croaking frogs and unclean vultures will be heard the sweet-voiced songsters among the flowers and fruitful trees.

Why is it that some Christians seem to have such easy victory over inward sinfulness while others have a lifelong and almost hopeless struggle?

The sinful dispositions of the human heart are too deeply seated to be eradicated or subdued by our human power alone. Neither can we work up or produce the changed and purified state of soul necessary to victory over sin and development of the Christian virtues.

Without the supernatural Power, the Gospel promises, the strongest cannot succeed, and with such help the weakest cannot fail. Jno. 15:5; Phil. 4:13.

Can we hope to go beyond the apostle Paul, and did he not confess that "to will was present with him but how to perform that which was good he found not, and that he is brought into bondage to the law of sin which is in his members?

Paul in the seventh chapter of Romans is describing the struggles of an awakened sinner against the evils of his own heart, which he transfers in figure to himself. It is not given as his Christian experience. The eighth chapter of Romans sets forth the liberty we have in the Gospel.

Does the apostle not teach in another place that there is none righteous no not one?

In Rom. 3:10 the apostle, speaking of those outside the Gospel, says **there is none righteous,** but in verses 21 and 22 he sets forth with emphasis that the true righteousness comes to us through faith in Jesus Christ. Phil. 3:9.

Does this not mean that God simply transfers the righteousness of Christ to our account, when we believe in Him, but that we personally must struggle on in bondage to the evil within us?

It is a blessed truth that the right-

eousness of Christ is **imputed** to us, as set forth in such scriptures as I Cor. 1:30 and Rom. 4:23, 24; but it is a great mistake to believe that God has left us in personal bondage to sin.

While the righteousness of Christ is **imputed** to us by faith it is at the same time **imparted** unto us so that old things pass away and all things become new (II Cor. 5:17). No doubt the leanness of many Christian lives is caused by a failure to grasp the high standard the Gospel requires.

Is there not danger in holding up the standard too high and driving honest souls into discouragement and despondency?

There is no doubt but that some in teaching and claiming a state of absolute sinlessness have greatly erred and done great damage to honest souls whose imaginations were not sufficiently vivid or their conscience sufficiently elastic to claim what they did not possess.

On the other hand, great damage has been done by setting forth a standard so low that it leaves the soul in bondage to the carnal mind, brings dishonor upon the name of Christ, and reproach upon the Church.

Let us open the holy Book and see what is our privilege and duty in Christ.

Thru Christ we are to serve God **"without fear, in holiness and righteousness before Him all the days of our life"** (Luk. 1:74, 75).

His name was called Jesus **"for he shall save his people from their sins"** (Matt. 1:21).

In John 8:34, 35 Jesus said, **"whosoever committeth sin is the servant of sin.' If the Son therefore shall make you free, ye shall be** FREE INDEED."

Tit. 2:12: **"Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly,** IN THIS PRESENT WORLD."

In II Cor. 10:3-5, on this very subject of war against the flesh, the apostle declares that our weapons are "mighty thru God" to triumph, and even **"bringing into captivity every thought to the obedience of Christ.**

In I Thes. 5:23 the apostle prays that they might be sanctified wholly and the **"whole body, soul, and spirit be preserved blameless unto the coming of our Lord Jesus Christ."**

In Heb. 12:13, 14 we are exhorted to make straight paths for our feet, and assured that **without peace and holiness "no man shall see the Lord."**

We are to "walk worthy of the Lord unto all pleasing" (Col. 1:10).

Whatever we do is to be in the name of Christ and to "the glory of God" (Col. 3:17; I Cor. 10:31).

We are to be filled with "all the fullness of God" (Eph. 3:19).

Jesus does say to the disciples that without Him they can do nothing; but on the other hand Paul says, **"I can do all things through Christ which strengtheneth me."**

If this all seems too much for poor, sinful mankind to expect, let us read Eph. 3:20: "Now unto him that is **able to do exceeding abundantly above all that we ask or think according to the power that worketh in us** unto Him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen."

If such a standard is possible to reach, why do we see so many lean, limping Christians who are discouraged with themselves?

It will be according to our faith. Too many sit outside the gate beautiful, like the lame man of Acts 3: 1-8, **asking for help to endure their bondage** while in the name of Jesus Christ they might rise up in joyful strength and walk.

God promised Israel much more than they ever took possession of, and it seems to be the same in the matter of Christian experience.

Two joining farms may have the same soil, sun, wind, and rain, while one produces more than twice as much as the other—the same is true of Christian characters.

Ignorance and carelessness will show as quickly in hearts as in soil.

Does the work of the Holy Spirit in the soul enable us to subdue the flesh, or is the adamic nature eradicated root and branch?

This has been a much disputed question but we may expect the scriptures to give a satisfying answer.

Our spiritual relations to Christ is illustrated by the grafting of a wild-olive (Rom. 11:17). In grafting we know that wild shoots may spring up below the graft—these correspond to the lusts of the flesh that may manifest themselves in the lives of Christians, and are to be mortified and kept down. Eph. 4:21-24.

Again, the Christian is spoken of as "God's husbandry" (I Cor. 3:9) or farm. We know that while it is possible to cultivate and clear a tract of land so perfectly that **scarcely a weed or brier or wild sprout of any kind is noticeable,** yet the ground is of such a nature that **some wild shoots will spring up from time to time.** Christians in their mountain top experiences may be so filled and illuminated with the Holy Spirit, the divine nature so strong and triumphant that they for the time being are wholly unconscious of the existence of the carnal nature; but under other circumstances of test and trial they become conscious (or their neighbors do) of the workings in them of anger, lust, or pride which are to be mortified and subdued.

What seems to be an unanswerable argument that **Christians with the highest experience attainable still have within them, however dormant, the elements of the Adamic nature is this that they transmit it to their children, and that they could not transmit what they themselves did not possess.**

How can people go to heaven if a particle of sin is left in the heart?

We inherit defilement and weakness thru Adam, but we do not inherit guilt. Psa. 51:5.

The atonement of Christ redeems the world from the effects of Adam's fall. The only sin that can cause us to be lost is our own.

It **is not** our sin that evil is in our human nature—it **is** our sin if we allow it to spread and grow and do not mortify and subdue it, as God has provided.

Little children who have not come to the age of accountability **have no** sin of their own, but they have in them the Adamic nature which is covered and provided for by the atonement of Christ so as not to hinder them from going to heaven. Exactly the same thing is true of the Christian in reference to the Adamic nature.

Are we to be content with an assurance and evidence of conversion, or are we to seek a second definite work?

Too much emphasis has been placed upon the method of victory and the real work thereby greatly hindered.

Naaman was so much concerned about the **method of his healing** that he nearly missed the cure.

Jesus healed some blind in **one act** while in another case he did the **second work.** Mark 8:23-25.

The converts at Samaria were given a special service in which they received the Holy Ghost, but Cornelius and his household received the Word by which they were saved and the baptism of the Holy Ghost at the same time. Acts 11:13-15.

Many Christians are so cold and carnal, they certainly ought to seek a deeper work of grace and the renewing of the Holy Ghost. Eph. 3: 14-19.

God provides clearly for two distinct things which are indispensible to the triumphant life: (1) **"to forgive us our sins and (2) cleanse us from all unrighteousness"** (I Jno. 1: 9) whether first work or tenth, we should wrestle with the Lord and ourselves until we have victory. I Jno. 5:4.

Denbigh, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Peoria, Ill.

(Garden Street and Western Avenue)

Greeting to the Herald Readers: "O that men would praise the Lord for His goodness." We praise the Lord for His protection during the recent tornado that swept over this section of the country. When permitted to see some of the effects of this storm we realize how dependent we are upon God's mercy.

Another reason we have to praise Him is for the privilege we had of having our first quarterly Christian Workers' meeting.

The morning was devoted to our children's day program, promotion exercises and giving rewards for faithful attendance.

Afternoon services at 2:30. Song service led by Bro. Alvin Yordy. Devotional by Bro. Fred Roth, Jno. 14:1-3; 25-29. On account of the absence of Bro. J. A. Heiser a number of changes were made in the program. The first subject was, "Present Day Applications from this Quarter's Lessons." Many practical truths and lessons were brought to us by Bro. Fred Swartzendruber.

"Practical Methods of Christian Work," was discussed by Bro. Ezra Yordy. A Christian worker must be pure in heart, live right before God, then go forth and work. "The Purpose of the Quarterly Christian Worker's Meeting," by Bro. H. R. Schertz. This meeting should and does afford Christian fellowship, helping to unite our efforts in combating erroneous teachings, helps to make us more efficient in Christian service.

At 6:30 the children's day meeting was conducted by Bro. Harnish. This was followed by a short but inspiring street meeting held at the corner of Adams and Garden.

At 7:30 Bro. Alvin Yordy led the song and praise service.

"Essentials for Christian Growth," by Bro. Emery Eigsti. Some of the essentials given were Bible study, prayer, Christain Workers' meeting, living a life of service. This was followed by a sermon by Bro. Schertz on "Doing Right Things in a Wrong Way" (I Chron. 13:9,10).

We enjoyed the special songs given by the quartettes from Roanoke and Washington. We had a nice, cool day and a goodly number of country brethren and sisters came in.

As members at this place, we greatly appreciate the inspiration and encouragement received from this meeting.

June 30, 1924. Ada Orendorff.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(May 27)

By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' dear Name:—On May 26 communion services were held in Carlos Casares. There were 25 who partook of the Lord's supper. We had a spiritual meeting. We were glad to have those who are working in the country present.

Three young men—Bro. Tenedo, and the two Gorgon boys—came in for the meeting. Their faces were beaming with joy and we learned that they are witnessing among their comrades in the country. They wished to have worship together and sing each evening, so they asked the owner if he would not allow them to have a small room separate, as the workers are usually put together in one large room. It was granted. So now they do not need to molest the others who want the light out and sleep early. One of the young men has always been a great witness everywhere. Altho not a public speaker, he does more for the Lord than many who can do great things in public. This young man is a help to the other converts in this camp. When the unbelievers make fun or try to influence them to take wine, he repeats this verse: "Be strong, and of good courage," but in Spanish it has a little stronger meaning—be strong and brave, rather than take courage—and his habit of repeating helpful scripture verses at the right time is a help to the four converts there together.

Bro. Lauver is at present in bed with the grippe and is quite sick. Tonight is our regular night for meeting, but we have no meeting because of his sickness. We are hoping and trusting he will soon recover.

No news came this week from the other towns but we think all are well.

Next week the Eastern A. M. Conference will be held at Belleville. We are imagining ourselves present and enjoying the spiritual feast and also the association with brothers and sisters of lifelong acquaintance, as well as the many who will be there from other parts. May the Lord bless the work done there is our prayer.

Since we had our children's program in the new hall, some new ones have been coming to the meetings in the central hall. Two young men went to meetings in that hall for the first time and were greatly impressed. The one has given his heart to Christ and is interested in bringing his whole family. The two young men own a barber shop in the town. We hope they will be faithful to the end.

Carlos Casares, F. C. O.,
Argentina.

Later: Two days have passed since I wrote the above. Bro. Lauver is better. Fever gone, but he will not be able to be over for the Sunday meetings. F. B. L.

ARE THEY HIS?

By Geo. J. Lapp

For the Gospel Herald.

The writer does not approve of all the methods and conditions as given in the following bits of information. He gives them that the reader may know some of the extraordinary developments as a result of Christian teaching. While the circumstances are unusual, yet we do not stand in judgment upon those who are involved. We cannot say that they are not of God, and can only hope and pray that He may overrule all to His honor and glory and to the furtherance of His Cause.

The Maharishi of Khailash.—From various sources we have come to know that there is in the western Himalayas in what are known as the Khailash hills a Christian ascetic and hermit of great age who has spent years in prayer for the conversion of the world. He dwells near a deserted Buddhist temple in a large cave which is over 13,000 feet in altitude. He came from a devout Mohammedan family of Alexandria and at an early age entered a monastery where he could put in all his time studying the Koran. But he was distressed in mind and not satisfied with his religion. He came under the influence of a very earnest Christian teacher through whom he became a follower of Christ. After spending some time with his teacher on tours he was given permission to go on his own account and preach the Gospel. After years of extensive wandering and preaching he finally decided to spend the remainder of his days in these mountains of western Tibet where he subsists from the products of the mountains and jungles. When Sadhu Sundar Singh visited him first in 1912 he said he himself was so chilled from the cold of this high altitude that the old saint gave him certain leaves to eat

which caused a glow to steal over his body. He knows nature and also remains in most intimate relations with his God.

He has in his possession a roll of the Gospels in Greek which he claimed came down from Francis Xavier. He is of great age and is a member of the Sanyasi Mission of which we shall speak in the next division. Such a life spent in such intense devotion arouses the admiration of any one who has the pleasure of coming into contact with him. While the circumstance seems strange to us, yet who can say that he is not His Whose heart yearns for the salvation of the world?

Secret Believers. — Centuries ago, before the day of modern missions, before the day of Cary and his contemporaries, there existed a Christian brotherhood of secret believers. We cannot trace their beginning, but know that from the preaching of Cary and his helpers some of these disciples took on new life and this brotherhood has become stronger. It now numbers over 24,000 adherents with about 700 teachers or heralds. They baptize and observe the communion of the Lord's supper. They assemble in very early hours of the day in "houses of prayer" which resemble Hindu temples but contain no images or pictures. They read and expound the Bible and circulate Christian literature. They very carefully preserve Eastern methods of worship and completely prostrate their bodies in prayer and earnestly believe and teach that if they constantly pray and exercise perfect faith they will have visions of the Master Himself. They have among their number ascetics and hermits whom they consider holy. The organization is supported by educated and wealthy men of high caste who have come to realize the emptiness of their own religion. Those who know some of their leaders have plead with them that they come out openly and confess Christ before the world, but they contend that their time has not yet come. They are to be found in almost every part of India and keep in close touch with each other. They are hospitable and kind, and have proved great blessings to men and women of God who were suffering or in want. Sadhu Sundar Singh tells us that his life was saved by a family which belongs to this brotherhood.

The writer has met several of them and has no reason not to believe them deeply in earnest and faithful to their teaching. They are for the most part mystics and are strong believers in visions. One such leader told a Christian friend of his that in one of the holy cities of India—he did not want to give the name of the city—there is a sacred temple in which is kept a Sanscrit manuscript in which may be read the account of one of the three wise men who visited the child Jesus in Bethlehem. He returned to India to tell the story and afterward went back to Palestine and dwelt there during the years of Christ's public ministry. It also claims that it was he of whom the disciples complained when they saw him casting out devils in the name of the Savior. In this same manuscript in more modern Sanscrit is also an account of the developments of this brotherhood of secret believers. It is evidently older than some of us suppose. Their password is, "Yishu Nasri Nath ki Jai" (victory to Jesus, Lord of Nazareth). One great Hindu teacher of North India, while lecturing to a gathering said, "The Vedas reveal to us the need of redemption from sin, but where is the Redeemer," The 'Prajapathi' of whom they speak is Christ Who gave His life as a ransom for sinners." When further questioned by some in his audience he said, "It is I who believe in the Vedas more than you, because I believe in Him Whom the Vedas reveal, and that is the Christ." He too belonged to this brotherhood. Their leaders compose what is called the Sanyasi Mission of which the Maharishi of Khailash is a member. We do not know all their mysterious teachings and can only pray that God will lead them to come out openly and declare their firm faith in Christ, remain true to Him and become a strong evangelistic agency in this dark land. It may be that they were at first forced into seclusion and to secret profession of their faith as were our siritual ancestors who for so many centuries lived in the fastnesses of the Apenine mountains. If so we can bear with them and hope and pray that they may soon become manifest to their Indian countrymen and strong witnesses of the Christian faith.

Jumbulinga the Brigand.—A well known writer of South India has written his life story. It is almost as strange as some of the strangest fiction we have read. For a time the story was suppressed, but we believe the truth of it because of the fine Christian integrity of the writer who for years has been a missionary. Now that his life is over and the story is in print, both have made a wonderful impression upon all classes in that part of India. He was a desperate character and was described as the Robin Hood of South India. We would think of him as a Jesse James. He believed it was a duty, as a reaction against wrongs committed against the poor, to loot the rich and support the poor people among whom he lived. He saved little for himself and held life, either his own or that of others, of little consequence. Through Christian teaching he was awakened to his own condition and intense fear came upon him. He was finally caught and put in prison to await trial. While incarcerated he was further taught the Gospel by faithful friends who visited him and was finally converted and baptized. He was poorly educated and could not understand why the wheels of justice turned so slowly. Being told by an unfaithful friend that there were wicked plots laid against him, he took advantage of the opportunity to escape. Search was made for him but he was able to elude his would-be captors and with his faithful friend Kasie lived in the forests and hills. He was not the murderer and thief of former days and would have allowed himself to be persuaded to return to the authorities had it not been for an unfortunate circumstance.

While he was in hiding he came to know that there was murder and pillage by several who dressed and acted like he had and falsely bore his name. It hurt him to think that now he had completely reformed but should he come into the hands of the law he would be tried for his life. It drove him deeper into the jungle where he faithfully read from the copy of the Psalms, the Gospels, and from his hymn-book, with bitter tears deplored his former condition, and considered himself an exile from home and his two motherless children. He confessed to those who would come upon him and would minister to him that God had forgiven him of his past sins and that he had no part in the outrages which were committed in his name.

Before his end came he was found by a Christian hunter who testified to his firm faith in God. He was also searched out by a Hindu who inquired of him regarding the true God. He met a violent death at the hands of those who were searching for him. He and his companion had been invited to a feast. It was reported, soon the house was surrounded, and in their attempt to escape, first his companion and afterward he was shot. Only after his death did it become known that he was innocent of the great crimes which were committed in his name. It is interesting to note that a great movement toward Christ has been begun through his influence. He possessed great self-control at the last; when he might have shot so many who were seeking to capture him he flung his

(Continued on page 317)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

GROWING OLD

A little more grey in the lessening hair
Each day as the years go by;
A little more stooping of the form,
A little more dim the eye.
A little more faltering of the step
As we tread life's pathway o'er,
But a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;
A growing weariness of the frame
With each swift passing year,
A fading of hopes, and ambitions too,
A faltering in life's quest;
But a little nearer every day
To sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away
A bigger claim on the Heavenly land
With every passing day.
A little farther from toil and care
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome Home.

—Sel. by a Sister.

GUARD YOUR HOMES

Those who are heads of families have a most solemn responsibility resting upon them to guard their homes from the intrusion of evil persons. The vain, the proud, the false, and the frivolous, are to be excluded. Admitting them, you may introduce infection, sin and death. Children may be ruined by the bad examples and precepts of strangers who are welcomed to the home.

"Evil communications corrupt good manners," and this is especially true in the care of the young. They are easily led, and easily misled; and parents cannot too carefully watch and guard their children. It is their business to know whom they admit to the home circle. They are not to trust to a mere negative knowledge; it is not enough to know nothing against persons; we should know something positive in favor of them before we are warranted in introducing them to the sacred precincts of the home.

Parents have much at stake in this case. If children suffer, the parents suffer with them; if children go astray, the parents have sadness and sorrow. "A wise son maketh a glad father, but a foolish son is the heaviness of his mother." It is a duty to exercise Christian hospitality, and to afford shelter and help to the unfortunate and erring; but it is a primary duty to watch over the inmates of our own homes, and guard them from the contaminating influences of wickedness and deceit.

Let the heads of Christian families take up the words of the Psalmist, and say, "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."—Sel. by a brother.

LESSONS FROM OTHERS' FAILURES

By Daniel D. Sutter

For the Gospel Herald.

It should always be a lesson to us when we see where others have failed, but many times in place of being a lesson to us we try to use them as a shield to justify ourselves. Man was always subject to sin and mistakes. God put the first two persons into the Garden. When Satan spoke to Eve concerning the fruit, she looked upon it and it was a delight to her eyes. She desired to be wise, and partook of the fruit. And it meant spiritual death. So it is still to this day, that thru the eye we are many times tempted, and many times we yield to sin.

Then we have Adam. After God called him he said, "The woman thou gavest to be with me, she gave of the fruit, and I did eat." Adam tried to put the blame on the woman. So many times we try to excuse ourselves by trying to put the blame on others, but God holds us accountable for our deeds, be they good or bad.

Then we have Cain, an honor-seeking man. Because God didn't have respect for his offering, he slew his brother. Honor (as a person once said, the largest word in the dictionary) is sought by many a person. But worldly honor only lasts a very short time.

Then we see the downfall of Lot. (1) He saw. (2) He chose. (3) He journeyed from the east. (4) He pitched his tent toward Sodom. (5) He dwelt there.

In other words:

1. He walked by sight.
2. Then by self-will.
3. Then away from the light.
4. Then toward the city.
5. At last to make his home in it.

This is the path of Lots in every age.

We also see how Jacob, by showing partiality to Joseph, brought hatred into the family circle; how Joseph was sold, and how Jacob had to bear grief upon grief for the deed he had done. If there is one thing that destroys the love in a home it is by father or mother showing partiality. Whatsoever a man soweth he must reap. Jacob had to reap what he sowed.

Then we have Samson. When he chose a wife he disobeyed his parents and failed to choose a woman from among his own people, but went and took one from among the Philistines. Afterward she was a snare to him. Many a young man has gone out into the world to seek himself a life-companion but in later years it brought sorrow upon sorrow for him.

Likewise we have Eli the judge, who, when his sons dealt corruptly, did not take authority and punish them, therefore God punished Eli and his house for it. So God will likewise hold every father and mother accountable for the way they train their children. Next we have Saul who was chosen king, but on account of stubbornness God rejected him from being king. And we have David also, though a man after God's own heart, fell to eavesdropping and he saw a woman bathing and it was the cause of him falling into sin. Many a person has fallen because he was eavesdropping where he didn't have any business.

We also have the picture of the rich man who had a poor beggar lying at his gate daily, begging for a few crumbs. But in Hell the rich man opened his eyes and he saw Lazarus in Abraham's bosom. He asked for favors but it was too late. He missed his opportunity, therefore he was held responsible. Where there is an opportunity there is a responsibility and we must give account on the day of judgment.

Milford, Neb.

DO

Do good to them that hate you.—Matt. 5:44.
Do always those things that please Him.—Jno. 8:29.
Do thyself no harm.—Acts 16:28.
Do all to the glory of God.—I Cor. 10:31.
Do that which is honest.—II Cor. 13:7.
Do nothing against the truth, but for the truth.—II Cor. 13:8.
Do all in the name of the Lord Jesus.—Col. 3:17.
Do the work of an evangelist.—II Tim. 4:5.
Do that which is good, and thou shalt have praise.—Rom. 13:3.
Do good unto all men.—Gal. 6:10.
Do the will of God.—Mark 3:35.
Do all things through Christ.—Phil. 4:13.
Do all things without murmurings and disputings.—Phil. 2:14.

"It is often worth more to talk to God about lost souls than to talk to lost souls about God."

SUNDAY SCHOOL LESSON

Lesson for July 20, 1924—Mark 1:1-11

THE BAPTISM OF JESUS

Golden Text.—Thou art my beloved Son, in whom I am well pleased.—Mark 1:11.

Introductory.—We are nearing the beginning of Christ's ministry. God had wisely prepared a forerunner, to get the people prepared to receive the ministry of Christ when it was offered. In the person of John the Baptist we have one of the most consecrated, loyal, and efficient workers to be found anywhere. This lesson, though called "The Baptism of Jesus," covers a number of other points besides that act; yet they all point to this important event. The lesson is a lesson of baptisms, beginning with the ushering in of the ministry of John and closing with the remarkable manifestations of God's presence and approval at the baptism of Jesus.

Ministry of John the Baptist (1-3). The way that John the Baptist was linked with Jesus of Nazareth is evident from the opening words, "The beginning of the Gospel of Jesus Christ, the Son of God." Though this was the beginning, the first thing mentioned is the ministry of John. As told by the prophets, John was the forerunner of Jesus, the "messenger" sent before. That John understood the character of his mission is evident from the fact that he refers to himself as "the voice of one crying in the wilderness." All the energies of his life were devoted to the work of calling attention to the Greater One who was to follow after.

Message of John the Baptist (4-8). This may be summed up in three words—"**baptism of repentance.**" As a bolt of lightning out of the clear sky, the voice of John startled the multitudes. What was there in this message that should attract such marked attention? First, the suddenness impressed the people. In this the methods of John resembled those of Elijah, with whom he is often compared. Then the nature of the message: "Prepare ye the way of the Lord, make his paths straight." He preached "the baptism of repentance for the remission of sins." His simple life—"clothed with camel's hair, and with a girdle of skin....he did eat locusts and wild honey"—had something to do to make his personality impressive. Having aroused the interest of the people and baptized many, he proceeded to tell them what all this meant. There was One coming mightier than the impressive preacher who stood before them, and it was He to whom the people were directed. So great was the coming One that John was not even worthy to unloose the latchet of His shoes. While John baptized with water, this One should baptize with the Holy Ghost and with fire. Yea, verily, the Messiah was at hand.

Baptism of Jesus (9-11).—Among those who presented themselves for baptism was the very One of whom John spoke. Evidently the ministry of John had been exercised about six months, as he was six months older than Jesus; the time for their priestly consecration was evidently at the age of thirty. Herein is a very impressive point connecting the new baptismal ceremony with that of the consecration cermonies which initated the sons of Aaron into the Levitical priesthood. Thirty years was the age when persons were consecrated to the priesthood (Num. 3:4). That was the time when Jesus was baptized. John was in the line of the priesthood and was evidently consecrated to the priesthood at that time. But being the forerunner of Jesus, he turns this cermony into the direction of the baptismal ceremony, and instead of baptizing only the sons of Aaron he baptizes whoever comes to him giving evidences of repentance. This priest performs the ceremony for Jesus and consecrates Him to the head of the new priesthood, which is the priesthood forever, "after the order of Melchisedek" (Heb. 6:20). Thus baptism is but a continuation of the priestly consecration, adapted to the needs and conditions of the New Covenant.

The baptism of Jesus was a very impressive affair, John felt his unworthiness, and suggested that rather than he baptize Jesus he should himself be baptized by Jesus. But Jesus encouraged him to go on, saying: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." The Holy Ghost in the bodily form of a dove descended upon Him, and the Father spoke from heaven, saying, "This is my beloved Son, in whom I am well pleased." Heaven and earth were called to witness this solemn ceremony, and the Triune God was manifested in the most impressive way.

The Father was well pleased with His Son. Is He also well pleased with us? who have submitted to a similar ceremony and doubtless made a similar promise of faithfulness. For Jesus it was "the answer of a good conscience." The good conscience was there, and it needed but this outward ceremony to manifest it to all who may be witnesses.—K.

BIBLE MEETING TOPIC

THE SIGNIFIGANCE OF THE DEVOTIONAL COVERING.—I Cor. 11:1-16

Topic for July 20

MOTTO

"Let all things be done decently and in order"

MEDITATIONS ON THE TOPIC

I. **The Sign of Authority.**—"For this cause ought the woman to have power on her head because of the angels." The authority or power here spoken of is the authority which has been delegated It does not originate in the woman, but in God. God has so placed the man with the authority of leadership in society as well as in Christian service and worship that he occupies the position of head over the woman. It is for the benefit of those who see the man and the woman as well as for the man and woman themselves that a sign is needed. The man's sign is **"his head uncovered;"** the woman's sign is **"her head covered."** The sign of the man is of no avail without the different sign of the woman. So the covering of the woman would count for nothing if the man wore the same. And as it is an abomination for one of either sex to wear that of another; so it is uncomely that woman engage in worship to God uncovered, since God has designed the covering as the sign of her position in the Lord. As the hair worn long shows her natural relation, so the covering **put on** shows her relation in the Lord. As the hair cut off becomes a natural shame, so the covering left off in time of devotion is a shame and dishonor to God's order for man and woman in the Lord.

While credentials may be used falsely when the life is false, they cannot but speak faithfully when the life is true. And while a proud and unruly spirit might wear the sign of submission, a submissive spirit would not wish to appear without the proper sign. The abuse of the sign is no argument against the proper use of it. The faithful use of the devotional covering to indicate God's order gives power before God and man and makes the work which the woman does under the direction of man, as leader, effectual for the upbuilding of the cause of Christ.

II. **The Text.—I Cor. 11:1-16.**—This passage especially gives the reason as well as the ordinance of the Devotional Covering. It is an ordinance for a religious purpose, when the Christian woman prays or prophesies. It expresses that she takes her position in God's plan and occupies it in submission to her head the man.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Pray."**
2. Tell the story of the First Man and the First Woman.

For Young People

1. The Order of Creation.
2. The Relation of Man and Woman in the Affairs of Life.
3. Why Do we Recognize a Distinction in Apparel?
4. Why is a Special Covering Reasonable?

Gospel Herald

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THURSDAY, JULY 10, 1924

Field Notes

Sunday, June 29, was communion day at the Kansas City missions.

Bro. J. L. Horst of this office returned to his post of duty after an absence of three months in California and other states west.

Bro. C. F. Derstine, of Eureka, Ill., expects, the Lord willing, to spend some time in Virginia shortly, holding meetings at Banks and Bethany churches. His address, from July 20, on, will be Harrisonburg, Va.

Sisters Martha Mumaw and Lizzie Neufeld, two of our linotype operators, are taking a few weeks vacation in the former home of Sister Martha near Wooster, Ohio.

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities is called to meet at the Mennonite Home Mission in Chicago on July 19.

Bro. and Sister B. B. Kautz of Milford, Neb., favored the House with a few hours' visit July 3. They were on an extended visit east, going from here to Lancaster Co., Pa.

Bro. T. K. Hershey of Pehuajo, Argentina, is taking a splendid "rest" in the homeland by keeping busy for the Lord, and incidentally placing before the people the condition and needs of the work in South America.

Bro. and Sister James Schload, accompanied by H. Roy Shirk and wife and two children, all of Akron, Pa., are spending a few days in Scottdale, Pa., guests of Sister Mary Schload.

A Sunday school meeting has been planned for Saturday evening, Aug. 2, and all day on Sunday, Aug. 3, to be held in the Gospel tent at 4th Ave. and 25 St., Altoona, Pa. Everybody invited to attend. N.

Bros. J. S. Mast, Elverson, Pa., and J. W. Hess, Akron, Pa., were pleasant callers at the Publishing House one day last week. Both had been engaged in work for the Master in Ohio, and both were on their return home.

The brotherhood of the Johnstown, Pa., district held an interesting mission meeting at Weaver's church on Friday, July 4. There were visiting members present from Chambersburg, Lancaster, Altoona, and a number of other places outside the district.

The Yellow Creek congregation, Elkhart Co., Ind., has arranged for a mission meeting on July 27. Bro. and Sister M. C. Lehman, missionaries on furlough from India, are expected to be present and have a leading part in the meeting.

Sister Nora Weaver, of Johnstown, Pa, well known to the workers in the Southwestern Pa. conference districts, passed to her reward July 4. Her calling away is keenly felt by the many who learned to appreciate her because of her consecration and faithful labors for Christ and the Church.

Bro. Benjamin Gamber, foreman of the press room in the Mennonite Publishing House, was lately given a leave of absence long enough to motor to Kansas to become one of the principals in a marriage ceremony in which he and Sister Martha Kliewer became "one flesh" for life. They have the best wishes of their fellow workers in the House who unite in wishing them God's choicest blessings through life. They are expected back in about a month.

Bro. J. M. Kreider of Palmyra, Mo., closed a series of meetings at Wolford, N. Dak., Sunday evening, June 29, with 14 public confessions as one of the visible results. Baptismal services were held on Saturday, June 28, followed by communion services the day following. Bro. Kreider is spending some time in that conference district, holding meetings among the congregations in North Dakota and Montana. The Lord add His blessings to the efforts put forth.

Correspondence

Belleville, Pa.

On Friday, June 13, John D. Yoder and wife and little son, Mark, in company with myself and John's mother, Sister Liddia, wife of C. P. Yoder, started for Ohio in his car. It was the time of his (John D.'s) annual vacation. We all enjoyed our trip to Ohio. On Sunday, June 15, had the pleasure of meeting many of our old friends and acquaintances at Oak Grove Church. We spent the time pleasantly and hope profitably for a few days. On Tuesday morning, J. D. and wife and myself, in company with C. H. Byler and wife, left for Goshen, Ind., arriving in Goshen about 4 P. M. After spending a few days very pleasantly, we returned to Ohio on Friday the 20th and spent another Sunday in Ohio. On Tuesday, June 20, we had planned to continue to motor to Bluffton, Ohio, to visit Sister Yoder's niece, but while getting ready for the trip, Sister Yoder was suddenly stricken with violent hemorrhage of the lungs and expired in about five minutes. It seemed the rupture was of such a nature that the blood left her body so rapidly that she hardly found out what had happened. So here our pleasure suddenly ended. Arrangements were made to take her body home near Belleville, Pa., on Wednesday June 25. Short services were held at the home of Levi Yoder. Then, one of her sons being called, took the body home, and on Friday, June 26, just two weeks from the day she so very much enjoyed, she was laid away. May this be a warning to us all of the uncertainty of life.

Jos. H. Byler.

Concord, W. Va.

Greetings of Love in the Master's Name:—On June 21 four brethren and three sisters from the vicinity of Maugansville, Md., came to this place. They were, C. R. Strite and J. D. Risser (ministers), Daniel Horst (deacon), David H. Horst and wife, Cora Eshleman, and Anna M. Keener.

Meetings were held at the Crest Hill Mennonite Church. There were preaching services on Saturday evening and an all day Bible meeting on Sunday. In the forenoon Bro. Risser spoke on Sin and its Penalty and Bro. Strite spoke on Salvation and its Reward. In the afternoon Bro. Risser spoke on The Holy Ghost and His Power and Bro. Strite spoke on Nonresistance. There were also services in the evening. We parted in the evening with an over-

flowing measure of the good things of heaven.

During these meetings we also had the following with us from Harrisonburg, Va.: Bro. A. G. Heishman and son Clarence and daughters Sarah and Mary; Bro. Mason Kline, wife, and three sons, Stanley, Virgil, and Winfred; Bro. Jesse Heishman and little daughter, Nannie. Brethren A. G. and William T. Heishman (ministers) rendered assistance during the meetings. The Maryland brethren and sisters favored us with good music, for which we praise the Lord.

Sunday school was reorganized at Crest Hill Church on June 1, and is going nicely. We extend an invitation to any and all who can, to visit us. We know it is the love of Christ in the hearts of our brethren and sisters that prompts them to make these hard trips to these West Virginia hills to bring us the Gospel message. May we have the united prayers of the Church that we may continue faithful. My prayer is that God may save the Church and the rising generation from all evil.

Yours in the Master's service,
Ephraim J. Heishman.

June 24, 1924.

Camp Hill, Pa.

(Slate Hill congregation)

Dear Readers of the Gospel Herald:—June 29, Bro. A. D. Wenger filled an appointment here. He preached an inspiring sermon on the subject of Dress. He also referred to baptism. One soul was received into the church by water baptism, Bishop B. F. Zimmerman officiating. In the evening he preached at Churchtown on the subject of Prayer. We were glad for his presence.

We also expect to take votes for a minister here on August 10. Pray for this work that the Lord might direct.

In His Name,
June 30, 1924. Leah Hertzler.

Concord, Tenn.

Dear Friends, Greeting:—We were glad for our regular fifth Sunday mission meeting, which was held on June 29, and for the encouragement and inspiration it afforded. We greatly appreciated the presence and help of those from Knoxville — Bro. M. L. Dowling and family, who had not been here for some time; Bros. Benj. Baer and Clarence Weaver, the latter having taken his leave for Pennsylvania today, after having spent a few months' time in the work at this place. We were loath to have him leave, but we hope he will have been benefited by his stay here.

Are also glad for the presence and help of Srs. Lydia Neuhauser and Leo Cooper who are at home from Ohio.

Sister Lydia Powell, who has been quite ill for a few weeks, is again convalescing. We are glad for the return of our mother, (Mrs. Wm. Jennings) from Virginia, where she had been at the bedside of her invalid daughter, Selina, for the past month. We are happy to report the improving condition of the latter.

Remember the cause in this field at the throne of grace.

Clara S. Jennings.

June 30, 1924.

Limon, Colo.

Dear Readers, Greetings in the Love of Jesus:—We are made to rejoice to have Bro. J. A. Heatwole, and daughters Lena, Elizabeth, and Sarah, and Bro. Amos Rhodes, come here on the 27th, and on the 28th Bro. Baldin Miller and family, and Bro. Dan Horst came from La Junta and remained over Sunday. Bro. Heatwole preached on Friday and Saturday nights, and on Sunday morning, when 4 precious souls were baptized. Some thirty enjoyed the communion and feetwashing in the little school house which we were glad to see filled. We hope to have a church house soon.

In the evening Bro. L. C. Miller preached, after Bible meeting. We are glad to welcome Bro. Levi Miller and family in our church again. May we all be workers together in the vineyard of the Lord.

Yours to help others,
Sarah Hartzler.

June 30, 1924.

Morton, Ill.

On Saturday morning, June 28, about 3:30 A. M., a severe tornado struck the Pleasant Hill community. One woman was killed and nine others were taken to the hospital in Peoria. Several of these are in a critical condition. Five homes were completely destroyed.

None of the homes of our regular Sunday school people were damaged.

Sincerely,
July 1, 1924. John Roth.

Aurora, Ohio

Dear Herald Readers, Greeting:—By request I write a few lines for the Herald. Well I have been in West Virginia, and am gone; but I haven't forgotten my promise to write. I found everybody well, but I found our dear workers somewhat at a loss as to what to do with the work; as calls come from every side, as I understand the workers, for help of all classes and not enough workers. At Whitmar and Horton they are fairly well supplied, there being three good workers there; but they cannot begin to take care of all. They need more help. I told quite a few I was aiming to go up to the lumber camps. Well, I had my wish gratified. I got to go through all of them, took dinner with the boys, and am glad I can say they left a good impression on me. I feel as if I would like to spend quite awhile with them, as they have no services of any kind. It makes any one feel real sad.

At Job there is Bro. Jasper Smith and wife for that part of God's vineyard, not enough to help. When I got over to Wymer, I found Bro. Robert Smith and family and him ready for an operation. He has had one eye removed on account of a tumor, and it is now growing again. He tells me that there is no limit to his field and no one to help. Now, brethren, there comes the Macedonian call, "Come over and help us." People are going to be lost. Will you go home and tell what you saw and heard? Now it does seem to me that while we do not want to neglect our former fields we should not neglect our home friends who will go.

Yours in His service,
D. B. Raber.

Kalona, Ia

(Lower Deer Creek congregation)

Greetings to all Herald readers:—On Sunday, June 22, Bro. Paul Erb of Hesston, Kan., preached an impressive sermon, using as a text Rom. 13, 14, "Put ye on the Lord Jesus Christ."

Thursday evening, June 26, Bro. T. K. Hershey was with us and gave a very interesting talk on the Mission work in South America. There is a great need for more workers in that field.

Sunday, June 29, our Sunday school was reorganized as follows: Brother Edward Yoder Supt., Brother John Miller Secy., Sister Alta Brenneman Chor., Brother John W. Gingerich Supt. of the Primary Department.

An all day program is arranged for the forth of July. We are expecting to have Bro. and Sister M. C. Lehman with us for this meeting.

We crave interest in your prayers.
July 1, 1924. Cor.

Minot, N. D.

Dear Herald Readers, Greeting in the name of Him who makes life worth living:—God is still mindful of us in this part of His great field, praise His name.

One June 17-20 we were permitted to be together in our annual Church and S. S. conference at Wolford, N. D. It was a feast to the soul.

(Continued on page 317)

Miscellaneous

I HAVE FOUND A RANSOM

By John Zeiset

For the Gospel Herald.

My soul in anguish roamed,
Upon this weary plain
And ceaseless, restless, longed
A heavenly bliss to gain.

Ref.—I have found it, Lord, in Thee
An everlasting store,
Great comfort, joy, and bliss to me,
Nothing to wish for more.

Burdened with guilt and woe,
And fears of hell o'ercast
My soul no comfort knew
Until I came to Christ.—Ref.

I bore within my breast
A deep and painful void,
I wanted inward rest
And peace that would abide.—Ref.

My blinded soul had thought
To fill itself with mould
From earthly mines yet bought
No true and lasting gold.—Ref.

All in this world is dross,
Its pleasures all decay,
Its honors prove a snare,
Its treasures fly away.—Ref.

Why should I hope for then,
In creature's earth and dust;
I'm anchored, Lord, in Thee,
In Thee is all my trust.—Ref.

Carthage, Mo.

CHINESE SUPERSTITION
THE FIRE GOD

By Frank Monroe Beverly

For the Gospel Herald.

The Chinese believe that they must worship the fire god Ho-zwen-bu-sah in order to escape the dire calamities he can visit upon them by fire when they incur his displeasure. When the S. S. President Madison arrived in the port of Shanghai on May 1, the ship took fire in the hold, where the mails were stored, burning 210 sacks. The Chinese were asked if the fire god set the ship on fire, to which they answered. "If there was a fire in the ship, the fire god must have been at work." These superstitious people attribute the misfortune to the displeasure of the god who rules the the fire. He is worshipped after a fire, lest he start another. This god is a terror to the people of China, not more through fear of the loss of property by fire than the great danger to those in whose houses the fire breaks out; for if he is found by his neighbors, they cast him into the fire for the loss he subjects them to. If he can evade them he runs away, and seldom returns; or if ever, only after a long time. In Hangchow there was a destructive fire not long since. It started in a store, and spread to other houses, and the owner, realizing the danger, fled precipitately. When the houses were being rebuilt all the brick and rubbish were piled on his lot. As there were many houses burned, his lot became a small mountain of rubbish, which it would have taken a fortune to remove.

This appears ridiculous to us, but to the Chinese they are real; their life and atmosphere are full of such superstitious ideas.

Freeling, Va.

SOME THOUGHTS ON EZEKIEL'S VISION OF DRY BONES
(Ezekiel 37)

By Elias Swartzendruber

For the Gospel Herald.

The prophet Ezekiel in a vision was carried in the Spirit of the Lord in the midst of a valley which was full of bones. "And, behold, there were very many in the open valley; and, lo, they were very dry." And it was said unto him, "Can these bones live?" We imagine that the prophet looked upon these human bones as those of people that had been slain in a battle and were disinterred, as we would look upon the bones of a carcass which had been exposed to the weather for years. We too would exclaim, "Can these bones live?" With God all things are possible. By the reading of this account our first thought might be that the coming to life of these dry bones might signify the resurrection of the dead at Christ's coming, but by giving this passage a careful study we see that these words are not spoken of the natural dead, even though they are called "slain" in verse 9. In verse 11 we read, "These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." The condition of Israel at this time was such that they had almost lost hope of deliverance of any kind.

Ezekiel prophesied at the time of the captivity when Israel was in great distress. In the preceding chapters we find a continual reproof for Israel and woes were pronounced upon them. Hence it is not strange that they used such a statement as "Our bones are dried and our hope is lost." Probably this is the very condition that God would have Israel in, that they may come to an end of self.

Aside from any interpretation that might be made of this concerning the literal restoration of the Jews, this part of the vision has a spiritual application and foreshadows a beautiful picture of what was to take place at and after the first coming of Christ, when the Holy Spirit was poured out upon believers. Not only Israel but the whole human race was dead in sin and as dry bones, slain by the enemy of souls. And only by the miraculous power of God can such a change take place that mankind is brought to spiritual life again.

In verse 10 the prophet said, "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." In verse 12 the prophet was commanded, "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." We want to notice this difference. In verse 10 the prophet saw in the vision that they **"stood up upon their feet;"** and in verse 12 it is said, **"I will open your graves;"** also in verse 13 it is said, "**When I have opened your graves.**" We might take this as symbolical of two distinct resurrections.

Christ's teaching on the resurrection in Jno. 5:25-28 harmonizes beautifully with the application we have made of the vision of Ezekiel. Christ says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and **they that** hear shall live." This quotation had a literal fulfillment when Jesus miraculously restored some to life—such as Jarius' daughter, the widow's son, and Lazarus. But we can also give it a spiritual interpretation. The whole human race had been dead in trespasses and sins. Christ's mission was to bring eternal life to the human race. John 3:16. "They that hear shall live." The conversion of a soul to God is its resurrection from death unto life. In Jno. 5:28 Christ says, "Marvel not at this." He refers to what He had said about the dead rising. Then He continues by saying, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The first resurrection is the gateway to heaven. The road must be paved in this life. "Today if you hear his voice, harden not your heart."

Manson, Ia.

If we would often ask God to hold us fast, it would be easier to hold on.—I. B. Witmer.

PRAYER

By Clinton A. Beachy

For the Gospel Herald.

A prayer is a petition. There is nothing more comforting than such a talk with the One who is a Friend at all times, One who is confidential as any other friend may not be. Your problems may be taken to Him and if you are in earnest and are really sincere your prayers will be answered, provided you ask for something that is reasonable — DO **NOT** ASK FOR A THING AND THEN WORK CONTRARY TO THE VERY THING THAT YOU ARE ASKING FOR! In praying, **Think** and ask for things that are within reason. For instance, to have good crops, more than prayer is necessary, you must also take care of the crops.

"Pray without ceasing." If your prayer is not answered immediately, do not give up, for your prayer may not be answered right away.

Prayer for daily help is wise and will help you through many difficulties. With earnest prayer, many things, not otherwise possible, are realized.

People, within the present age, are known to have made practical, earnest prayers, which were fully realized. Let us not forget that one may pray at any place or time.

Be careful not to make your prayer selfish, although, it may be personal.

Eureka, Ill.

HOW TO SPEND TIME TO GOD'S GLORY

By Ida Kniss

For the Gospel Herald.

Jesus told His disciples plainly, at the close of His earthly ministry, that He was going away and coming again. He also made clear to them the duties He wished them to perform, the work He desired them to do while He was gone, and how He would help them by the power and presence of the Holy Spirit who to them would be an abiding comforter. Just as a master would desire his servants to use the time and faithfully perform the work which was left them, even so our Lord and Master expects us as His servants to use our time and talents to His glory, and to be faithful in the work which He has assigned to us. Yet it is a sad fact that many times the Lord's work suffers greatly because the time that should be used in the Master's service is given to self-interests and seeking the pleasures of the world.

Time is reckoned in a three-fold way: past, present, and future. The past is gone never to be recalled, and the future is beyond our reach. The present is all we can make use of from day to day, and since time lost can never be regained, it behooves each one of us to make the best possible use of each passing moment.

God has placed us in this world as stewards over His household. He has given to each one at least one talent, and it matters not how many or how great, or how lowly our gift or talent may be, the same belongs to God and cannot consistently be used for the gratification of carnality by indulging in worldly pleasures, or seeking or self-honor or applause.

Time is a valuable asset in our account with God. He measures it out to us by moments, which in turn make the hours, days, weeks, months and years. Each moment is a God-given opportunity to bring a blessing both to ourselves and others, and glory to God our Creator. No matter what the nature of our aims in life are, it takes time to accomplish the work we desire to do, and those moments should be considered precious, yea, more valuable than gold that perisheth.

Many are the minutes and hours that are wasted in idleness, or in a way that is anything but profitable, which should be used to bring blessings to others and honor to God. If we could but grasp the importance and seriousness of life we feel confident that it would be our paramount desire and aim to lend a helping hand in lifting up the fallen ones; helping to bear others' burdens; bringing words of cheer to hearts that are saddened and extending sympathy to those who are mourning, also learning more of God's Word and thus be enabled to live the more perfect Christ life, that those who are about us may see in us the true evidences of Christianity, and thus be enabled to behold the Christ who has told us to seek first the kingdom of God and His righteousness and all else that we need shall be added unto us.

Is it our aim and purpose to do first God's work and trust Him to supply our needs according to His promises, or are we neglecting His work and seeking to supply ourselves with the temporal things of this world which will soon perish and pass away? Let us not forget the fact that our Master is coming to judge the world and settle accounts with us as to how we have used the time He has so lovingly given us.

Let us therefore (as Paul admonishes) be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

It is well to remember the words of our Lord to John the beloved on the isle of Patmos: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

It is also well to remember the words of the apostle James as recorded in James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

We herewith include a poem which contains inspiring thoughts along the line of Christian service, as follows:

"There are sad hearts all about us, there are lonely ones to cheer,
There are those who have no Savior, and the good news cannot hear.
Let us cheer the hearts in sorrow, and the Gospel let us give,
To the many in the darkness, that they too may look and live.

"Help us, blessed Lord and Master, to walk carefully each day,
To redeem the time that's left us, and to live just as we pray.
To obey the Spirit's promptings, and to enter every door,
That may open wide its portals, as thou goest on before.

"Thus redeeming well the moments, that remain until thou come,
Putting forth our faithful efforts, leading weary pilgrims home.
Make the best of every moment, until the day of grace is o'er,
Then we'll enter into glory, and dwell there forevermore."

Freeport, Ill.

THE TEST QUESTION

"In whose principles," said the dying daughter of Ethan Allan to her skeptical father, "In whose principles shall I die. In yours or those of my Christian mother's?" The stern old hero of Ticonderoga, brushed a tear from his eye as he turned away and with the same rough voice which summoned the British to surrender — now tremulous with deep emotion—said: "In your mother's, child, in your mother's!"

THE TEST

In a heathen home, away on the other side of the world, there lives a little girl who has been going to a mission school. One day one of the idols in her home was missing from its place. Her father and mother hunted for it, and after a while it was found in the little girl's bed. She had heard at school that idols were only pieces of wood, and she thought she would find out if this were true. So she took the idol to sleep with her to see if it would know enough to get up in the morning. Her strange act and the reason why she did it made her father and mother think a great deal and the next Sunday they went to Church. —Selected.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, July Fourteenth

I will pour you out a blessing.—Mal. 3: 10.

God's demands are modest. He seeks the voluntary, (systematic) offering of faith according as He has prospered us. They that will not give render themselves unworthy to receive and automatically shut out His blessings. Their souls become shriveled. They grow small. Clouds and darkness close upon them. The material enslaves them. And they cease to joy as benefactors of their fellowmen. Are you satisfied that God is pleased with your offering?

The ministry of stewardship is a blessed ministry. The generations who are the happy recipients of such ministry rise up and call their benefactors blessed. Were all stewards faithful to God's voice the heathen world would not lie in darkness. The day is passing and the night draweth nigh and many, many perishing souls will be required at our hands as unfaithful stewards.

"Take my silver and my gold;
Not a mite would I withhold:
Take my intellect and use
Every power as Thou shalt choose."

Tuesday, July Fifteenth

For lo I am with you alway, even unto the end of the world.—Matt. 28:20.

Buddha, Khrishna, and Confucius were —Jesus Christ is "the same yesterday, today, and forever." The greatest mark of His deity is His living presence. He not only liveth and maketh intercession for the saints, but abideth faithful in revealing to us the Truth and succoring us in time of temptation.

Napoleon could marshal his thousands and command their loyalty and respect. But our Savior unites into one thousands upon thousands of every clime and nation, commands their loving obedience, prompts them to voluntary sacrifice, and leads them from victory to victory.

O, Jesus, Thou art present. Thy hand is on the helm. Thy love directs thy followers and consumes the dross in their lives. Thy victories over Satan and His hordes, and over death itself hath paved the way for pardon, peace, and overcoming power. Leave us not to our own reasonings. Be Thou our meat and drink, the Captain of our salvation.

Wednesday, July Sixteenth

For I will give a you mouth and wisdom.—Luke 21:15.

The wisdom of this world is foolishness with God. He taketh the worldly wise in their own craftiness for He knoweth their thoughts that they are vain. Therefore no man can glory in men. We may receive that wisdom from above which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

If then, we have remained near Him Who is for us wisdom, strength, and grace and have continually by prayer and meditation acquired all knowledge regarding life and its relationship and conscientiously clung to every principle of the Kingdom of Christ as revealed in His Word, we need not be apprehensive of any test that may come to us. For He will give us a mouth and wisdom.

Never hesitate as to whether to obey God or man. Should we stand before tribunals, our strength is in Him who is the Way, the Truth, and the Life.

Thursday, July Seventeenth

He that eateth of this bread shall live forever.—Jno. 6:58.

After the feeding of the five thousand Jesus perceived that the multitude followed Him because of the loaves and fishes. He exhorts them to labor not for the material but for that which is imperishable. He desires that we all become partakers of His flesh and blood and dwell in Him and He in us. In this He becomes our bread. We also thereby become partakers of His holiness and of the glory that shall be revealed in Him.

With what reverence we partake of the sacred emblems of His broken body and shed blood. They are emblematic of His life given for us and His life in us. How needful that we learn to carefully discriminate between the cup of the Lord and the cup of devils. We cannot maintain a double relationship. May we daily partake of the Bread of Life and enjoy that higher life in Christ Jesus our Lord.

Friday, July Eighteenth

He that believeth in Me, though he were, dead, yet shall he live.—Jno. 11:25.

Our Savior led a purposeful life. In this case He timed His return to Bethany that the work He was about to do might bear the largest possible fruit in the hearts of all who should witness the calling of Lazarus from the grave. The sister who was over careful in material things must have a deeper Christian experience. Mary must have her faith confirmed. Lazarus must become a witness of His healing power. Jesus wrought miracles that we might believe that He was sent of His Father, that those who sit in darkness might have the Light of Life, and that the poor might have the Gospel preached to them.

We who were dead in trespasses and sins have been raised to newness of life through Christ Jesus. By believing upon Him we feel pulsating through our veins that love and life and hope by which we joy and rejoice in Him.

"Keep us, Lord, oh keep us cleaving to
Thyself and still believing,
Till the hour of our receiving promised
joys in heaven."

Saturday, July Nineteenth

I will come again.—Jno. 14:3.

The second coming of Christ is a vital doctrine of the Scriptures and should be constantly taught as the hope of the redeemed. It was foretold by prophet and apostle. Jesus definitely taught regarding it. I will mark the final triumph of the Church and our complete release from the influences of sin and the world. It will mark the complete separation of the pure and impure, good and evil, and the clean from the unclean.

When all our earthly limitations shall be removed from us, and when our warrings with evil shall cease, and we shall bask in the full sunshine of His love, then shall we enjoy perfect union with our Redeemer, and full fruition of our faith. All tears will be wiped away. Sorrow and sighing will cease, and throughout the aeons to come we shall know neither clouds nor darkness and Christ shall be the object of our perfect love.

Sunday, July Twentieth

And I will pray the Father, and He shall give you another comforter.—Jno. 14:16.

It was the promise of the Holy Spirit who would make His advent into the world to guide us into all truth. He helps us to recall the teachings and precepts of our dear Lord. He reproves us of sin, of righteousness, and of judgment, and directs the Church in all her efforts to extend the Cause.

The Holy Spirit, if allowed full sway in all our relationships, and in our efforts for mental, moral, spiritual and social development and in all our other attainments, will be a balance in our lives. He is the gyroscope that automatically guides us through unknown depths, past dangerous rocks and shoals, keeps us safe from error, and ultimately brings us safely to our haven of eternal rest.

The Holy Spirit is to be prayed for. His presence is to be definitely experienced. We need not mistake His leadings. His calls and promptings are unerring. He glorifies Christ through our lives and labors.

EXCELLENCY OF CHRIST

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men life he is; to sick men health;
To blind men sight; and to the needy wealth;
A pleasure without loss, a treasure without stealth.—Giles Fletcher.

ARE THEY HIS?

(Continued from page 309)

gun away and said to them, "Shoot me if you must, if it is your duty."

We cannot agree that such an one should have kept away from justice and we can only forgive his ignorance. But we must praise God for the souls who have been brought so near to Christ through his influence.

* * *

Such are three narratives of strange happenings as a result of Christian influence in India. We undoubtedly shall come to know of others, but we, as we are led of the Spirit, shall continue to call men and women out of their wretchedness to open confession of their Savior.

Dhamtari, C. P., India.

CORRESPONDENCE

(Continued from page 313)

On the evening of the 20th, C. F. Derstine began a series of meetings at this place which continued until Sunday evening, June 29. We also had three day sessions beside the Sunday services, there was good attendance and good interest manifested. There were among visible results, two confessions, three who renewed their vows, desiring to walk closer to God, and several others who desire to reconsecrate themselves anew to Him.

Will you join us in prayer that these may have such a deep experience, that by God's grace the enemy may not be able to sidetrack them, but that they may hold out to the end where the crown of life is waiting for all who are faithful unto death, Rev. 2:10.

The Lord is also mindful of us in a meaterial way. There has been more moisture for the growth of vegetation, etc., all spring, and the latter part of June has been bringing us much rain, so that prospects are better for farmers than they have been for several years. Rye looks very good and is past the deep green color stage. Wheat is a good length and about ready to head. Alfalfa is ready is ready for the first [illegible], and is heavy. Corn and all vegetation are growing rapidly.

These are all signs of God's goodness and mercy to mankind, and we feel to thank Him. On the other hand when we realize what he has done for us thru His Son we want to praise Him all the more.

Lloyd Driver, of Versailles Mo., is spending the summer in our community working on a farm. We are glad for his help in our S. S. and Y. P. B. M.

Ben Martinn, wife, and two children, Era and Glen, who have spent some time in Nebraska, Kansas, Missouri, Illinois, and Iowa are expected home soon.

Mrs. Rachel Yoder is spending some time with her foster daughter, Minnie Stoll, at Wolford, N. D.

Health is good at present.

In His glad service, L. S. Glick.

July 1, 1924.

SPECIAL MEETINGS

For the Gospel Herald.

Roseland, Neb.

Report of the 18th annual meeting of the Nebraska Mennonite Sunday School Conference, held near Roseland, Neb., May 28 and 29, 1924.

Organization: Moderators, Abner G. Yoder and W. R. Eicher; Secretaries, M. J. Eicher and Ray Kempf.

Topics iscussed: **The Pressing Need of a Fuller Knowledge of the Word; Sharing Our Blessings in the S. S. Work; A Good Example an Essential to Effective Teaching; Faithfulness in Little Things; Power of the Word; Power of the Holy Spirit; Power of Prayer; Power of a Surrendered Life; Ready to Serve; The Overcoming Life; Means of Victory; Talent Development; Sunday School Literature; Children's Exercises.**

Reports from Sunday schools show increased enrollment.

Officers for the coming year: Mod., A. D. Stutzman, Wood River, Neb.; Secy., M. J Eicher, Milford, Neb.

Collection for Missions, $47.25.

We were forcibly reminded of the duties of our calling. May the Lord bless the efforts put forth. Pray for the work.

The secretaries.

Frazer, Pa.

Report of three-day Bible Instruction Meeting held at Frazer, Pa., May 30, 31, and June 1, 1924.

The meeting opened Friday morning May 30th with Bro. Jesse Mack of Providence, Pa., taking the devotion.

Bro. J. C. Clemens gave the opening talk on giving Christ the preeminence in all things. Col. 1:18. This was the key verse of the conference and we were pleased with the way our Lord was exalted not only in Bro. Clemens' message, but thruout the entire meeting.

Bro. Noah Mack's book study in Galatians gave us a much clearer conception of that part of God's Word.

Bro. John D. Risser's instruction with the use of charts was very helpful, and afforded a means of giving through the eye as well as the ear a better understanding of the subjects assigned to him.

Sunday morning brought a service which was rich in blessing to all present. Bro. Leidy Hunsecker leading in singing. Especially interesting in the Sunday school was the singing of the books of the Bible. The secretary's report showed 52 of our own members present with 170 visitors.

Following Sunday school Bro. Risser in a powerful message on Matt. 13:1-9 held the interest of all and brought many thoughts for our spiritual good. Sunday afternoon the house was filled to capacity. The closing talk by Bro. Elmer Moyer on the Practical Value of the Doctrine of Christ's Return, showed us from His Word what our life should be in this world of sin.

The meetings were very well supported in attendance, and we were glad for the presence of our beloved bishop, Bro. Benj. Weaver, at the opening sessions. The most of those present brought their Bibles, and many were used.

With a word of gratitude by Bro. Edgar Taylor to all who took part, and a few closing thoughts by Bro. Mack, one of our greatest meetings at Frazer was brought to a close. The progress of the meeting was ably handled by the moderator, Bro. Ira Ressler. To God be all glory.

Secretary.

EASTERN A. M. CONFERENCE

Report of the Annual Meeting Held at the Belleville, Pa., Church, June 4 and 5, 1924

For the Gospel Herald.

June 3 at 2 P. M. the Conference members met to arrange the work of the Conference.

7:30 P. M., preaching services.

Sermon by I. B. Witmer.

On Wednesday, June 4, at 9 A. M., Conference was opened by singing, "All Hail the Power of Jesus Name." Devotion led by John Kennel, reading Psa. 121, and leading in prayer.

Minutes of 1923 read and approved.

Conference sermon by A. I. Yoder. Text, Eph. 5:32. The two great themes, Christ and the Church, were ably discussed and testimonies added.

Bishops.—S. E. Allgyer, Eli Kanagy, Jno. N. Durr, Jno. E. Kauffman, Jno. S. Mast, J. S. Gerig, Enoch Zook, E. B. Stoltzfus, E. L. Frey, John Mast, A. I. Yoder.

Ministers.—J. B. Zook, I. W. Royer, Nevin Bender, David Hostetler, Isaac Metzler, J. H. Byler, Jno. W. Hess, Jonas Yoder, T. K. Hershey, J. W. Weaver, Daniel Raber, J. M. Hartzler, Clayton Graybill, J. D. Miller, Paul Graybill, Harry Kauffman, Aaron Mast, Menno Brubaker, Otis Johns, J. A. Kennel, J. M. Nissley, N. E. Troyer, A. B. Stoltzfus, David Yoder, Jonathan Lantz, I. B. Witmer, S. H. Miller, Warren Moyer, C. Z. Yoder, E. W. Kolb, Samuel Yoder, Lester Hostetler, Calvin Mast.

Deacons.—Isaac Kennel, J. C. Kanagy, Sylvanus Stoltzfus, Uriel Zook, J. C. Frey, Albert Kauffman.

There were present 11 bishops, 34 ministers, 6 deacons. Total, 51.

Noon Intermission

Devotion led by Nevin Bender. Scripture reading, Eph. 4.

I. Topic, **"Unity of the faith" (Eph. 4:13),** assigned to S. E. Allgyer.

Resolution: "The Father and the Son being one, all true believers are one in them (Jno. 17:21), are endued by the same Spirit (I Cor. 12:31; Acts 4:32), directed by the same Word and teaching (Eph. 4:11-13; Acts 2:42). Only by manifesting the spirit of obedience, lowliness, and love for the truth can this unity be maintained.

II. Topic, **The Church, (1) Her Missicn,** assigned to N. E. Troyer.

(2). **Her Authority,** assigned to Jno. S. Mast.

Resolution: The mission of the Church is

1. To bring the glad message of salvation to the world and

to teach the "all things" commanded by Christ her head (Matt. 28:19, 20).

2. To manifest the wisdom and glory of God. (I Cor. 1:30; Eph. 3:21).

3. To find our place as true ambassadors and witnesses of Jesus Christ (II Cor. 5:20).

4. The Church is God's building and dwelling place, and the body of Christ has been given authority (Matt. 16:18, 19; 18:17, 18). The Church, her constituted overseers, elders, councils, and congregations should exercise this authority in the spirit of love and in harmony with the letter and principles of God's Word (Heb. 13:17; Acts 20:28).

A statement was made by the moderator for the Relief Commission in regard to the condition of the Russian Mennonites, after which the following resolution was passed:

Since the Mennonite Colonization Board has been an agency through which our Mennonite brethren in Russia have received consideration and help, and since there is at present, further opportunity to assist and help others to immigrate and find homes in our country, be it

Resolved, that we the Eastern A. M. Conference, assembled this 4th day of June, 1924, wishes to express our willingness to give our support to the above named Board in helping along in their work, and therefore recommend that individual congregations take this matter up with their members. Acts 6:45.

A workers' meeting was conducted by Otis Johns. At 7:40 devotion was led by D. Hostetler. Psalm 84. Sermon by Jno. W. Weaver. Text, 5:14, 21.

Thursday Forenoon

At 9 A. M. session opened with singing, and devotion led by Warren Moyer, Scripture read, Psa. 34.

III. Topic: **"What advice have we to give to the several congregations of our conference in handling the tobacco question in all its different forms?** Assigned to S. H. Miller.

Resolution: The use of tobacco entails an enormous and unnecessary expense (Isa. 55:2; Psa. 50:10-12; Hag. 2:8) and is acknowledged even by those who use it to be a filthy habit (II Cor. 7:1; Rev. 22:11). It is injurious to body, mind, and soul (I Cor. 6:19, 20). The Church should teach against its use in no uncertain tongue and we commend the action of some of our congregations which have made the use and production of tobacco a test of fellowship (I Jno. 1:7; Titus 3:14; Eph. 4:28). Further, we urge that more clear and definite teaching be given upon this evil habit to applicants for church membership.

"Pehuajo, F. C. O.,
"Feb. 24, 1924.

"To the Eastern A. M. Conference of North America.

"Dear brethren, Greeting in Jesus name:—The Mennonite Church in the Argentine assembled in this their second annual conference, held this time at Pehuajo, unanimously decided to send to the Churches of North America a note of recognition expressing its gratitude for the material and spiritual help it has received from you.

"Especially does the brotherhood at Pehuajo desire to thank the churches for making it possible to have a decent place of worship. The new church building is we believe an answer to prayer. The brotherhood at Trenque Lauquen, also wishes to express their gratefulness for the mission home purchased by you. The brethren and sisters in Santa Rosa and Carlos Casares desire to thank the brethren in the home land for the material and spiritual aid granted them.

"We thank God and you for all the sacrifices you have made in the past, and pray that God may reward you for the same.

"We close by making one request; that is, that you continue to pray that there may be a great spiritual awakening and a general going forward in God's work in this our country.

"Desiring for you the richest blessings from our Heavenly Father, we remain,

"Yours for Christ and His cause,
"D. P. Lantz, J. Michelli, Pablo Cavadore."

IV. Topic: **"The open door of South America.** Discussed by T. K. Hershey.

*A greeting sent by the Mennonite churches assembled in Conference held at Pehuajo, Argentine, So. America, was read and accepted with brotherly love, and the following reply was given to be forwarded. Passed by a rising vote of all present.

"To the Mennonite Churches in Argentine. Greetings in the Name of the Lord Jesus Christ: We, your brethren of the Eastern A. M. Conference, assembled this 5th day of June, 1924, at the Mennonite Church at Belleville, Pa., recognize with gratitude and appreciation your message of greeting and love brought to us by Bro. T. K. Hershey, our representative. We acknowledge with you the common salvation through Jesus Christ our Lord, and may this joy increase on hearing that you our brethren are walking in the truth III John 4. Wishing you Grace in ever increasing measure. Heb. 13:20, 21.

Resolution: Resolved, that we favor the holding of special meetings, where the fundamentals of the Christian faith are intelligently taught. To this end we recommend that this Conference appoint two members who are to work in connection with a similar committee appointed by the Ohio Mennonite Conference whose work it shall be to outline a plan and co-operate with any congregation in the District desiring to hold such meetings. A. I. Yoder and S. H. Miller were appointed as a committee on this resolution.

V. Topic: **"Honoring the Lord with Thy Substance,"** was assigned to Aaron Mast. Text, Psa. 3:9.

Resolution: Resolved, that this Conference unqualifiedly, endorses the position taken by General Conference held at Waterloo, Ont., Aug. 29-31, 1923, on the questions of Modernism, Nonconformity to the World, and the various Educational Problems, and we recommend to members of this Conference to make known to their congregations the recommendations of that body.

Resolution on the following question: **What steps should be taken with a Conference member who wilfully gives encouragement and support to factions that have been insubmissive to Conference or Church rules and regulations, or have withdrawn from our or any of sister conferences, thereby complicating our Conference and Church activities and our relation with others of like faith?**

Resolved, that a committee of 5 members of Conference be elected and duly authorized to interview such a member in the spirit of love, and if he acknowledges his error to the Conferences concerned as well as the factions that have been encouraged by his support and that he asks for pardon for the offense and promises not to repeat the same or similar acts, he shall be forgiven. But if he justifies his actions and persists in his course then said committee shall deal with him according to their best judgment in harmony with the Word of God and Conference regulations.

Reports

1. A petition from the brethren of Limerick, Pa., was considered and a committee appointed to meet the brethren and if possible have matters adjusted. Jno. S. Mast, A. I. Yoder, and Jno. W. Weaver were appointed on said committee and the matter was adjusted.

2. A report was given of the situation of the congregation at Sugar Creek, O., by J. S. Gerig. Report was accepted and the committee retained.

3. A report from the committee appointed to have our Conference minutes published, 800 copies be printed. Report accepted.

4. The committee appointed to consider the advisability of merging the two conferences of Ohio. Not advisable at present. Report accepted and committte retained.

5. **Treasurer's report.**

Balance on hand May 28, 1923	$ 59.99
Received during the year	247.23
Total	$307.22
Disbursements	197.54
Balance on hand June 5, 1924	$109.68

6. Report of the Church statistics: Number of congregations, 20; bishops, 9; ministers, 36; deacons, 12.
Gain: by baptism, 141; by letter, 51; reclaimed, 9.
Loss: by death, 41; by letter, 46; expelled, 24.
Net gain, 90. Total membership, 5146.

7. In regard to the property occupied by the Altoona mission workers: We, the Eastern A. M. Conference, assembled at Belleville, Pa., June 5, 1924, hereby authorize and direct the trustees or their successors of the Altoona Mission to sell the real estate located at 1614 eighth avenue, and convey the title of same and to use the money derived therefrom to purchase other property and erect buildings thereon suitable for mission work. Jno. Mast was appointed to work conjointly with a member appointed by the So. Western Pa. District Conference to consider the disposing of said mission property and act in accordance to the above statement.

8. Conference approved of the Gen. Mission Board relative to Bro. T. K. Hershey soliciting funds for building churches for their mission work in the Argentine.

9. S. H. Miller, J. S. Gerig, and A. I. Yoder were appointed as a committee on resolutions.

10. I. W. Royer, Aaron Mast, and J. B. Zook were appointed a nominating committee.

11. Election of officers: Moderator, S. E. Allgyer; Assistant Moderator, J. S. Gerig; Secretary, C. Z. Yoder.

12. Trustees:—
Menn. Board of Missions & Charities, S. E. Allgyer.
Menn. Board of Education, J. A. Leichty.
Menn. Publication Board, S. H. Miller.
Menn. Orphans' Home, S. E. Allgyer and Jno. I. Yoder.
Menn. Old People's Home, Peter Conrad and Adam Royer.
Canton Mission, Calvin Mast.
Lima Mission, Amos King and J. Y. Smucker.
Altoona Mission, Uriel S. Zook.
Relief Commission, E. L. Frey.
District Mission Board, S. E. Allgyer.
Moderator, E. L. Frey.
Secretary, C. Z. Yoder.

Married

Lentz—Landvater.—On Mar. 18, 1924, occurred the marriage of Harry W. Lentz and Helen Irene Landvater, at the home of the officiating bishop, Bro. Noah W. Risser of near Hershey, Pa. May their life be one of peace and joy.

Smith—Brandt.—On April 12, 1924, at the home of the officiating bishop, Bro. Noah W. Risser, of near Hershey, Pa., occurred the marriage of Harry Smith and Alice R. Brandt. May God's blessings attend them through life.

Derstine—Diller.—Bro. Willis Derstine of Franconia, Pa., and Sister Emma Diller of Souderton, Pa., were united in marriage June 14, 1924, at the home of the bride's parents, Bro. and Sister Joseph Diller, Bro. E. B. Moyer officiating. May the Lord abundantly bless this union through life.

Wadel—Shetter.—On June 10, 1924, Bro. Harry Wadel of Pinola, Pa., and Sister Emma Shetter of Pleasant View congregation were united in marriage at the home of the officiating bishop, Bro. J. S. Burkholder, Chambersburg, Pa. May God's blessings attend them through life.

Good—Stanton.—On June 22, 1924, at the Duchess, Alta., Mennonite Church, Bro. Gordon W., son of Silas and Lucinda Good, of the Mt. View congregation, and Sister Echo L., daughter of Benjamin and Lottie Stanton, of the Duchess congregation, were united in the holy bonds of matrimony, Bro. H. B. Ramer officiating. May God's richest blessings attend them through life.

Obituary

Beachey.—Calvin Fay, son of Bro. and Sister David S. Beachey, died June 22, 1924; aged 5 days. He leaves father, mother, and two brothers (Vernon Mahlon, and Alvin Ray—his twin brother). Services at the home by Harry A. Diener from Job. 14: 1, 2. Interment in the Mennonite cemetery.

Leicht.—Mrs. Hannah Leicht was born Oct. 10, 1836; died May 25, 1924; aged 87 y. 7 m. 15 d. Sister Leicht is survived by four daughters. She had been a faithful member of Elizabethtown Mennonite Church. Funeral services were conducted at her late home, May 28, 1924, by Bro. Meyers and at Elizabethtown Mennonite Church by Bro. Noah Risser. Text, Job 14:14.

Foreman.—Joseph S. Foreman was born Jan. 23, 1870; died June 13, 1924; aged 54 y. 4 m. 20 d. He is survived by his faithful companion, three sons and one daughter. He was a faithful member of the Elizabethtown (Pa.) Mennonite Church. Funeral services were conducted at his home June 17, 1924, by Simon Landis and at the Elizabethtown Mennonite Church by Noah W. Risser and Simon Landis. Text, Rev. 7:13, 14. Burial in Risser's Cemetery.

"'Tis hard to part with father dear,
No more to see, no more to hear;
But yet we're glad, if God thought best
To end his troubles, give him rest.

Cressman.—Moses S. Cressman was born near Breslau, Ont., Aug. 3, 1857; died in the Kitchener Hospital June 19, 1924; aged 66 y. 10 m. 15 d. In 1882 he was united in marriage with Lovina Snyder, who died in 1906. To this union were born six children: Dalton, Ivan, Senetta (predeceased), Era, Aulton and Linean. In 1908 Bro. Cressman was married to Maria Snyder, who with the five children survives to mourn the death of a kind husband and father. Bro. Cressman united with the Mennonite Church in 1889, and remained a faithful member until death called him. Funeral services were held June 22, conducted by Brethren E. Sievenpiper, Jonas Snider, and Oscar Burkholder.

Hunsberger.—Elizabeth Sherk was born Jan. 30, 1843; died June 20, 1924; aged 81 y. 5 m. 21 d. On April 1, 1862, she was united in holy matrimony with Abraham Hunsberger, who predeceased her 11 years. To this union were born 8 sons and four daughters, of whom 4 sons and 1 daughter predeceased her; leaving 4 sons, 3 daughters, 14 grandchildren, and 1 great-grandchild to mourn her loss. The funeral services were held from her late home in Waterloo, Ont., to the Waterloo Mennonite Church, and burial in the cemetery several miles west of the town. The services were conducted by brethren E. C. Bowman, Jonas Snider, and Oscar Burkholder.

Stauffer.—Mary, daughter of Jacob and Magdalena Shiry-Betzner, was born Aug. 4, 1843; died June 23, 1924; aged 80 y. 10 m. 19 d. On May 23, 1865, she was married to Benjamin Stauffer. To them were born 5 sons and 3 daughters, 6 of whom survive: Norman, Isaac, Fred, Mrs. Noah Weber, Mrs. Jonah Baer, and Mrs. A. L. Shantz. Beside the children there remain to mourn 21 grandchildren, 10 great-grandchildren, 5 brothers (John, Isaac, Samuel, Moses, Aaron) and 3 sisters (Mrs. Noah Stauffer, Mrs. Aaron Cressman, and Mrs. Ephraim Cressman). Sister Stauffer made her peace with God early in life, joined the church of her choice, and remained a faithful, consistent member until God called her home. Funeral services were held June 25 from the home of her daughter, Mrs. Noah Weber, Waterloo, to the Kitchener Mennonite Church for service and burial in adjoining cemetery. Services conducted by Brethren Noah Hunsberger, Jonas Snider, and Oscar Burkholder.

Neff.—Emma Neff (nee Lenhart) was born near Sugar Creek, Ohio, April 8, 1858; died June 22, 1924; aged 66 y. 2 m. 14 d. She was united in marriage to Ezra Neff June 17, 1877. To this union were born 10 children, 2 of whom preceded her to the spirit world. Bro. and Sister Neff spent 17 years of their married life in Holmes Co., Ohio, after which they moved to Geagua and later to Portage county. Sister Neff was received by water baptism into the Mennonite Church in 1877 and proved a faithful and consistent member, a kind and indulgent neighbor, an affectionate companion and a loving mother. For six long years she suffered with heart trouble, but bore her affliction with patience and true Christian fortitude until the final summons came and she peacefully passed into the great beyond. Peace to her ashes! Funeral services conducted by the home ministers from Matt. 24:44. Interment in the Plainview Cemetery, near Hudson, Ohio.

"Mother, shall we meet you yonder,
On that happy, blissful shore?
Where no sorrows ever enter,
And where death is known no more."

Nofziger.—Jacobena Nofziger (nee Augspurger) was born Mar. 22, 1860, near Trenton, Ohio; died in Archbold, Ohio, June 16, 1924; aged 64 y. 2 m. 24 d. She was married to Jonathan Nofziger Dec. 14, 1880. To this union were born 2 sons and 3 daughters (Jennie, Ellen, Ida, Simon, and Harvey, who is seriously ill at this time). She leaves a sorrowing husband, 5 children, 7 grandchildren, 1 brother, and a host of relatives and friends. She was one of a family of 10 children of which only 1 brother survives her. In 1888 they moved from Butler Co., Ohio, to Stuttgart, Ark., and in the spring of 1920 moved to Archbold, Ohio, where they lived until her departure. At the age of 12 she accepted Christ as her Savior, united with the Amish Mennonite Church, and remained faithful until death. Funeral services were held at the Central A. M. Church near Archbold, June 20, conducted by Eli Rupp in German and S. D. Grieser in English. Interment in Pettisville Cemetery.

"A place on earth is vacant,
Which she never more can fill;
Death's angel called her quickly,
Yet we know it was God's will."

Fisher.—Noah S. Fisher was born Feb. 14, 1853; died at his home at Paradise, Pa., May 20, 1924; aged 71 y. 3 m. 6 d. On Dec. 9, 1875, he was married to Katie Beiler. To this union were born 8 children, 2 preceding him to the life beyond. He was a son of Christian and Rachel Fisher and was the last one to die of the family of 6 children. His death came from heart disease, from which he suffered for many years. His end came very unexpectedly to the family and community. He was a faithful member of the Amish Mennonite Church since his boyhood, and was a kind husband and father, of a very quiet disposition, and is greatly missed in the home. Funeral was held May 23, 1924, with short services at the home by Daniel Stoltzfus, with further services at the Paradise Mennonite Church conducted by Christian King, John A. Stoltzfus, and Amos Stoltzfus. Text, Heb. 11:10. Interment in Gordonville Cemetery.

"Dearest father, thou hast left us,
And our loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

By a daughter.

Shelton.—Beryl, wife of Thomas Shelton and daughter of Tuley and Amanda Offineer, was born Jan. 23, 1905; died at the home of her parents near Gravois Mills, Mo., June 23, 1924; aged 19 y. 5 m. She was married to Thos. Shelton Aug. 23, 1922. To this union was born one son, David Tuley, July 13, 1923. Signs of failing health became manifest and the disease of consumption was soon marked as her trouble. This drew on her vitality until the thread of life was severed.

Beryl realized her lost condition and chose the wise part in her hours of affliction. She was baptized May 16, 1924, and received into the fellowship of the Mennonite Church. In her newly found joy she exhorted her friends and loved ones who were yet unsaved to not delay but come and go with her in the heavenly way. She had great joy and consolation in her hours of weakness and suffering in the songs of the Gospel and the prayers of God's people at her bedside. Her prayer was that she might quickly depart if it were His will. She expressed a desire to stay and work for Jesus. In submission to His will, yet with a faith that He could raise her up, she called for the service of anointing which was administered with prayer for her restoration. She was spared only two weeks longer, however, to witness for the Master and then go home to the Savior where she could find relief from all pain and sorrow. Many friends and relatives did all that human hands could for her comfort. She will be missed, but all may meet her who are willing to take her Savior as their own. Funeral services at Gravois Mills, by J. P. Brubaker, Amos Gingerich, and the writer. Text, Acts 7:59, latter clause. J. R. Shank.

The "first love" is evidenced by a love for the brotherhood of the "born anew," and marked by a wisdom that is "first pure, then peaceable, gentle, and easy to be intreated" (James 3:17).—A. L. H.

ITEMS AND COMMENTS

The "Trade Record," New York, estimates that a billion dollars annually are conserved by the tin can, in that more than that amount of fruit would be wasted but for this way of preserving it.

According to the Zionist leader, Dr. Weizman, in a recent meeting in New York, in which various shades of Jewish opinion were represented, it was agreed to unite in American support of Zionism and rebuilding Jewish life in Palestine.

A number of Ohio cities are struggling under the blow of a destructive tornado which swept the state on Saturday evening, June 28. The storm took deepest toll in Lorain, where several scores of people were killed and many others injured. Property loss mounts into the millions.

An increase of more than a million copies of the Bible sold this year, as compared with last year, is reported from China. The reason assigned is the distressed condition of the people of China because of their much strife in political life. There is no more fruitful time to reap a harvest of souls than during times of trouble and distress.

An interesting report of the business done in the Canal Zone during the past year. During the fiscal year just ended 5230 vessels passed through the Canal. The total receipts amounted to $24,290,963, or an increase of 38 per cent over last year. "June had the lowest figures for the fiscal year with 377 transits and $1,792,921 tolls.

The movement looking to a reuniting of northern and southern Methodists has struck an obstacle in the ranks of southern Methodism, where a number of bishops together with others in positions of authority look coldly upon the proposal. The special session of the General Conference of the M. E. Church South, called at Chattanooga, Tenn., to consider the question of unification, voted to adjourn sine die as soon as the question of unification was disposed of, largely, it is supposed, because the delegates felt that the meeting was illegal. The two bodies being practically one in doctrine, there is no good reason why they should not be one in organization.

BOOK REVIEW

Letters from Mary

By Crissie Y. Shank

Introduction by Clayton F. Yake. A 235—page book, just off the press. It is a continued story, in the form of letters from a girl on her way to India, writing to a cousin in America, giving a recital of her experiences and observations. The characters are imaginary but the stories are based on facts. The narrative first appeared as a series of articles in Youth's Christian Companion and, upon request from a number of sources these articles were afterwards collected and put in more permanent form. A very interesting narrative for children and young people desiring to learn of missionary life. The book is handsomely bound in cloth. Price, 75 cents.

Address all orders to
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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., J. Paul Graybill, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., David B. Groff, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Southwestern Pennsylvania Conference is to be held, if the Lord wills, at the Blough Church near Johnstown, Pa., August 11-15, 1924.

Executive Committee and bishops are to meet on Monday, 1:30 P. M.

Ministerial body is to meet on Tuesday at 8:30 A. M.

Mission Board Meeting, Tuesday at 1:30 P. M.

Sunday School Conference, Tuesday evening and all day Wednesday.

Church Conference, beginning Thursday and continuing until Friday P. M., or until such time as the Conference work is completed.

A hearty invitation to the brotherhood and all others

E. D. Hess, Moderator.
N. E. Miller, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Elmer G. Swartzendruber,
Samuel T. Yoder,
Committee

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

Indiana and Michigan District

The Lord willing, the annual Sunday School Conference of the Indiana and Michigan District will be held at the Emma congregation at Emma, Ind., beginning Tuesday evening, Aug. 12, and closing Thursday evening of the 14th.

A very full program has been arranged which will be sent in for publication as soon as they are printed.

An invitation of welcome is extended to those of other districts to meet with us at our conference.

The Executive Committee.
C. W. Leininger, Sec.,
1323 Kinzie St.,
Elkhart, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 17, 1924 (Gospel Witness Established 1905) No. 15

EDITORIALS

"The peace of God, shall keep your hearts and minds through Jesus Christ."

"We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

When you are minded to criticise the children of Israel for the way they murmured against God and against Moses, it will probably help you to compose your feelings by recalling some of the things you have said about weather conditions.

The peace of God, as contrasted with the peace which "the world giveth," means an approving conscience which enables one to look heavenward, manward, Bibleward, and inward with a consciousness that there is naught that condemns; and not a smothered conscience nor an outward peaceableness through fear or policy. In this the Prince of Peace is our perfect example.

Are you tired? Remember that "every man that striveth for the mastery is temperate in all things." It is not God's desire that you should overwork the body, and daily fellowship with Him will keep your soul refreshed that you will never be weary in well doing. So long as the Holy Spirit has full possession of your soul and the love of Christ is your constraining motive in all you do, you will never be bothered with "that tired feeling" as connected with the service of the Lord.

Two men were discussing the merits and demerits of the Ku Klux Klan. "You are a Catholic," said the Ku Klux advocate to the other. "You are mistaken," was the reply, "I am as seriously opposed to some of the features of Catholicism as I am against the Klan."

Some people imagine that there can be no controversy but that all people must be allies on one side or the other. If you are not a Catholic, they conclude, you must be a Protestant; or if you are not a Klansman you must be a Catholic or Jew; or if you can not take up arms and fight, you must be in sympathy with the enemy.

The fact is, there are many controversies in which we ought not to sympathize with either side. Or, you may think like some people on some points, but there are so many other points on which you think differently that you can not be counted in the same class. Take the prohibition question, for example, among its advocates are Christains, pagans, Mormons, atheists, Jews, and many other classes. In the matter of prohibition they think alike, but in other matters they are as far apart as the east is from the west.

Our party lineup should always be with Christ. Whatever He says, that will we do; no matter who is in favor or who is against. With Catholic and Lutheran, we are fundamentalists. with Protestants we are against Catholicism; with the National Christian Association, we are against secret societies; with civic federations, we are for good government. But all of these positions we take because Christ, our leader and Teacher, leads the way, and in the Church of our choice we find the Gospel platform so complete that we do not need to belong to any of the classes of people named, and with whom we agree in some points but differ in others.

Mixed Marriages.—A friend from New York, writing us in criticism of a point listed in our tract on "What We Believe," has this to say:

"If marriages between believers and unbelievers are unscriptural, then the Bible contradicts itself. Please read I Cor. 7: 12-14."

The text called for reads as follows:

"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean: but now they are holy."

There are a number of points touched upon in these verses which limited space forbids to notice. Suffice it to say, however, that the question of **choosing** life companions is not touched upon in them. Paul speaks of husbands or wives being **already bound** to unbelieving companions. In that case he wisely counsels them to make the most of circumstances and say with the one made "one flesh" with them through marriage, a bond which, the Bible says, is indissoluble except through death (Matt. 19:6; Rom. 7:1-3). But to those considering the matter of life-companionship with one of the opposite sex, Paul adds to the numerous testimonies against mixed marriages between believers and unbelievers when he says, "Only in the Lord" (I Cor. 7:39). The Old Testament, the New Testament, and the common observations of consecrated people are in substantial agreement on this point.

Bro. J. D. Burkholder has an article in this number of the Gospel Herald which no Christian father or mother can afford to pass by without a careful reading. There is no question but that the most weighty obligation resting upon parents is to train their children in the way they should go, to "bring them up in the nurture and admonition of the Lord." After reading the pointed article referred to, the next question for consideration is, How may we best put these practical suggestions into practice?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ADORATION

Sel. by J. B. S.

O Saviour, mine! How great Thy love for me!
To freely give Thy life on Calvary's tree.
Despised, forsaken; suffering thus that I
Might ransomed be, and live eternally.
O Saviour mine!

O Saviour mine! The cross, the thorns, the gall,
The mockings, scourgings! Thou didst bear them all
For me, a sinner, lost, of Adam's race.
Saved from eternal punishment through grace.
O Saviour mine!

O wondrous grace! My heart o'erflows with love
That God should send Thee from Thy home above
To suffer, die, and rise, that I may reign
With Thee in glory when Thou come again.
O Saviour mine!

O Saviour mine! How sweet to call Thee mine,
For Thou hast drawn me by Thy love Divine
From worldly scenes that oft dishonored Thee,
And with repentence, yearn Thy face to see.
O Saviour mine!

Saviour Divine! O may the day soon come
When Thou wilt call me from my earthly home,
And I shall ever see Thee face to face,
The undeserving object of Thy grace,
O Saviour mine!

O risen Christ! Thy gracious love to me
Doth melt my heart, and draws me close to Thee.
And bending low in adoration, pray
For Thee to come and take Thy bride away.
Lord Jesus, Come!

A FEW THINGS TO THINK ABOUT

By Pauline Hostetler

For the Gospel Herald.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Luke 6:41.

What is my brother's mote? Some little failing, no doubt, as a mote is a very little thing. What is the beam in my eye? What am I doing to him? What do I do when my own child in the church fails or goes wrong? I go down on my knees or flat on my face and with tears and prayer cry to God to save it and bring it into full favor with Him again. What next? Do I go and tell others about its failing and magnify it until it becomes an awful lie? Who has not seen two little black boys rolling a marble of earth and as they keep rolling it it becomes bigger and bigger. So with these things we start rolling. But what do I do if it be my child? Do I backbite it and tattle all around about it? What enters the heart when love dies out? "Whosoever hateth his brother is a murderer" (I Jno. 3:15). What results? The cold shoulder is turned to the failing one, who finally loses faith and hope in the church, the flickering light dies out, and we have committed spiritual murder. Do I consider my brother's lost sheep worth as much as my own? What does Jesus say? One soul is worth more than this whole world. With Him there is no respect of persons. Do we feel that way, if we have the Spirit of God dwelling in us? Oh, brother, sister, let us pray to God to remove our beams and fill us with His Spirit that we may follow in His footsteps. Where would that lead us to? Where did Jesus go to for the lost sheep? To the desert. Where and what is the desert? Of course, where no soul-food is. How did He go? Did He make any sacrifice? Does not the struggling one know its failing and yearn for the helping hand and heart? Only this evening after church one of these struggling ones came to me with that hungry look for love and sympathy, as she always does.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried,
That love can restore."

What can we do? We can show them by our very actions that we love them sincerely and cry to God for them, determined never to cease or give up till the answer comes. I know of one soul praying for a lost sheep for forty long years before it returned. God is not willing that one soul should be lost but will hear and answer our prayers if we abide in Him and His Word abides in us. Brethren, think on these things.

Hubbard, Oreg.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

FAITH AND WORKS

What is the true relation of faith and works in the justification of a soul before God?

There is a dead faith (Jas. 2:17-26), and there are dead works (Heb. 9:14), neither of which have anything to do with justification. On the other hand there is an evangelical faith (Gal. 5:6) and what may rightly be called evangelical works (Matt. 3:8; Rev. 2:5), both of which are indispensible to justification.

Does not the Scripture say somewhere that we are saved by "faith only?"

There is a great deal of that kind of preaching but the Scripture nowhere makes such a statement. It is God's plan that we must work with Him in our own salvation and for the salvation of others. Phil. 2:12; I Cor. 3:9.

How classify human works so as to make the Bible teaching more clear?

1. The unconverted soul following the course of nature, violating the law of God is guilty of **wicked works** (Col. 1:21, 22), which bring condemnation and therefore need some plan by which the ungodly can be justified.

2. The unconverted soul attempting to do good and keep parts of the law of God as a foundation for a hope of salvation apart from Christ, is building upon "dead works" which is the same as self-righteousness and can never justify or have any relation thereto. Rom. 9:31, 32; Heb. 9:14.

3. "Good works" (or what might properly be called **evangelical works** on the same ground that saving faith is called evangelical faith) includes everything that a person does that is prompted by the Holy Spirit or springs from the new nature, and altho such works have in themselves no saving virtue they are pleasing to God and indispensable to our justification and final salvation. Acts 26:20; Jas. 2:17; Rev. 2:26.

If our good works have no saving merit, how can they have any relation to justification?

Take away the merits of Christ's death and all that we could do in a lifetime, or a thousand years, could not contribue the least possible of redeeming virtue. Jno. 15:5; Psa. 49:7; Micah 6:6, 7.

On the other hand, the finished work of Christ as it now stands can not avail for us until we "do" the work in co-operation with God which the Gospel requires to make the saving grace available. Luke 7:30; Rev. 2:5; Rom. 2:8.

How can salvation be by grace if it is dependent upon human works?

If these **evangelical works** were designed to merit or purchase salvation entirely or in part, then salvation could not be by grace, but since no saving merit is claimed for them, they are only used to bring the soul, thru the Spirit, to a place and condition where **the free grace of God** can operate.

For example, a famous surgeon

for a million dollars restored a rich man's daughter to perfect health, by a wonderful operation; a poor man's daughter in the same condition was healed **free** by the same great surgeon. We can easily understand that **her coming to him, leaving home and friends, submitting herself unreservedly to him, and following the after instruction faithfully,** were all **essential to the cure,** but **contained no healing merit, and all she had to DO did not detract a particle from the free gift.**

Likewise in order to be saved by **God's free grace** a soul must **do "first works"** (Rev. 2:5), **do the "work of God" (Jno. 6:29), work "together with God"** (I Cor. 3:9), or in other words, **forsake, sin, make restitution, come to Christ, yield to Christ,** and follow His instructions.

How are we to harmonize this with what Paul says in so many places that justification is by grace and therefore not by works?

When Paul says that we are justified without works he refers to self-righteousness or every kind of effort for which one would claim to **earn** the favor of God. Eph. 2:9.

When James says we are not justified without works he does not mean that we must in part **earn our salvation,** but that **we must do what the Gospel requires to prepare us to receive God's free grace.**

Are all the works of the unconverted "dead works" and all the works of God's children "good works," or where are the lines to be drawn?

All the works that spring from the flesh whether in the regenerate or unregenerate are **evil works** and all the works that are done to merit salvation whether by the unconverted or misguided Christians are **dead works;** all works of the **Christian** or **awakened sinner,** prompted by the Spirit of God, or emanating from the new nature, are good and acceptable to God and indispensable to salvation but have no saving merit in themselves.

How can an unregenerate person do good works through the Spirit?

This is impossible except to an awakened sinner. Saving faith is a work of God (Jno. 6:29), and must first be exercised in the unregenerate state.

The same is true of **seeking the Lord, repenting of sin, making restitution, coming to Christ, yielding to Him,** etc.

These are not done to earn salvation by our own merits, but to obtain salvation by the grace of God.

What are the leading facts concerning justification, briefly stated?

1. No one can be justified while continuing in wicked works.
2. No one can be justified by the **dead works** of self-righteousness.
3. No one can be justified by faith alone without **doing** the first works the Gospel requires.
4. No one can be justified by merit of any human act—the saving merit is not in **repentance** or **faith** but solely in the blood of Christ.
5. We are saved by grace as the plan of it; we are saved by the blood of Christ as the ground of it; we are saved through works which include repentance and faith as the condition of it.

Upon what ground can faith be classed as works?

It is something we must do, as well as repentance and submission, and Jesus calls it the **Work of God.** Jno. 6:29.

Which should have the most emphasis in our teaching, faith or works?

Sometimes one, and sometimes the other, and sometimes equal, depending upon the state of mind of those that are addressed. This no doubt accounts for the seeming difference in James and Paul.

Some are bound to keep their minds fixed upon their own goodness as the ground of their salvation. Such need to be told in **Paul's method** that **if they speak with tongues of men and of angels, understand all mysteries, give all their goods to feed the poor, and give their bodies to be burned, it will profit them nothing without the saving grace of God thru the merits of Christ's blood.** I Cor. 13:1-3.

Others swing to the other extreme and actually come to believe that a **dead faith** in Christ, without repentance or obedience, will save them. These need to be told in the method of James that no man can be justified by faith only without evangelical works. Jas. 2:17-26.

In the parable of the Good Samaritan do we not have the sinner pictured as entirely passive, not even moving a finger toward his salvation, and all the work on the side of the Lord?

This illustrates the evil that comes out of the practice of taking a scripture here or there and basing a doctrine upon an isolated passage whether the interpretation agrees with other scriptures or not.

Jesus here was talking to a lawyer that thought he could do something good to inherit the kingdom of God. Jesus evidently gave the parable to show that saving power was not in sacrifices. (Levite), not in the law (priest), not in the person himself (half dead), but only and solely in Christ (the good Samaritan). Luke 10:25-35.

In the parable of the prodigal son, the father is passive and the son is **active; he talks, he prepares, he goes, he spends, he labors, he hungers, he thinks, he resolves, he returns, he confesses.** Luke 15:11-21. This illustrates the human side of salvation. The first touches **saving power alone in Christ;** the second, **man must do his part** in meeting conditions.

What are the forms of error on this subject, which at present are the most necessary to guard against?

1. That of the modernists who are developing a **Gentile self-righteousness,** corresponding to that of the Pharisees. Gradually surrendering the idea of salvation by grace, solely upon the merits of Christ, they are substituting for it the doctrine of salvation by merits of **the imitation of Christ.**
2. That of **faith fanatics,** who under the mistaken notion of Christian liberty, lean heavily toward antimonianism, confounding the **evangelical works** required by the Gospel, with the **dead works** of self-righteousness and claiming salvation by grace for the **believer(?)** regardless of his sinful state, thus deceiving careless, carnal souls and casting reproach upon the Church of Christ.

What is the true ground of justification, briefly stated?

Trusting fully and exclusively in the merits of Christ's atonement as **the only ground** of justification, and following faithfully the leading of God's Word and Spirit in fulfillment of **the conditions upon which God has promised to bestow and continue His saving grace.**

Denbigh, Va.

NOT GOD'S FAULT

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8:22.

And if you remind me at this point that large tracts of Europe are short of food, that something like starvation stalks through certain parts of Europe, that there is unemployment and consequent need here at home, I answer, "Yes." But the need and want and shortage are not because of any failure on God's part. The earth is there as rich and fruitful as ever it was, ready now as always to reward with bountiful harvests the industry of men, but if men persist in giving themselves to strife instead of to industry, and if by the ravages of war they turn into deserts what God meant to be fruitful fields, shortage and want are bound to ensue. The fault is not God's, it is ours.—J. D. Jones.

People never do anything without there being a motive back of it. — H. C. Blough.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Norristown, Pa.

(21 W. Marshall St.)

Dear Brethren:—"Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

With the close of school and the arrival of hot weather, attendance at Sunday school has decreased somewhat, but there are still many who are faithful. The time is here to which many have looked forward, when we would place them for a week in a home in the country. Every year, there are more who are entitled to go, which means that to accomodate all, more homes must be opened. Have we heard from you already, stating when most convenient to have them? Forget not the command and promise to "call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14). If you cannot often attend our services, nor even share your joys with these poor children, we beg an interest in your prayers, especially so in behalf of one who would like to unite with the people of God, but because of conditions in the home, is unable. Pray that not only may the way be opened for this one, but may all accept the cleansing of His precious blood.

We were glad for the presence of Bro. J. D. Mininger in our service Saturday evening, June 14.

The Lord has opened the way that Sister Cora Landis has come to work with us in behalf of the lost at this place, for which we are very grateful.

In His glad service,

Willis K. Lederach.

July 9, 1924.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By D. Parke Lantz

For the Gospel Herald.

Since writing the last news letter Bro. W. G. Lauver has had an attack of la grippe which has confined him to the house and several days in bed. The doctor, who was called in for advice and help, insisted that he stay in the house for a week, which he did and now, while still a little weak, he is much better and able to do the necessary and important work connected with the Mission. They had the Brethren Fernandez, Carranza, and Swartz, speak at the various meetings and I am told they did very well.

Little Doris Swartzendruber was suffering from a sickness contracted on the ocean voyage to Buenos Aires and the nurse, Sister Selena Gamber, took care of her for about ten days after which the parents went to Trenque Lauquen and brought her home again. Her condition is much improved again and we hope will soon be altogether normal.

A band of Spiritualists have been trying to deceive the people in Pehuajo; telling them that they are almost the same class of believers with the exception that they have more knowledge of the future and with the aid of the spirits they can foretell events and talk with the spirits of the departed and cure the sick and ailing, etc.

As several of the members confessed to me that they had attended some of their seances, we immediately started a series of prayer-meetings in the houses of the members to ask God to forgive those who have sinned in this manner. God has richly blessed our efforts and the members are receiving strength to resist the devil.

The father of one of our most faithful members, Juan Michelli, returned from the country the other week with his mind unbalanced. Juan took him to the doctors in Pehuajo and they advised him to take him to the insane asylum for treatment.

Our helper in Pehuajo, Bro. Pablo Cavadore, has been to several towns lately and found several persons who are interested in the Gospel message and would like to have services held regularly, but this is impossible as there are so few workers on the field.

Please continue praying for the workers in the Argentine and especially that there may be a great ingathering of souls for the Master and a greater appreciation of His Word.

Pehuajo, F. C. O., Argentina, S. A.

There were those in the time of Noah who, undoubtedly, had firm belief, as the rain commenced falling, that the hills would be just as safe a refuge for them as the ark. Their firm belief made no difference in their fate. Noah had a firm belief in God's Word, that the ark would save him. and the ark, not his belief, saved him. His belief led him to go into the ark, So Christ is the alone Object of faith: the Ark into which by believing in Him, we enter and find salvation. — D. W. Whittle.

ANOTHER LETTER FROM THE SEA

For the Gospel Herald.

On Board S. S. "Vandyck."

Dear Herald Readers:—

This is the nineteenth day from New York. We are still on our way, but if nothing prevents our forward movement this is the last full day on the sea. Tomorrow we hope to stop at Montevideo, Uruguay, and the next morning arrive at Buenos Aires. We received letters from our missionaries at Rio de Janiero. In them we learn that Bro. Lauver and wife expect to meet us at the ship. We are looking forward with great eagerness for that time.

Our voyage thus far has been pleasant. Weather has been hot during most of the trip but the cool seabreeze always made it endurable. The sea has been rather rough part of the time but not enough to make travel disagreeable. None of us has missed any meals.

Two stops have already been made on the voyage, one at the island of Barbadoes and the other at Rio de Janiero. These stops are always interesting. Our ship would make more time without them, but it is more restful to the passengers to get off the ship at such places and see a bit of land again. Both parts are situated in a tropical climate. We enjoyed getting a taste of the delicious fruits and seeing the beautiful vegetation.

At this time of year there are not so many passengers going to South Ame ica. There would be room for four times as many on this ship as there are on it. Those who are here are pleasant people and our three weeks together has brought us some new acquaintances. It is interesting to find out from where these people come. From almost every country in North and South America there are some passengers. Then there are some from England, Germany, Belgium, Italy, Holland, Turkey, and Japan.

Most of the people are traveling for business or for pleasure. There are several other missionaries besides us. We find it interesting to talk with them about our common problems. Soon the voyage will end and all of the passengers will go to their se e al tasks. We feel keenly the seriousness of the one that is waiting for us. We go to it joyfully because of the confidence that we have in God as our Helper and Keeper.

After we are settled in our home we will write again giving our impressions of the work before us.

Yours in His glad service,

J. W. Shank.

June 19, 1924.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, July Twenty-first

He that worketh righteousness, is accepted of Him. Acts 10:35.

What a comfort to Cornelius when God revealed to him that he was working righteousness. He worshipped God from a true heart with pure motives. His faith and earnestness of purpose made Peter's ministry to his household possible. The above complimentary remark of the apostle was received direct from God. It was therefore genuine and not flattery. God does not fail in His witness to our righteousness if we live and labor acceptably to Him. He witnessed to Abraham's faith and counted it for righteousness. Jesus witnessed to the greatness of John the Baptist. He also witnessed to the righteous devotion of her who anointed His head with oil and washed His feet with her tears.

It is inconsistent to seek publicity. He who hath given us the talents to labor for Him will recognize our efforts. Our concern should be to practice His presence and prove worthy of His blessing.

Tuesday, July Twenty-Second

We shall be saved by His life.—Rom.5: 10.

"Nevertheless I live; yet not I, but Christ liveth in me; and the life I now live, I live by the faith of the Son of God, who gave Himself for me." We are buried by baptism into His death. We are raised to newness of life by His resurrection. What a tragedy it would have been had our first parents after they sinned had access to the tree of life and lived on and on in their sinful condition. In this the sentence of death was a kindly providence. By knowing the certainty of our end we seek means of escape from eternal doom. By the resurrection of Christ we have in Him the way of salvation, not only from eternal doom. By the resurrection of Christ we have in Him the way of salvation, not only from eternal death but to a life that shall have its full fruition when we have passed from time to eternity.

Through Christ Jesus our reconciliation with God is effected. We have peace with God and rejoice in the hope of His glory. We can even now glory in tribulation knowing that it worketh for us a far more and exceeding weight of glory. Therefore reckon yourself alive unto Christ and dead unto sin.

Wednesday, July Twenty-Third

For all the promises of God through Him are yea, and in Him amen, unto the glory of God by us.—II Cor. 1:20.

Through Christ Jesus we have the earnest of our inheritance and by believing the promises we remain steadfast in our faith. We may rest assured that God will not forsake the many promises He has given us in His Word. It remains for us to be true to every condition according to which we may claim each promise. Then our testimony will count as we witness of His saving grace. Not even an oath is necessary to establish the truth of our witness. For as certain as God is true to His Word so true (to fact) should we be in every statement we make whether in our relations with our neighbors or in our witness before magistrates.

An oath implies the probability of falsehood. It binds the witness against perjury. Even excess of words to establish confidence in one's statements immediately calls for doubt. Our lives should be a living testimony of the truth of God in us.

Thursday, July Twenty-Fourth

He which hath begun a good work in you will perform it unto the day of Jesus Christ.—Phil. 1:6.

From the very time we have accepted Christ our fellowship is in the Gospel. We find great consolation in Christ and we earnestly seek to know Him and the power of His resurrection, and the fellowship of His sufferings. We therefore willingly bow to His divine will that we may be blameless and harmless, the sons of God in the midst of a crooked and perverse generation. The redemptive work of Christ is a finished work. The plan of salvation provides for a finished work of grace in our hearts and lives. Our complete surrender into His hands determines to what extent He can complete our spiritual stature. That also determines our growth in His likeness. He will faithfully do His part.

O Lord thou hast transformed our lives and redeemed us by Thy precious blood. Conform us to Thy image and grant us that enlargement of heart and stability of mind and character by which we may wholly glorify Thee. We commit our all to Thee.

Friday, July Twenty-Fifth

But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.—I Tim. 4:8.

The arena developed strong bodies. The areopagus and similar gathering places developed strong minds and refined manners. But the culture of Rome and Greece were at variance with Christ and His teachings. For this cause Christ was crucified, Stephen was stoned, John was banished, and Peter and Paul gave their lives. The exercise of true godliness cannot be according to the reasonings of the worldly wise. But once a soul has received the light as it is in Christ Jesus he would neither give the joys of the present life nor the hope of the life to come nor any wisdom or culture, fame, or name the world might give.

But non-Christian lands are today realizing the need of the vitalizing influence of Christian thought and teaching in the development of their civilization. How much more important that they not only recognize the need of but embrace the Christian faith and make Christ their all in all. "Godliness is profitable unto all things."

Saturday, July Twenty-Sixth

He that believeth on him shall not be confounded.—I Pet. 2:6.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and all evil speakings, as newborn babes, desire the sincere (unadulterated) milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a lively stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "He that believeth that Jesus is Christ, is born of God" "He that believeth on the Son of God, hath the witness in himself." "He that hath the Son, hath life." "And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true even in His Son Jesus Christ. This is the true God and eternal life."

Why need we ever be confounded or given over to doubtful disputations?

Sunday, July Twenty-Seventh

He is faithful and just to forgive us our sins.—I Jno. 1:9.

Our Father meets our greatest needs according to His promises. In what darkness we have groped! What gross sins we have committed! How far we have strayed from the fold! How unconcerned we were to dangers that faced us! How often we made void His precious promises by ourselves doing despite to His will! But how longsuffering was He to usward and how faithfully He met every condition of His Word!

Humble confession of sin brings God's faithful response in the forgiveness of and cleansing from all sin. "As far as the east is removed from the west, so far hath He removed our transgressions from us." Ere ever we turned our thought toward Him and while we were yet strangers He manifested His desire to us through His promises. For every sin we confessed and forsook He gave joy and peace. What shall we render unto Him for all His benefits? Is anything too irksome to do for Him and to His glory? Nay verily!

So long as there is an unsaved soul in the world mission work is needed. — J. E. Martin.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ONLY A SMILE

Only a smile that was given me
On the crowded street one day,
But pierced the gloom of my saddened heart
Like a sudden sunbeam's ray.
The shadow of doubt hung over me,
And the burden of pain I bore,
And the voice of hope I could not hear,
Though I listened o'er and o'er.

But there came a rift in the crowd about
And a face I knew passed by,
And the smile I caught was brighter to me
Than the blue of a summer sky;
For it gave me back the sunshine,
And it scattered each somber thought,
And my heart rejoiced in the kindly warmth
Which that kindly smile had wrought.

Only a smile from a kindly face
On the busy street that day!
Forgotten as soon as given, perhaps,
As the donor went her way,
But straight to my heart it went speeding,
To gild the clouds that were there:
And I found that of sunshine and life's blue skies,
I might also take my share.—Selected.

THE BEST PLACE TO RAISE A FAMILY

By John D. Burkholder

For the Gospel Herald.

To raise a family, one hundred per cent for Christ and the Church requires Christian parents who are ultra-conservative, and careful with but one purpose in view—everything for the ultimate welfare of the character of their boys and girls.

When a home is selected, a place to live and make a living, many things will be considered by sincere parents. The family for Jesus will be the first consideration. Making a living, and something for a rainy day, will only be secondary.

It is generally accepted by our people that in the country, on the farm, is the best place to raise a family. It is there that sturdy character, strong physical bodies are developed, and it is the country life that is the most conducive to clean morals and spiritual development. There is something in being busy, even if the work is hard, that keeps boys and girls from thinking of mischief, or being in company with undesirable companions. It creates regularity of habits and home life so necessary to character building.

Unless parents are missionary in spirit, they should never locate away from Sunday school and church privileges where they can worship with their own people in the faith. Sunday schools and preaching are beyond doubt the best safe help the parents can have in developing their children into Christian men and women.

Parents should never locate in a community where most of the young people of the neighborhood come from parents who are careless about the training of their children. In such a community the things that uplift and produce a healthy environment for children are lost sight of, children have their own way, arrange their own social affairs, and the parents are subject to the children, instead of the children honoring their parents, and being subject to them.

Locating in a small town or in a village, is the very worst place known to develop Christian character. Children like to act and do like other children, and they like to go to places where other children go. If parents are strict enough to safeguard their children, the children think father and mother are too hard on them—and for this reason may lose control of their boys and girls. If they give in and let the children do as they like, to please them or to have peace, the world instead of the Church will hold them.

A welfare society in one of the large cities undertook to study the moral influences in the young of the city. In their study of the problems of the young people, they investigated the lives of every case that came before the juvenile or morals courts, for one year. They studied their home surroundings of early life, their amusements, and all their environments to determine if they lived in places where the influences were degrading or uplifting.

It was found that the most of the boys brought before the courts and eighty-five per cent of the girls in trouble were reared in small towns until they reached fourteen or fifteen years of age. The people making the investigation were led to believe that the small towns were breeding places for some kind of vicious conduct, affecting the young people. In studying the local conditions of the small towns they found that the moving picture places, the poolrooms, barbershops, livery stables, and the like were responsible. It is natural to suppose that Christian homes were in the minority, and that social conditions were planned and carried into effect by the young people instead of the parents.

It is interesting to know that the managers of the "movies" in these small towns, admitted that the young people, even the children would not patronize them, unless they showed pictures of illicit love(?)-making, and sensual indulgence, sex irregularity was running through most of the pictures shown in the small towns. The actors that gave free reign to their passions, were the most interesting characters in the plays. The pictures shown as a rule were lurid and exciting. The young people had therefore continual object lessons of licentiousness, and were made to feel that a clever person will gratify his impulses whenever he can do so, and that the stupid, uninteresting persons will restrain themselves.

It was found that the dance halls of these small towns reinforced the suggestions of the "movies." Any one who wished, went to the dance, all in public. Strangers danced with strangers from the rural districts as well as from the town. Dance halls eliminate that protective feeling of modesty and reserve, impulses are given full sway until personal restraint gives way to gratification.

The chief topic for conversation among the boys and men of the small towns and villages is about the opposite sex, and it is usually of a debasing character. They freely tell their pals of their own experiences with the girls and women of the place. The conception that a boy gets from associations in such a place, is that he is at liberty to gratify his impulses wherever he can, and that he is more of a man if he does not exercise any self-restraint. Grown men and women of these towns do not help the situation any by saying, "The boys must sow their wild oats," or "Everybody does it," or "You can not make human nature over," or "We are getting along as well as can be expected," etc.

If parents are living at such a place or nearby, the best thing to do is to move where conditions are better, hopeful at least. The next best thing to do is to make home life attractive, take a great personal interest in each child until they will so love the parents and their home, that they prefer to be at home, or at least do not wish to spend their evenings at the store or elsewhere against the wishes of their good parents. If Christian influences cannot regulate the recreation and amusements for young people in a neighborhood, it is no place for a Christian family to develop themselves. The danger is too great—the odds are all against it.

The solution of the problem is, that the best place to bring up a family, is where Christian influences regulate the home and social affairs of the community in which you live. The best place is the country at some distance from a village or small town.

Lancaster, Pa.

SUNDAY SCHOOL LESSON

Lesson for July 27, 1924—Matt. 4:1-11

THE TEMPTATION OF JESUS

Golden Text.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Lesson Story.—Shortly after the baptism of Jesus He went up into a mountain and there fasted forty days. The devil sorely tempted Him, but He withstood every form of temptation. There are three temptations listed, every one of them coming up in the lives of every creature:

1. Finding Jesus very hungry after His forty days of fasting, the devil suggested that He might turn stones into bread and help Himself. But Christ quickly reminded the tempter that there is something more important than to satisfy the cravings of the natural body. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

2. The devil next tried Him by taking Him to the holy city, on a pinnacle of the temple, saying, "If thou be the Son of God, cast thyself down," quoting Scripture. But Jesus quickly silenced him by quoting Scripture that was applicable to this case.

3. A third time the devil tempted Jesus, this time showing Him all the kingdoms of the world in a moment of time, saying, "All these things will I give thee, if thou wilt fall down and worship me." Here again the devil missed his mark, for Christ had no difficulty in reminding him that only the worship of the living God is acceptable.

The devil having failed in his purpose he left off tempting Christ and angels came and ministered unto Him.

Lesson Thoughts.—1. The first thought that appeals to us in connection with this lesson is the simple way in which Jesus met the tempter. No sooner was He approached than an "It is written" was upon His lips. There he stopped. He needed no further defence. The weakest saint who refuses to depart from the written Word is equally strong with Christ in withstanidng temptation.

2. But to have the weapon of the Word it is necessary to get it into our minds and hearts. Suppose that Christ would have been ignorant of those powerful shafts of truth with which the devil was thwarted in his purposes. His weapons would have failed Him. So with us. Let us get acquainted with the Word of God, that we may have it in our hearts and if necessary upon the end of our tongues. It is then that we may make acceptable use of the "Sword of the Spirit," so necessary to "quench all fiery darts of the evil one."

3. It is not the power of self but the power of God which overcomes in times of temptation. Christ had no difficulty in overcoming the devil because He had no notion to depart from the written Word. We have no trouble in overcoming the tempter so long as we are obedient to God's Word and refuse to consider any and all propositions to depart from it. Hold on to God's Word, and the power of God will protect you from all harm.

4. What a mighty victory the devil would have won had he succeeded in corrupting the Son of God! In the garden of Eden he succeeded in corrupting the whole human family by leading them from the path of obedience to God. So here, had he succeeded in persuading Jesus to depart from the Word of God, the whole plan of salvation would have gone awry — man would have been corrupted, ruined, not only for time but also for eternity! But Christ showed us how to triumph. We thank God for both the example and for the incalculable riches which He saved for humanity by resisting and overcoming the devil.

5. It is a fine thing to quote Scripture. But let us be sure that we use it in a constructive rather than a destructive sense. The devil also quoted Scripture. He did it when he led our first parents astray, he did it in his vain attempt to overthrow the Son of God. But his manner of quoting Scripture is to quote just enough of it to confuse it with the lies he mixes up with it. Take his approach to Eve, for example. The first pass that he made was, "Ye shall not surely die" — and then went on piling Scripture upon Scripture until poor Eve believed the devil's lie also was the truth. Quote Scripture in its Scriptural setting, if you would be blessed in its use. So used, it is "the power of God unto salvation. Otherwise, it is wresting the truth to our own destruction.—K.

SHOCK ABSORBERS

The West Virginia Journal quotes an army officer as saying that "a good sand-bank makes the strongest form of defense." He pointed out that the bank of sand receives the bullets and shells without showing signs of the shocks. In fact, the sand-bank fort takes in the material from the guns of the enemy and makes use of it for further strength —thus assimilating opposition and turning it into help. No splinters from broken wood or chips from riven stone fly about when a shell strikes a sand-bank, to the danger of the soldiers of defense. In brief, it is a quiet shock-absorber—and that is a very important service. The principal of a school said recently about a very successful teacher: "She turns criticisms into real help." Such a compliment may well cause us to ponder about that soft-yet-solid sand-bank, which "gives a little, takes much, and is there when the battle is over." You see, it is made of pure sand.

We have been pondering considerably about the gracious ministry that is here involved. What wonderful shock-absorbers good mothers are, acting so frequently as our human advocates and mediators. How much of this work tactful preachers and teachers must do, as they face the bickerings and discords that are all too common in our troublesome world. But among the great shock absorbers of history, are there any who rank higher as a class than ministers' wives of the right sort? True, there may have been some in the past, and there may be a few in the present, who produce shocks instead of absorbing them. But the great majority of these angels of light are demonstrating all the time the wonders of divine grace by the way in which they are turning criticisms into real help, not only smoothing off the rough edges of malice and spite and cynicism and sheer ignorance, but actually converting what were intended to be weapons of discouragement and opposition into elements of new power and courage. Talk about transmuting base metal into gold—that long-sought process is scarcely worthy of mention in comparison with this ministry of unlimited opportunities, which day by day continues to transmute the bullets and shells of active enemies or of false friends into instruments of larger usefulness. The art of pouring oil upon troubled waters, and serving as a gentle but courageous shock-absorber in the work of God's Kingdom, is deserving of our constant gratitude and admiration. It requires real sand, genuine grit, the highest sort of self-forgetful consecration, to be a shock-absorber par excellence.—Sel. by a brother.

We give a whole-hearted service in that which we are interested. "Out of the abundance of the heart the mouth speaketh."—S. G. Shetler.

Gospel Herald

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THURSDAY, JULY 17, 1924

Field Notes

The Lord willing baptismal services will be held at Dohner's Church Lebanon Co., Pa., on Sunday morning, July 27.

Arrangements have been made to hold an all-day Sunday school meeting at the Slate Hill congregation near Shiremanstown, Pa., on July 23.

There will be an all-day Sunday school meeting with the Pea Ridge, Mo., congregation on July 27. A cordial invitation to attend is extended to all who can come.

Bible Meeting Topic.—Since the topic for July 27 is to be supplied by the local committees of the congregations we have nothing to print in this column this week.

Brethren J. M. Shenk of Elida, O., David Hostetler of Weilersville, O., and E. F. Hartzler of Marshallville, O., spent Sunday, July 6, with the congregation worshiping at Kolb Church in Holmes Co., O.

Goshen College—The catalog for this institution for the year 1924-25 has reached our desk. Full announcement is made on the last page of this issue. Everyone interested should be sure to get a copy.

The evangelistic meetings held at Chief, Mich., by Bro. B. B. King, Ft. Wayne, Ind., which closed recently, resulted in nineteen confessions of Christ. Bro. King says, "The work looks very encouraging. Bro. and Sister Kulp need the prayers of the Church in their added responsibility. Many more were under conviction."

Bro. T. K. Hershey, missionary on furlough to South America, is expected to fill an appointment at Gingerich's church, Lebanon Co., Pa., on the evening of July 24, and at Dohner's Church on the evening of July 25.

The Sunday School Conference for the Indiana-Michigan District will be held (D. V.) at the Mennonite Church at Emma, Ind., on Aug. 12-14, 1924. A glimpse at the program that was sent us indicates that an interesting meeting is in prospect.

On account of not being able to secure a tent the all-day Sunday school meeting announced to be held at Altoona, Pa., on Aug. 2 and 3 will be held at the Mission Hall, 1614 Eighth Ave., instead of in the tent as announced in last week's Herald.

Overchecked Funds.—The Treasurer's balance in the statement of July 1, shows the following figures: India Medical, $116.00; India Teacher's Support, 557.48; Chicago Home Mission, 110.18; Kansas City Mission, 129.03; Home for Aged Maintenance, 326.63. This will give an index as to where funds are most needed at this time.

The Semi-Annual meeting of the Associated Sewing Circles of the Lancaster Pa., Conference District will be held Monday, July 28, at the East Chestnut St. Church, Lancaster, Pa. There will be sessions both morning and afternoon at which time appropriate and helpful subjects will be discussed. Bro. and Sister T. K. Hershey are expected to be among the speakers.

Bro. J. M. Kreider, Palmyra, Mo., is at present on an evangelistic tour of the Northwest, laboring with the congregations at Kenmare, N. Dak., Coalridge, Mont., Ste. Elizabeth, Man., and Ulen, Minn. Baptismal and communion services were held at Coalridge on July 12 and 13. The Lord has been blessing the work. Souls have confessed Christ and others have decided to live closer to the Master. Bro. Kreider plans to be home by July 27.

A brother writing from South English, Iowa, says: "The most severe storm, accompanied by hail and about six inches of rain, ever known in this part of Iowa, visited our community the morning of June 28, soon after midnight. It covered a strip of about eight miles in width and many farmers lost almost their entire crop and much damage was done to buildings and trees. Wires are down, bridges are gone, no trains for several days, but fortunately no one was hurt in this comunity."

Arrangements are being made for a party consisting of Bros. J. A. Ressler, Scottdale, Pa., Henry V. Albrecht, Tiskilwa, Ill., and Bro. and Sister M. C. Lehman and their children, Washingtonville, Ohio, to sail from New York Oct. 25 on the S. S. "City of Calcutta." The latter are returning to their field of labor from their furlough while the two brethren first-named are planning to spend about four months visiting the India Mission as well as some places in Europe.

Correction.—In the correspondence item from Midland, Mich., in the issue of July 3, there was a mistake in some of the names given in the account of the reorganization of the Sunday school. The corrected account reads as follows: Ora Troyer, Supt.; Floyd Bontrager, Asst. Supt.; Charles Bontrager, Chor., Monroe Wyse and Cora Yoder, Asst. Chors., Truman Bontrager, Sec. Treas., Floyd Bontrager and Charles Bontrager were reelected moderators of the Bible Reading.

Correspondence

Wolford, N. Dak.

Gospel Herald Readers, Greeting:—We again had a season of refreshing, for which we are thankful. On the evening of June 17, our Sunday school conference convened here, followed by church conference, continuing until noon of the 20th, after which Bro. J. M. Kreider of Palmyra, Mo., began a series of meetings, which continued until the 29th. During this time Christians were encouraged and sinners warned to flee from the wrath to come.

While Bro. Kreider was with us, council meeting, preparatory and baptismal services were held, when six souls sealed their vows with water baptism. Communion services were held, nearly all members partaking of the sacred emblems.

On the morning of June 30, our Sunday school was reorganized as follows: Supts., C. G. Ringler, Simon Slaubaugh; Sec.-Treas., Fanny May Yoder, Sylvan Yoder; Libr., Jerry Yoder; Young People's Bible Meeting Supts., Brethren Menno Graber and Abe Stoll. As we are launching out upon the duties of another year, we earnestly solicit the prayers of all God's people, that we may be found faithful, diligently seeking to do God's will, and that we may at all times be found walking in the light, as He is in the light.

Crops are looking good, growing

nicely. Health in general is good in our community. May God be praised for all these blessings.

Yours till He comes,
Eli G. Hochstetler.

July 3, 1924.

Logan, Ohio

Dear Herald Readers, Greeting:—We are thankful for the many blessings received from His bountiful hand.

Bro. B. B. Stultzfus stopped a few days with us and began a series of meetings June 22, closing on the 29th. During this season of prayer there were six precious souls who received Jesus as their Savior. May the Lord abundantly bless them, is our prayer.

On Sunday, June 29, Bro. A. J. Steiner was with us and received five by baptism. One will be received later, as he came in the evening service. There were 29 who partook of the communion. May the Lord have His way with us all, and the indwelling of the Spirit of Christ have the pre-eminence in our lives, is our prayer. We ask an interest in the prayers of the people of God.

J. A. Good.

July 3, 1924.

Fisher, Ill.

Greetings in the worthy name of Jesus. We are glad to report a very interesting, profitable and inspiring meeting held on July 4. Bro. A. C. Good of Sterling, Ill., was with us, giving us three stirring messages. Themes: The Christian's Relation to the Nation; The Church's Mission in the World, and an evangelistic message. Some of the home and visiting brethren also took part in the day's program, in talks and special singing.

The day was ideal, the house full, and the spirit of love and unity prevailed. We could say with Peter of old, that it was good for us to be there. Quite a number of brethren and sisters from the nearby churches and two auto loads from Chicago spent the day with us.

The following Sunday, July 6, Bro. Ezra Yordy of Eureka, Ill., preached for us. May we strive to be more faithful in the Master's service.

Josephine Schrock.

Wadsworth, Ohio

Greetings to all Herald Readers:—We have great reasons to praise the Lord for the many blessings we have been enjoying, both temporal and spiritual. We have had plenty of rain so far this spring. Health in our community is good, for which we also feel thankful.

As a result of the meetings held here in May with Bro. J. D. Mininger in charge, lasting about one week, thirteen young people stood up for Christ. We feel a great responsibility resting on us. May we pray for them, that they may all be bright and shining lights to the world.

On June 19, Bro. John Snyder and Sister Bessie Stouffer, both of our home congregation, were united in the bonds of holy matrimony at the church, Bro. A. J. Steiner officiating.

On June 22, Bro. Allen Rickert and wife, and Isaiah Rickert and wife, were with us. Bro. Allen Rickert preached from John 21:15-17. We are always glad to have brethren and sisters from other congregations come into our midst, and we kindly invite them to help us along in our Sunday school and church work.

On July 6, Bro. A. J. Steiner again was with us, when baptismal services were held at the Bethel Church. Fifteen young persons were received into the church, one upon confession and fourteen by baptism. That they all may hold out to be faithful unto death is the prayer of your unworthy servant, Bertha Hunsberger.

July 7, 1924.

Selkirk, Ont.

Greetings in Jesus' worthy name:—The brotherhood at the Rainham Church were again permitted to enjoy some of the rich blessings God has in store for those who are eager to become better acquainted with God and His Word.

On June 30, Bro. I. W. Royer of Orrville, Ohio, was welcomed into our midst and conducted a short evangelistic campaign. Bro. Royer very earnestly and tactfully delivered his messages. As a result three souls were willing to confess Christ as their Savior, and one sealed her pledge afterward. Will you join with us in prayer for others who are halting between two opinions? We earnestly solicit the prayers of all God's children for the work at this place. May the richest blessings of God attend the labors of our brother as he passes along the path of duty for the Master, is our humble prayer.

July 7, 1924. C. D. S.

Colorado Springs, Colo.
(Manitou Congregation)

Greetings of love to all Herald Readers:—"Hitherto hath the Lord helped us." On Thursday evening, June 26, Bro. Allen Erb of La Junta, Colo., preached an inspiring sermon from Luke 11:1-4, on Prayer. "Lord teach us to pray." We were taught how important it is to know how to pray.

On June 29, Bro. J. A. Heatwole of La Junta, Colo., came from Limon, Colo., and preached for us after our Y. P. B. M. from I John 4:7, admonishing us to love one another. Love must come from a heart that has been changed.

On July 1, Bro. D. G. Lapp came into our midst from Thurman, Colo., preaching a very appropriate and uplifting sermon for us in the evening and using for his text II Kings 10:15: "Is thine heart right?" The soul is the seat of consciousness. The soul is controlled by the spirit that nourishes the soul.

We are very much concerned about bodily health and want that disease, which will bring us down to the grave, removed from our bodies, but are not so much concerned about our souls' health, which is by far the most important thing. We should first seek the kingdom of God and His righteousness then these temporal things shall be given unto us. May we not forget the admonitions, and be lifted to a higher plane of Christian living. That in our daily walk, Christ may be exalted.

The attendance in Sunday school and church has been increasing, because of the fact that quite a few visiting brethren and sisters are here for the season from Hesston, Kans., Wayland, Iowa, and other places. May they receive and be a blessing, and be willing to help in the work, and live and shine for Jesus while with us.

We solicit the prayers of all God-fearing people.

E. A. Rediger.

July 5, 1924.

Jet, Okla.

Greeting to Herald Readers:—On June 29 was held our annual election of Sunday school officers, which resulted as follows: Bros. Elias Miller, Paul Hooley, Supts.; Sister Susie Miller, Sec.-Treas.; Bro. Ross Coop-rider, Chor.

We are sorry that our former superintendent, Bro. Alf Miller, and family are leaving this community. His good work in our Sunday school for a number of years was an inspiration to us that will not soon be forgotten.

Bros. Noah Troyer, Morry Boyts, and families, of Missouri, are here visiting relatives and friends.

Last Sunday we held our quarterly Sunday school conference.

In His name, Cor.

July 6, 1924.

Springs, Pa.

Greeting:—The local Sunday school conference was held at the Glade Mennonite Church, near Bittinger, Md., on July 4, 1924. The conference was well attended considering the road and weather conditions. Many helpful thoughts were given.

The Sunday school year ending

(Continued on page 332)

Miscellaneous

LOOK UP

By S. E. Roth

For the Gospel Herald.

Look up, faint heart, beyond the clouds
And see the silver lining
Beyond the mist, which oft enshrouds
Our life, God's love is shining.

Why look so sad? Why grieve and sigh?
God knows our every sorrow.
Though many tears may flow, bye and bye,
Will dawn the happy tomorrow.

O yes, the morning bright and fair
Is coming fast, so cheer up
For every one who trusts in God,
The sky must shortly clear up.

All who are faithful, patient and kind,
All who accept their Saviour
Will certainly in due time find
The joys that last forever.

Woodburn, Oreg.

SONGS THAT LIFT

By Fannie Ulrich

For the Gospel Herald.

The psalmist says, "Come before his presence with singing." "I will sing of mercy and judgment." "Unto thee, oh Lord, will I sing."

In Eph 5:19 we read, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in our heart to the Lord."

David was a man of God and he was continually singing and praising God.

When we sing, do we sing to the honor and glory of God or do we sing to the honor of men? Are our thoughts heavenward, that the songs we sing may be a blessing to us, our fellow men, or some sinner friend?

A sinner was wandering at eventide. His tempter was watching close by his side. In his heart raged a battle for right against wrong. But hark! from the church he heard a sweet song:

"Jesus lover of my soul,
Let me to thy bosom fly."

Many other hearts have been touched and brought into the fold of Christ with other sweet songs that prove for good. They heal the broken hearted, strengthen the weak, reclaim the wandering. They shield the tempted, encourage the doubting, and comfort the dying. May we learn to understand the meaning of the songs that we sing. Study the words, learn the sentiment expressed in them, notice the depth of thought, and then "sing with the Spirit and with the understanding also."

Many years ago a young man was left alone. His parents God had called away to the glory world beyond. One lonely afternoon he took a walk out into the woods. Upon his return he heard some beautiful music. As he came near to his home he heard the words of the song, "Go bury thy sorrow." As he came still nearer his home he heard the words of another song, "Light in the Valley" sung in the sweetest melody by some dear friends who had come to visit him. This convicted him that he at once decided to live for the true God. May we continue to sing praises to the true God in heaven until we reach that heavenly home where angels are singing forevermore.

Manson, Ia.

SAVED BY THE BLOOD

By Ruth Yoder

For the Gospel Herald.

This is such a great subject that one can hardly begin to do it justice. Many, many books could be written on it, hundreds of hymns could be sung about it, and thousands of lives can be made happy by it and still the theme of salvation thru the blood would be but barely touched. Eternity alone with its innumerable multitudes will be sufficient to sing the glories of Him who gave His blood for us. It is a theme which can scarcely be grasped by us so great and wonderful is the thot that one could have so much love for all the world as to give His whole life to the work of bringing back a sinful people and then at last dying a shameful death on the cross for their sins, the greatest of which was their hatred and cruel rejection of Himself and His Father whom He so exalted.

Redemption by the blood is an old subject. It is as old as the first sin, sung by the prophets, looked forward to by an otherwise helpless people and made wonderfully real and true in the life and death of Jesus. It is the theme of the Bible from Genesis to Revelation. It is the song constantly in the heart of every believer, the only true path to happiness. It is the only way any one can take to find that sweet fellowship with the great and mighty power which created all people and things. Accepting the atonement made on Calvary is the only way men and women can be in tune with the Infinite, that great Power whom all nations and tongues fear. Sweet communion and fellowship with God is the hungry cry of every soul. It is, known or unknown, what every soul is longing for, and this God has graciously granted and the price is paid but the price was great. One life, the only perfect life the world has ever known, had to go thru life denying every selfish comfort or ambition and at last die a shameful death in order to make it possible for a world that hated Him to have this great hunger of the soul satisfied. Such love is almost more than our finite minds can grasp, but after all how well we know it is true! Have we not seen our wrongs hang over us like a mountain, felt them night and day and felt our utter helplessness to right them or pay for them? Try as we will to be perfectly right, honest, truthful, thoughtful of others in every way, how many times we must admit that we have failed, and if it were not for Jesus' blood, which freely and fully blots these wrongs, life itself would be a burden for each year completed would only add to the already large mountain of sins hanging over us.

God saw all this long before ever we came to know what a curse was over mankind. The heart of God alone can know the depths of sorrow and desolate despair of a soul separated from God. It means a separation from everything good or pure or holy and from everything that has ever made us happy. It means total blackness with no one to care and which is far worse with no hope of anything better. God saw all this when He saw Eve taste of that forbidden fruit. Man had now taken that step which would forever separate him from God. Him the picture of a lost world moved to send His dear Son to save us and what a light it throws at this dark time.

Now all darkness has disappeared. God has forgiven every one; not a sin remembered against the smallest or the greatest of His creatures. Small and great, rich and poor, good and bad, heathen and Jew, all their sins have been forgiven. We are again restored to full fellowship with Him and He with us. We know that our lives tho imperfect are perfect because our desires are to exalt Him and Him alone. All the shortcomings and mistakes which we have ever committed have met judgment and have been forgiven at the Cross. The longing of our souls has been satisfied. God smiles on us and in this light and joy we do the only natural thing, give ourselves soul and body to the One who made this possible. Then what a bright picture follows. It means living, not in constant fear of doing some petty wrong, not a steady worry about the wrongs already committed, but a bright faith, a constant believing that Jesus has paid for them all in advance. We will also strive to make Him known to others around us and then we will grow more and more like Him. He has not only forgiven our past sins

but all that we ever will commit provided we trust and obey Him. This is the only condition. All is given free. What a sorry sight it is to see so many people, whose sins have been paid for, prefer to carry them themselves. At last they will find that they have undertaken more than they can carry. Jesus alone is able to carry them.

Sometimes also we greatly miss the meaning of a life saved by the blood. Of course, when we first saw the Cross and our sins there we believed we were saved by the blood —and indeed thru faith we were— but what does it mean to live a life saved by the blood? It means a life of continual joy because of the realization that He is constantly saving us from all our mistakes and shortcomings. It keeps a continual song in our hearts so long as we trust. That is the point. Satan knows this and continually seeks to destroy our trust. As soon as he has succeeded his aims are accomplished, our peace is destroyed. In our eyes our troubles have become greater than Jesus' blood and life is not so bright as it was. We must not, after our heart has been cleansed from sin, leave it "empty, swept, and garnished" but get to work and that work is living for others.

Some one has said, "In that realm (of consecration) our spiritual comforts do not concern us, our Christian work does not fret us, our soul's salvation does not trouble us, our brethren do not disturb us, our difficulties do not depress. The Lord Himself is the one with whom we are concerned. When we live with Him, He Himself is more than Heaven."

If it were not for Him heaven would lose its charm. His praise will be the everlasting theme of the heavenly host and he who does not glory in the love of Him would not love heaven, for heaven shall be filled with His praise and light.

"And they sing the song of Moses, the servant of God, and the song of the Lamb saying, Great and marvelous are thy works Lord God Almighty."

Goshen, Ind.

SOUTHERN WINTER HOME

By S. B. Wenger

For the Gospel Herald.

Several encouraging letters were received last spring in response to my short article, "A Winter Home," published in the Gospel Herald. This more and more confirms my opinion that a properly located home in the South to which common people with little means could resort and practically earn expenses would be an advantage to our people.

There are those who are either compelled to remain indoors in the North or to seek a milder climate during the winter months. We can scarcely imagine what satisfaction and benefit a home in the South, where in midwinter they could breath the soft summer-like breezes among a common people of their own class, would be.

Such a home, compared with the winter resorts now in existence which are operated for financial gain only and have all kinds of worldly amusements, would be preferred, patronized, and appreciated by many.

The first consideration should be a healthful location at a point where some industrial occupation might be pursued to make it practically self-supporting. There is always demand in the North for southern winter produce and to arrange that people who are able and who could engage in some profitable labor to save expense. Perhaps some plan could be arranged that would give them a certain percent of their earnings while other portions would go toward the maintenance of the home.

This would give many persons who are in limited circumstances a chance to spend their winters, in the South who would otherwise be unable to do so. The home might also be arranged for an old people's home.

I wish we might have more expression from our people on the subject, either by private letter or through the columns of the Gospel Herald.

South English, Iowa.

COVETOUSNESS

By W. F. Holdeman

For the Gospel Herald.

In looking over the editorials of the Herald of last week I notice different forms of sin mentioned and a large part of the responsibility laid at the door of influential men. Covetousness is practiced to a large extent and among professed Christians (and I firmly believe they are not aware of it.) If I ask more to do a piece of work than I would be willing to pay to have the same work done, that shows covetousness in me. I know of a number of men that call themselves Christians who charge two or three times as much as they would be willing to pay for the same work and that is gross covetousness. Paul says, "Let it not be once named among you, as becometh saints (Eph. 5:3. The preacher says (chap.11 verse 9) "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the light of thine eyes (in fact do as you please); but know that all these things God will bring you to judgment."

Whether you are aware of it or not, take warning.

Goshen, Ind.

SLOW SUICIDE

By John D. Burkholder

For the Gospel Herald.

Every tobacco user is committing slow suicide—sometimes not so slow either. Insurance companies find the use of tobacco kills eight or ten years sooner than death would otherwise occur. And besides, it chokes out spiritual life, lowers the morals, dwarfs the intellect, and creates disease. Every wise boy will leave tobacco strictly alone. Foolish boys will take the chance, hinder their success in life, and fill an early grave.

Ten school teachers and one superintendent kept an actual record of boys at school from ten to seventeen years old. The list below shows what tobacco does for the boys.

Boys that used tobacco.		Boys that did not use tobacco.
13.	Impaired Health	1
12.	Poor Memory	1
16.	Bad Manners	2
13.	Low Deportment	1
14.	Poor Physical Condition	2
14.	Moral Condition Bad	0
18.	Bad Mental Condition	1
16.	Street Loafers	0
15.	Out at Nights	0
12.	Careless in Dress	4
12.	Not Neat and Clean	1
16.	Truants	0
18.	Low in Rank—Studies	3
79.	Failed of Promotion (times)	2
19.	Older than average of Grade	2
16.	Untruthful	0
19.	Slow Thinkers	3
17.	Unable to Work Continuously	0
15.	Under Sized	2
12.	Weazened	1
17.	Unkept	0
20.	Sallow	0
12.	Weak	0
10.	Often Sick	1
14.	Headache	1
7	Sore eyes	0
34.	Lazy	0
22.	Nervous	1
24.	Dull	1
31.	Unable to think at times	0
12.	Mentally Dwarfed	0
35.	Unable to give good attention	0
29.	Poor Reasoning Power	1
32.	Weak Will	1
15.	Cowards	0
12.	Vulgar	0
15.	Influence Bad	0
18.	Disobedient	1
11.	Disrespectful	0

Which side are you on? The left side or the right side? Tobacco places you on the bad side as sure as the sun shines. It is impossible to hold your hand in the fire five minutes without losing your hand. Use tobacco and the door of opportunity closes to you, but death opens the grave for you many years sooner.

Lancaster, Pa.

CORRESPONDENCE

(Continued from page 329)

June 29, officers for the coming year were elected as follows: Supts., Myron Livengood, Herman Bender; Secy., Mrs. Cleman Folk; Treas., Bro. Walter Otto; Chors., Mrs. Olin Bender, Bro. Myron Livengood; Librs., Sister Alma Maust, Bro. Calvin Baker.

Officers for the Young People's Meeting were elected as follows: Committee, Bros. Walter Bender, Herman Bender, Norman Maust; Sec., Sister Anna Bender; Treas., Bros. Earl Baker, Walter Otto. — Cor.

July 7, 1924.

Schellburg, Pa.

Greeting in the worthy name of Jesus:—If the Lord will, we expect to hold our communion service on July 20, at 2 P. M. We invite any who can from other congregations to be with us at that time.

On May 25, Bro. E. J. Blough and son were here, Bro. Blough preaching in the afternoon and evening.

On June 8, Bro. Hiram Wingard preached for us in the afternoon and evening.

On June 22, Bro. E. J. Blough and family and Olive Zimmerman were with us, Bro. Blough bringing us a Gospel message.

On July 6, Bro. Blough and family were again with us, and Bro. John Burkholder of Harrisonburg, Va., and Bro. J. E. Martin and family and his two sisters stopped with us a short while on their way home from Johnstown.

Bro. and Sister Varnes attend our Sunday school regularly to help out in the work. We surely appreciate the help from other congregations. May God help us to be faithful to the end. Pray for us and the work.

in His name,

July 7, 1924. Effie Hoover.

Elizabethtown, Pa.

The program for the worker's meeting of the Elizabethtown Sunday school to be held July 31, 1924, is as follows:

Lesson for Aug. 3, The First Disciples of Jesus—Bro. Stoner Kready.

Lesson for Aug. 10, The First Miracle of Jesus—Bro. Jacob C. Miller.

Lesson for Aug. 17, Jesus Cleanses the Temple—Bro. Joseph Shotzberger.

Lesson for Aug. 24, Jesus Talks with Nicodemus—Bro. Martin Miller.

Mary Ebersole.

July 8, 1924.

Thurman, Colo.

Dear Readers of the Gospel Herald:—On July 6 we reorganized our Sunday school as follows: Supts., Bros. John Youtzi; John Fahndrick; Chor., Bro. Dan Boshart; Sec.-Treas., Bro. Joe Hoffman.

On June 26, Bro. D. G. Lapp came into our midst and remained until June 30. We enjoyed his stay with us very much.

Communion services were conducted Sunday afternoon, also baptismal services in the forenoon. One precious soul was received into church fellowship. The health of the brotherhood is good at present.

July 10, 1924. Belva Yoder.

Kenmare, N. Dak.

Dear Herald Readers: We have been receiving showers of spiritual blesings during the past week. Bro. J. M. Kreider, of Palmyra, Mo., was with us from the first to the sixth of this month. Besides having preaching every evening, we had two days of Bible Conference, which was conducted by Bro. Kreider, and Bro. L. S. Glick, of Minot. The visible results of these meetings were ten confessions. We were all uplifted and encouraged to press onward.

Pray for the work at this place.

July 10, 1924. Cor.

Canton, Ohio.

(1935 Third St. S. E.)

Dear Herald Readers:—Greeting in the name of Him who gave His life as a ransom for us.

Last Sunday, July 6, Bro. D. S. Lehman and his daughter Effie, of Columbiana, O.; Bro. Ira S. Johns and wife and son Galen of Goshen, Ind.; and Bro. A. J. Hostetler and three sons of Louisville, O.; were present at our morning services. Bro. Johns preached an inspiring sermon from Col. 3:1-4. Bro. Lehman preached at the prison meeting in the afternoon.

The writer was not present at these meetings, being lightly afflicted with the mumps, but thanks be to God, who has done so wonderously for us and dealt so kindly with us.

Our attendance has kept us quite well thus far this summer; yet we feel the effects of the warm weather, the summer resorts and vacations; the parents going out for an auto ride or a visit to the country taking their children with them. We would rather see them go to Sunday school and church with their children. Sad indeed it is, where, instead of the parents teaching the children the Word of God and telling them about the Christ who left His home in glory and died for the sins of the world, the child must carry the message home. There are many homes like this, and many where the children do not even enjoy Sunday school privileges.

In the light of these facts, we as Christians, ambassadors for Christ, should be made to realize more keenly our responsibility and also our opportunity for service in the Lord's great harvest field.

Let us not look too far away for opportunities, lest we may not recognize those already lying at our doors. In our own home is a splendid place to begin witnessing for the Master. Oh, for more homes where the love of God and the work of His Son were more freely discussed and more frequently found to be the basis of conversation.

Where are the affections of your home? Are they set on things above or on earthly things? What influence has your life had upon your home in the past? What will it be from now on?

Whatever our position in the home is, let us magnify the name of the Lord and "Praise Him for His goodness and for His wonderful works toward the children of men." Let us begin at home but not stop short of doing our utmost in the spreading of the Gospel news, even to the uttermost parts of the earth.

Let us commit ourselves into the hands of the Lord for therein lieth our strength. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"For it is God which worketh in you both to will and to do His good pleasure" (Phil. 2:13).

We wish you all God's blessings. Continue to pray for us and the work at this place.

July 11, 1924. O. N. Johns.

Eureka, Ill.

(Home for the Aged)

Dear Herald Readers:—At this writing we are getting along well at the Home, health being about as usual.

On July 5, the ministering brethren met here at the Home in joint session, representing their respective congregations in this community. They were unanimously in favor of sending an invitation for the General Conference to be held in fall of 1925. Conference to be held here on the grounds of the Mennonite Home for the Aged.

May the Lord ever keep us faithful in His service.

July 11, 1924. J. D. Smith.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—Bro. J. D. Mininger of Kansas City, began a series of tent meetings at East Scottdale on Sunday, July 13, and by the time this reaches the reader we will be in the midst of our evangelistic campaign, which is being held under the auspices of the

(Continued on page 336)

PACIFIC COAST CONFERENCE

Report of the Fourth Annual Mennonite Church Conference of the Pacific Coast District held at Albany, Oregon, June 5, 6, 1924

For the Gospel Herald.

A ministerial meeting was held on the afternoon of June 2, and various matters not on the Conference Program were considered.

Conference members present:

Bishops: J. P. Bontrager, Fred J. Gingerich, N. A. Lind, J. D. Mishler, G. D. Shenk, A. P. Troyer.

Ministers: Wm. Bond, M. E. Brenneman, N. L. Hershberger, S. Honderich, D. B. Kauffman, Omar G. Miller, D. F. Shenk, Luke Weaver, John Steckley, Joseph Whitaker, Henry A. Wolfer, E. Z. Yoder, L. J. Yoder.

Deacons: C. I. Kropf, Chris Snyder, C. C. Steckley, B. P. Swartzendruber, Hugh Wolfer.

Delegates: Amos Conrad, Lester Conrad, Ernest Garber, Chester Hartzler, F. H. Hostetler, M. H. Hostetler, Simon Hostetler, D. H. Kauffman, O. S. Kilmer, Chancey Kropf, Dan Lais, Ralph Lais, Sam Miller, D. P. Mishler, J. J. Reber, Ray Mishler, John Rogie, Noah Roth, Sam Roth, John M. Schlegel, Levi Sharp, Elmer Schultz, Joe Slatter, Roy Troyer, E. E. Watkins, John Whitaker, Dewey Wolfer.

Recognitions: The organization of the Sheridan congregation was recognized and accepted. Also the ordinations of D. F. Shenk as minister and C. I. Kropf as deacon were recognized and accepted.

Officers of Conference: Moderators, Fred J. Gingerich, N. A. Lind; Secretary, Omar G. Miller; Treasurer, Chris Snyder; Song Manager, J. J. Reber.

Resolutions Committee: S. Honderich, D. B. Kauffman, D. F. Shenk.

Nominating Committee: J. P. Bontrager, S. Honderich, E. Z. Yoder, M. E. Brenneman, Fred J. Gingerich.

Conference sermon by Allan Good. Text, Acts 10:33: "Now therefore we are all here present before God, to hear all things that are commanded thee of God." God our Father is love, and by His love abiding in our hearts we love each other and that because He first loved us. Christ our Savior made possible our reconciliation with God, unto us He committed the Word of reconciliation, and hell shall not prevail against us because His power has overcome for us. The Holy Spirit our Comforter, the Spirit of truth, shall guide us into all truth as revealed by the inspired Word of God. The Christian can put all confidence in the "all things" of God, knowing that it is God which worketh in us both to will and to do of His good pleasure. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." And wherein we have failed, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Testimony was given by a brother from each congregation of the District and a rising vote of approval by the congregation present.

The minutes of last year's conference were read and approved.

REPORTS

Conference Treasurer

Balance from last year	$ 40.83
Received	101.24
Paid out	75.31

Local School Board for Oregon

A six weeks' term of Bible School was held, beginning Dec. 3, 1923, with N. E. Miller, Principal; S. E. Allgyer, assistant and evangelist; M. H. Hostetler, music instructor. Three weeks of the term at the Hopewell Church, and three weeks at the Albany Church. Revival meetings were held in connection with the School at the Zion, Hopewell, Fairview, and Albany churches. Interest was good throughout the term. Average attendance was about thirty. Fifty-four took all or part of the examinations, and many visited the sessions. The presence of the Holy Spirit was felt throughout the meetings and fifty openly confessed Christ. The Board wishes to thank all who by their counsels, prayers, and otherwise made this Bible School possible.

Local Board of the Los Angeles Mission (Verbal)

Local Board of the Portland Mission

Besides a verbal report the following recommendations were made: (1) That a church organization be effected at the Portland Mission; (2) That more ministerial help be supplied at the mission; (3) That Bro. Allan Good and wife be retained as superintendent of the mission.

Pacific Coast Church History Committee

(1) The material and manuscripts are practically completed and will be brought to date; (2) The Mennonite Publishing House quotes the approximate price on book 5 x 7 inches at $0.75; (3) We recommend that the manuscripts be called for to be approved by the members of this Board before they are turned over to the printer; (4) Will this Conference authorize the Committee to proceed to have an edition published as soon as the manuscripts are approved? (5) The publishing house will give thirty days' time on payment of publishing after books are completed.

District Evangelist

Thirteen meetings at eleven different places, six brethren engaged, one hundred fifty-five sermons preached, and one hundred three confessions.

District Music Director

Besides the regular work at the Bible School, two classes were conducted at the Zion congregation, one class of adults, one of juniors; total pupils, 128.

Special Representative Meeting on Constitution and Discipline

A brief history of the merger work from the beginning was given and the present situation explained. The Constitution and Discipline was reported ready for adoption by the conference body.

Other reports were given and together with the above were approved.

The work of the Sunday School Conference, the Mission Board, and the Sewing Circle was approved.

SUBJECTS DISCUSSED

1. Signs of the Times.

Since this Conference already has on record a resolution on this subject it is here again entered with the addition of a clause urging a more diligent teaching of the same by the ministry.

Resolution: Resolved, that we recognize the abundance of mockers (II Pet. 3:3, 4), apostasy (II Tim. 4:3, 4), false prophets (II Pet. 2:1, 2), spiritism (I Tim. 4:1-3; Deut. 18:10-12; Isa. 8:19, 20; II Tim. 3:1-5), heaping treasures (Jno. 5:1-5), and the Laodicean spirit (Rev. 3:14-18), so prevalent at the present day, and all such like, as being vivid signs of our Lord's second coming (Matt. 16:1-3), and admonish the ministry to teach and warn the people with all diligence in the light of these Scriptures and all to heed the same, and always be ready and watching for the return of our Lord (Matt. 24:24, 42; Tit. 2:13).

2. The Inter-relation of the Church and the Holy Spirit in Bringing the Message of Salvation to the World.

Resolution: Resolved, that we recognize the Holy Spirit as the personality of the Triune God who indwells in every believer (Jno. 14:17), guides us into all truth (Jno. 16:13), gives us power (Acts 1:8), reproves the world (Jno. 16:7-11), calls the messenger, decides the place of our activity, and gives the message (Acts 8:26, 29, 35-39; II Pet. 1:21; Acts 16:6-9; Jno. 14:16, 17, 26), and should be sought for according to Luke 11:13 in all these activities.

3. What is the Position of This Conference with Reference to Co-operation in Religious Work with Other Bodies which are Not One with Us in the Faith?

Resolution: Resolved, that in accordance with the following Scriptures—Tit. 3:1; I Jno. 4:1; II Jno. 7-11; I Pet. 2:4-9; Tit. 2:1—we find ourselves in full accord with General Conference when it states: "We believe that unity of faith and practice should be the basis of co-operation. In the absence of this unity there should also be absence of co-operation. We favor any kind of union that can be brought about on Scriptural grounds."

4. From What Funds Shall the Expenses of Delegates to Dakota-Montana Conference or Any Other Such Conference Work be Paid?

Resolution: Resolved, that we authorize the Treasurer of the District Mission Board to use money from the District Fund to defray the expenses of servants of this Conference while on special duty.

5. What is the Attitude of This Conference toward the Atonement?

Resolution: Inasmuch as in these last days there are different cults and factions who reject and denounce the efficiency of the blood of Jesus Christ, be it

Resolved, that we do hereby express our position on the Atonement as follows: We believe that Jesus Christ is the only begotten Son of God (Matt. 16:16), conceived by the Holy Ghost, born of the virgin, Mary, and that there is no other name given under heaven whereby we must be saved (Acts 4:12), that His blood cleanses from all sin and is efficient in every respect (Rom. 5:6-11; I Pet. 2:24; I Cor. 11:25; Isa. 53:11; I Jno. 1:7).

MISCELLANEOUS BUSINESS

RESOLUTIONS

On Constitution and Discipline: Resolved, that we adopt the Constitution and Discipline as passed by the Representative Committee, May 30, 31, 1924, and recommend the same to the congregations with the understanding that should any congregation not see fit to at once fully subscribe to the wording on some point, we continue to labor together in brotherly love, not questioning their standing in Conference as long as no condition exists that disturbs the peace of the Conference.

On the Work of the Dakota-Montana Conference: Immediately after the Dakota-Montana Conference of 1923 our delegate to that Conference brought to the Executive Committee of our Con-

ference the following Resolution: "In view of the fact that Bro. I. S. Mast is the only bishop in his Conference District and requests that a bishop be designated to whom he may come for counsel and assistance in his work, therefore be it

"Resolved, that this Conference appoint Bro. Simon Gingerich, who, upon the approval of the Conferences sending delegates, is to assist Bro. Mast until a bishop can be ordained."

In reply to this Resolution the Executive Committee sent the following:

"To whom it may concern, Greeting:

"We, the undersigned Executive Committee of the Pacific Coast District Conference, in answer to the request in a certain Resolution brought to us from the Dakota-Montana District Conference by our delegate, hereby wish to signify our approval to the said Resolution which appoints Bro. Simon Gingerich, of Wayland, Iowa, to assist Bro. I. S. Mast in his District until a bishop can be ordained.

"May God bless the work of the brethren in that field is our earnest prayer. (Signed)"

On motion the above work was ratified and requested to be placed on the minutes.

Resolution: We, the Pacific Coast Conference, in regular assembly at Albany, Oregon, June 5, 6, 1924, hereby extend greetings of love to the Dakota-Montana Conference and wish them Godspeed in the work of the Lord in their great mission field.

To the Mennonite Colonization Board: We, the Pacific Coast Conference, in regular assembly at Albany, Oregon, June 5, 6, 1924, hereby express our appreciation for the efforts put forth by the Mennonite Colonization Board in behalf of the Mennonites of Russia and encourage our people to assist in the work as the Lord may direct.

MISCELLANEOUS MOTIONS

On motion the appeal of the Sheridan Congregation for a deacon was granted in accordance with the appeal held on file by the Secretary.

On motion the request of the Local Board of the Portland Mission that a church organization be effected and that there be ministerial help supplied was granted, and further that we look to them to provide for the same according to the regulations of this Conference.

On motion Bro. Good and wife were retained as superintendent of the Portland Mission.

On motion it was decided that we ratify the action taken by the conjoint meeting called by the last conference with reference to the Los Angeles appeal.

On motion the Church History Committee was retained and decided that they proceed to work according to the recommendations in their report.

On motion it was decided to adopt the plan of nominating Conference officers by a nominating committee appointed by the ministerial body.

On motion the Secretary was instructed to provide a copy of the Constitution and Discipline to each congregation in the District and the congregations are urged to prayerfully consider the same and report to the Secretary prior to Jan. 1, 1925.

Conference of 1925 to be held (D. V.) at Nampa, Idaho.

Organization for the Coming Year: Moderator, J. P. Bontrager; Assistant Moderator, Fred J. Gingerich; Secretary, Omar G. Miller; Treasurer, Chris Snyder.

District Evangelist, D. F. Shenk.

District Music Director, M. H. Hostetler.

Member of M. B. of M. and C., M. E. Brenneman.

Member of Publication Board, Luke Weaver.

Member of Educational Board, S. Honderich.

Member of Relief Commission, G. B. Hilty.

Delegate to Dakota-Montana Conference, 1925, Fred J. Gingerich.

COMMITTEES

Local School Board for Oregon: D. B. Kauffman (1 year), Chris Snyder (2 years), N. A. Lind (3 years).

Children's Welfare Board: M. E. Brenneman, J. P. Bontrager, D. F. Shenk, N. L. Hershberger.

Local Board of Portland Mission: Chris Snyder, C. R. Widmer, E. Z. Yoder.

Two Members on Local Board of Los Angeles Mission: J. J. Reber, Roy Detweiler.

Church History Committee: Chris Snyder, A. D. Erb, Nick Leichty, M. E. Brenneman.

REMARKS

An offering was taken for the extension of the work amounting to $68.52.

Gospel sermons were preached each evening and opportunity given to accept Christ.

The power and wisdom of God was so evident in this Conference that even those with long experience in the Lord's work were moved to remarks of gratitude to God for His help where men knew not how to solve the problems. Now may the Lord bless the efforts put forth in the individual congregations and may the presence and power of the Holy Spirit be the guiding factor in all activities.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (Christ—Jno. 17:21-23).

Omar G. Miller, Secretary.

PACIFIC COAST MISSION BOARD

Minutes of the Fifth Annual Meeting held at Albany, Oregon, June 4, 1924

For the Gospel Herald.

Meeting called to order by the President, Chris Snyder.

Devotion by A. P. Troyer, reading Matthew 28:16-20, and leading in prayer.

Those answering Roll Call: Chris Snyder, E. Z. Yoder, J. B. Mishler, C. R. Widmer, Ray Mishler, F. H. Hostetler, Joe Slatter, proxy for Eli Shank, J. P. Bontrager, proxy for J. M. Brubaker, Luke Weaver, proxy for O. S. Kilmer.

The Constitution of the Mission Board was read.

Minutes of last year's meeting read and approved.

Treasurer's report read and approved as follows:

	Receipts	Paid Out	Balance
On hand from last year	$ 480 31	$	$
District Fund	956 64	590 86	365 78
Orphans Home Fund	50 00		50 00
Los Angeles Mission	164 93	164 93	
Portland Mission	273 18	223 62	48 56
For Orphans	610 35		
M. B. of M. and C.	1660 72	1660 72	

Report of the Los Angeles Mission

Cost of new building	$3139 94
Amount received and paid	3139 94

Report of Portland Mission

Receipts for the year	$3210 79
Expenditures	3092 74
Balance on hand	118 05

The above reports accepted as given.

TOPICS DISCUSSED

The Vital Connection of the Spiritual Life of the Church with Faithfulness to Its Commission, M. E. Brenneman.

Recruiting Our Missionary Forces, F. H. Hostetler.

Suggestions from the Treasurer, C. R. Widmer.

Essay, **Counting the Cost for Missionary Service,** Anna Snyder.

Some thoughts given: The faithfulness of the Church is determined by her spirituality. The Holy Spirit is the essential factor in extending the borders of the kingdom (Acts 1:8). World movements miss the mark by dependence on human effort. Help is needed on every side. Spirit-directed training for service is needed that a vision of the field might be obtained. Material things have their part in the work. Have we been robbing God (Mal. 3:8-10)?

Closing prayer by Wm. Bond.

New organization:

President, Chris Snyder, Aurora, Oreg.; Vice President, J. B. Mishler, Hubbard, Oreg.; Secretary, Raymond Mishler, Sheridan, Oreg.; Treasurer, C. R. Widmer, Albany, Oreg.; Members, E. Z. Yoder, O. S. Kilmer, Eli Shank, J. M. Brubaker, Martin Roth.

J. B. Mishler, Secretary.

SEWING CIRCLE REPORT

Report of the Annual Meeting of the Pacific Coast Sewing Circle held at Albany, Oregon, June 4, 1924

For the Gospel Herald.

The meeting was called to order by the President, Eldora Erb.

Reports of Secretary and Treasurer read and accepted. Compiled Report from April 1, 1923, to March 31, 1924:

Number of Circles	7
Balance 1923	$ 39 50
Receipts	550 15
Cash support for Home and Foreign Missions	129 15
Material for Home and Foreign Missions	436 11

Organization for the coming year: President, Eldora Erb; Secretary, Mary Wolfer; Vice President, Elizabeth Snyder; Treasurer, Lillie Steckley.

The following program was given June 4:

Meeting opened by Scripture reading and prayer.

Topics discussed: **Compare the Needs of the Home and Foreign Fields and Our Responsibility to Each; Are the Efforts of the Sewing Circle Worth While? How May the Younger Sisters be More Successfully Enlisted in the Work of the Circle? Best Methods to Supply the Funds to Carry on This Work.**

An offering was taken for the Kansas City Children's Welfare Home amounting to $41.50.

Lillie Steckley, Acting Secretary.

Married

Troyer—Augustine.—On June 24, 1924, Bro. Joseph Troyer and Sister Clara Augustine were united in marriage at Salem Church near Shickley, Nebr., by Bro. D. G. Lapp of Roseland, Nebr. May God's richest blessings ever accompany them through life.

Heiser—Schertz.—On June 25, 1924, at the home of the bride's parents, occurred the marriage of Bro. Roy Heiser to Sister Pearl Schertz, both of the East Bend congregation near Fisher, Ill., Bro. J. A. Heiser officiating. May God's blessings attend them.

Gehman—Smith.—On June 21, 1924, Bro. Pierson S. Gehman of Deep Run, Pa., and Sister Mary H. Smith of Blooming Glen, Pa., were united in the bonds of matrimony, at the home of the officiating minister, I. Frank Swartz, Blooming Glen, Pa, May the blessings of God attend them through life.

Hange—Ruth.—Bro. Levi R. Hange and Sister Cora M. Ruth, both of Line Lexington congregation, were joined in holy matrimony on June 28, 1924, at the home of the officiating minister, Bro. A. G. Clemmer, Franconia, Pa. May the Lord's blessing attend them through life.

Obituary

Yoder.—Lydia Hartzler Yoder was born Feb. 7, 1856; died June 24, 1924; aged 68 y. 4 m. 17 d. She was married to C. P. Yoder. Her husband preceded her to the spirit world. To this union were born 5 sons and 4 daughters, all living. Sister Yoder was of a sympathetic nature, a good mother and wife, always filling her place in church and Sunday school when opportunity afforded. She raised a family of boys and girls that are all in the church and are consistent members. This was a home of prayer. Sister Yoder died at the home of her sister in Logan Co., Ohio, where she had been on a visit. Her body was brought to her late home near Belleville, Pa., where funeral services were held on June 25, conducted by J. H. Byler and John E. Kauffman. Peace to her ashes!

J. H. Byler.

Yoder.—Moses Yoder, son of Caleb and Catharine Hostetler Yoder, was born in Holmes Co., Ohio, in 1840. At the age of ten years he came with his parents to Elkhart Co., Ind., where he grew to manhood. In 1861 he was united in marriage with Martha Yoder. They bore the trials and joys of life together for 59 years, when she passed away. He continued four years more in this life. To this union were born 10 children, 6 of whom are still living. In 1870 he with his family moved to Missouri, nine years later to Kansas, and after three years back to Indiana, near Goshen. In this community they spent the rest of their days. Soon after marriage they accepted Christ as their personal Savior and united with the Mennonite Church. In this faith they both died. For the last several years he waited patiently for the end which came June 13, 1924, at the age of 84 y. 2 m. 6 d. He leaves 4 sons, 2 daughters, 29 grandchildren, 16 great-grandchildren, and many friends who will miss his helpful instructions. Funeral services by D. J. Johns and Silas Yoder, from the texts of his own selection, Jno. 14:1-3, Job 19:25, 26.

Weaver.—David J., son of David B. Weaver and Elizabeth (Brubaker) Weaver, was born at Mifflintown, Pa., Jan. 23, 1853; died at his home near Waynesboro, Va., June 16, 1924; aged 71 y. 4 m. 23 d. Early in life he united with the Mennonite Church and remained a faithful, consistent member until his death which occurred after a siege of sickness covering a period of more than four years. Through all his sickness he was always patient and never complained and expressed a desire to go to his heavenly home. He is survived by his faithful wife, eleven children (Samuel A.; Vena E., wife of Edwin Stover; Annie M., wife of Chas. Kolb; William H.; David N.; Maymie E., wife of P. H. Harnar; Amos B.; Jonas A.; Ella V., wife of E. J. Burkholder; Josephine E., wife of A. H. Burkholder; Margaret F., at home), 37 grandchildren, 2 great-grandchildren, 3 brothers and 1 sister. Funeral services June 19, at the home and at the Hildebrand Church, conducted by Jos. R. Driver, A. P. Heatwole, and Jos. H. Weaver. Text, Job 19:25, 26. Interment in adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in the home
Which never can be filled."

M. F. W.

Hartzler.—Amos J., son of Isaac J. and Magdalena (Gerig) Hartzler, was born Jan. 1, 1855, in La Grange Co., Ind.; died at his home near East Lynne, Mo., July 1, 1924; aged 69 y. 6 m. On Jan. 13, 1878, he was united in marriage to Mattie M. Blough of Elkhart Co., Ind., who died Feb. 17, 1893 in Cass Co., Mo. To this union were born 3 sons and 2 daughters. Two sons preceded him in death. Those remaining are: Bertha E., Mrs. S. S. Hershberger, and Earl, all of the home community. On Sept. 21, 1894, he was united in marriage to Mattie M. Hartzler, who survives him. To this union were born 1 daughter and 1 son (Prudence M. and Jesse D.). He is also survived by 1 sister (Sarah E. Hershberger) and 3 brothers (Noah K., B. F., and D. D.); also 7 grandchildren and a host of friends. Several months previous to his death he had several attacks of apoplexy. He had been about his usual duties most of the time up to the day of his death, the family all being present at his bedside, where he gave each his parting message. At noon he ate his usual meal and after dinner started to work, but soon took sick and after several hours of intense pain passed away peacefully, his mind being clear until the very last. The cause of his death was neuralgia of the heart. He accepted Christ as his Savior in early manhood and united with the Amish Mennonite Church in which faith he died. His place was seldom vacant at church. His spirit of self-denial for those about him will never be forgotten. Funeral services at Sycamore Grove Church. Opening services by Joe C. Driver and sermon by I. G. Hartzler (Text, Psa. 116:15), and L. J. Miller (Text, Rev. 22:4). Burial in Clearfork Cemetery.

Myers.—Barbara Ellen, daughter of John and Rhoda Dangler, was born in Putnam Co., Ohio, Sept. 24, 1846; died at the home of her daughter, Mrs. Ellis Ladd, June 25, 1924; aged 77 y. 9 m. 1 d. She was united in marriage to Christian Myers Jan. 26, 1866. To this union twelve children were born, eight of whom preceded her to their eternal home. The surviving children are Joseph, Daniel, Edwin, and Tena Ladd. During her early married life she was converted, united with the Mennonite Church, and remained a faithful Christian until the end. She was a great Bible student, and still was finding consolation and hidden truths. She gave the brightest of evidence that all was well with her soul, and often spoke of going to be with her Savior. Only a few hours before death she sang and praised God that all was well. She was a kind and loving wife and mother, ever ready to administer to the needs of her family, and was never too busy or tired to help a friend or neighbor. During her recent illness she was very patient, meeting every one with a smile and a cheerful word. She was given the best of care that a loving daughter could give her and often expressed her appreciaiton for the kindness that her friends and neighbors bestowed upon her. She leaves her children, her aged companion, four brothers, three sisters, nine grandchildren, and a host of friends. Funeral services June 28 at the Mount Pleasant Mennonite Church, conducted by Brethren J. W. Hess, G. H. Brunk, and J. M. Shenk. May God comfort the bereaved ones.

"The last night of watching is over,
The last word of love has been said;
And safe on the bosom of Jesus
Our mother has pillowed her head."

Reber.—Susie A., wife of Joseph Reber, passed away at her home June 25, after a lingering illness. Sister Reber (whose maiden name was Susie A. Eigsti) was born in Woodford Co., Ill., Dec. 30, 1879; died at the age of 44 y. 5 m. 25 d. She was married to Joseph Reber on Oct. 30, 1898, in Johnson Co., Iowa. After living in Iowa four years, they moved to Woodford Co., Ill., living there eight years. They moved to Shelby Co., Ill., in 1911, living on a farm southeast of Shelbyville. Sister Reber accepted Jesus as her personal Savior in her early youth and continued steadfast in the faith, living a consistent Christian life until the Lord called her to her reward. She was an earnest advocate of the peace which passeth all understanding, and to run the race with patience. She was a friend of children, a kind mother, and a loving companion, in the home as well as in the community. Besides her husband and parents she leaves the following children: Ora, Mary, Frank, Raymond, Annie, Lydia, Katie and Joseph Jr. She also leaves 3 brothers and 6 sisters. The sisters are: Mrs. Lizzie Grob, Mrs. Emma Christner, Mrs. Lena Ulrich, Mrs. Matilda Egli, Barbara and Phoebe, at home. The brothers are Joseph, Peter, and Christ. She also leaves one grandchild. Her eldest daughter died when a babe. Funeral services were conducted at the home by Valentine Strubhar of Washington, Ill. (Text I Thess. 4:13, 14), and at the church by J. J. Kennell of Roanoke, Ill. (Text, Luke 23:28) and Valentine Strubhar (Text, II Cor. 5:1); also admonished by J. W. Kennell in German. Interment in Mt. Herman Cemetery.

"'Tis hard to part with mother dear,
No more to see, no more to hear,
A nobler mother could not be
Found this side of eternity."

REPORT

Of the Conestoga Sewing Circle for the Year Ending April 3, 1924

For the Gospel Herald.

No. of meetings held	12
Average attendance	32
No. comforts made	24
No. garments made	415
No garments sent to home mission	99
Also comforts	2
Things donated for shipment in October	
No. New Garments	97
No. used pieces	42
Money on hand, April 1923	$20.09
Collections last year	205.00
Expenses	181.66
Balance	23.34

Lizzie Petersheim, Secy.
Morgantown, Pa.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. I Tim. 3:16.

CORRESPONDENCE

(Continued from page 332)

Sunday school which the Scottdale congregation conducts at East Scottdale. The meetings have started off well and we ask an interest in your prayers that a real revival may result.

Bro. Benjamin Rohrer of Wadsworth, Ohio, and Sister Ella Smucker of Smithville, Ohio, spent last week end with us, attending the services and visiting friends.

Sister Frieda Kliewer, Lancaster, Pa., a former worker in the Publishing House, who is at present taking a course in nurse's training, is spending her vacation here at the home of Bro. Wm. Winsinger.

Bro. Daniel Kauffman of this office is at this writing in Ohio, in the interests of the Kingdom.

Bro. Charles Shoemaker and family spent last week end at Martinsburg, Pa.

Bro. and Sister C. A. Brilhart spent Sunday at Springs, Pa.

July 14, 1924. Cor.

SPECIAL MEETINGS

For the Gospel Herald.

New Holland, Pa.

Report of the first Sunday School Meeting held in the New Holland Mennonite Church, Thursday, May 29, 1924.

Organization: Moderator, Eli Sauder; Choristers, John H. Martin and David M. Wenger; Secretary, Shelley Musser.

There were three sessions, forenoon, afternoon and evening. Each was opened with song service and devotional exercises.

The following subjects were discussed. **The S. S. Worker's Consecration** by Benjamin Wenger; **Lesson Preparation,** by **Levi Sauder; The Missionary Church** and an address on **Our South America Missions,** by J. W. Shank, returned missionary from South America; **The Sunday School Teacher's Opportunity and Responsibility,** by John D. Risser; **The Sunday School as a Factor in Mission Work,** by O. O. Miller; **Loyalty to the Church and Sunday School,** by John W. Weaver; **Present Day Evils,** by John W. Hess; Sermon, **Trials and Triumphs of our Faith,** by Bro. Risser.

Thoughts presented: We must consecrate ourselves to the service. Selfishness is a hindrance to consecration. The Bible is The Book from which to study the lesson. Life is made up and consists of opportunities and responsibilities. We are saved to save others. To be loyal we must stand by and obey regardless of the consequences.

Shelley Musser, Sec.

Elizabethtown, Pa.

Report of the twelfth annual Bible Meeting held at the Elizabethtown Mennonite Church, May 30, 31, and June, 1, 1924.

Organization: Instructors: Bro. E. F. Hartzler, Bro. Daniel Kauffman; Moderator: Bro. Noah Risser; Choristers; Bro. Reuben Miller, Bro. Clayton Erb; Secy.: Bro. Amos Rutt.

Subjects discussed by Bro. Kauffman: **The Relation of the Jewish Sabbath to the Lord's Day, and what it Means to the Church; Christ, the Remedy for Sin; The Church and its Mission; Present Day Heresies; Nonconformity; Fruit of the Spirit;** also a sermon on the **Seven Musts of Jesus.**

Subjects discussed by Bro. Hartzler: **Sin; Loyalty; Heb. 6:1; Sunday School Lesson for June 1; Gossip or Busybodyism;** also a sermon. Text, Matt. 26:39, first clause.

A few thoughts presented:

The Christian Sabbath is kept in memory of Christ's resurrection. It should be spent in Christian service.

Jesus Christ is the only remedy for sin.

Loyalty means being obedient to Christ and the Church.

The Church is a called-out people. Its mission is to nourish the membership and evangelize the world.

A standard of Christian Perfection is found in Heb. 6:1.

Modernism is the outstanding heresy of the present day along with Evolution and the looseness of the Marriage vow.

Gossip is very poor food for the soul and should not be engaged in by Christians.

We are chosen out of the world and therefore should not follow after the sinful practices of the world.

One soul confessed Christ and many decided to live better than they had in the past.

Amos Rutt, Secretary.

GOSHEN COLLEGE

Goshen College will open for the year 1924-25 on September 17. A full staff of competent instructors for every department of the institution has been employed and the curriculum in each of the two departments (College and Academy) has been fully arranged with a view of meeting state requirements. The Bible Department will be given special attention this year with a view of making it fill the need of the students who wish to carry work in that field.

The catalogs are now ready for distribution and may be had by application to C. L Graber, Business Manager, Goshen, Ind

We invite correspondence from prospective students or parents or anyone who may be interested in the cause of Christian education.

S. C. Yoder, President.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois Conference will be held (D. V.) with the Waldo congregation near Flanagan, Ill., Aug. 26, 27, 1924.

Tuesday.—Ministerial meeting to make all final arrangements and appointments. The conference sermon will be preached in the evening at 7:30.

Wednesday.—Conference proper forenoon and afternoon. The Illinois Sunday School Conference will be held immediately following, beginning Wednesday evening and continuing all day Thursday.

A hearty invitation is extended to all those interested in the welfare of the Church. Those who come by train should notify J. D. Hartzler, Gridley, Ill.

Southwestern Pennsylvania

The Southwestern Pennsylvania Conference is to be held, if the Lord wills, at the Blough Church near Johnstown, Pa., August 11-15, 1924.

Executive Committee and bishops are to meet on Monday, 1:30 P. M.

Ministerial body is to meet on Tuesday at 8:30 A. M.

Mission Board Meeting, Tuesday at 1:30 P. M.

Sunday School Conference, Tuesday evening and all day Wednesday.

Church Conference, beginning Thursday and continuing until Friday P. M., or until such time as the Conference work is completed.

A hearty invitation to the brotherhood and all others

E. D. Hess, Moderator.
N. E. Miller, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Elmer G. Swartzendruber,
Samuel T. Yoder,
Committee

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

Indiana and Michigan District

The Lord willing the annual Sunday School Conference of the Indiana and Michigan District will be held at the Emma congregation at Emma, Ind., beginning Tuesday evening, Aug. 12, and closing Thursday evening of the 14th.

A very full program has been arranged which will be sent in for publication as soon as they are printed.

An invitation of welcome is extended to those of other districts to meet with us at our conference.

The Executive Committee.
C. W. Leininger, Sec.,
1323 Kinzie St.,
Elkhart, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 24, 1924 (Gospel Witness Established 1905) No. 16

EDITORIALS

"Trust in the Lord, and verily thou shalt be fed."

If you are looking for an example of how to take hold of the work in the great Gospel field, go through some farming community and see how the farmers are taking hold of their harvesting.

Conditions in Russia.—According to recent advices certain sections of Russia where Mennonites are located are again suffering from severe drought and crop prospects are very poor. The Relief Notes in this issue tell the story. Be sure to read them.

When you are at a loss to know what to do next, then look up. Many have lost their bearings because they were so fully and so constantly occupied with the storms and conflicts of earth that they did not take sufficient time to look up to gather light and strength and wisdom and guidance from heaven.

Art can never equal Nature in beauty. A few weeks ago this thought was impressed upon us by a rather peculiar circumstance. While walking along the streets there were two groups of bobbed-hair girls walking in front of us—one colored, whose hair was curled by nature; the other white, whose hair was curled by the curling iron. The latter probably went to the most trouble, but they failed in their attempt to imitate their colored cousins.

What are your plans for the work of your congregation in the immediate future? Of course, there is a part of the program—consistent living and faithful service—that is always present. But whatever you have ahead in the form of special meetings or other activities designed to promote the cause of Christ among you should have your constant, prayerful, attention to the end that you and your congregation may be fully ready for the task when it comes.

You will notice the large number of Conference Announcements on the back page of this issue. All of these conferences will be held in the near future. They should prove a great blessing to all who attend as well as to the church at large. The extent of the blessing that will result from these meetings will depend largely upon the amount of prayer that is offered in their behalf. Arrange to attend one or more of these meetings if possible, but whether you attend or do not attend do not fail to include them in your prayer list.

Hopefulness is a wonderful asset in effective Christian service. Elijah hopeful, stood like a giant upon Mt. Carmel and won a mighty victory in the name of the Lord. Elijah, despondent and discouraged, saw nobody righteous but himself, complained of his treatment and asked the Lord to kill him, and only the rebuke from the Almighty opened his eyes to the seven thousand other faithful men whom he had overlooked and to the field of usefulness that was still ahead. Brother, where are you—on the mountain? under the juniper tree? or out in the field encouraging others to work and getting ready to take your triumphant flight to glory?

Take your religion seriously. Any one can belong to the visible church, but only the "born again" can belong to the Church of Jesus Christ. Many are wilfully deluded by the thought that because they belong to a church that therefore they will go to heaven when they die. When you hear of any one belonging to "some church," you feel good over it, though church membership is about the only sign of religion that that person has. Oh, what a delusion! Of course we want people baptized and to belong to church—but only when this baptism is "an answer of a good conscience toward God," and when the daily Christian life is a proof of membership in the Church of Jesus Christ. There are many religions in the world, but only one "pure religion," as described in Jas. 1:27. If your religion does not make of you a faithful, pious, devoted Christian and leaves its impress upon your home, social, business and Church life, it is not the kind that takes you to heaven. Take your religion seriously.

A Glimpse of Jesus.— A certain hymn speaks of the utter folly and the lack of any desire to go back to the world after having enjoyed the blessing of the Master's presence. Certainly a vision of the Christ in all His beauty should effectually cure us of any desire to go back to the fleeting and soul-blighting pleasures of the world. But it should do more than that. It should give us a keen desire to be of service to Him—to tell others of the blessings we enjoy. Isaiah had this vision and so did Paul and others. While this gave them a knowledge of their own unworthiness and sinfulness it also gave them a burning message for those who did not know their Master. We can all have that vision, not perhaps in the exact manner as others have had it, but in some way that will cure us of any desire to go back to the world and give us a burning zeal to serve our blessed Master. Have you had that vision? You may have it by yielding your life unreservedly into His hands, a vessel meet for the Master's use. Paul says, "I was not disobedient unto the heavenly vision."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHAT IS THE MESSAGE OF THE CHURCH?

By John H. Mosemann

For the Gospel Herald.

The above question is a vital one, and needs to be answered, not as man thinketh but as the Lord teaches in the Scriptures.

There are those who regard the message of the church to be one dealing with social standards, civic righteousness, political issues, and the like. Others regard the message of the church to be the principles of the Hebrew religion, viz., "Loving neighbor as yourself." As this last view is taken by a great many Christians may we pause a bit and inquire into the matter whether this be the truth or not, and having done so we may be able to see also that the other three are not a part of the message of the church at all.

We readily admit that the heart of the religion of the Hebrews was the thought contained in the decalogue, "To love God with all your heart and soul, and love your neighbor as yourself." But also who of the Hebrews ever kept this religion? Was there one among the Hebrews, after the law was given, who loved God with all his heart and soul and his neightbor as himself, save Christ alone? I venture to say, none. If that would have been possible, why the need of atonement, the need of shedding of blood constantly? Was it not because the heart of the Hebrew religion had been universally transgressed? Undoubtedly it was for this reason.

And since the Hebrews failed so universally that it required a continual flow and stream of blood, to satisfy God for the time being, to atone for man's sin and disobedience, would God give to the church today a message for the world that was unable to save any of the Old Testament adherents? Such a thought, to say the least, is unwarranted.

But what is the message of the church today if it is not the message of the law to Israel? The message to Israel was one of life, provided that they keep the law perfectly. In other words it was stated, "This do and thou shalt live." Life was to be obtained by works.

If this was the way to receive life, and the only way, why the need of Christ coming that we might have life? The fact of the matter is, there was none who "obeyed" and "did" what was commanded, therefore none received life by the above means. Is it not also clearly stated that "By the deeds of the law there shall be no flesh justified in His sight?"

The next question naturally arising in our minds is, "Why did Jesus tell the lawyer, 'This do and thou shalt live,' " referring to loving the Lord with all your heart, soul, strength and mind, and thy neighbor as thyself? The answer is simple. The lawyer wanted to know what he should do to inherit the kingdom of heaven. There was but one way to get eternal life, by doing, and that was by observing strictly the law, as above indicated. There was no other way to get eternal life by "doing."

But thanks to God there is another and a better way to get life eternal! And that way is to get it as a "gift." A gift is that which is given without consideration of labor, something that is given for nothing.. And so it is written, "The wages of sin is death, but the 'gift' of God is eternal life, through Jesus Christ our Lord." And again, "For God so loved the world that he gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Note not whosoever is a **fulfiller of the law,** but whosoever "believeth" in Him shall not perish but have everlasting life. And notice too that Jesus said to the woman at the well, "If thou knewest the gift of God, * * * * thou woulds't have asked of Him, and He would have given thee the living water" (Jno. 4:10).

Life under the Old Testament was promised as a reward for doing something. Eternal life under the New Testament is obtained as a gift by believing something. Here is a vast difference!

What, then, in the light of the above facts, is the message of the Church of today? Is it life obtained by my works or inherent goodness? Ah, no! Jesus did not say "I am come that ye might **earn** life," but "I am come that ye might **have** life." Have it how? As an earned and deserved wage? No, but as a gift for Jesus said, "I **give** unto them eternal life" (Jno. 10:28). And again, "That he (Christ) should give eternal life, to as many as thou hast given him" (Jno. 17:2).

Is not the message of the Church a message of life—eternal life as a gift? Undoubtedly so! And this is the Gospel, the good news that is to be preached to every creature, because "all" were "dead" in trespasses and sins!

"Go ye into all the world and preach the Gospel to every creature," is the divine edict! Preach the Gospel, the good news that Christ died for the sinner and the ungodly, that He arose for our justification and to give us life eternal, He has ascended to heaven at the right hand of God and "seeing he ever liveth," "He is able also to save them (give life) to the uttermost that come unto God by him" (Heb. 7:25). He lives, therefor He is able to give eternal life to as many as believe. Jno. 3:14-17,36.

May we continue to give the true message of the church to a lost world, and not give them a substitute, that cannot give a sinner life and salvation.

It is true that after having received eternal life and the forgiveness of sins, and having the love of God shed abroad in the heart, it will be as natural for the believer to love God and his fellow men as it is for water to run down hill. The teaching of the one is to love God and your neighbor because you have love which impels you to do it and life by which to manifest it.

Then too included in the church's message to the world is to teach them to observe "all things whatsoever" Christ has commanded! Is this your message? We are commanded to hold forth the Word of Life in the midst of a crooked and perverse nation among whom we shall shine as lights in the world. "He that is of God heareth God's word: ye therefore hear them not, because ye are not of God," were the words of Christ to the scribes and Pharisees, as recorded in Jno. 8:47.

Nowhere are we commanded to devote our time to discuss social standards, civic righteousness, political issues, etc., and thereby bring people to Christ and the Gospel. Jesus never commanded His disciples to set higher ideals and standards socially as a means of salvation, nor to preach to obtain better laws and governments and help straighten out crooked politics and politicians.

How religious men can ally themselves with crooked politicians, rum-soaked political parties and "oil-lined" pocket-books is more than we are able to comprehend in the light of the Scripture, "Come out from among them, and be ye separate, saith the Lord, and **touch not the unclean thing;** and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Lancaster, Pa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

SPIRITUAL HEALTH

What is spiritual health?

Spiritual health is that state of the soul in which the spirit of God has had unobstructed sway in quickening, developing, purifying and empowering so that our relations to things spiritual and material are in harmony with the will of God. Mal. 4:2.

What is the first step in acquiring spiritual health?

Jesus pictures man, in the state of nature, as half dead, robbed, wounded and helpless.

He must first have the healing ministrations of the great physician, which means the atonement of Christ applied unto restoration of spiritual life and breaking the power of the spiritual disease called sin. Ps. 103:3; Isa. 53:5; I Pet. 2:24; Acts 28:27; Luke 10:30-35.

Nothing else can take the place of this supernatural cure.

Is there not in every soul by nature, a spark of living life which can by our own efforts be kinded into a flame of true religion, acceptable to God?

This is a very common notion but is as erroneous as it is popular. By nature we do not have divine life within us but are dead in trespasses and in sins, and must be raised from the dead by the power of Christ. Eph. 2:1-3; Jno. 5:25.

Spiritual life must first be imported thru regeneration before it can be nourished by our care.

No matter how cultured persons are, and no matter how carefully they imitate Christian conduct, unless they have been picked up from the sin-road by the Good Samaritan and healed, they can have neither life nor health. Jno. 3:3.

After regeneration what are the prime essentials of spiritual health?

To maintain a full heart, submission to God and a renunciation of self will. Jno. 4:7; Mark 8:34.

God's smile of approval and bestowal of His grace is as necessary to our spiritual health and growth as sunshine and showers are to fruit and flowers. Isa. 55:7-11.

In the unconverted state or in disobedience and self-will God's favor is withdrawn and there rests upon the soul a blighting darkness which makes spiritual life and health impossible. Isa. 59:1,2.

Are regeneration and submission the only requirements?

While a right experience and a loyal attitude of heart are indispensable there is a third requirement as necessary as it is unpopular, the lack of which contributes largely to the confessed failure of "Churchianity" in the world. We must in order to be blessed, as individuals, and as a Church not only receive the divine life and maintain a proper attitude of heart **but we must follow the instructions of the Gospel given for the building of Christian character and the church or we fail.** Matt. 28:19,20; II Pet. 1:10.

Well disposed persons who under the mistaken notion that each one is to be his own judge as to how much of the Scripture it is necessary to obey are consciously or unconsciously contributing to the worldward drift and the degeneration of the churches.

Soul regeneration, Heart submission and **full obedience to the Gospel** are prerequisites of spiritual health.

What are some of the leading things that account for the loss of spiritual health and power in the church today?

1. A **religious leadership,** which, under the influence of the teaching of materialistic Jews and scientific (?) infidels, has surrendered the fundamentals of Christianity, thus making spiritual life and health impossible to such as follow their instructions.

2. A large body of so-called Christian workers, who, being influenced by the spirit of the times, build up a purely human religious organization, the activities of which they call Christian work. They have great knowledge of human religious method but lack divine humility and essential truth necessary to command the cooperation of God. They pride themselves upon their religious culture but are destitute of real supernatural Christian experience.

They are as active as a "merry-go-round" and have about the same degree of spiritual life and imagine that they are going forward in the spirit of progress, while they in reality are only galloping the circle of futile and empty human activities which have plenty of **world** and **church** and **movement** but too little of **Gospel** and **blood** and **Spirit** to save themselves or others.

On the other hand there are some so-called fundamentalists who believe in the supernatural religion and who reject the doctrine of saving human merit, but they cripple their work and dwarf their lives by failing to see that a chief of the fundamentalists is **to follow fully the instructions** of the Gospel.

How can they prosper who reject the Deity of Christ and the infallibility of the Book?

And how much better are they **who acknowledge both and then set up their own judgment** against the infallible Gospel of the God-man in the matter of what is essential in the building of Christian character and the Christian Church?

Denbigh, Va.

PURITY, THEN POWER

The most solemn necessity is laid upon all believers to be what they preach. An impure church can not be an evangelical church. Deed, rather than creed, is the note which dominates in the message which is to impress unregenerate men. They will interpret our sermon by our lives, and press the troublesome question of Jesus: "What do ye more than other?"

If commercial lying and gambling are passed lightly by; if unconsecrated wealth has weight in religious councils; if Jesutical distinctions between personal and official wrong-doing, shield the great from merited condemnation; if no definition of covetousness is formed which throws greed and worldliness outside the lines of church fellowship—a sad day has come for the cause of Christ on earth.

A spiritual teacher who treats the subject of amusements without respect to the radiant forces of the Gospel is a blind leader of the blind. It is enough to say against card-playing, dancing and all lust-generating and time-wasting sport that they cut the nerve of evangelistic endeavor. the pleasure-loving and society-seeking church is a stumbling block over which thousands, within and without its membership, fall into perdition. The church, with the Christ, must be lifted up if it would save the world. —Christian Standard.

SOMETHING WORTH CONSIDERING

By Talmage Beachy

Is your religion a fact or just a pretense? Is it a possession or is it just a profession?

Life is something we can't trifle with, neither can we gamble with it, for the value of one soul exceeds that of the universe, and it took the riches of heaven to redeem it.

Akron, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSIONARY PIONEERS

He is the one who sails a sea
To others all unknown;
He is the one who dares to live
In foreign lands alone.

His eyes are ever on the hills,
To catch the light of dawn,
That he may start to break a trail
That men may walk upon.

He is the one who dares to cross
Some new and untried field;
He is the one who dares to dream
Of what that field may yield.

While others hesitate, and fear
To think of it, or speak,
He crosses that far frontier,
And scales the mountain peak.

He is the daring man of God,
Of conquest unafraid;
He is the one whose soul can walk
Through trial, undismayed!

—Mrs. D. C. Eby.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

Dear Gospel Herald Readers:—One girl, two years of age, was admitted July fifteenth, making the total number of inmates, twenty. We are thankful to our Heavenly Father for the splendid co-operation between the Home and the foster parents. Some children who were placed on trial earlier, were returned to the Home since our last report to the Herald, but these soon found homes again and are happy in their new homes. Russel Heagy, the eleven year old, 180 pound boy, who was with us about three years, was placed on a farm near Lititz, Pa. His mother, Sister Emma Heagy, is serving as cook in the Zion Home for the Aged near Lititz and is glad to have her son close by.

Three trustees of the Children's Home and the Superintendent are making the annual visits to the foster homes and report an increased interest in the work of caring for the needy. Fruit and vegetables on the Home grounds are plentiful and are enjoyed by the children and workers. Ninety-seven quarts of sour and twelve quarts of sweet cherries were canned for next winter's use. While picking cherries at Lincoln, Pa., on July 10, "Mamma Sauder" fell and is now nursing a sprained ankle and torn ligament. She spent the day with Sister Mary Miller.

We are thankful for continued good health among the workers and children. "Billy Murphy," one of our two-year-old boys who spent two months in the Lancaster General Hospital, is with us again and is enjoying the fresh air and sunshine. Pray for the work of the Home.

Yours for needy children,
Levi Sauder.

July 16, 1924.

CONCERNING SOME OF OUR RESPONSIBILITIES

By Orrie D. Yoder

For the Gospel Herald.

(Meditations upon the departure of Bro. and Sister Amos Swartzendruber for South America.)

Since it has pleased God to bless us with the privilege of seeing another brother and sister and their little daughter forsake home and friends and leave the shores of America for the distant land to carry the blessed tidings of the Gospel of Christ, we felt impressed that it should be made known that our responsibilities have been increased and that the ones who are sailing on the waters for their new field of labor will need our special prayers. But in meditating about the matter, we concluded that it should be made known that our responsibilities have perhaps been lessened by our new missionaries leaving the home land for the foreign field to labor for the Lord; because our responsibility is not placed on us when any one leaves for missionary work, it was placed on us when Jesus Christ our Saviour was upon earth and said to His chosen ones, when He was about to ascend to heaven again, "Go ye therefore and teach all nations;" "Go ye into all the world, and preach the Gospel to every creature". When we repented of our sins and were baptized, and vowed to GOD, in His presence and in the presence of many witnesses, that we would live true to Jesus Christ and His Word, we became responsible for doing the part that He has given us to do, in bringing His Gospel to the whole world. If we are professing to do His commandments and do not realize that this responsibility is upon us, it is high time that we are getting awake, because the words of Jesus will be our judge at that great judgement day. (See Jno. 12:48).

When God through our church and Mission Board sends out more workers and asks us to support them by our prayers and our means, He does not mean to load on us greater responsibilities, but He means to relieve us from the responsibility that is already upon us, by giving us the command and resources to obey it. Therefore everyone should praise God that we have the privilege of being relieved of some of the debt which we owe to a lost world and in obedience to God, by having another missionary family to support, who sailed about 1:30 P. M. Feb. 23, and who, if all is well, are now on the ocean, sailing for their new field.

Although our responsibility toward God has been somewhat lessened, there is however no doubt but that our responsibility toward our new missionaries as individuals has been increased more than ever before, and may we ever remember them and support them, with our prayers and God-given means. May He comfort the kind friends who shed the parting tears, with them, may GOD almighty bless them and make them a blessing wherever they go, may their going be a blessing to us all in the home land.

Mattawana, Pa.

CHOOSING ONE'S LIFE WORK

By Clinton A. Beachey

For the Gospel Herald.

For some this is an easy task, but for others a very difficult one. For those that readily find their life work good for them, provided that it is an honorable occupation!

We cannot always do the work we wish to, for we possibly may not have the talent or other means, whereby we may attain the work that we desire to do.

Some spend years in finding their life work. It is better thus, than to mourn their lot all their life, wishing that they had taken up some other work.

We should decide the work that we are going to do by "weighing" the desirable and undesirable things that may be attached to the certain work and by being sure that it is a work honorable in God's sight and fulfilling one's life's purpose, and earnestly asking God's help in the matter.

There is very little work that does not have some difficulties. Conquering difficulties makes character.

Decide carefully your life work and then follow it earnestly.

Eureka, Ill.

"No matter how great our talents or how much God may have used us in the past, if we let pride have its way in our lives God will certainly set us aside. We will be put on the shelf so far as active service is concerned."

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, July Twenty-Eighth

I will give Thee a crown of life.—Rev. 2:10.

After a lifetime of work, tribulation, poverty, possible imprisonment for the faith, dying daily, suffering bodily weakness, illness, exercising care and anxiety for loved ones, for the flock, and for the advancement of the cause of Christ, of times resorting to the secret chamber in intercessary prayer, and pouring out our hearts to God, and our lives for our fellowmen, we come to the end of the way. Today, or in some tomorrow, we shall answer the last summons. The account we give will be of the yesterdays. But no fear, dear soul, if you have counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord. His welcome will be sweet to you. The fruit of your work of faith, labor of love, and patience of hope will be the crown of life, or the longer, freer more glorious life you shall live in Him who in this life gave you the earnest of the Spirit. The fruit of your faith—eternal life—begins here and is perfected hereafter when you shall stand in His presence and praise Him, world without end. Amen.

Tuesday, July Twenty-Ninth

The years shall not fail.—Heb. 1:12.

"God hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things." He is the brightness of His Father's glory, the express image of His person, and upholdeth all things by the word of His power. He has atoned for our sins and is now sat down on the right hand of the Majesty on high. He shall reign until He hath put all enemies under His feet. His throne is for ever and ever and a sceptre of righteousness is the sceptre of His kingdom. All others before Him—whether prophet, priest, or king—shall perish, but He shall remain. The heavens shall wax old as doth a garment and He shall fold them as a vesture but He shall remain the same, **The Ancient of Days.**

How precious the promise of His everlasting reign. He is worthy of our praise and glory and honor. In Him we have a sure foundation, an unfailing anchorage of the soul, a haven of eternal rest and joy.

Wednesday, July-Thirtieth

Come hither, and I will show thee the bride, the Lamb's wife.—Rev. 21:9.

By faith we see a new heaven and a new earth. The Holy City, the New Jerusalem, adorned for Christ's reception, home of the redeemed. The Lord God Almighty and the Lamb become the light and the temple. The gates are not shut day or night. The honor and glory of the nations are brought into it. There entereth into the city nothing that defiles, or worketh abomination, or maketh a lie. The name of every occupant is written in the Lamb's book of life. Through it a pure river of water of life flows. Besides the river is the tree of life with every manner of nourishing fruit and healing leaf. Here shall take place the marriage supper of the Lamb and His bride, the Church. We are invited to this nuptial feast. Moreover, we shall wear the robes of His righteousness, bear palms of victory through Him, and have upon our heads crowns of His glory. We shall be a part of the Bride, and inasmuch as we have sought to wholly glorify Him in this life insomuch will the reality of the great meeting be glorious and joyous.

Thursday, July Thirty-First

Whereby are given unto us exceeding great and precious promises.—II Pet. 1:4.

A month of precious promises. He does not fail one of them. He accordingly supplies our every need. We have no inherent powers or talents of which we can boast. He has given us all that pertains to life and godliness, and any acquisition of knowledge or attainment or achievement we have realized is due to His beneficence. To Him be the glory. He will do far better for us than we dare ask or think. His reserves for us are limitless. His promises are sure, therefore exceedingly precious, far above gold or any earthly power or influence. No order, organization, or master-mind, aside from that of Christ Jesus, can direct us in paths of virtue or glory. This Pearl of great price is promised us. Christ Himself shall be our light, our life, our all.

The faith then that God honors is the faith in His promises, a complete trust in the Giver, absolute abandonment of our wills to His. Let us plead His promises for ourselves and for others, and it will surprise us what the Lord has done.

Friday, August-First

Prepare to meet thy God.—Amos 4:12.

We often find that the greater hindrances to our spiritual progress are within our own lives. It may be placing our affections on something which we prize higher than His law. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Therefore, when He comes to meet us and we become conscious of His presence it is that He might cleanse us and that the words of our mouth and the meditation of our hearts might be acceptable in His sight; that we might be worthy of receiving all His fullness; that we might escape the wrath to come and receive the earnest of the Spirit, an inheritance with the sanctified, a definite witness within ourselves that we are His. He hath searched for some of us long, and often knocked at the doors of our hearts but we have remained aloof from Him.

"Who can his errors understand? O cleanse thou me within
From secret faults. Thy servant keep from all presumptuous sin:
And do not suffer them to have dominion over me:
Then righteous and innocent, I from sin shall be."

Saturday, August-Second

In all thy ways acknowledge Him, and He shall direct thy paths.—Prov. 3:6.

God co-operates with every constructive force at work. He seeks to sanctify every effort which contributes to the welfare of man. Therefore it is His will that every use to which man puts his brawn or brain be holy, freed from every contaminating influence, and regulated according to His standards of righteousness and truth.

Our final decisions regarding the future or concerning burdens which weigh us down may well be made on our knees before God. Flesh and blood may err, but He never. He is a safe pilot through life's stormy seas. The ways He marks out for us are the ways of highest service, and paths of peace.

"O happy is the man who hears instruction's warning voice;
And who celestial wisdom makes his early, only choice.
For she has treasures greater far than east or west unfold;
And her rewards more precious are than all their stores of gold."

Sunday, August-Third

Cast thy burden upon the Lord, and He shall sustain thee.—Psa. 55:22.

Oppression and trial sometimes seem to overwhelm us. There seems no escape from the storm and the tempest. Though we cried unto him morning, noon, and night yet he did not seem near to us. As we waited before Him in the earnestness of our hearts He came to us and a sweet peace stole over our beings. He took the burden. We prevailed in prayer.

Are our burdens because of personal defeat? Then know that this is "the victory that overcomes the world, even our faith." Are burdens for others? Then come to Him in their behalf, and not only pour out your heart but your life also. We shall find His promises answer to our behests. He seeks our closest confidence and greatly honors our communion with Him.

"Cast thy burden on the Lord, and He shall thee sustain;
Yea, He shall cause the righteous man unmoved to remain.
The bloody and deceitful men shall not live half their days:
But upon thee with confidence I will depend always."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"BEAUTIFUL"

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honestly printed there.

Beautiful eyes are those that show,
Like crystal-panes where earthfires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is honest, brave and true,
Moment by moment the long day through.

—Selected.

THE SECRET

For the Gospel Herald.

It was in a public eating house in one of the haunts of nature of the Western states where the people of many states gather to view the works of the Great Creator. He was just a simple, plain farmer of one of the western states who made no pretensions as to appearance or station in life. But it seemed that wherever he was a cheerful radiance of sunshine and friendliness emanated from his seeming homeliness. Everyone seemed to feel the genial spell that he cast upon those whom he met and an irresistible feling of good cheer and good fellowship prevailed in his presence. And in the midst of the conversation he made this significant remark: "One meets so many people here who are agreeable and pleasant to talk to."

It set me to thinking. Had not this humble son of the soil discovered a valuable secret which too many of us have been too blind to see or have overlooked in our selfishness? He was a man who was congenial and pleasant to talk to himself and hence the people with whom he met, tho perfect strangers before, were also pleasant to talk to because they reflected the pleasantry which he shed on every side. Is not the world a great mirror which reflects to a great extent ourselves? It reminds one of the story which is sometimes told of people who would inquire of a certain old philosopher, "What sort of people are in your town?" To which he would reply: "What are the people like where you live?" If the answer would be that they were mean and selfish and hard to get along with he would say, "That's just the way you will find the people here." If however the inquirer would say, "Oh, they are fine people, just the nicest kind of neighbors," he would wisely reply, "That's just the way you will find the people here."

The Bible bears out this philosophy. "A man that hath friends must show himself friendly." "With what measure ye mete, it shall be measured to you again." "Whatsoever ye would that men should do to you, do ye even so to them." "Whatsoever a man soweth, that shall he also reap." If we sow kindliness and friendliness and helpfulness and good cheer we will be sure to reap the same. If, on the other hand, we sow greed and hate and illfeeling and strife and envy and all the many kindred seeds of evil we will in return reap the sad harvest which must inevitably come. "Our chickens will certainly come home to roost." Of course there are our varied dispositions and differences of natural inclination even in the matter of friendliness but with the spirit of true good will in our hearts we will in some way make that spirit felt by those who meet us from day to day in the rounds of life.

But this does not mean that our attitude in this respect should be such that our neighbors and even strangers should be the sole recipients of our friendliness and good cheer. Perhaps there is no other place in all the world that we need more to guard ourselves along this line than right in the home, among those who love us best but with whom, because of our intimacy, we let the unkindly word, the unbridled criticism, or the hasty flash of temper go unrestrained. May it not be said of us that "Home is the place where we are treated the best but grumble the most." One of the saddest and most despicable things on earth is the home where strife and contention are allowed to run riot; but on the other hand the godly, heaven-directed home, where love reigns supreme, is the nearest approach to heaven on earth.

Yes, the world is a mirror which reflects our own lives back to us. And we ourselves are reflectors of the lives with which we come in contact. It is said that we become in some measure a part of everyone whom we meet. We reflect to some degree the lives of our friends. And let us not forget the Great "Friend that sticketh closer than a brother." If we live close to Him and enjoy the bright sunshine of His presence we can not but reflect that sunshine to those about us. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," (11 Cor. 3:18). Let us learn this great secret not only to show a friendly spirit to our fellowmen but to make friends with and live in the presence and fellowship of the Master. Then we will reflect His glory and beauty to others and others in turn will reflect that image not only to us but to a constantly widening circle that may in God's own time and way reach to the ends of the earth.—J. L. H.

TRAVELING LIGHT

The other day, a stranger "dropped in" at a certain mid-week prayer meeting.

He was a man who had traveled much, and was, even then, en route to a distant land.

The subject under discussion was, "Laying Aside Weights."

On being invited to speak, the traveler used words like these:

"My friends, I have spent much of my life in journeying from one place to another. During these pilgrim years, I have learned many things. But the very best bit of knowledge that experience has taught me is this: It is not necessary to carry much baggage! It is a great deal better to travel light. In the old days I burdened myself with many trunks and chests. Now I carry but one—and it is not large! I find it to be the better way. It reduces worry and anxiety to the minimum. I am constantly surprised at the number of things I can discard to my own great advantage. Now, we are all pilgrims. We are going **SOMEWHERE.** We are traveling to a glorious land on the other side of a mystic sea, called 'Death.' Let's travel light! We'll make better progress!"

And how wise are these words!

There is so much unnecessary bagage! Sometimes it is worry. Sometimes a besetting sin. Quite often it is worldliness. Or, maybe, covetousness. Many times it is fear. Perhaps it is doubt.

Times not a few, it is that greatest of all handicaps—UNBELIEF.

Here is one who stoops beneath a great load of man-made traditions and theological speculations.

Here is another bent to the very dust by regret.

This one is nursing an old sorrow.

That one staggers under the weight of a cherished hope which has turned to ashes.

And just here is one who carries in his heart the black demon of an unforgiving spirit.

Oh, Christain pilgrim, these are weights! Let's lay them aside! Let's travel light!

All that we need is a staff and a Guide!—Christian Standard.

SUNDAY SCHOOL LESSON

Lesson for Aug. 3, 1924—Jno. 1:35-51

THE FIRST DISCIPLES OF JESUS

Golden Text.—Jesus.....saith unto him, Follow me.—Jno. 1:43.

Lesson Story.— The day following the time when a committee of Jews came to inquire of John as to what was his exact mission, John was standing with two of his disciples, and seeing Jesus he remarked, "Behold the lamb of God." The significance of this remark impressed these two disciples, and they became followers (disciples) of Jesus. "What seek ye?" said Jesus as they approached Him. "Rabbi, where dwellest thou?" was their response. "Come and see," said Jesus, and they abode with Him that day. The names of these two disciples were Andrew and John.

This was the beginning of Christian discipleship. With characterictic zeal the new disciples went to work bringing others. Andrew made it a point to go after his brother Simon first and brought him into the fold. No sooner had Jesus seen Simon than He informed him that his name should be no longer Simon but Peter, meaning a stone. The day following Jesus found Philip and said, "Follow me." Philip was of the same city as Andrew and Peter. The first recorded work which he did after being called to the discipleship was to bring his friend Nathanael, telling him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Nathanael seemed somewhat skeptical at first, but was soon convinced that this was the real Messiah of prophecy.

Impressive Words

This lesson abounds with sharp, pointed, impressive words and sayings which furnish much food for reflection. Let us notice a few:

1. **"Behold the Lamb of God."** John understood the character and mission of Jesus. He was not merely one so great that John was not even worthy to unloose the latchet of His shoes, but He was the very Christ, the long looked-for Messiah, the Son of God, the "Lamb of God which taketh away the sin of the world." "Well may John say, "Behold the Lamb of God." Well may we, as well as Andrew and John, behold Him. He is our only Savior and Redeemer, the great Sacrifice, the Lamb without blemish, offered up as the atonement for the sins of the world. Keep your eye on this spotless Lamb. In Him only is our hope.

2. **"What seek ye?"** Were they on a sight-seeing tour? or to gratify a feeling of curiosity? or were they really seeking the blessed Lamb of God? The same question can be applied to ourselves. What is the object of our search—pleasure, wealth, self-interest, popularity—or is our first object of search the "kingdom of God and His righteousness? the blessed "Lamb of God," the eternal inheritance which God has promised all the overcomers? What is your answer to this question that Christ put to these earliest seekers after real salvation?

3. **"Come and see."** "Rabbi, where dwellest thou?" "Come and see." "Can there any good thing come out of Nazareth?" "Come and see." Would you know how precious the Lord is to your soul? "Come and see." No man who has ever sought the Lord with a pure motive and kept on seeking Him till he actually found Him has ever been disappointed. The promise is, "Him that cometh unto me, I will in no wise cast out."

4. **"Where dwellest thou?"** John and Andrew had no trouble in finding out where Jesus dwelt. As for His habitation here, it was of the most temporary kind. They remained with Him that day. But the real dwelling place which they found was not that temporary place that served for a day's shelter, but they really found the great Pavilion for their souls. Brother, "Where dwellest **thou?"** In this let our desire be that of the psalmist who said, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord."

5. **"First findeth his own brother."** A most beautiful and impressive example for us. May it be the first object of our lives to tell our experiences to the one or ones next to us, and, if they have not already been won for Christ, to do all in our power to bring about that desirable result. The place to begin personal work for the Lord is on our own brother.

6. **"Follow me."** Just two words, but two worlds are encompassed in this invitation. These disciples literally followed the Lord by being with Him personally. For us this is impossible, physically, for we have no physical Lord with us; but our following Him should be just as literal as was that example, obey His commands, have fellowship with Him in the Spirit, and spend our lives in His service.—K.

BIBLE MEETING TOPIC

STUDIES IN FIRST JOHN.—(Jr.)
Chapter I.

Topic for August 3

MOTTO

"Truly our fellowship is with the Father, and with His Son Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Fellowship.—When two can agree together and can walk together in love and be happy they are in fellowship. We have fellowship with our playmates and friends because we like the same things and can enjoy them together. Horses have fellowship when they pull on the same double-tree. Oxen have fellowship together when they pull on the same yoke. And when we have fellowship with God and His Son, we must love what He loves and walk in the kind of life and service that is pleasing to Him.

Light and darkness are exactly opposite to one another. One cannot be with the other at all. When the light is out it is dark. But as soon as there is light, the darkness must flee away. Darkness is like sin and light is like righteousness. There is no unrighteousness with God and He is called **Light.** Before we can have fellowship with God we must get rid of the darkness in our lives by coming to the light and letting that light drive out the darkness. How is this done? We will try to learn about it in this first chapter of I John. Shall I try to tell it in simple words?

When we hear God's word it is like the light and shows us our sinfulness. If we do not try to get away from the truth about our sins but confess them, then God will forgive them and will cleanse us by the blood of Jesus so that we may be pure in the sight of God. But if we just pretend to be right and keep on in darkness we become liars and God's Word has no place in our hearts. When we know the truth we will both confess that we have sin and that we have sinned. Sin is the meanness in our nature, while sins are the evil deeds we have done. Jesus' blood is sufficient to save us from all sin so that we may walk with God in a life of righteousness well pleasing to Him.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Light."
2. Find the Reasons Why John Wrote this Letter.
3. What is Meant by Darkness in this Lesson?
4. What is Meant by Light in this Lesson?
5. Can the Dark Cover Sin from God?
6. What is the Best Wash for Sin?
7. How to Get our Sins and Unrighteousness Taken Away.

For Others

1. Find References Making the following Words of this Chapter Plain: "Word," "Manifested," "Fellowship," "Light," "Darkness," "Sin," "Sins," "Cleanse."
2. Write a Brief Sketch of the Life of John.

PERSONAL THOUGHT

May God search out every secret of our hearts and shows us every wicked way in us and lead us into the way of life everlasting.

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THURSDAY, JULY 24, 1924

Field Notes

Baptismal services were held at Martin's Church (near Orrville, O.) last Sunday, with Bro. A. J. Steiner of north Lima, Ohio, in charge. Five young people were received into fellowship.

The program for the Missouri-Kansas Church and Sunday School Conference has reached the Herald desk. Interesting and timely topics will be discussed by the ministers and workers of that district, while a few names of people from other conferences also appear. "Expect a blessing and be a blessing to others" is one of the suggestions given.

Bishop Ordained. — An important meeting was held at Crown Hill Church near Marshallville, Ohio, last Sunday, when Bro. E. F. Hartzler was chosen and ordained bishop over that congregation. Two brethren were in the lot, Bishops A. J. Steiner, J. M. Shenk, and Daniel Kauffman having charge of the services. Bro. Hartzler has the cordial support of his congregation, whose prayers ascend in behalf of his labors.

Bro. and Sister Mahlon Bender and Sister Amanda Schrock, all of Springs, Pa., were visitors with friends at Scottdale last week.

Bro. J. N. Durr and wife of Martinsburg, Pa., spent about a week, including last Sunday, visiting congregations and friends in Franklin County, Pa.

Workers Needed. — The Orphans' Home, West Liberty, Ohio, is greatly in need of workers. Who will respond to this urgent call? Write to Bro. S. E. Allgyer, West Liberty, Ohio, for further information.

A Harvest Home and Sunday School meting will be held, the Lord willing, at Habecker's Church, Lancaster Co., Pa., Aug. 14, 1924. There will be morning and afternoon sessions with A Harvest Sermon and addresses on Bible themes.

Sister Annie Reiff, wife of Bro. Christian Reiff, one of the ministers of the Pennsylvania congregation near Newton, Kans., passed to her long home on July 10. Obituary notice elsewhere in this issue. We extend our condolences to the bereaved family.

Bro. George J. Lapp of the India Mission, one of our regular contributors, was a victim of a seige of fever and some short of rash resembling measles. In a letter dated June 17, he states that he is recovering satisfactorily but is rather weak yet. We trust that by this time his recovery is complete.

Communion services were held at the Schellburg (Pa.) Church last Sunday. A goodly number partook of the sacred emblems. Visitors were present from Scottdale, Martinsburg, and the Johnstown district. Bros. Aaron Loucks, E. J. Blough, L. H. Weaver, and Wesley Yoder were the ministers and deacons present and taking part in the services.

The evangelistic meetings held by Bro. J. D. Mininger in the tent at East Scottdale are propressing nicely. Ten souls have confessed Christ and we have reason to believe that others will follow. On Sunday, July 27, an all day meeting will be held in the tent at which time the Masontown, Pa., congregation will join with us in the rendition of the program. We extend a general invitation to attend this meeting.

Correspondence

Cherry Box, Mo.

Dear Readers of the Gospel Herald:—Greeting in His name. On Friday, May 16, Bro. J. M. Kreider, of Palmyra, Mo., came into our midst giving us five helpful sermons and officiating in communion service.

Sister Clara Brubaker of Gravois Mills, Mo., worshipped with our number for several months.

Bro. John J. Detweiler of Birch Tree, Mo., spent some time with us in May, visiting his aged grandparents and other relatives. On the nights of May 20, 21 he gave talks on the Relief Work in the Near East in which he had been engaged.

Bro. and Sister Almon Fortner, of Freeport, Ill., worshipped with us June 15.

On Sunday, June 29, we reorganized our Sunday School with the following results: Supts., Uriah Johnston, J. M. Yoder; Chors., Lydia Littleton, Ruth Detwiler; Secys., John Johnston, John Bissey; Librs., Martha Detwiler, Margaret Bissey; Sec.-Treas., for Birthday offerings, Ruth Detwiler.

Pray for the work at this place.

July 10, 1924.

H. S. Bissey.

Guernsey, Sask.

Dear Herald Readers, Greetings:—On June 21, Bro. David Garber of Elizabethtown, Pa., came into our midst and remained with us until July 4. Each evening he gave us a lecture followed by a good sermon. Eleven young people were made willing to confess Jesus Christ as their personal Saviour. Others are still counting the cost. Pray that they too may turn before it is too late.

On Sunday evening, June 22, Bro. Garber conducted a baptismal service. Four souls were received into church fellowship by water baptism, from Bigger, Sask. This reminded us again afresh what we promised when we sealed our vows by water baptism.

We are having nice weather, but are needing a good rain for the crops. The Lord will provide for that.

Health in general is good. Pray for the work at this place. May we ever be "watching and praying."

Yours in His name,
Naomi Schmitt.

July 12, 1924.

Conway, Kans.

(West Liberty Congregation)

Dear Herald Readers, Greeting in our Master's name:—The Lord has richly blessed us with a bountiful harvest. Let us remember to give Him His portion of what He has so graciously given us. This also reminds us of the great fields which

are always ready to harvest. The call continuously comes for more workers. Who is ready to say with Isaiah of old, "Here am I, send me?"

Sunday, July 6, we had our semi-annual Sunday school conference. Many inspiring and helpful thoughts were given.

Our Sunday school was reorganized three weeks ago. The following officers were chosen for the next six months. Advanced Department: Supt., Bro. Henry Cooprider; Chor., Bro. Harold Ely; Secy., Sister Erma Miller. Primary Department:—Supt., Sister Phoebe Yoder; Chor., Sister Clara Cooprider; Secy., Sister Pauline Cooprider. May the Lord bless the work of the Sunday school at this place. Cor.

Birch Tree, Mo.

(Berea Congregation)

In Jesus' name, Greeting:—We have reasons to praise Him always. We reorganized our Sunday school one week sooner than the usual time, as two of the brethren were going to the harvest field. Officers are as follows: Supts., Jeff Cowan, Benj. Detwiler; Secys., Anna L. Johnson Mary J. Detwiler; Chors., Benj. Detwiler, Roy Cowan; Libr., Ruth Cowan; Cor., Laura A. Detwiler. We only had an average of 19 in attendance last year but the few need the blessed lessons as well as the larger number. The Lord willing, we will have preaching the third Sunday of this month. We are always glad for help from brethren coming this way. Will gladly meet you at the station and make appointment for preaching. Don't pass us by.

In His service,

Laura A. Detweiler.

July 14, 1924.

Los Angeles, Calif.

Dear Readers, Greeting:—I feel it my duty to warn those in the East who are thinking of coming to California, especially those who might want to work, that times are very dull at this time. Thousands of men are out of work and more are being laid off every day. Some are losing their homes. There is a water and power shortage. We have not had as much rain the past two seasons as we had in one season normally. If you can get along without work we will be glad to see you. But since many are now in the bread line we feel it our duty to warn those who need work not to come here at present.

July 14, 1924. A. R. Kurtz.

Nappanee, Ind.

Dear Readers, Greeting in His name:—We have many reasons to be grateful to our Heavenly Father. We notice the Holy Spirit working in the hearts of the people. One Sunday morning after the regular services a young girl expressed her desire to accept Jesus Christ. On July 13 she sealed her vows by water baptism. Just a few months previous her sister and father were received into the Church by water baptism. May they remain true disciples and win others.

We were privileged one Sunday to have with us Bro. J. F. Funk, who is in his ninetieth year, who preached for us. May God bless him in his last days.

Yours for the cause of Christ,

Anna Christophel.

July 15, 1924.

Johnstown, Pa.

Dear Readers of the Gospel Herald,—Greeting in Jesus' name:—Bro. S. G. Shetler started a teacher's meeting at the Blough Church. The attendance is good. A number of visitors were present at the meeting.

Bro. Aaron Loucks of Scottdale, Pa., was here May 31. Bro. C. L. Graber, Goshen, Ind., May 18, gave a very interesting talk. He also preached at the Thomas Church on Sunday morning. In the evening at the Stahl Church he had the children's meeting, and gave a talk at young people's meeting on the Near East.

June 21, Bro. A. D. Wenger gave a talk at teacher's meeting. He preached at the Stahl Church June 22 in the morning and in the evening at the Weaver Church.

On July 5 the following brethren and sisters visited the teacher's meeting: Ralph Stevanus, Springs, Pa.; Beatrice Moyer, Grantsville, Md.; Nellie Beachy, Grantsville, Md.; Ezra Shank, Harrisonburg, Va.; John Burkholder, Harrisonburg, Va., Alvin Rosenberger, Doylestown, Pa.; Mildred Detwiler, Doylestown, Pa.; Paul Huddle, Millersville, Pa.; Jacob Martin, Chambersburg, Pa.;

On July 6, Bro. Jacob Martin and wife and children, Jacob, Paul and Mark, were at the Stahl Church. Sisters Lizzie and Sadie Martin, of Chambersburg, Pa., were at the Stahl Sunday school and Church on July 6.

On June 30 was the children's day exercise at the Stahl Church. It was well attended.

On June 22, the Stahl Sunday school was reorganized. The following was the result: Loransa Kaufman, Ammon Saler, Supts.; Annie Hershberger, Paul Kniss, Secys.; John M. Saler, Treas. May God bless these officers in their work.

On July 20 is the day set for our German sermon. The ministers of the Johnstown district decided to have a German sermon twice a year at the Stahl Church. Many of our old people come together on that day. It is a day that is appreciated by old and young. On July 6 Sister Nora Weaver of the Weaver Church was laid to rest. She is the first pupil of the Johnstown Bible School to be called away. I am sure she will be missed the next term, but God's way is the best way. Our loss, we believe, will be her gain.

We thank the brethren and sisters that have visited in the district. Come again, and many others.

The people of the Johnstown district are expecting many visitors in August when the Church and Sunday school Conference will be held at the Blough Church.

John A. Thomas.

Ulen, Minn.

(Sharon Valley congregation)

Dear Gospel Herald Readers,—Greetings in the precious name of Jesus. On Sunday, June 22, Bro. T. K. Hershey was with us at an all-day meeting. In the morning he preached on the text found in John 12:21: "Sir, we would see Jesus," bringing to our minds very forcibly the need in South America and also in our home land. We all need to lift up the Son of God that all men may be drawn to Him. At 2:30 P. M. we had a children's meeting, conducted by Bro. Hershey, which was very interesting and instructive. The children still remember the Spanish chorus he taught them. After the children's meeting he talked further on The Needs and Conditions in South America. We were prevented from having an evening meeting on account of a heavy rain. We appreciate his visit very much. May God bless him in his labors for Him. We are expecting Bro. J. M. Kreider in the near future to hold a series of meetings.

Pray for us that this small band of workers may be strengthened and that souls who are outside of Christ may be brought to Him before it is eternally too late.

July 15, 1924. Maggie Kauffman.

"One of the greatest needs of the present time is personalities who have had such a definite Gospel experience that they are set on fire with a message of compelling power."

When I read the Word I find that when I become a minister I not only accept the name but all that goes with it, both pleasant and unpleasant.—D. A. Y.

Miscellaneous

SPIRITUAL RAILWAY

Sel. by Mary G. Brubaker

The way to heaven Christ has made
With Truth Divine the rails are laid;
From earth to heaven the way extends.
To life eternal where it ends.

Repentance is the station then.
Where passengers are taken in,
No fee for them is there to pay,
For Jesus is Himself the Way.

The Gospel then is engineer.
It points the way to heaven so clear,
Through travels dark and dreary here,
It does the way to glory steer.

God's lov's the fire, His strength's the steam,
Which drives the engine and the train,
All you, who would to glory ride,
Must come to Christ, in Him abide.

In first and second and third class
Repentance, Faith and Holiness,
You must the way to glory gain,
Or you with Christ can never reign.

Come then, poor sinner, don't delay;
At any place along the way;
If you repent and turn from sin,
The train will stop and take you in.

The depot's built on solid ground,
No earthly power can tear it down,
When the whistle blows, then understand
The train is coming, right at hand.

No switch is there for us to tend.
There's but one track from end to end;
When the alarm bell rings to tell;
Look out, and all things will be well.

No curves on this celestial way,
'Tis safe to run by night or day,
Are you in haste bright heav'n to gain?
Be sure and take the Gospel train.

When we get to our final home,
The track remains that more may come,
For it is sound and won't decay,
And will last till the Judgment Day.

Cocolamus, Pa.

A FEW FRIENDLY SUGGESTIONS

With Reference to Co-operation in Revival Meetings

By J. D. Mininger

Too often a lot of valuable time is wasted in evangelistic meetings, because the local congregation fails to whole-heartedly co-operate with the man who has been chosen to do the preaching during such meetings.

An evangelist is wonderfully handicapped and largely powerless unless he has the co-operation of the congregation along the following lines:

1. Prayer

"Lord Jesus send a Revival and BEGIN IN ME for Jesus' Sake," should be the prayer of every member of the congregation.

A great help to instill the spirit of prayer, is the wise study and distribution of R. A. Torrey's book, "How to Pray," and Blanchard's "Getting Things from God."

All of us need to pray with the Syro-Phoenician woman, "Lord, help ME." See Acts 12:5. One thing better than talking or teaching about prayer is THE PRACTICE OF PRAYER. "Behold he prayeth," could often have been said of Paul, and can often be said of the present day follower of Jesus.

It is "when Zion travaileth (in prayer and fasting) that she shall bring forth children."

There never was a genuine revival without first genuine prayer. That God may lay this burden upon us, is my sincere prayer.

2. Personal Work

"And he brought him to Jesus." This is what Andrew did to his brother Peter. We do not read that Andrew ever preached a sermon; but surely, as Torrey says, "he did a good day's work when he brought his brother Peter to Jesus."

O that each member of the church would regard himself an Andrew, feeling himself or herself divinely commissioned to bring the unsaved to Christ by personal effort.

Helpful books on this subject are, the Bible, Torrey's "Personal Work," "Personal Soul Winning," by Evans, and "Taking Men Alive," by Trumbull.

Sometimes I am asked, "How many workers do you have at the Kansas City Mission?" I delight in answering such by saying, "We aim to have about seventy—just as many as we have members in the congregation."

The members who will most enjoy the proposed meetings are the ones who will be faithful in personal soul winning.

Regarding advertising may I ask you to please read Torrey's book entitled, "How to Work for Christ," pages 313-321.

3. Spirit-Filled Singing

In the Philippian revival they had a prayer and **praise service at midnight.** A Spirit-filled chorister is a wonderful asset in evangelistic meetings—one who can really get the people to sing and one who has the joy of the Lord in his own soul first. In our prayers let us not forget to include pleas for divine guidance in the worship of song.

4. Definite Plans and Efforts to Get People to Attend the Meetings

Unsaved people in your community must be different from the unsaved people in Kansas City if they just flock to places where the Gospel is preached. Special efforts are needed to get people there in Kansas City. There are always those who will come if definite plans and efforts are used to get them there. We have Scripture for this. The paralytic was brought to Jesus through the roof—a lot of inconvenience, but it paid wonderfully.

Let us not be afraid to go to a lot of inconvenience to get the unsaved to the meetings. Perhaps there may be those who never attended such a meeting; a good idea is for a worker to just call at the home of such in time for them to get ready and go along to the meeting. Then there are those who would like to come, but have no conveyance.

Some time ago, we buried one of our members here in Kansas City who had been brought to the meeting in an auto (he was an invalid) and confessed Christ at the meeting.

Put your thinking cap on. Think of different ones who should be in the meetings, then assign certain ones of these to certain workers who shall be responsible that they get there.

5. Meetings for Prayer at Stated Times

"Morning, noon, and night," is when David prayed. Splendid example. Especially before and during revival meetings, it is well to have fixed times for prayer.

Another thing: Have ready a long list of persons for whom we want to pray and for whose salvation we should definitely labor. Have a real prayer list, same to be used by all "live" workers.

Kansas City, Kans.

DUTY OF THE SUPERINTENDENT'S WIFE

By Alice H. Nissley

For the Gospel Herald.

The first duty is to know for herself that she has passed from death unto life, from darkness into God's marvelous light; that she enjoys the ever-abiding presence of her Lord and Savior Jesus Christ.

She should be settled in her mind that she is where God wants her to be. Doubtfulness means inefficient work.

The superintendent needs her assistance in every way possible. This includes problems financially, socially, materially, spiritually.

If her work is not in accord with God's Word she is of little value to a consecrated husband, and much less to one who is not fully resigned.

Her attitude toward mission work has an influence for good or for evil, over the workers as well as the members. She needs to be wholly surrendered to the work. If she is not she does more harm than good.

Her Physical Being

It is important for her to know something about her physical make-up, it having such a prominent part, and it also being the house wherein the soul dwells.

The Holy Spirit needs to have free course in her life. She needs a higher power to help her bear the rebuffs, the scorn, backbitings, opposition on the one hand, and a great deal of walking on the other.

The Necessary Acquaintance

It is needful for her to be acquainted with the "burden-bearer," for in

Him lies her power, her comfort, her wisdom.

He is needed to help us to win souls, and to teach us daily the lessons of confidence and utter dependence on Him. Our varied experiences consisting of pleasant and unpleasant ones will not cause us to become exalted nor sink in despair; but with all the happenings day in and day out we lay our bodies down at night and rest securely in Him; we will look to Him to dispose of that which we can not.

The minister's wife as a rule gets experiences others do not and generally the unpleasant tasks outnumber the pleasant ones.

The superintendent's wife has experiences that are more varied, more complex, more uncalled for because of the lack of those who are willing to stand alone for God.

She for herself needs to realize that she is not without faults, and needs to be willing to acknowledge her mistakes and be a firm believer by precept and example of the faith for which she stands.

The Immensity of the Work

The work is of such serious nature and is so far-reaching that every worker needs to cautiously and prayerfully proceed in the work and contend for the faith of their beloved church.

Mission work does not stop when a soul is saved. The work then only begins. The souls need help and encouragement so they have strength and wisdom to withstand the evil one and are willing to be taught by Jesus daily.

We deem it necessary after morning worship to separate, and each of us go to our respective rooms and there be alone with God for 1 hour each day. These seasons are greatly needed for the strengthening of His cause.

Wisely Dividing, Utilizing, and Preparing of Foods

Good cooking, good housekeeping, good management is necessary. We need to use of those articles sent in that which will give us the strength needed physically for our work which is a continual mental strain.

Good cooking is essential to a happy and useful life. God gave us our good reasoning powers, our sound judgments, that we may wisely use the food that is available, the ingredients that are at our disposal to the best advantage and for the production of the most healthy bodies.

Of the provisions that are sent in, the superintendent's wife sees that enough is kept for the Mission table and also to have for those who are in need.

The Necessity of Coming To See

We are glad that visitors come. They should come. We are put here by the people and for the people. Therefore it is in the people's place to come and see how their provisions are used, how we utilize the time, spend their money, etc.

We can all form our opinion of a mission station, but that should not suffice until you come and see.

It is God's work. Therefore the more necessary it is for you to come and see whether the work of your Lord and Master is done as He would have it done in your estimation.

Our Time is Not Our Own

There are many interruptions during the day—get some clothing, give advice, listen to some doleful story.

Our interest in souls helps us to take fresh courage no matter what the hindrances or drawbacks may be.

Other Duties

She corresponds with sewing circles. This means, send the order and acknowledge the goods received. The garments that we receive are placed each in labeled boxes. She with the sister workers distributes these garments to the needy.

Truly in this phase of the work many questions arise as to the advisability of giving. It is like any other phase of the work, it has to be tried out. It is one of the places in which we need the admonition, "Be wise as serpents and harmless as doves."

In cases of sickness or death the superintendent and wife are expected to go when needed and called.

We sometimes break the monotony of the regular routine of our work and stop to put some of our experiences on paper. Through the kindness of the Scottdale brethren those who get the periodicals will hear of our work.

The best way to find out is to "come and see." May each reader appoint himself or herself a committee of one to visit the mission nearest them and see whether "these things are true."

Altoona, Pa.

"An eclipse of the sun is not caused by any change in the sun, but by an opaque body, the offspring and satellite of the earth, coming between the earth and the sun. And so, when Christian men lose the light of God's face, it is not because there is any variableness or shadow of turning in Him, but between Him and them has come the blackness of their own sin." — Herald of Light.

WASHED IN THE BLOOD

By Edna Slagel.

For the Gospel Herald.

Blood is essential to the human life, but the blood of Christ is far more essential to the spiritual life as it serves as a cleanser and purifier from a life of sin. In I Jno. 1:7 we read: "The Blood of Jesus Christ His Son cleanseth us from all sin." The eternal Life, the eternal Son, hath put on flesh and blood and so become Jesus Christ. Jesus Christ shed His blood for us, or died to wash us from our sins in His own blood. His blood applied cleanses us from the guilt of sin and so far we stand righteous in His sight. And not only so, but His blood procures for us those sacred influences by which sin is to be subdued more and more till it is quite abolished. He has loved us, and in pursuance of that everlasting love He has washed us from our sins in His own blood. Sin leaves a stain upon the soul, a stain of guilt and pollution, and nothing can blot out this stain but the blood of Christ.

Christ was willing to shed His own blood to purchase pardon and purity for us. And almost all things are by the law purged with blood and without shedding blood there is no remission, (Heb. 9:22). The sprinklings and pourings of the ceremonial law did not literally wash and cleanse the surface of the body. Neither does water baptism perform that service but they were nevertheless called washings or purifyings. Why? Because they purified ceremonially. "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who, thru the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9, 13:14)?

We are sprinkled or washed inwardly by the sprinkling of the blood of Jesus sprinkled upon our hearts giving us an inward baptism with which the baptism of the Spirit jointly takes place. By Jesus' Calvary baptism the world also was purified from original sin. Water baptism is the figure of the other two baptisms: the one with the blood of Jesus by which we are cleansed; the other with the Spirit, by which we are baptized into one body. Having the Spirit and the cleansing of the blood, we are saved from sin. Water washes away sin in symbol only, for it is by the blood of Jesus that all sins are washed away.

Flanagan, Ill.

SUNDAY SCHOOL CONFERENCE

Report of the Fourth Annual Conference of the Pacific Coast District held at Albany, Oregon, June 3, 4, 1924

For the Gospel Herald.

Tuesday Forenoon

Conference was opened by the Moderator. Organization: Moderator, Henry A. Wolfer; Assistant Moderator, Frank Roth; Song Managers. U. E. Kenagy, M. H. Hostetler; Secretaries, Omar G. Miller. Luke Weaver; Treasurer, A. D. Erb.

Devotion, C. C. Steckley.

Minutes of previous meeting read and accepted.

The following subjects were discussed:

Be True to God: (1) **In Prayer,** Henry Yoder; (2) **In Obedience,** Ralph Lais; (3) **In Reverence,** E. E. Watkins, C. I. Kropf; Essay, **Be True,** Bertha Heyerley.

Christians should be true to God in all things at all times. Prayer brings God's power into action. By obedience many are made righteous, disobedience brings death. Reverence to God is necessary for prayer and obedience. Reverence ought to be taught to the pupils in our schools that they may be true to God to the saving of their souls.

Tuesday Afternoon

Children's Period—J. J. Weber. Opening devotion with the children. Memory verses. Illustrated object lesson with colored candles showing that the Gospel Light can go to all races of people. Also an illustration of the cleansing power of the blood of Christ.

The Objects Sought and How to Attain Them: (1) **Points of Contact,** S. Honderich; (2) **Heart of the Lesson,** Luke Weaver.

We seek to bring souls in contact with the Word that they may be saved and built up in the Christian faith. God can use us in bringing this to pass if we seek to understand the life of those we wish to help. The heart of the lesson is that which contains the vital spiritual teaching of the lesson. The teacher should seek it by study and prayer, and teach it in the class by word, and in life by an example born of a close walk with God.

What Does God Require of Me? (1) **Officers** (Micah 6:8), Ernest Garber; (2) **Teachers** (I Thess. 1:5), Elmer Schultz; (3) **Scholars** (I Sam. 15:22, 23), Harold Lehman.

Officers must be just and longsuffering, and keep close to God; teachers must teach in power by the Holy Spirit for the benefit of all; God has a plan for each life and pupils must heed the Word of God and not reject it lest God reject them and their life be vain.

Tuesday Evening

Memory verses by audience.

Prayer service.

Round Table—"Our Arbiter"—conducted by U. E. Kenagy.

The commands of God, the directions of the Holy Spirit, and the teachings of the Word must be heeded without question—they are supreme commands from "Our Arbiter." Rom. 9:20, 21.

Wednesday Morning

WORKERS' SESSION

(Our Young People)

Devotion, B. P. Swartzendruber.

Aim in Life: (1) **The Value of Purpose** (Dan. 1:8), S. G. Hostetler; (2) **The Necessity of an Aim** (Phil. 3:13, 14), Ray Mishler.

Our standard in life is set by the Word of God. We must have a firm purpose of heart to attain to it and we must aim toward our standard by a consistent Christian life or we will fail in our purpose.

The Present Day Opportunities of Our Young People, Joe H. Yoder; Essay, Minnie Roth.

Young people can all live a consecrated life by being helpful in the home and in the Church, making use of every opportunity to do good to all.

An offering was taken for the extension of the work amounting to $46.00.

Compiled report of Schools by Secretary, report of Field Worker and of Treasurer approved.

Library Committee: In compliance with the instructions of our last Conference we submit the following list of books as a suggestive foundation for libraries in our Sunday schools:

First Group—First Steps for Little Feet, Stories from India, Poems for Our Boys and Girls, Pilgrim's Progress, John G. Paton, Ann of Ava, How to Succeed in the Christian Life, The Christian's Secret of a Happy Life, The Christian Worker, Pitfalls and Safeguards.

Second Group—Bible Doctrines, The Message and the Message-Bearer, Paths to Perdition, Personal Soul-Winning, The Unfolding Life.

Third Group—Children's Missionary Series, Uganda's White Man of Work, Mary Reed, Fanny Crosby's Story of Ninety-Four Years, The Black-Bearded Barbarian.

Fourth Group—Lectures to Professing Christians, Like Christ, The Mennonite Church and Current Issues, A Talk with Church Members, With Christ.

Report accepted.

MISCELLANEOUS BUSINESS

Moved that we accept the list of books presented by the Library Committee and recommend that a copy of the list be sent to each school in the District. Carried.

Moved that the offering received this year, together with the funds on hand, be used at the direction of the Executive Committee. Carried.

Moved that we adopt the plan of nominating Conference officers by a nominating committee appointed by the ministerial body. Carried.

Organization for the coming year: Moderator, E. Z. Yoder; Assistant Moderator, Ray Mishler; Secretary-Field Worker, Omar G. Miller; Treasurer, A. D. Erb.

Executive Committee: E. Z. Yoder, Omar G. Miller, A. D. Erb, W. V. Gingerich (1 year), E. E. Watkins (2 years).

Library Committee: Omar G. Miller, N. A. Lind (1 year), Paul Roth (2 years).

Compiled Report of the Pacific Coast District Sunday Schools

Number of schools	13
Officers enrolled	59
Teachers enrolled	119
Pupils enrolled	1427
Average attendance of pupils	1057
Number of pupils received into church fellowship	26
Total contributions for mission work	$2480 77
Total contributions for supplies	852 04
Number of libraries	8
Number of volumes	393
Number of schools using Beams of Light	9
Number of schools using Words of Cheer	11
Number of schools using Youth's Chr. Companion	10
Number of teachers' meetings	1
Number of children under nine years of age	368
Number of children 9—16 years of age	359
Number of children non-church members	56
Number of children non-Mennonite parentage	252

Omar G. Miller, Secretary.

OHIO MENNONITE CONFERENCE

Report of the Ohio Mennonite Conference held at the Midway church near Columbiana, Ohio, May 29, 30, 1924.

For the Gospel Herald.

Conference opened with a short session of the Executive Committee, followed by a session of all Conference members including all members of other Mennonite conferences that were present.

Organization resulted in choosing Bro. D. O. Yoder as Assistant Mod., and O. N. Johns as Asst. Secretary.

The Executive Committee appointed the brethren T. K. Hershey, J. D. Mininger, A. I. Yoder, J. B. Smith and I. W. Royer as a Resolutions Committee.

In answer to a petition to the Executive Committee asking that the questions and church problems named therein be given preference on the program, the following motion was passed: That the program for Thursday afternoon be carried out as arranged for, and then any questions which are handed in be given consideration with as much of the present arranged program as possible.

The Executive Committee was authorized to invite all visiting bishops to assist in rearranging the work of Conference.

The Committee reported on the Martin's and Pleasant View difficulties and their report was accepted and the Committee relieved with thanks.

Two members of the Executive Committee reported on the Bluffton and New Stark situation and a motion was made that the Executive Committee with the help of the visiting bishops further consider this matter and present some plan of procedure to the Conference body. Motion carried.

Forenoon session closed with prayer by Silas Weldy.

The afternoon session opened with devotion by J. D. Mininger. Scripture lesson II Tim. 2 .

The minutes of the last Conference were read and approved.

The Conference sermon was preached by Bro. D. A. Yoder. Text Heb. 10:23. There are at the present time many things that may cause our faith to waver. Christ is an all-sufficient offering for the sins of the whole world. Thru Christ's offering God can erase our sins from His slate of remembrance. The Church holds the standard high but the Church has not made the standard. Men are not saved by legislation or other man-made means but by the work of Christ on the cross. Let us hold fast the profession of our faith. Let us draw nigh. We are here as

ambassadors. We are to carry God's message to the world. As an ambassador I need to correctly represent Christ. Are we bringing the true message that there is redemption only in Christ?

The following members of conference and visiting brethren responded in testimony:

Bishops: A. J. Steiner, J. M. Shenk, Daniel Kauffman, A. I. Yoder, E. B. Stoltzfus, J. S. Gerig.

Ministers: J. D. Mininger, C. B. Brenneman, E. M. Detweiler, J. Y. King, O. N Johns, J. K. Hershey, P. E. Whitmer, J. B. Smith, N. O. Blosser, Allen Rickert, Silas Weldy, David Hostetler, George Ross, David Lehman, I. B. Witmer, B. B. Stoltzfus, J, A. Good, I. W. Royer, Gabriel Brunk, Simon Shenk, Daniel Ausburger, S. D. Rohrer, Aaron Eberly, Enos Hartzler, Perry Brunk, Noah Hilty, D. N. Friedt, M. C. Lehman.

Deacons: Eli Yoder Noah Steiner, Eli Blosser, J. L. Yoder, Henry Mueller, Perry Smith, Solomon Brunk, Peter Baumgartner, Clarence Diller.

The afternoon session closed with prayer by D. A. Yoder.

By rearranging the program, **The Educational Problem,** (1) **The Grades and High School.** (2) **The College and the University,** was taken up and discussed by I. W. Royer and Daniel Kauffman and a resolution passed in the afternoon session. Closing prayer by T. K. Hershey.

In a private session the Committee working on the Elida problems presented their report with an explanation thereon. On motion the recommendation and report were accepted and the Committee retained and instructed to proceed and finish its work.

The following resolution on the question of a Nominating Committee was submitted and passed: 1. That the ministerial body select three out of six brethren named to serve on that committee. 2. That each member of Conference keep the matter of providing nominations under advisement with a view of taking definite action on the question at our next Conference. J. L. Yoder, I. B. Witmer, Aaron Eberly, Enos Hartzler, Gabriel Brunk and Perry Smith were asked to serve as a Nominating Committee.

In open Conference the subject **"The Holy Spirit, His Power and Work."** was ably discussed by T. K. Hershey, and the following resolution passed:

Resolved, That we should more intelligently recognize the need of the work of the Holy Spirit in the individual believer in regeneration, in giving power for service, in the subduing the "old man" and leading into a life of service and holiness. Acts 1: 8; 5:18; Luke 24:49.

On the question regarding the holding of fundamental conferences the following resolution was presented and adopted.

Resolved, That we favor the holding of special meetings where the fundamentals of the Christian faith are intelligently taught. To this end we instruct the Executive Committee to appoint two brethren who are to co-operate with a like committee which may be appointed by the Eastern A. M. Conference whose work will be to outline a plan and co-operate with any congregation or district desiring to hold such a meeting. Closing prayer by T. K. Hershey.

Friday afternoon session opened with prayer by B. B. Stoltzfus.

The subject **"Atonement by Blood"** was ably presented by A. J. Yoder and a resolution on the subject passed later.

Bro. Gabriel Brunk discussed the subject **"The Necessity of Regeneration,"** and a resolution was passed later.

The subject **"That Blessed Hope"** was presented by J. Y. King and a resolution passed later.

Bro. T. K. Hershey brought a message of greeting and appreciation from the Mennonite Church in Argentina to which an appropriate reply was given. Greetings were sent to the Church in India thru Bro. M. C. Lehman.

Resolution on the Educational Problem:—We recognize in hte present educational system of our country one of the most powerful forces acting upon and influencing our young people. We deplore the fact that the religious emphasis is sadly lacking and that no adequate provision is made in the educational process in the way of instilling in our children a reverence for God, a respect for Bible truth and interest in prayer. Harmful influence such as the teaching of evolution, the introduction of the movie, the dance, and the rendition of objectional programs are coming more and more into evidence. In order to counteract these indadequate conditions and dangerous environments to which our children are exposed, we urge that God's Word be diligently taught in the home and the Sunday school, in Young People's meeting, and in providing them with helpful literature, and that we spare no pains in safeguarding our children and save them for a life of influence in the Master's service. We recognize the value and importance of higher education provided it is in harmony with God's Word and that it is used for the glory of God. Since there is so much error and false teaching in most of the higher institutions of learning, we should help our young people to select such schools that are most nearly in harmony with the teachings of the Bible and especially recommend that they attend only our own church schools.

Resolution on the "Atonement" and "Regeneration":—Because of the importance of the great doctrines of The Atonement by Blood and The Necessity of Regeneration, we recommend that all our ministers, superintendents of our Sunday schools, and Sunday school teachers be encouraged to study these doctrines and faithfully teach the same. We further urge that the following scriptures be read: Isa. 53:6; I Pet. 2:24; John 3:5,7; Titus 3:5.

"That Blessed Hope." Our blessed hope is the return of the Lord. He is the hope of the believer, the hope of Israel, and the Prince of peace the only hope of the nations for only He is able to cause wars to cease on the earth. Psa. 46:9. As believers we should faithfully watch and wait for the coming of the Lord sa that we may be ready for His appearing and to be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man. Luke 21:6.

Other resolutions and motions were passed as follow:

Resolved, That we heartily endorse the recent action of the Mennonite General Conference held at Waterloo, Ont., Aug. 29-31, 1923, with reference to Church government, Bible separation, sound Sunday School literature, Modernism and the Educational Problem as affecting our beloved church. We further urge that special efforts be put forth on the part of all parents, workers and ministers in acquainting the entire membership with above work of General Conference.

Resolved, That the Executive Committee be instructed to take immediate steps looking to the settlement of the point in question in the Bluffton and New Stark congregations; that the object sought be to win rather than alienate, and that after all due efforts shall have been made to accomplish this aim, the Executive Committee be empowered to act in such a way as in its judgment is Scriptural and wise.

Motion that we accept the appeal from the Crown Hill congregation for a bishop and authorize the Executive Committee to proceed with the ordination in the regular way. Motion carried.

Motion that we grant P. R. Lantz at his request a letter of good standing in Conference. Motion carried.

Motion that the matter relating to the ministry of M. V. B. Shoup be left to the Executive Committee. Motion carried.

Motion that the request of the Bethel Congregation at West Liberty, Ohio, asking for the privilege of placing themselves under the bishop oversight of S. E. Allgyer be granted. Motion carried.

Whereas, it has pleased our Heavenly Father to call from our midst one of our co-laborers Brother David C. Amstutz of the Crown Hill Congregation, and whereas he has faithfully served his congregation as bishop. Be it

Resolved, that we deplore the loss which the Church suffers and that we pray God's blessing upon the congregation and look to the Lord to raise up others to take his place.

The treasurer reported as having received during the year $191.90, and paid out $108.64, leaving a balance of $83.26.

The following officers and trustees were chosen for the coming year:

Moderator, A. J. Steiner.
Assistant Mod., E. H. Hartzler.
Treasurer, Eli D. Yoder.
Trustee for Canton Mission, Eli Blosser.
Trustees for Lima Mission, P. E. Brunk, Charles Brenneman.
Trustees for Orphans' Home, Eli Yoder, D. H. Yoder.
Trustees for Old People's Home. Philip Hilty, Noah Steiner.
Trustee for Gen. Mission Board. Noah Hilty.
Trustee for Ohio Mission Board, Eli D. Yoder.
Publication Board, E. M. Detweiler.
Educational Board, A. J. Steiner.
Relief Commission, S. D. Rohrer.
Closing remarks and prayer by the Moderator.

J. Y. King, O. N. Johns, Secretaries.

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume (the Bible). The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source of heavenly knowledge to direct the conduct and illustrate the works of God, and the ways of men; and he will, at least, leave the world confessing that the more he studied the Scriptures the fuller convictions he had of his own ignorance and of their inestimable value.—Sir Walter Scott.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

The following cable reached the office July 14. A letter from Moscow dated June 24 had arrived a few days earlier of which we also quote certain portions pertaining to the crop prospects for certain localities in which our Mennonite colonies are located. The situation as now reported is very serious. The crop failure has not extended to all of our people but a large portion is affected.

"Pavlodar Slavgorod relief organized very well. Fed in July 6873. Population badly impoverished. Great need of bread even more of clothing. Sown little and part lost great drought. Bad harvest prospect. Aid for autumn sowing badly needed. Drought in Uranskaja, New Samaria, Alt Samaria. Complete crop failure in Koeppental Suworowskaja."

The following are extracts from the letter above referred to:

"Last week I made a hurried trip to Alexandrovsk and the Molotchna. Mr. Yoder expects to leave there about July 20. Matters are shaping themselves in such a manner that I believe the tractors will continue to work."

"The last three weeks have produced a very unhappy change in the crop prospects in south Ukraine. Many of the people are again almost in despair. Especially unfortunate is the Molotchna."

"In the Molotchna almost the entire fall seeding is lost. Four villages—Tiegenhagen, Schoenau, Blumenort and Rosenort had an extremely heavy shower several weeks ago which saved the wheat and rye and they will probably have a good crop. In nearly all the other villages the wheat and rye will be practically a failure. The grain stalks and blades are burned brown and the heads are shrivelling. A heavy shower would save some of it yet but most of it is already destroyed."

"The spring crops, barley, corn, etc. are also suffering seriously and will not produce much of a crop if the heat drouth continues. If there should be a a heavy rain soon it could still produce a fair summer crop."

"The northern part of Prischib Wolost had rain and the crops are fair but the southern part next to Halbstadt is also suffering. Chortitza Wolost has escaped the extreme drouth and will have a crop. So also most of Nicolaipol Wolost. But the colonies near Nicopol, Fuerstenland, etc., are reported to be even worse than the Molotchna. The news had come to Alexandrovsk that the grain was being mowed for fodder in order to save as much as possible of it."

"The people are again beginning to fear the coming of winter. They have not become panic stricken but they have not yet forgotten the last two years and the spectre of hunger is haunting them."

"It is to be hoped that the Verband can continue to operate and serve as a means through which we can continue as much of our work as your committee considers advisable. The conditions of life exceedingly unfavorable just at this time."

In connection with the work in Siberia, the situation is very serious. In a letter dated June 14 Bro. Miller estimated that he would need $3,000.00 a month to keep the feeding program going during June, July, and August. With this new report advising that there will be no harvest or very little, we cannot predict what the conditions will be during the coming winter, unless American charity again comes to the rescue. Funds have been coming in very slowly during the past few months. We have not made any special appeals as we had no direct reports of the needs. It is quite evident now that there will be great need both in Russia and Siberia and that all that can be done along this line, will be only a small portion of real need to alleviate the extreme suffering in these unfortunate sections.

July 15, 1924.

REPORT

Of the Fifth Annual Meeting of the Ohio Mennonite Mission Board, and the 67th Quarterly Mission Meeting of Logan and Champaign Counties, Held at the Walnut Grove Church, June 13, 1923.

For the Gospel Herald.

Meeting called to order by Chairman A. J. Steiner. Song service led by N. E. Troyer. Scripture reading by T. K. Hershey. Prayer by J. M. Shenk.

Mission Sermon.—T. K. Hershey.

Vision, Revelation, Action. Prov. 28: 19; Dan. 2:28; John 2:5. Without a vision, no revelation, if no revelation, no action. Isaiah, Paul, and Peter were referred to as having had a vision, then a revelation, and as a result action followed. Paul went forward until the Spirit stopped him. Every Church and Sunday school should have a mission secretary. If you don't want to give to missions, be careful you don't get a vision. The call comes from above, "Go Ye!" The call comes from without, "Come over and help us." The call comes from within, "I am a debtor."

Our untouched Communities.—C. B. Mellinger.

One million children in Ohio not in Sunday school, three out of four leave Sunday school before 18 years of age. Ohio has 1058 abandoned churches, 45% of the people in Ohio live in rural communities. Mennonite churches losing 24%, and saving 1-14 of 1%.

Power of Intercessory Prayer.—S. E. Allgyer.

Closing Prayer, J. S. Gerig.

A prayer service was held at the school house during the noon hour.

1:00 P. M., Children's meeting conducted by Beatrice Hershey.

Prayer, E. B. Stoltzfus.

For the People had a Mind to Work.—I. W. Koyer.

The book of Nehemiah opens and closes with a prayer. Pray, Work, and Watch was the method of Jesus. Talk about working in empty churches, when we ought to go where the people are—Cities.

Missions.

1. **What do I as a Member of the Church Expect of my Minister?**—Lester King. The minister can preach mission sermons and keep the people informed regarding Mission work. He can visit homes and encourage his members.

2. **What do I as a Minister expect of my Members?**—Otis Johns. I expect my members to be followers, stay our hands, walk in newness of life, bear testimony of Jesus, be consecrated, grow in grace, and have a vision of Jesus Christ.

Offering, $384.15.

Treasurer's Report.—

Balance on hand Apr. 29, 1923	$128.40
Received for state work	133.94
Total	262.34
Paid for state work	201.48
Balance on hand Apr. 29, 1924	60.86
Received and sent to Gen. Treas.	$8,341.82

Eli D. Yoder, Treas.

Election of Officers:—President, J. S. Gerig; Vice Pres., I. W. Royer; Secretary, S. E. Allgyer; Treasurer, Eli D. Yoder. E. B. Stoltzfus was again appointed Field Worker by the committee.

7:00 P. M., Devotion, L. L. Plank.

Workers' meeting, in which all board members present responded.

My Responsibility in Teaching and Living the Message of Christ, Lydia Lehman.

I am a debtor with a message to the world. The world needs Christ. I am responsible because of my orders from Him. We need to teach more in our homes, and do more in propagating the Gospel.

The same subject was continued by T. K. Hershey.

Every teacher needs to be an example, practice what we preach, the message of Christ is to love our enemies. What kind of a church would my church be if every one were just like me?

Closing Prayer, J. Y. King.

S. E. Allgyer, Secretary.

A COMMONPLACE LIFE

"A commonplace life," we say as we sigh.
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings.
But dark were the world and sad our lot.
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

—Anon.

Married

Kniss—Luther.—On June 29, 1924, at the Weaver Mennonite Church, Cambria Co., Pa., Pre. Lloy Anson Kniss of Somerset Co., Pa., and Sister Edna Elizabeth Luther, of Cambria Co., Pa., were united in marriage, Bro. S. G. Shetler officiating.

Mast—Jones.—Jones—Mast.—On June 4, at the home of the officiating bishop, Bro. I. S. Mast, Ulen, Minn., Bro. Timothy Mast and Sister Flossie Jones, and Bro. Harry Jones and Sister Charity Mast, were joined in holy matrimony. May the Lord's blessing rest upon them.

Graybill—Nissley.—On July 15, 1924, at the home of the officiating bishop, Bro. Isaac H. Brubaker, of near Manheim, Pa., occurred the marriage of John R. Graybill of near Bainbridge, Pa., and Esther G. Nissley of near Mt. Joy, Pa. May the Lord abundantly bless this union through life.

Snyder—Stauffer.—Bro. John S. Snyder and Sister Bessie Stauffer, daughter of H. N. Stauffer, Wadsworth, Ohio, were united in marriage at the Bethel Mennonite Church, Thursday evening, June 19, 1924, by Bro. A. J. Steiner, North Lima, Ohio. May the Lord abundantly bless their home.

Detwiler—Bontrager.—On May 25, 1924, Bro. Roy Detwiler and Sister Fannie Bontrager were united in holy matrimony by

the bride's father, Bro. J. P. Bontrager. Both are active members of the Los Angeles, Calif., congregation. May God's richest blessings go with them through life.

Obituary

Oswald.—Warren Ray, infant son of Bro. William and Sister Mattie Oswald, Wismer, Nebr., was born July 11, 1924; died the same day, after a short life of a few hours. Father, mother, 4 brothers and 3 sisters remain to mourn the loss of a little life, that budded on earth to blossom in heaven. Short services, conducted by J. H. Birky, were held at the home, July 12, after which burial was made in Beemer Cemetery.

Baumgartner.—On June 15, 1924, near Orrville, Ohio, Bro. Jacob H. Baumgartner departed this life at the age of 54 y. 1 m. 3 d. He was united in marriage December, 1894, to Lena Amstutz. To this union was born one son, David, who lives in Medina Co., Ohio. Bro. Baumgartner accepted his Savior when a young man and united with the Sonnenberg Church. At a later date he transferred his membership to the Martin Church from which place the funeral was held June 17, conducted by I. J. Buchwalter, P. R. Lantz, C. N. Amstutz, and Aaron Eberly.

Gerber.—Clayton, son of Bro. E. P. and Sister Fanny Gerber, was born in Wayne Co., Ohio, June 4, 1917; died of Bright's Disease July 2, 1924; aged 7 y. 29 d. Funeral services were held July 4, at the Swiss Mennonite Church by Jacob Nussbaum in German and Benj. Good in English. He leaves to mourn his early departure, his parents, 1 sister, 3 half sisters, 2 half brothers, and a host of other relatives. Clayton was an intelligent little boy, and was loved by all who knew him. He was a great sufferer during the past year. He was taught to love his Savior, in whom he trusted, and had a desire to leave his sorrowing parents and go to Jesus.

Weaver.—David Weaver, son of the late Daniel and Polly (Blough) Weaver, was born at the Weaver homestead (now the site of the Quemahoning Reservoir), Somerset Co., Pa., July 14, 1849; died July 6, 1924; aged 74 y. 11 m. 22 d. Bro. Weaver lived in the far West for many years, returning to Pennsylvania last fall. He died in the Memorial Hospital, Johnstown, Pa., of a complication of diseases. He is survived by three sisters (Mrs. Polly Bowman and Christina Wolford of Johnstown; Barbara Lehman of Clarksville, Mich.), and one brother (Daniel Weaver, of Boswell, Pa.). Funeral services were conducted by Levi A. Blough and E. J. Blough, at the Blough Church. Interment in the adjoining cemetery.

Shettler.—Lewis Shettler died at the home of his son, William Shettler, near Atglen, Lancaster Co., Pa., June 29, 1924. Bro. Shettler was born in Somerset Co., Pa., July 23, 1851; age, 72 y. 11 m. 6 d. He was a member of the A. M. Church for many years. His body was brought to the home of his son, Daniel, near Davidsville, Somerset Co., Pa. where he formerly lived. He was preceded in death by his wife about 14 years ago. He is survived by three sons (Jacob L. and Daniel, Somerset Co., Pa., and William, of Atglen, Pa.), one daughter (Mary Shettler of Atglen), and 9 grandchildren. Funeral services at the Kaufman Mennonite Church, conducted by Bros. E. J. Blough and Levi A. Blough. Interment in Kaufman Cemetery.

Mishler.—Ralph, son of the late Noah and Susan Cable Mishler, was born Feb. 23, 1883, and died at the Memorial Hospital, Johnstown, Pa., June 9, 1924; aged 41 y. 3 m. 16 d. Two days before his death, he was riding in an auto with his neighbor, and while they were going down a steep grade, the driver lost control of the car, which then ran into a telephone pole and upset. He was picked up in an unconscious condition and was at once taken to the hospital where he died without having regained consciousness at any time. He is survived by a widow, one son, four sisters and three brothers. Funeral services were conducted in the home of his sister, Johnstown, Pa., by S. G. Shetler, after which the body was laid away in the Berkley Cemetery.

Bergey.—Esther Ann, daughter of Samuel and Elizabeth Detwiler, was born in Skippack township, Montgomery Co., Pa., May 24, 1862; died May 23, 1924. In January, 1879, she was united in holy matrimony to Oliver K. Bergey. This union was blessed with 4 sons and 6 daughters, one of whom preceded her to the mansions above. She is also survived by 17 grandchildren. She and her husband were for many years faithful members of the Doylestown Mennonite Church, to which faith she proved steadfast to the end. Funeral was held May 29, 1924, at the Doylestown Church. Interment in the adjoining cemetery.

"I have made peace. Farewell to all,
I'll meet those dear ones gone before.
Will you obedient children be,
And meet your dear mother in eternity?"
A Sister.

Hess.—Rodney H. Hess, little son of Bro. Aaron R. and Sister Annie E. Hess, of near Marticville, Pa., was born Aug. 6, 1923; entered into rest on the evening of July 4, 1924; aged 10 m. 29 d. He was the first of the family and first of 33 grandchildren to be called home. He was sick only a short time. He is survived by his loving parents, 2 brothers and 2 sisters (James H., Paul A., Rhoda E., and Edith A.), 1 grandfather, and 2 grandmothers. Funeral services were conducted July 7, at the home and at the Byerland Mennonite Church by Bros. Aaron Harnish and Maurice Hess. Text, II Kings 4: 26. His little body was laid to rest in the cemetery adjoining the church.

God saw fit to call him higher,
But it seems it cannot be,
For the home is now so lonely,
Since his form no more we see.
In loving remembrance,
The Parents.

Weaver.—Sister Nora Edna, daughter of Deacon L. H. and Sister Emma Weaver, was born Dec. 4, 1891; died July 4, 1924; aged 32 y. 7 m. She united with the Mennonite Church, Dec. 25, 1904, and was a very consistent and loyal member until death. For a number of years she has been a teacher of a class in the Weaver Sunday school, conducted children's meetings at different places, attended many Bible conferences and mission meetings. She had planned to attend a mission meeting at her home church which was held on the day she died. To prepare for greater usefulness, she applied herself closely to the study of the Bible, attended a short Bible term at Harrisonburg, Va., and three terms of the Johnstown Bible School. For about five months, she gradually lost in weight, and doctors could not battle against her disease, which seemed peculiar in its nature. Funeral services were conducted in the Weaver Mennonite Church by S. G. Shetler and Hiram Wingard. About 500 people were not able to gain entrance to the church, which was filled to its utmost capacity. She is survived by father, mother, four brothers, grandparents, and many other relatives and friends. The mortal remains were laid to rest in the Weaver Cemetery.

Amstutz.—Abraham Amstutz was born in Canton Berne, Switzerland, Dec. 9, 1849. At the age of 16, before he came to America, he was baptized by David Nussbaum and received into the Mennonite Church. He emigrated with his parents May 28, 1871, settling in Wayne Co., Ohio, where he lived until death. In 1874 he was married to Elizabeth Tschantz. Ten children were born to this union. His wife and 3 children preceded him in death. He is survived by 4 sons, 3 daughters, 22 grandchildren, 1 sister, and 4 brothers. Due to bladder trouble he was taken to the Wooster City Hospital, May 23. After two operations he seemed to be recovering until the last week of June when he suffered a relapse due to poisoning. He was taken to his home, and gradually grew worse until death relieved him July 1, 1924. He was aged 74 y. 6 m. 22 d. Funeral was held July 3, at the Salem Mennonite Church where he had been a faithful member for many years. Services were conducted by Austin Keiser and Adam Sommer. A large crowd of relatives and friends had gathered to show their last tribute of respect. He will be very much missed in the home, church and community. He was of a kind disposition and a beautiful singer. The day before his death he joined in singing one of his favorite hymns, "In dem Himmel ist Ruh." After having suffered intense pain we trust he is now sweetly resting where no sorrow or pain ever enters.

Reiff.—Annie M. Erb was born in Lancaster Co., Pa., June 18, 1867; died of diabetes and heart failure at Elkhart, Ind., July 10, 1924; aged 57 y. 22 d. When she was 17 years old her father with his family (the late Jacob B. Erb) moved to Harvey Co., Kans., settling on a farm two and a half miles northwest of Newton. She was married to Christian Reiff on Sept. 24, 1889. To this union nine children were born: Vernon, of Elkhart, Ind.; Jacob, of Berkeley, Calif.; Mary, married to Miles Troyer, of Newton, Kans.; Tillman, of Newton; Susie, married to Rufus Horst, of Kansas City, Kans.; Irvin and David, of Chicago, Ill.; and Nathan, at home. One daughter, Fannie, died in infancy. During the time of their married life they lived in Harvey Co., Kans., except four years at Newkirk, Okla. About fifteen months ago they started on an extended trip on which they visited in several states as far east as Pennsylvania, then south to Miami, Fla., where they spent nine months. On June 20, they returned to Elkhart, Ind., where they purchased a home, intending to settle there. After fixing up the home, the disease before mentioned took hold upon her, so that after living six days in their new home she passed away to be with her Savior. Those surviving her besides the children are her husband, an aged mother, known as "Grandma Erb," one brother, T. M. Erb, of Hesston, Kans., two sisters (Mrs. Mary Eby of Miami, Fla., and Mrs. Susie Swim, of Newton, Kans.), eight grandchildren, and a host of relatives and friends. She was converted soon after she was married and united with the Mennonite Church in 1890, in which faith she died. She was resigned to God's will and said a few hours before passing away that she had "finished the course and kept the faith," and was ready to meet Jesus "face to face." A short service was held at the Mission Home at Elkhart on Friday, July 11, after which the remains were taken to Newton, Kans., arriving there on Saturday afternoon. The funeral was held at the Pennsylvania Church on Monday afternoon, conducted by D. A. Yoder of Elkhart, assisted by M. C. Lehman, who was in the community at the time. The sermon was based on II Tim. 4:7, 8, which was selected by the deceased a few hours before she passed away. All the children were present at the funeral, the six sons serving as pall bearers. Peace to her ashes!

BOOK REVIEW

Heaven and the Glory of the Sunset

By M. T. Brackbill

This is a well writen booklet just off the press. The author, conscious of the general tendency to neglect the study of this wonderful subject, has as his purpose the making of heaven more real to our minds. There is a wealth of Scripture teaching on this theme and the writer in considering this draws many vivid word pictures. However, he does not demand that the reader agree with all his thoughts, but will feel that he has accomplished his purpose if the Heavenly Home which has been prepared for His saints will be more precious and thus prove to be an incentive for a deeper spiritual life to the reader. We feel that this will be the happy result to all who read this book. Neatly bound. Price, Paper, 25 cents; Cloth, 60 cents.

Mennonite Publishing House,
Scottdale, Pa.

ANNUAL MEETING OF THE MENNONITE PUBLICATION BOARD

The annual meetting of the Mennonite Publication Board will be held at Scottdale, Pa., Monday, August 18, 1924. The Executive and Publishing Committees will be in session at the same place Friday afternoon and Saturday, August 15 and 16. A special program will be prepared for all day meeting at the Scottdale Mennonite Church Sunday August 17 in the interest of our publishing work. Everybody invited to the Sunday and Monday meetings.

J. S. Shoemaker, Pres.

GOSHEN COLLEGE

Goshen College will open for the year 1924-25 on September 17. A full staff of competent instructors for every department of the institution has been employed and the curriculum in each of the two departments (College and Academy) has been fully arranged with a view of meeting state requirements. The Bible Department will be given special attention this year with a view of making it fill the need of the students who wish to carry work in that field.

The catalogs are now ready for distribution and may be had by application to C. L. Graber, Business Manager, Goshen, Ind.

We invite correspondence from prospective students or parents or anyone who may be interested in the cause of Christian education.

S. C. Yoder, President.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

(August 26 to 31, 1924)

The Lord willing, the Mo.-Kans. Conference will meet with the brotherhood at the Pleasant Valley Church near Harper, Kans., on the following dates:

Tuesday Evening, Aug. 26.—A devotional meeting followed by a sermon.

Wednesday, Forenoon, Aug. 27.—A meeting of arrangement by the ministerial body. All ministers, bishops, and deacons should endeavor to be present.

Wednesday Afternoon, Aug. 27.—Business session of the Mission Board with a program arranged by the Executive Committee. Everybody welcome.

Thursday and Friday, Aug. 28 and 29. The Church Conference will be in session to take up the regular business of Conference and discuss such questions as may come before it relating to the welfare of Church.

Saturday and Sunday, Aug. 30, and 31.—A Workers' Conference, discussing Sunday School, Young People's, and Mission subjects, will be in session.

A variation from the Constitution has been approved by the Executive Committee of Conference and others for this year with the understanding that conference vote on a change in the wording of the Constitution in Article II, where it reads, **"The time shall be the Last Monday in August"** to be changed to read, **"The time of Church Conference shall be the last Thursday and Friday in August,"** leaving it to the Program Committee and local congregations to adjust the dates of the Workers' Conference to the best advantage either before or after Church Conference.

Harper is located on the A. T. and Fe R. R.; also the Orient R. R. Those coming via Kansas City can buy tickets direct to Harper on the Santa Fe. Those coming from the west should buy tickets to Hutchinson, and change there for Harper on the Hutchinson Southern. Those wishing to be met at trains should notify S. A. Yoder, Harper, Kans., or D. B. Rich, Crystal Springs, Kans.

Come praying for the work. We invite members of this and sister conferences.

J. R. Shank, Secy.,
Carver, Mo.

Illinois

The Illinois Conference will be held (D. V.) with the Waldo congregation near Flanagan, Ill., Aug. 26, 27, 1924.

Tuesday.—Ministerial meeting to make all final arrangements and appointments. The conference sermon will be preached in the evening at 7:30.

Wednesday.—Conference proper forenoon and afternoon. The Illinois Sunday School Conference will be held immediately following, beginning Wednesday evening and continuing all day Thursday.

A hearty invitation is extended to all those interested in the welfare of the Church. Those who come by train should notify J. D. Hartzler, Gridley, Ill.

Southwestern Pennsylvania

The Southwestern Pennsylvania Conference is to be held, if the Lord wills, at the Blough Church near Johnstown, Pa., August 11-15, 1924.

Executive Committee and bishops are to meet on Monday, 1:30 P. M.

Ministerial body is to meet on Tuesday at 8:30 A. M.

Mission Board Meeting, Tuesday at 1:30 P. M.

Sunday School Conference, Tuesday evening and all day Wednesday.

Church Conference, beginning Thursday and continuing until Friday P. M., or until such time as the Conference work is completed.

A hearty invitation to the brotherhood and all others

Those coming on the Penna, R. R., take the Jerome trolley at Johnstown; get off the car at Woodstown.

Those coming on the B. & O. R. R., take the Jerome trolley at Holsopple to Woodstown.

Those coming by auto leave the Lincoln Highway at Jennerstown, taking concrete highway to bridge one-fourth mile east of Thomas Mills, proceed across bridge on Holsopple road.

Those coming on the Penn Highway leave the Highway at Johnstown, taking Somerset Highway to bridge one-fourth mile east of Thomas Mills, thence across bridge on Holsopple road.

Please write to Bro. Wesley Yoder, Holsopple, Pa., R. 1, of your coming.

E. D. Hess, Moderator.
N. E. Miller, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Elmer G. Swartzendruber,
Samuel T. Yoder,
Committee

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

Indiana and Michigan District

The Lord willing the annual Sunday School Conference of the Indiana and Michigan District will be held at the Emma congregation at Emma, Ind., beginning Tuesday evening, Aug. 12, and closing Thursday evening of the 14th.

A very full program has been arranged which will be sent in for publication as soon as they are printed.

An invitation of welcome is extended to those of other districts to meet with us at our conference.

The Executive Committee.
C. W. Leininger, Sec.,
1323 Kinzie St.,
Elkhart, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 31, 1924 (Gospel Witness Established 1905) No. 17

EDITORIALS

Our readers are invited to read carefully what Bishop Berry of the M. E. Church has to say about the Christian Sabbath. He does not say anything that has not been said many times before, yet his way of saying it may bring the sacredness of this day of God more vividly before the minds of some people. Much of American heathenism of today would disappear if all people professing to be Christians would reverence and keep the Christian Sabbath in a Christian way.

Of the three thousand on the day of Pentecost, it was said, "They that **gladly** received his word were baptized." Peter had said some damaging things against some of them, even accusing them of murdering our Lord. But they were conscience-stricken, and their guilt made them accept God's goodness and mercy with all the more gladness. Many people fail to come to the light because they not only fail to receive the Word gladly but actually fight against receiving it. "Men love darkness rather than light, because their deeds are evil." "If any man WILL do his will, he shall know of the doctrine."

Meetings in East Scottdale.—Bro. J. D. Mininger, superintendent of our Kansas City missions, closed a series of meetings in East Scottdale last Sunday night. Our brother followed his usual method of presenting the Gospel in its fulness in a firm yet gentle way. The message gripped the hearts of many hearers, and a number of precious souls—some of whom had fallen into grievous sins—came out on the side of the Lord. The prayers of God's people are solicited for both the converts and those entrusted with the responsibility of leading them into higher light. Bro. Mininger goes with the best wishes and prayers of the brotherhood at Scottdale.

Our readers are directed to two articles which appear in this number of the Gospel Herald which we are sure will be of interest to many. The first is a message by Bro. I. S. Mast to prospective home-seekers. The advice submitted is not new, but needs to be repeated over and over again, lest people forget. The second is an interesting description of how a colony of 875 Russian Mennonite immigrants were taken care of by our brethren in Waterloo Co., Ontario. It is an act of genuine hospitality that ought to bring good results. May the new home for these persecuted brethren prove a blessing to them and to others in the fullest sense of the word.

Two Essentials.—Your aim is to live a life wholly pleasing to God. To accomplish this, two things are essential:

1. You must yield yourself wholly to Him, your life "hid with Christ in God." You must hold no thought so dear that you are not ready to give it up when you find that the Word of God is against it — the carnal mind must be crucified. With an absolute faith in God and in the inerrancy of the Bible as God's Word, all your ideas and ideals of life must be shaped by this standard. With the Holy Ghost as your Leader and Guide, the Gospel of Christ as your rule of life, your affections set upon things above, all entanglements which interfere with this kind of a life must be avoided. Then, and then only, can your record be "approved unto God," your life appear before God and man as "unspotted from the world."

2. You must bid farewell to all things that put a different stamp on your life from that just described. Many well meaning people whose desire was to do the will of God in its entirety have been led into paths of error through unscriptural environments. Improper literature, associations, personal habits, business entanglements, the lure of pleasure, and other things put a cordon of influences around them which they were not able to break through, and these things eventually made shipwreck of their faith and lives. Our Savior's words of warning — "Take heed **what** ye hear." "Take heed **how** ye hear" — we can not afford to ignore. It is essential that our buisness and social life, our reading and other personal habits, our church relations and activities, and everything else about our lives be ordered and kept in harmony with the standards of the Gospel.

In the midst of present entanglements and confusions it is absolutely necessary that we — both as a church and as individuals — adhere to this course. Our own safety, as well as our duty toward God and man, demands it.

Vigilance. — A certain statesman once said, "Eternal vigilance is the price of liberty." This is true in the affairs of the Church as well as of statecraft.

Jesus warned His disciples repeatedly to be watchful. The disciples also enjoined the same upon their followers. Hear the words of Christ: "Watch and pray, lest ye enter into temptation," and of Paul: "Watch ye, stand fast in the faith."

We need to watch ourselves, lest we wander away from the standards of the Gospel; our environments, lest there be something about them that influences us and others in the wrong direction; our flocks, lest the enemy of souls make inroads upon them; our families, that our loved ones may be brought up "in the nurture and admonition of the Lord;" the enemy of souls, lest he come upon us unawares. "What I say unto you, I say unto you all, WATCH."

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

CHRISTIAN CHARITY

What is Christian charity?

It is the chief of the Christian virtues, a quality of heart bestowed at conversion by the Holy Spirit, by which we feel gratitude, reverence, and the highest affection toward God, approval of and delight in revealed truth, tender fellowship with saints, a benevolent spirit of wellwishing to all people and a detestation of evil. I Cor. 13:13; Rom. 5:5; Mark 12:30; Psa. 19:10; I Jno. 3:14; Acts 20:36-38; Gal. 6:10; I Cor. 10:33; Rom. 12:9.

How does Christian love differ from natural human love?

Real Christian love comes to us supernaturally through the Spirit of God and the new birth, while mere human love comes through nature.

Even in domestic animals we see strong and tender attachment, and in the human family in the unregenerate state are beautiful maifestations of devotion and affection; but they fall far short of the divine love in the Christian which adores God, embraces eagerly the revealed truth of the Scriptures, delights in the fellowship of the saints, loves enemies, seeks the welfare of all men, and abhors evil.

Is it not posible that human love may be mistaken for the love of the Spirit?

There is no doubt but that much of the so-called Christian love has its source no higher than nature, and consists in good feeling arising from the practice of being agreeable and not disturbing them about their sins; for sinners love sinners, and do good to such as do good to them.

Christians, however, cannot toss bouquets back and forth to such as are drifting to death, but must often do and say that which is unwelcome and distasteful, because of the love they have for souls.

How can we be sure that we have the love of God?

If we delight in fellowship with God in secret prayer and praise.

If we desire to conform fully to the requirements of God's Word.

If we love most such of God's children as are loyal and spiritual.

If we really desire the welfare of such as hate and wrong us.

If we delight in Christian service.

If we abhor evil.

How are we to understand the words of Paul where he says that love is the fulfilling of the law; and the word of Christ to the lawyer where He says that eternal life should be the reward of loving God and our neighbor as ourselves?

Paul's statement in Rom 13:10 does not mean that love alone is included in Christian duty but that love is the root of Christian character; and having that the stock, branch, leaf, bud, flower and fruit will surely appear.

The lawyer in Luke 10:25 wanted to know how to be saved by doing and Jesus gave him the only way, and then drew him the picture of the half-dead and helpless man on the Jericho road to show that salvation by merit of human doing is impossible to fallen man. See Luke 10:30-35.

Christ was perfect and sinless, the only man capable of loving God and man as He ought, and the only man justified upon His merits.

If a man really desires to do right and does the best he can to love and serve God and his fellow man, is he to be condemned just because he does not call himself a Christian?

By nature we are at enmity with God (Rom. 8:7) and cannot love Him no matter how much we try. A dead root cannot produc ea tree—flower and fruit.

There can be no reward for trying to do what God has told us cannot be done.

If we really wish to **"do the best we can"** we will accept Christ on the conditions of the Gospel and receive the gift of the Holy Spirit and the divine nature through which we will be spiritually quickened; and the Christian virtues, including divine love, will spring up spontaneously and love will well up and flow out to God and man. Jno. 4:14.

Without this accepting Christ and obtaining of spiritual grace, all effort to love and to do to commend ourselves to God is only pumping vainly and laboriously at an empty well. Jer. 2:13.

No person is doing the best he can unless he has accepted the Gospel and is walking in the light.

What are the principal manifestations of divine love?

The virtues given in Gal. 5:22, 23 are in reality various manifestations of divine love in the soul.

Is it not true that those who have the Spirit and love of Christ will be tender, gentle, kind, and patient and that the harsh and severe has no place in Christian character?

It is a fact that the delicate blossoms of the gentle virtues have a large place in the garden of Christian character and are far too much neglected in home, church and general association; but we must not lose sight of the highly important fact that love not only detests error but withstands and attacks it with zeal and severity. Jude 3; II Jno. 7-11.

An enemy gives a knife thrust to hurt and destroy; a kind surgeon gives a knife thrust to relieve and heal—the one must not be confounded with, or condemned with the other.

A kindly disposed physician may give soothing lotions and remedies pleasing to the taste, but he may also find it necessary at times to administer bitter dopes with violent and painful effect.

It is a great detriment to the cause that the sentiment is so widely and generally held that Christains in dealing with the disease of sin are limited to little candy pills of spiritual homeopathy, and fail to grasp or comprehend that there is still place for **the Spirit of Christ** as manifested in the cleansing of the temple and the denunciation of the false leaders as hypocrites, whited sepulchres and generation of vipers. (Matt. 23.) There is no hatred and bitterness toward men in Christian love, but there is **severity,** rebuke, and rejection of evil doers.

When Israel went adrift the true prophets could not deal gently with them; but, as now, the disloyal ones cried out against severity, and asked for smooth words and sanction of their iniquities.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof" (Jer. 5:30,31)?

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not, and the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa. 30:8-11).

Too many in our day are yielding to the demand for smooth things. False teachers here find ready entrance, and popular acclaim, while they cause division and offense and "by **good words and fair speeches** deceive the hearts of the simple" (Rom. 16:17,18).

What is the attitude of true Christian love toward the various classes of mankind?

1. Well wishing for all.—Gal. 6:10.
2. Deep concern for the lost.—Acts 20:31.

NOT PRAY MORE EARNESTLY THAT THIS LACK OF GOSPEL PRIVILEGES MAY BE MET SOON! SOULS ARE DYING WITHOUT CHRIST.

May God richly bless you all, is our prayer for you in the home land.

Pehuajo, F. C. O. Argentine, S. A.

AT HOME AGAIN

By J. W. Shank

For the Gospel Herald.

Now that we are at home again and are beginning to get settled we want to let our friends at home know about our arrival. It will be impossible for us to write letters to all, as we would like to do, so we will take this method of communicating to you.

After leaving the balmy summer land of the tropics we noticed the rapid changes to winter weather. The days grew about an hour shorter each day and the air was constantly getting colder. When we were within a day or two of Buenos Aires the wind was very disagreeable and it was no longer a pleasure to be out on the deck. Heavy fogs arose and the ship had to stop several times and let down her anchors. This made all of the passengers anxious because they feared the ship would not arrive on schedule.

Finally the ship pulled into port about eight hours late. A drizzling rain had been falling all day. Crowds of people stood out in the rain for an hour while the ship was pulling up to the docks. It was not possible for her to dock because there were two other ships between her and the dock. Our ship was pulled up alongside one of the other ships to get to land. All of the trunks and boxes had to be carried across these other ships to be deposited on the wharf.

When we got to the wharf Bro. and Sister Lauver were there to meet us. It is always a wonderful satisfaction to meet friends after so long a voyage. Within an hour we had all of our small baggage through the customs and were on our way to a hotel. That night it was hard to go to bed, for we had so much to ask about of the other missionaries and they likewise had many questions to ask us.

Early the next morning the Lauvers and all of our family except myself took a train for Carlos Casares. It was my unpleasant task to stay over Sunday in Buenos Aires so that I could get the rest of our boxes thru the customs on the following Monday.

It would make a long story to tell of the disappointments and tedious waiting on that Monday as we went through the formalities of getting our stuff through the customs. We thought we would get through by noon, but it took till closing time that night. There was barely time to get our stuff into the hands of an expressman, but it was a great relief to know that every detail was attended to in time to take the night rain for Pehuajo.

A day and a night was spent at Pehuajo to which place my family had come on Monday evening. On Wednesday all of the missionaries came together there to have a visit and a business meeting. But the day was too short. There was not even time to more than half finish our business meeting and it was not possible to stay over for another day.

At six o'clock that evening our train pulled into Trenque Lauquen. It was a year and three months to the day that we had left. It was indeed a pleasure to find nearly all of the brethren of the church at the station to meet us. With them came many others who had known us. They accompanied us to our home five blocks away and there bade us good-bye until the evening service. They came together that night to give us a welcome. About a hundred people were there. It was evident that the people were doing all they could to make us feel welcome.

Since that evening we have been very busy getting our things unpacked and into their places. Sisters Hallman and Gamber have been looking after the general details of the work so that we could more easily get our things straghtened out. We have now been here a week. Today the girls are getting their things together so as to begin housekeeping for themselves.

We have already given several sermons in Spanish. Gradually the responsibility of the work is settling upon us. We ask for the prayers of the Church that the Christ spirit may so guide us that we may rightly perform the great task before us.

Trenque Lauquen, F. C. O. July 2, 1924, Argentine.

THE WORK AT HORTON

By Fannie Kurtz

For the Gospel Herald.

Gospel Herald Readers, Greeting:— He that believeth on the Son of God hath the witness in himself."

We have been asked by friends to write — if not personally, to do so through the Gospel Herald, as they wish to hear more about mountain work.

The Sunday school attendance has been better this summer than usual, even though we have had much rain.

There is much reading done through the circulating library of some thirty books, which are passed from home to home and kept moving. Just recently some of the colportage books were passed on to an adjoining district, where a lady who is interested promised to pass them around to all her neighbors. These people haven't any services, and only a few months of day school through the summer, if any; missionary teachers are needed to go into these isolated communities. Others are seldom available.

Another phase of work is girls' circle each Wednesday afternoon when we have penmanship and singing, also a chapter at each meeting taken from the book called "Beautiful Girlhood."

Prayer meetings are held, and one hundred papers called "The Way" are distriubted each month. People are eager to get these papers. They ask for them quite often.

Just recently two of us visited in an adjoining district, where there are prosperous farmers living in a fertile valley. These people have day school full time, but haven't had Sunday school for four years or more, and here again they have asked us, "Could you come and conduct Sunday school?"

We are informed that special meetings are to be held at Job and Roaring in the near future. May we pray for these meetings.

There are many hearers of the Word, yet not so many doers. For this we ask your prayers that this people may step out for God and embrace Gospel privileges while there is opportunity; and that His witnesses be diligent and be found of Him in peace.

Horton, W. Va.

THE DARJEELING CONVENTION

Fannie H. Lapp

For the Gospel Herald.

In most of the hill stations at some time during the year a convention for the deepening of spiritual life is held. The convention is generally held at a time when the most people are in the hills so that many may receive the benefits. The greater part of the attendance is made up of missionaries. For ten or eleven months of the year many of them live isolated lives and hear no English preaching whatever. They are also continually giving out to others and feel that they need a new infilling of the Spirit by the time they get to the hills.

In Darjeeling the Convention for the Deepening of Spiritual Life was held May 19 to 22. There were three meetings a day and J. Pengwern Jones, a veteran misionary who has

served in the Welsh Calvinistic Methodist Mission in Assam for thirty years, was the speaker.

A week previous to the convention prayer meetings were held for an hour every morning commencing at eight o'clock. They were well attended and the spirit of prayer was manifest. Mr. Jones gave the credit for the success of the meetings to the week of prayer.

The morning services during the convention were in the order of a prayer service. The principal subjects of the convention were, The Cross, The Comforter, The Commission. However the speaker put emphasis on the Cross. His plea was that all missionaries make the Cross the center of all their teaching, for salvation is only through the Cross. He told us that the older he becomes the more he feels the necessity of presenting the Cross to the people in the villages.

At the last meeting of the convention Mr. Jones invited those who had not yet accepted Christ to accept Him and a number of the Queen's Hill School girls rose. Then he called for those to rise who wanted to make the Cross the center of their teaching in the future. A number of missionaries stood.

We feel that in the face of so much liberalism which is even affecting the mission field, that the subjects of the convention were very timely and that the teachings of some of the missionaries will contain more of the Spirit and the Cross in the future.

During convention week a prayer meeting was held each evening at quarter past eight at the home of the Scotch Presbyterian missionary. When the prayer meeting was announced it was supposed that only a few who live nearby would attend. However there was an attendance of about forty each night and the spirit of prayer was upon all. Mr. Jones would give a short talk and then all would unite in a season of prayer. They prayed one after another and were often on their knees for over an hour. The presence of the Spirit was felt.

We are sure that the convention was a great blessing to those who attended. There were about two hundred missionaries in Darjeeling representing at least six different European countries and Australia and New Zealand as well as Canada and U. S. A. I am sure that we were all impressed anew as to what our salvation cost and we want those about us with whom we work to be impressed in a like manner.

The fine spirit of the convention was carried over into the Missionary

(Continued on page 364)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does Paul mean in I Cor. 3:16 that the temple of God is to be in each individual, or in the Church as a whole? D. M.

Both applications are within the bounds of truth. Whether we speak of the individual heart or of the Church of Christ, both are the dwelling place of God and ought to be kept in fit condition for His indwelling.

Can a member of the Mennonite Church serve on the police force? A.

If the question of physical strength, moral courage, or capability are the points to be considered as to whether a member of the Mennonite Church can or cannot act in the capacity of a policeman, then the answer to the question would be: "Yes, he can." And there is no scriptural reason why a member of the Mennonite Church could not as rightfully act in that capacity as a member of any other Christian Church; but if the questioner had in mind as to whether it is scripturally right for a Christian to serve on the police force, we can positively and without any hestitation say, **It is not right.** John the Baptist, the Spirit-filled fore-runner of Jesus, said: "Do violence to no man." Those whose lives are actuated by the love of Christ and make practical the divine requirement of doing violence to no man are certainly disqualified to act as police officers; because one of the essential qualifications of a policeman is to be able to use physical force often (resorting to violence) in making arrests, and using force in curbing the course of evil doers or violators of the civil law, which certainly antagonistic to the doctrine of the Christian religion which is founded upon the principles of love and nonresistance.

J. S. S.

Does the Bible forbid praying to the Holy Ghost? If so, what should be done with Hymns Nos. 2, 16, 196, 203 and 204 in the Church and Sunday School Hymnal? L. B.

The Bible neither forbids nor commands any one to pray to the Holy Ghost, who is the third person of the Godhead. Therefore, since the Scriptures are silent in regard to praying to the Holy Ghost, or to the Holy Spirit, as He is frequently spoken of in God's Word, it certainly cannot be a violation of the divine law to pray to Him.

It is indeed very encouraging to know that the Holy Ghost is the Christian's constant abiding companion; his Comforter in times of sorrow and bereavement; his divine teacher, teaching the doctrines of grace and salvation; the One who brings to our remembrance all things whatsoever our Lord and Savior hath spoken; receiving of Christ His precious promises and showing them unto us, in order that we may be safely guided in the paths of truth and righteousness. (See Jno. 14:16, 17, 26; 15:26; 16:13, 14.)

The Paraclete—who is the Christian's abiding teacher, guide, comforter, protector and revealer of the unspeakable riches of our Lord and Savior Jesus Christ—is ever present to inspire our prayers and guide our thoughts to express our desires and longings at the Throne of grace.

Paul says in Rom. 8:26: "We know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." The longings which the Holy Spirit begets in the hearts of Christians are often too deep for utterance, but through the agency of the abiding Spirit, our longings are revealed to the Dispenser of every blessing.

Jude exhorts the saints to build themselves up in the "most holy faith, **praying in the Holy Ghost**" (Jude 20). Paul also exhorts believers to pray "always with all prayer and supplication in the Spirit" (Eph. 6:18). To pray in the Holy Ghost, or Holy Spirit, is to do so through His guidance and influence, according to the rule of the inspired Word with faith, fervency, and importunity. Since the Holy Spirit is ever present with God's children to direct their thoughts heavenward and Christward, and directs our prayer life in a way that it tends to our best interests and the Father's greatest glory, we should ever look to Him with such devotion, longings and heart appeals as will give assurance of being safely led and kept through the guidance of the Omnipresent Spirit and Omnipotent Godhead.

The prayerful spirit expressed in the hymns referred to in the query is in perfect harmony with the Christian's relation to the Holy Spirit, since He is the One who guides the Christian "into all truth."

J. S. S.

We can not close our eyes to the things that we wish were different but they are not. We must be vigilant.—E. B. Stoltzfus.

"Do all things without murmurings and disputings" (Phil. 2:14).

SUNDAY SCHOOL LESSON

Lesson for Aug. 10, 1924 — Jno. 2:1-11.

THE FIRST MIRACLE OF JESUS

Golden Text.—Whatsoever he saith unto you, do it. — Jno. 2:5.

Introductory.—We have seen Jesus at His birth, introduced to the world as a helpless infant as well as a glorious Savior; in His youth, about His Father's business; at His baptism, consecrated to the priesthood and meriting the heavenly Father's aproval; at the beginning of His ministry, gathering and instructing disciples. This lesson introduces Him to us as a worker of miracles. The statement that this was the "beginning of miracles" wrought by our Savior disposes at once of the numerous stories found in some books telling of miracles which He wrought in childhood. The life work of Jesus Christ was "to seek and to save that which was lost" and all other things connected with His work are simply incidental.

Lesson Story.—Jesus together with His mother and His disciples, attended a wedding feast in Cana of Galilee. After being there for some time it was found that the supply of wine was exhausted. His mother, having full confidence in His ability to do anything He undertook, informed Him of this, expecting Him to supply the lack. With a remark that indicated that He owed His first allegiance to a heavenly rather than an earthly parent, He commanded that the water pots at hand be filled. This being done, He commanded others to take some of the contents to the governor. When the governor of the feast tasted it and found that it was pure wine, he called the bridegroom and informed him that while it was customary to have the best wine first, this time it was kept until the last. This "beginning of miracles" manifested the glory of Jesus of Nazareth and His disciples believed in Him.

Lesson Thoughts.—1. One of the first things Jesus did after His active ministry began was to give recognition to the divinely appointed institution of marriage. That is what His presence at this feast means. Some have sought to torture His presence there into an endorsement of the carnal feasts that are sometimes held on wedding occasions, but there is nothing in this description that shows that there was anything about this feast that would keep any child of God away. We have only to remember that the life of Jesus was perfect to be convinced that Jesus by His life never gave encouragement to anything that by His Gospel is condemned.

2. The presence of Jesus at this wedding feast is an evidence that He did not ignore the social side of life. He mingled with the people in their homes, in their social activities, in their religious life, and had a sympathetic ear toward every request that came to Him. Other things being equal, the stronger our social powers the greater our influence for good.

3. That was an excellent thing that Mary said to the people: "Whatsoever he saith unto you, do it." If this advice were followed at every social gathering it would put an end to many abominations connected with many of such meetings. A good rule to follow in social gatherings as well as on all other occasions is found in I Cor. 10:31 — "Do all to the glory of God."

4. What kind of wine was that at the feast? The Bible does not say; but we are quite sure that it was not of the kind that is described in Proverbs as "a mocker. . . . .and whosoever is deceived thereby is not wise." The work of the divine Son of God can not be in conflict with the inspired Word of God. We believe it was good, old-fashioned wine, with the "kick" all out of it, something that may be safely used by both invalids and healthy people for the "stomach's sake." You can not associate any other kind with any gathering which Jesus would honor with His presence.

5. "The best last" is a rule with everything connected with the Church of Jesus Christ. On this occasion the best of the wine was furnished last. It is typical of everything connected with the work of God among men. Even our most delightful experiences in the service of the Lord are but mere foretastes of better things to come. Enjoy the best at hand **now**, with the full confidence that still better things are to follow. "At thy right hand are pleasures forevermore."

6. This was Christ's "beginning of miracles." The impressive and pleasing thing about all His miracles is that not one of them was wrought simply as a demonstration of His power, but that all of them represent Him as a sympathetic friend who is ready to lend assistance to all who come to Him in faith. The most wonderful miracle is the miracle of grace which He performs in the heart of every one who seeks Him as Savior and Lord. Remember His promise: "Him that cometh unto me, I will in no wise cast out." K.

BIBLE MEETING TOPIC

STUDIES IN I JOHN.—Chapter II

Topic for August 10
MOTTO
"Abide in Him"

MEDITATIONS ON THE STUDY

I. Let us keep the connections from chapter to chapter. The thought runs straight on through the entire epistle and is not divided at the chapters.

The thought of **"fellowship"** which was expressed in the first chapter is a **key-word** for the entire epistle and is discussed from the beginning to the end enlarging and deepening as we progress. The first chapter dwelt mostly on, with whom we are to have fellowship and how to enter into the fellowship. The opening of this second chapter continues the thought of fellowship by showing the necessity of keeping in the place where we do not lose our standing in Christ Jesus. He is not pleased with sin and cannot fellowship with it. But in case of failure, which we should always endeavor to avoid, Jesus is our advocate by the atoning blood and will restore us to favor and friendship with God.

Throughout the epistle the thought of **knowing** how we stand in our relation to God is very prominent. If we turn to chapter five, verse thirteen, we find one purpose of writing, — to give us the tests by which we may know that we have eternal life. This thought is begun in chapter two, our present lesson. We know that **we know God** and we know we have the **love of God in us** and we know that **we know the truth** and we know that **we are born of God.** Such a knowledge gives us an assurance of our standing with the Father and with the Son Jesus Christ. These are very desirable things to know.

It is pointed out very plainly that there is a **false profession** of having fellowship and of knowing and of loving and of being in the light. Note that the false professor has marks by which his falsehood is known. Falsehood is marked by disobedience, hatred of brethren, love of the world, departing from the truth, without the unction, denying the position of Jesus Christ, and deeds of unrighteousness. Take the opposite of the marks of the false professor and we have the proof of the true Christian. He is obedient, loves his brother, grows in grace, loves not the world, continues in the truth, has the anointing of the Spirit, does righteousness.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Love."**
2. Things God's Children Love and dare not Love.

For Young People
1. Keeping Our Fellowship Unbroken.
2. How Obedience Assures Us.
3. The Darkness of Hatred.
4. The Light of Love.

For Older People
1. Stages of Christian Experience.
2. The Danger in Loving the World.
3. Safety in the Word and Spirit against Apostasy.

As we sincerely walk in the light of the truth of these lessons and apply the tests may our hearts respond to true confession and true submission that all the characteristic marks of the true Christian may be found in us.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 31, 1924

Field Notes

Bro. I. G. Hartzler of East Lynne, Mo., filled the regular appointments at the Kansas City missions on Sunday, July 20.

The brotherhood in the vicinity of Elida, Ohio, are arranging for a series of meetings, to be held in the near future.

A new meeting house is being built at Salford, Montg. Co., Pa., the old building being too small to accommodate the people. C.

Bro. A. D. Wenger of Fentress, Va., preached to a large audience at Blooming Glen, Pa., Sunday evening, July 20. C.

Bro T. K. Hershey spent the greater part of July doing service for the King in Eastern Pennsylvania and Maryland.

August 7 is the time set for a Sunday school and harvest meeting at Kauffman's Church, Lancaster Co., Pa. A general invitation is extended for all to attend.

Change of Address.—Bro. C. Reiff, from Miami, Fla., to Elkhart, Ind., B. 45. In the loss of his faithful companion, Bro. Reiff has the sympathy of all who know him. Friends desiring to write him may find him at the address last named.

Bro. A. D. Wenger delivered a timely message at the Chambersburg Church on July 10. Bro. J. W. Hess of Akron, Pa., also dropped into the same meeting unexpectedly and took part in the services. M.

Bro. Enos F. Hartzler of Marshallville, Ohio, expects, the Lord willing, to lend assistance to the brotherhood at Blooming Glen, Pa., in a Bible instruction meeting the fore part of September.

A brother writes from Millersville, Pa., announcing a harvest home service for Habecker's Church Aug. 14, and a similar service at Millersville on Aug. 28. May the Spirit's presence be manifestly felt at both meetings.

Baptismal services were held at the Chambersburg Church on July 20, when two precious souls were baptized. Bro. J. N. Durr of Martinsburg, preached an effective sermon while Bro. J. S. Burkholder administered the baptism. M.

Axtell Hospital, Newton, Kans., has been offered to the Mennonite Board of Missions and Charities, under certain conditions, to be operated as a general hospital and nurses' training school. The Executive Committee of the Board has the proposition under consideration.

On Tuesday, July 22, 1924, ordination services were held at the Rockhill Congregation, Bucks Co., Pa. Five brethren were nominated and the lot fell on Bro. Edwin Souder, son of Bro. Mahlon Souder deceased. Thus the son takes the father's place. May the blessing of God attend our brother in his calling. C.

A brother from Breslau, Ont., writes under date of July 21: "We received one thousand Russian Mennonites at Waterloo on Saturday afternoon. Had them all placed by 5 P. M. They were glad and thankful to arrive at their journey's end, and we are glad for the privilege of giving them shelter after such trying experiences."

Bro. Jesse R. Brunk of Windom, Kans., deacon in the West Liberty congregation, answered to the final summons to the courts above and passed away July 18. Our sympathies go out to the bereaved family and also to the congregation which he so faithfully served.

Bro. J. M. Kreider, whose work in in the northwest has been mentioned in these colmuns, conducted a series of meetings at Ulen, Minn., before his return home, expecting to reach Palmyra, Mo., in time for the Sunday school meeting there, which will be held August 3. instead of July 27 as had been announced in these Columns.

Correspondence

Harper, Kans.
(Pleasant Valley Congregation)

Dear Herald Readers, Greeting:—

We were glad to have Bro. M. C. Lehman and family come into our midst July 12. Bro. Lehman preached an impressive sermon on Sunday morning, using as a text Jno. 6:68. Sister Lehman gave an interesting talk to the Sunday school. Sunday evening Bro. Lehman gave a comparative talk on the work in India, 25 years ago and now. On July 16 Bro. Lehman also gave us a very helpful talk on the work in India.

We as a congregation were indeed glad for the presence of seven who have been on the fiald in India. Bro. and Sister Lehman and three children, and Bro. Peter and Sister Ida Friesen. They sang two songs for us in the Hindi language.

We are looking forward to Conference, which will be held here this year Aug. 26-31. A hearty invitation is extended to all.

In His Name,
July 18, 1924. Anna King.

Waynesboro, Va.
(Mountain View Congregation)

Bro. C. F. Derstine preached at Mountain View Church Saturday, July 19, at 3 P. M. and again at 8 o'-

clock in the evening. This church is in the Blue Ridge Mountains near Sherando, and is supplied by the ministers of the Upper District of the Virginia Conference. Bro. Derstine's short period of work at this place was appreciated, and the Lord blessed it with one confession on Saturday evening and one at the regular service on the following Sunday morning. Sister Mattie Hershey of Lancaster Co., Pa., was with us also. She was one of the early workers in the beginning of missionary efforts here. Bro. and Sister Hendricks of Bucks Co., Pa., who have been visiting here were present in the meetings.

July 21, 1924. J. R. D.

Aberdeen, S. Dak.

(Beulah Congregation)

Dear Herald Readers:—We have many reasons to be thankful to the Lord. We received a much needed rain Sunday. Harvest time is here. Crops are short this year on account of dry, hot weather for several weeks.

From July 10 until July 16 Bro. I. S. Mast held meetings here. The results were one confession and others resolved to live a better life. The meetings were inspiring and full of encouragement. Communion services were held the last evening and nearly all members took part.

We need your prayers as it is harder to be faithful today than it was ten years ago.

In His Name,

Mrs. J. W. Ziegler.

July 22, 1924.

Chambersburg, Pa.

(Marion Congregation)

Dear Herald Readers:—Bro. and Sister T. K. Hershey visited a number of the congregations of this conference district recently. The brother spoke to our congregation on July 17, giving us information from the Argentine by using a large chart, after which he preached an inspiring sermon from John 12:21. South America seems nearer to us since the visit of the missionaries, and it causes "great joy" in our hearts to learn of the conversion of those who have been deceived by Catholicism. Acts 15:3. We bid them God-speed as they are "resting" in the home land, by being busy in the spreading of missionary information.

Steps are being taken toward the ordination of a deacon for this place to succeed Bro. Jacob A. Martin, who went to the glory world on May 6.

We crave an interest in your prayers that the Lord may have His way in all things.

July 22, 1924. J. E. Martin.

Elkhart, Ind.

Bro. J. S. Hartzler preached at the North Main Street Mennonite Church at Nappanee on Sunday, July 20, morning and evening. Bro. Perry A. Heller of Fort Wayne, Ind., preached two very edifying sermons for us on the some day. From here Bro. Heller and wife started for an extended trip among the churches in Michigan. On the following Friday Brother Bixler, wife and daughter started to White Cloud, Mich., where they will remain for some time. This will give the brother a much needed rest, and at the same time he will help along in the work of the Church at that place.

During the Summer Bible School held here for three weeks in June, we had evening meetings for the benefit of those who could not attend in the day time. These proved a great blessing to the Church. The purpose of these evening meetings was not so much for inspiration, but to impart direct Bible knowledge. They were true to their intent. May the good seed sown bring forth much fruit.

July 23, 1924. Cor.

Shickley, Neb.

In looking over the Gospel Herald I saw a letter from Bro. Burkholder that ought to be well studied by those seeking a new location. Here in the west, if one goes to where there is is no church, he is liable to find all classes of people, and encounter all kinds of amusements. Such things as branding cattle, dehorning cattle, breaking wild horses, lassoing steers, etc., are often put off till Sunday. I tell you, all spiritually-minded people are liable to get pretty lean if fed on that kind of food. One with a family ought to study well Bro. Burkholder's letter and go accordingly.

C. Eichelberger.

July 23, 1924.

DARJEELING CONVENTION

(Continued from page 358)

Conferences, the first one of which was held the day after the convention closed. These conferences are arranged so that the missionaries can get together and discuss subjects of vital interest to all. The subject of the first meeting was, Prayer and its Relation to Mission Work. The discussion was opened by Geo. J. Lapp and in the general discussion which followed a number of misionaries paid tribute to some of their Christians' prayers, as to how much they had been helped by the prayers of the Indian Christians.

The subject discussed at the second conference which was held a week later was, The Moral and Spiritual Needs of our Indian Christians and How to Meet Them. Mr. G. Tasker, of the Church of God Mission, read the paper and in the general discussion many helpful thoughts were given.

The third conference was held after we had left Darjeeling so we were not able to attend. However we have heard through others that it was a very good meeting too. The subject was, Vital Problems and our Relation to them. The discussion was opened by F. Kurtz of the American Baptist Mission, So. India. Temperance and the self support of the Indian Church were two points mentioned.

These conferences are a great help to all of us for through them we learn that others have the same problems to grapple with that we have and we also learn how they meet and overcome them. So we are able to profit by the experiences of others and our work is benefited by our meeting with them.

By this it will be seen that going to the hills does not only mean a change of scenery and climate and a change of diet but it means meeting with others who are working for the salvation of souls and the advancement of God's kingdom and from them getting help and inspiration whereby we can return to our work better able to cope with the problems before us.

Our prayer is that by our lives and work and helpfulness we may manifest to those about us that we have received spiritual blessings.

Sihawa via Dhamtari, India.

BOOK REVIEW

Heaven and the Glory of the Sunset

By M. T. Brackbill

This is a well written booklet just off the press. The author, conscious of the general tendency to neglect the study of this wonderful subject, has as his purpose the making of heaven more real to our minds. There is a wealth of Scripture teaching on this theme and the writer in considering this draws many vivid word pictures. However, he does not demand that the reader agree with all his thoughts, but will feel that he has accomplished his purpose if the Heavenly Home which has been prepared for His saints will be more precious and thus prove to be an incentive for a deeper spiritual life to the reader. We feel that this will be the happy result to all who read this book. Neatly bound. Price, Paper, 25 cents; Cloth, 60 cents.

Mennonite Publishing House,
Scottdale, Pa.

In one respect our faith, in these days, is like money—both are so liable to slip away from us. What we need is a tighter grip.—George Ross.

Miscellaneous

THE CHRISTIAN SABBATH

The Christian Sabbath is in peril. Its enemies are active. Encroachments upon its quiet hours are persistent. Commercial life is boldly demanding that it shall no longer be barred out. In many places it has become a gala day of boisterous amusements.

What is the cause?

Some say that Sabbath desecration is an aftermath of the World War. Some place the blame upon the frivolous spirit of our time. Some declare that it is pressure of peoples coming to our shores from Europe and elsewhere with their distorted ideas of Sabbath observance and their insistent demands for "personal liberty."

All these influences are at work. But let us not forget that among the most effective enemies of the Holy Day are many American Christians. In theory they are for the Sabbath. In practice they are against it. If you should charge them with aiding and abetting the desecration of the day they would resent the accusation with spirit. But are not multitudes who are nominally friends of the Sabbath really its enemies?

By that I mean that many good people have grown lax in their personal observance of the day. Their attendance at church is irregular. They read the Sunday papers and fill their minds with secularities. They are hospitable to all sorts of secular thoughts and plans. They do work on the Lord's Day that could be done on Saturday or Monday. They have joined the multitude whose demand for Sunday automobiling and social gaiety is insistent. They have come to think of their former careful observance of the Sabbath as antiquated and puritanical. Little by little their standards of reverence and consistency have been lowered. Though they have not realized it, the fact is that inconsistent church members are the most influential enemies with which the Christian Sabbath has to contend.

How short-sighted Christian men and women are! The patriot can see national waste and industrial disintegration in the growth of Sabbath desecration. The laboring man can see a threat to himself and family in the steady encroachment of Sabbath work upon his day of leisure and rest. The social reformer can dread the effects of the efforts which are being made to break down laws enacted to safeguard our Sabbath, **but no element in the Republic has such vital reasons for quick alarm as the Christian Church.** Here is an enemy at our very doors. Here is a foe which never sleeps. Here is a foe whose invention of subterfuges to evade laws which cannot be broken down are almost without limit. Here is a foe whose greed for gold is the mainspring of its energy. Here is a foe whose activities are never embarrassed by any concern for moral decencies. Here is a foe whose presence should awaken the Church with instant alarm. And Christian men and women should be the last people in the land to yield one atom to the sophistries of these enemies. **A blow at the Sabbath is a blow at the Church.**

We have much to say about the influence of foreign-speaking people in breaking down reverence for the Sabbath Day. But is it not time to consider how far Christian America is herself responsible for the perilous trend which is everywhere in evidence? Is it not time for each of us to inquire how far we are individually involved in a threatened catastrophe?

The loss to America of this fundamental and essential institution—the Sabbath Day—can come about only in one way. No bold, aggressive warfare upon the Day can succeed. If we lose out it will be the result of two influences, i. e., a quiet, subtle, untiring attack by avowed enemies, and a thoughtless, weak and gradual surrender upon the part of its friends. **Of these two methods, the latter is the more dangerous and certain.**

If the patriotic citizens of America surrender their rest day, it will prove a national calamity. If the Christian people of America yield to the steady pressure now put upon them, and give up in any measure their loyalty to the Holy Day, the inevitable effect upon the Church of God and upon all philanthropic and religious enterprises must be direful in the superlative degree.—Bishop Joseph F. Berry,

WHY BE ALONE WITH GOD?

By Lena Fetter

For the Gospel Herald.

"They that wait upon the Lord shall renew their strength."

How often do we read of Jesus departing into a solitary place to pray. If it was needful for Jesus to speak to His heavenly Father alone, then surely there is something to be gained from quiet fellowship with God.

Public prayer is needful and has its rightful place; but when we are alone with God, we can tell Him better about our desires, and disappointments. We can talk it all over with Him, and it is so comforting to know that God is willing to listen, and is so interested in us, and will surely help us if we submit our will to Him. I am glad that God knows all things and understands our motives, where perhaps sometimes our earthly friends misjudge us. Surely those that endure great trials and temptations gain their strength when alone with God. What a different meaning life would hold for us if we would take all matters to Jesus, for His advice and help. How many times does He tell us to come to the throne of grace, and to partake from His storehouse of mercies. O! that we might have that child-like faith in God that would cry out, "Abba Father."

If we would really desire that inward strength of character which after all is the crown of every true Christian life, we must escape from the deadly whirlpool of external things and spend a while with God alone. He went into a quiet place to pray and returned with a marvelous light upon His face. Can we, to show the world we have been with Jesus?

Seems to me in this age of hurry and unrest, these words are very fitting: "Come ye yourselves apart unto a quiet place and rest a while." Driven to distraction by the noisy rush of the world of business and society how often the psalmist's cry must be repeated: "Oh that I had wings like a dove; I would fly away and be at rest." But, after all, in this world of sin and unrest, we have a place to fill to help bring rest and peace to troubled souls, and in no other way can we be better prepared to meet the daily rush of life and help our fellow man on the way, than spend a while with God alone.

Orrville, Ohio.

A WORD TO HOME-SEEKERS

By I S. Mast.

For the Gospel Herald.

To whom this may concern:

A note of warning to those who are considering a change of location.

Earlier in the spring we noticed a public statement made by the Great Northern Immigration Society Agency that at no time since the war have they sold so many tickets to home seekers as they did this spring.

It suggests two things: first, that farmers in the Eastern States are looking for cheaper land and rent; second, that there are opportunities developing in the West since the war, that are an inducement for the farmer in the high-priced land region, to look for cheaper land in the northwestern states.

Our observation is that during the War and a few years following have been very distressing to the farmer in the Northwest, but we have found

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, August Fourth

Seek ye out of the Book of the Lord.—Isa. 34:16.

The Book of the Lord not only merely contains His word but **it is His Word.** It is a Book of promise, of warning, of history, of marvels of divine grace, of wisdom, of knowledge deeper than we can fathom, and science deeper than scientists ever have or will penetrate. It is a revelation given by the Almighty. Every work of man's hands or intellect is auxiliary to the revelations and teachings in Holy Writ. Only evil minds can fabricate and impose theories and finespun consclusions which appear to offset Divine Truth. To believe it is to familiarize one's self with its teachings, accepts its standards, and unreservedly make Christ the Master of one's life, and subordinate every achievement to His teaching and will.

"Thy word I in my heart have hid that
I offend not Thee.
Oh Lord, Thou ever blessed art, thy
statues teach thou me.
The judgments of Thy mouth each one
my lips declared have:
More joy Thy testimonies' way, than riches
all me give."

Tuesday, August Fifth

Sanctify the Lord God in your hearts.—I Peter 3:15.

By permitting the Lord to have full supremacy in our lives He becomes wholly ours. It is He that worketh in us to do His own will and pleasure. He removes self from our lives, takes away the desire for sin, and cleanses us in His precious blood. With Him within we have no place for the love of money, delight in the pleasures of this world, vainglory, evil jesting, or a longing after the things of this world.

It becomes us not to let anything come between us and our Lord. He hath given us eternal life and has the right to wholly direct all our activities. I would not dethrone my Jesus and make Mammon king instead. I would never knowingly yield to one temptation, or break one precept, or ever doubt my Christian experience as a justified, regenerated, and sanctified miracle of divine grace.

"He came to raise our fallen state, and
our lost hopes restore:
Faith leads us to the mercy-seat and
bids us fear no more.
But vengeance just forever lies on all the
rebel race,
Who God's eternal Son despise, and
scorn His offered grace."

Wednesday, August Sixth

If ye keep my commandments, ye shall abide in my love.—Jno. 15:10.

His commandments are not grievous. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strenght, and with all thy mind; and thy neighbor as thyself;" and "This is my commandment that ye love one another, as I have loved you." To obey is to adhere to one great Law, the law of Love. Love worketh no ill to his neighbor, is never puffed up, does not vaunt itself and is never shaken from its purpose to sacrifice anything, if need be, for another. It is our possession of divine love and fully adhering to its law which purges us dross in our lives. It is said of the beloved apostle that when he neared the end of his journey and had to be carried to the little church in Ephesus, his last message to his people was, "My little children love one another."

"For God gave up His son to death, so
gen'rous was His love,
That all the faithful might enjoy eternal
life above.
Not to condemn the sons of men the Son
of God appeared;
No weapon in His hand appeared nor
voice of terror heard."

Thursday, August Seventh

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts. 3:19.

The great message of Christ and His apostles is, "Repentance toward God and faith in the Lord Jesus Christ." As there is only one message so there is only one burden, that of lost souls; only one way; Jesus Christ the righteous; only one end, salvation and freedom from sin; only one aim, to glorify God in the dark places of the earth and snatch precious souls as brands from the burning.

It takes great faith to bring the message of repentance to the scoffer, the infidel, and the wilfully disobedient. It also takes great faith to look into the face of a cannibal, a head-hunter, a confirmed drunkard or gambler and see in the impossibilities for a noble Chrisctian life.

"As when the Hebrew Prophet raised the
brazen serpent high,
The wounded looked, and straight were
cured, the people ceased to die:
So from the Savior on the Cross a healing
virtue flows;
Who looks to Him with lively faith is
saved from endless woes."

Friday, August Eighth

Let every man take heed how he buildeth thereupon.—I Cor. 3:10.

We are building for eternity. Our foundation must be that whose depths are planted in the eternal. It must be one upon which all our hopes for now and hereafter can be laid, upon which our plans may be set, and upon which our faith may be anchored. "Other foundation can no man lay than that is laid, which is Jesus Christ." Let no earth-bound joy, or fleeting fancy, or trust in inherent ability or power take our time and thoughts, for they like hay or stubble shall become utterly consumed with the fires or trial and temptation, or swept away by the overwhelming storms of time. But let each hour and moment be taken up with that overcoming faith which worketh by love for the highest good of ourselves and our fellow men and which as gold tried in the fire comes out the brighter and will stand the tests of time and eternity.

"Then steadfast let us still remain, though
dangers rise around,
And in the work prescribed by God yet
more and more abound;
Assured that though we labor now, we
labor not in vain,
But, through the grace of heaven's great
Lord, the eternal crown shall gain."

Saturday, August Ninth

Wherefore come out from among them, and be ye separate.—II. Cor. 6:17.

Corinth could boast of her learning and refinement but she was steeped in the grossest idolatry. Her temples were beautifully made and adorned with costly decorations. Their idols were of gold and precious stones. The national spirit of her people was bound up with the worship of mythical gods and goddesses. Popular opinion was opposed to that adornment of the soul which beautified character and made man's heart the temple of the living God. There was only one way of serving God acceptably, that was to sever all connections with adherents of false creeds and faith.

The test of character and ability is to go against the tide. Sometimes the currents of popular opinion are swift and strong. Sometimes we must stand alone but His grace is sufficient for us. He is our sure defense.

"Art thou afraid His power shall fail when
comes thy evil day?
And can an all-creating arm grow weary
or decay?
Supreme in wisdom as in power the Rock
of ages stands;
Though Him thou canst not see, nor
trace the working of His hands."

Sunday, August Tenth

Put off.....put on.—Col.3:9, 10.

The Gospel of Christ strikes at the root of sin. The man of sin must be overthrown, crucified, and buried, thus rendering us dead indeed unto sin. By the resurrection of Christ we are alive unto Him. By taking Him into our lives, enthroning Him in our hearts, and accepting His standards of righteousness we may live acceptably to Him.

The great need of the world today is a Gospel that saves man from sin and keeps him saved. His abounding grace can fill the life and He supplies more than an equivalent for every earthly treasure we give up for His sake. By putting on Christ who is the same yesterday, today, and forever—the Pearl of great price—how much better our lot that had we retained the decomposing, soul-destroying man of sin.

"Such are the hopes that cheer the just;
these hopes their God hath given;
His Spirit is the earnest now and seals
their souls for heaven.
We walk by faith of joys to come, faith
grounded on His word;
But while this body is our home, we
praise our living Lord."

FINANCIAL REPORT

Of the Woman's Missionary Society for April, May, June, 1924

Foreign Missionary Support Fund

General		
Beaver Crossing S. C. Neb.	$ 5 00	$ 5 00
India		
Tremont S. C. Ill.	11 00	
Sugar Creek S. C. Wayland Ia.	30 05	
Beihn & Geiger S. C. Ont.	25 00	
Markham S. C. Ont.	6 30	72 35
Mary Good		
Oak Grove Salem S. C. O.	15 00	15 00
Ruth B. Miller		
Mahoning & Columbiana Co. S. C.	80 00	
Zion S. C. O.	12 00	
New Stark S. C. O.	25 00	
Martin's & Pleasant View S. C. O.	15 00	
Maple Grove S. C. Pa.	10 00	
Oak Grove & Salem S. C. O.	15 00	
Sugar Creek S. C. O.	30 00	
Salem S. C. O.	13 80	
Orrville S. C. O.	4 00	205 10
Mrs. Troyer		
Ind. Mich. Branch	113 64	113 64
General Foreign Fund		
Bethel S. C. Medina Co.	19 02	
Logan Co. O.	17 02	36 04
India Medical Fund		
Beihn & Geiger S. C. O.	10 00	
Zion S. C. O.	3 00	13 00
Bible Woman		
Weaver S. C. Pa.	18 00	
Vineland S. C. Ont.	8 00	26 00
Teachers Home		
Mrs. W. H. Miller, Wellman, Ia.	5 00	
Zion S. C. Ore.	10 00	
Plainview S. C. O.	1 30	
Martin's & Pleasant View S. C. O.	5 00	21 30
Thelma Marie Millier		
Forks S. C. Ind.	82 36	82 36
S. A. Dispensary Medical Equipment		
Maple Grove S. C. Pa.	7 30	
Dorcas Circle O.	9 60	
Logan Co. S. C. O.	60	17 50
S. A. Bible Readers		
Sonnenberg S. C. O.	10 00	
Orrville S. C. O.	2 28	
Bethel & Oak Grove S. C. O.	3 00	
Annual Meeting O. Branch	49 43	64 71
Monthly Letter Fund		
Mt. View Charity Circle Alta	2 00	
Orrville S. C. O.	1 20	
Beihn & Geiger S. S. Ont.	1 00	
East Zorra S. C. Ont.	1.00	5 20

Condensed Report

April 1, 1923 to March 31, 1924

	Receipts	Disbursed and Transfer
General	$1110 95	$2810 50
Indian General	454 50	
Mary Good	325 00	398 91
Ruth B. Miller	553 84	413 50
Mrs. Geo. Troyer	245 35	150 00
S. A. Missionary	10 00	
Mrs. Swartzendruber and child	276 30	210 30
S. A. Bible Readers	232 64	100 00
S. A. General	14 00	
General Foreign	101 00	90 68
India Medical	181 70	203 00
Orphans Home Hospital	70 62	
Building (Eby)	947 82	319 36
Monthly Letter	55 65	7 00
Nellie Warye	294 65	335 84
S. A. Nurse, see bal.	38 77	150 00
Indian Native T. Home	1357 52	1532 87
General		37 85
India Bible Woman	56 56	56 56
India Widow	10 00	10 00
Orphans' Home	30 00	30 00
Russian Relief	69 00	69 00
Vera Hallman	850 00	850 00
Missionary Children Support	60 90	60 90
Balance on hand in various funds April 1, 1923.		$7900 76
Balance on hand in various funds March 31, 1924.		$7753 62

The difference in the receipts and disbursements in the Bank accounting and the Fund accounting of the treasurer comes from the tranfer of funds. These transfers have been checked and are correct. Also funds were transferred from dormant accounts to checking accounts.

All checks have been traced to the original entry on the records of the treasurer and found to be entered correctly. I certify that the bank debits and credits are correct and the balances remaining in the various banks are evidenced by bank pass books balanced on the dates shown.

I further certify that the records of Ruth A. Yoder, Treasurer of The Mennonite Woman's Missionary Society, for the year before stated have been neatly and accurately kept and the balance shown in the condensed Treasurer's Statement is in harmony with the Bank Statements.

L. D. HUTCHINS, C. P. A., Indiana.
Signed at Gary, Indiana, May 5, 1924.

Note—The columns Receipts, Total, Disbursed and Transfer each include $2420. 85 (Money counted twice).

Gratefully acknowledged,
Ruth A. Yoder, Gen Treas.

FINANCIAL REPORT

Receipts of Eastern Mennonite Board of Missions and Charities for June, 1924

Columbia Mission	
Kraybills S S	$ 18 43
General Mission Fund	
Class No 8 E Petersburg S S	$ 1 50
W J Handrich & wife	5 00
A Young Bro Millersville Pa	10 00
Mechanics Grove S S	25 00
C B E	12 00
Rent Colo Bldg	18 00
Class No 11 E Petersburg S S	62 00
Class No 8 E Petersburg S S	1 35
E Petersburg S S	91 47
	$226 32
German Children Relief	
Anna E Garber	$ 5 00
Kate E Garber	5 00
Hess S S	54 00
Hess Cong	9 00
Erismans Cong	52 00
A Bro Mt Joy Pa	10 00
Millwood Cong Gap Pa	103 40
Hanover Pa Cong	75 00
Kinzer S S Meeting	52 72
Church fund per W A Byler	43 00
New Danville Cong	24 00
Sister 7718 Pa	10 00
Willow Street S C	20 00
A Sister in Faith	2 00
Cash	3 00
New Holland Cong	77 55
No 3838 Pa	5 00
Maple Grove Cong	15 00
Landis Valley Cong	55 00
Byerland Cong	30 00
Mummasburg Cong	20 35
John Musselman	4 65
Bowmansville Cong	114 00
John & Esther Charles	5 00
	$794 67
India Mission	
Maple Grove S S	$ 14 30
Kinzer Cong & S S	68 77
Mt Joy Y P M	8 00
No 3838 Pa	5 00
Jacob E Kurtz S S Class	1 05
Salunga Pa S S	39 10
	$136 22
India Support of Native Worker	
Manheim Bible Study Class	$ 7 50
Three Classes E Petersburg S S	15 00
E Petersburg Y M B C	7 50
Ephrata Pa Sew Cir	60 00
	$ 90 00
India Orphan Support	
Jas. 2:9	$ 20 00
Three Classes E Petersburg S S	4 00
Mrs Sam'l Longeneckers Class	14 00
A Sister E Petersburg S S	14 50
	$ 52 50
India Ghatula Dispensary	
Anna N Ranck	$ 10 00
India Teachers Support	
Strasburg Pa S S	$ 14 00
India Widows' Home	
E Petersburg Sisters B C	$ 11 76
India Church Bldg. Fund	
David Stoltzfus S S Class	$ 10 00
India Dr. Troyer Automobile Fund	
Several Sisters Mellingers Cong	$ 10 00
Ministers' Fund	
Byerland Cong	$ 10 00
Near East Relief	
No 8176 Pa	$ 10 00
Sam'l Longenecker's Class	5 00
Ada Garber's Class	5 00
David Garber's Class	5 00
Anna Gish Class	2 50
	$ 27 50
Russian Relief	
Landisville Pa S S	$ 12 50
E Chestnut St S S Lanc Pa	25 00
	$ 37 50
South American Mission	
Landisville & Salunga Cong	$ 41 10
Frazer Pa S S	15 00
Primary Dept Frazer S S	5 00
A Bro Hess Cong	25 00
No 8175 Pa	15 00
E Petersburg Sisters B C	14 20
	$115 30
South American Missionary Support	
G N Mumma	$ 10 00
Paradise Pa Cong	450 00
John Musselman	50 00
I Z Musselman	100 00
	$610 00
S. A. Salena Gamber (Personal)	
Lillie Stauffer's S S Class	$ 10 00
S. A. "The True Way"	
Elsie Mowry's Cl Habeckers S S	$ 5 00
David Stoltzfus S S Class	15 00
	$ 20 00
S. A. Trenque Lauquen Church Bldg.	
A Sister in Faith Stauffers Cong	$ 25 00
New Holland Cong	151 00
	$176 00
S. A. Printing Press	
New Holland Cong	$ 80 00
S. A. Tract Fund	
A Bro Atglen Pa	$ 10 00
Total for month	$2,470 20

Gratefully acknowledged,
Eli G. Reist, Treas.

REPORT

Of the Prairie Street Vacational Bible School

School opened at 9 A. M., June 11, 1924, with an initial attendance of 55 pupils and 4 teachers. There was an aggregate attendance of 1030 pupils and teachers, making an average daily attendance of 79 plus. On the closing day, June 27, there were 72 pupils and four teachers present.

There were 28 in the primary grades and 10 in the junior department who had a record of perfect attendance. The interest manifested was worthy of commendation.

A number of parents and friends of the children came and visited us, for which we wish to express our appreciation.

There were a total of 11 Sunday schools represented in the school: 37 from the Prairie Street Mennonite; 8 Evangelical; 4 Trinity M. E.; 4 Church of God; 4 Catholic; 1 Episcopal; 6 M. B. C.; 8 Evangelical; 2 Christ Disciples; 6 Brethren; and 2 Church of Life.

We are very grateful for the interest shown both by parents and children—the parents in sending the children and the children in their attitude toward the work. We trust there may some seed have been sown which will help these young people in their life, leading them to that better life, alone found in Christ Jesus. We hope this may be a mere beginning of their life study of the things of God.

Gratefully submitted,
D. A. Yoder, Principal.

REPORT

Of Sunday School Conference held near Creston, Mont., July 8, 1924

Organization: Mod., M. D. Stutzman; Chor., Howard Stauffer; Secys., O. O. Hershberger, N. L. Kauffman.

Opening exercise by H. B. Ramer.

Address of Welcome, Geo. Hoylman.

Response, H. J. Harder.

Thought given: Invite God to be with us and He will bless us.

Influence of Prayer in the S. S.

(a) **In Secret. Joe Kauffman.**

(b) **In the Home, by Mose Schmidt.**

(c) **In Public Service,** By J. B. Snyder.

Thots given: Prayer is the most important factor in gaining success in our work for the Lord (Matt. 6:6), "the soul's sincere desire, unuttered or expressed." The confiding prayer of the Christian as an effectual weapon in the Lord's service. The family altar as a medium of teaching the children the value of prayer (Matt. 21:22; Psa. 66:18). Essay, by Lucinda Yoder. Let us never forget that the prime object of the Sunday school should be to win lost souls for God. Public prayer as a means of showing to a lost world that we are interested in the welfare of sinners. Prayer reaches God only through a pure atmosphere.

Comparing the Past with the Present Day Difficulties of the S. S. and Benefits Derived from Experience, By Howard Stauffer and Abr. Reist. Thoughts given: Realizing the importance of Sunday school work to such an extent that we improve the time and see that we are always a help and never a hindrance. 1 Tim. 2:15.

Finding Our Place in the S. S. By N. B. Stauffer and J. Brenneman. Thoughts given: Being willing to work in the place where God can use us. Manifesting a devoted interest in the welfare of the work of the S. S. Matt. 9:38.

In Conclusion, let us not forget to meditate on the thoughts we have heard.

Secretaries.

SPECIAL MEETINGS

Aurora Ohio

Report of Sunday school meeting held at Planview Church, Aurora, Ohio, July 4, 1924.

Organization: Enos Detweiler, Moderator, D. D. Hartzler, Ass't Moderator; C. Z. Yoder, Chorister; H. N. Troyer, Secretary.

Subjects: **Sermon,** Enos Hertzler; **The Aim of the Sunday School,** Earl Miller; **Sunday School Lukewarmness,** H. N. Troyer; **Song Service and Children's Meeting,** C. Z. Yoder; **Results of a Successful Sunday School,** A. W. Oswald; **How may this Meeting Contribute Most in Carrying Out the Great Commission,** D. D. Hartzler; **The Work of Our Young People,** Elmer Hilty; **How Safeguard Our Young People while in School?** J. A. Leichty; **Sermon,** C. Z. Yoder.

Thoughts: The lost condition of the people and the love of God ought to impel us to see the need of meetings of this kind. Jesus looked at the multitude—then at the disciples. Will we respond?

Excuses not accepted when souls are perishing. Read Ezek. 24:17, Excuses which seemed reasonable appear very small after we see the actual need. Why does not the Mennonite Church have more of its children in the Church? Why??? Human nature always justifies itself. Practical Bible Teaching draws. Most of us need to be stirred up on the things that we know ought to be done. One of the greatest things that must be watched in the Mennonite Church is "Too Busy." More heart to heart talks needed. This takes time but it takes time to be holy. Heart preparation needs emphasizing. People are looking for open hearted people to talk to. We know—let's do.

Kenmare, N. Dak.

Report of a Bible Conference held in the Springvalley Church, near Kenmare, N. Dak., July 3, 4, 1924.

Instructors:—J. M. Kreider, L. S. Glick.

The following subjects were taken up:—**Faith, Love, Purpose and Outcome of the Home, Bible Christian** (a right beginning), **Relation of the Church to the Government, True Progress in the Christian Life, Insurance, Social Purity, The Value and Loss of a soul, The Second Coming of Christ.**

The following are some thoughts gleaned from the meetings:

Those who have the living faith gladly meet God's conditions of salvation. Love is the basis of true religion. If the Home is what it should be we need have no fears for the welfare of the Church. The purpose of the home is for the propagation, preservation, peace and happiness of man. A home is not complete without the family altar. Children should be taught good manners, and politeness; to love God and to honor their parents. Parents should protect their children from evil associations and from bad and questionable places. A thorough conversion is essential to a right beginning in the Christian life. A Christian needs to pray and to read God's Word and meditate in it; he also needs faithful shepherding. Christ is the Head of the Church, and we who believe in Him are His body, the Church. We are in the world but not of it. We should obey the laws of the Government under which we live, except such laws as would cause us to disobey the higher law of God, in which case we ought to obey God rather than men.

We should pray for the rulers and give honor to them as it is due.

Prayer, reading God's Word, doing personal work, giving of our means to advance His cause and to help the poor are means of grace to help us make progress in the Christian life. Foolish talking, idle words, and corrupt language are hindrances to growth in grace.

Many insurance companies in the world today collecting vast sums of money from the people; insurance substitutes trust in man for faith in God, some times is a direct cause of wilful destruction, of property and murder. From a Bible standpoint it is a man's duty to provide for his family by working with his hands and in legitimate business, carried on in a Scriptural way.

Social purity is vital to happy homes, good communities and prosperous nations. Social impurity destroys character, blinds mind, injures health, and if continued in and not repented of destroys the soul.

The soul is worth more than the things of this world. There is danger of losing the soul through earthly pleasures or riches, or self-righteousness.

The second coming of Christ is very frequently mentioned in the Scriptures, one verse out of thirty refers to it; it is an incentive to right living; is comforting to the child of God. It will be a personal and visible coming.—A. A. Kauffman, Sec.

Kalona, Ia.

Report of Annual Conference held at the Lower Deer Creek Church near Kalona, Iowa, on July 4, 1924.

Organization:—Moderators, S. C. Yoder, Will Gingerich; Chor., Paul Erb; Secy., Delmar Hershberger.

The following program was given:—**Christian Patriotism vs. World Patriotism,** Fannie Kinsinger, S. C. Yoder; **Signs of Spiritual Decline,** Alma Brenneman, P. J. Blosser; **How to Get the Most out of Our Sunday School Lessons,** Nellie Horst,, Paul Erb; **Children's Meeting,** conducted by Martha Guengerich; **Women of India,** Lydia Lehman; **Orphanage Work — Present Needs of India,** M. C. Lehman; **Workers' Meeting,** conducted by Guy F. Hershberger; **Sermon on Luke 16:20,** by M. C. Lehman. The discussions were pointed and inspiring.

Obituary

Hartzler.—Eli Kenenth, son of Elmer J. and Sarah Dintamen Hartzler, was born near Newton, Kans., March 28, 1908; died in the City Hospital at La Junta, Colo., July 10, 1924; aged 16 y. 3 m. 12 d. He confessed Christ at the age of 10 and became a member of the Mennonite Church, remaining faithful until death. Bro. Eli sustained an injury of the head in an accident while riding horseback and was found in an unconscious state. The best of care and treatment was given him but death brought relief 9 days later. He is survived by his parents, two brothers, four sisters, one grandfather and two grandmothers. Two sisters preceded him in death. A host of friends sympathize with the bereaved ones. Funeral services were held at the East Holbrook Church July 13 in charge of the Holbrook and La Junta ministers. Bro. J. A. Heatwole preached from II Sam. 18:29. Interment in adjoining cemetery.

Lehman.—Harold, only son of George and Ada Lehman, was born near Orrville, Ohio, Jan. 27, 1909; died July 13, 1924, near Burton City, Ohio; aged 15 y. 5 m. 16 d. Harold was of a quiet, retiring disposition, full of boyish interests and activities; clean in his habits, appreciative of his home and loyal to his Sunday school and church. At the early age of 11 years he accepted Jesus as his personal Savior and was received into the Mennonite Church in the Martin's con-

gregation. He was always faithful in attending the services in the house of God until his body was stricken with what proved his fatal affliction. On Feb. 9, 1923, he underwent an operation which revealed a sarcoma growth. He however recovered sufficient health after the operation to share in a small way the labors and pleasures of the home, attending school until last April, from which time on he gradually failed in strength, suffering much distress and discomfort, though not much intense pain. As he grew weaker in body he expressed a beautiful resignation to the heavenly Father's will. On Sunday evening, June 1, he received the anointing service through the ministry of A. J. Steiner and I. J. Buckwalter which was most impressive and comforting, as he yielded his all to God for life or for death, receiving his Saviour's words as his own—"Thy will be done." On May 18 he partook of the Lord's Supper in our regular communion fellowship at the Orrville Mennonite Church which proved to be his last attendance in public worship. His going home so early in life leaves a deep sorrow in the hearts of his loving parents and dear sisters Esther and Ruth. They are sweetly comforted in their sorrow because Harold gave such a bright evidence of a complete trust in his Saviour and a readiness to be taken home. With the immediate family there remain his devoted grandparents, uncles, aunts, cousins, and many friends. Funeral services at the home and at Martin's Church. Ministers: I. J. Buckwalter, I. W. Royer, Aaron Eberly, and Benjamin Good. I. W. R.

ANNUAL MEETING OF THE MENNONITE PUBLICATION BOARD

The annual meeting of the Mennonite Publication Board will be held at Scottdale, Pa., Monday, August 18, 1924. The Executive and Publishing Committees will be in session at the same place Friday afternoon and Saturday, August 15 and 16. A special program will be prepared for all day meeting at the Scottdale Mennonite Church Sunday August 17 in the interest of our publishing work. Everybody invited to the Sunday and Monday meetings.

J. S. Shoemaker, Pres.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Southwestern Pennsylvania Conference is to be held, if the Lord wills, at the Blough Church near Johnstown, Pa., August 11-15, 1924.

Executive Committee and bishops are to meet on Monday, 1:30 P. M.

Ministerial body is to meet on Tuesday at 8:30 A. M.

Mission Board Meeting, Tuesday at 1:30 P. M.

Sunday School Conference, Tuesday evening and all day Wednesday.

Church Conference, beginning Thursday and continuing until Friday P. M., or until such time as the Conference work is completed.

A hearty invitation to the brotherhood and all others

Those coming on the Penna, R. R., take the Jerome trolley at Johnstown; get off the car at Woodstown.

Those coming on the B. & O. R. R., take the Jerome trolley at Holsopple to Woodstown.

Those coming by auto leave the Lincoln Highway at Jennerstown, taking concrete highway to bridge one-fourth mile east of Thomas Mills, proceed across bridge on Holsopple road.

Those coming on the Penn Highway leave the Highway at Johnstown, taking Somerset Highway to bridge one-fourth mile east of Thomas Mills, thence across bridge on Holsopple road.

Please write to Bro. Wesley Yoder, Holsopple, Pa., R. 1, of your coming.

E. D. Hess, Moderator.
N. E. Miller, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Those interested will please notice the following with reference to railroad connections: The Grand Trunk R. R. leaves Detroit for Pigeon at 7:30 A. M., and Imlay City for Pigeon at 9:30 A. M. The Pere Marquette R. R. leaves Saginaw for Pigeon at 8:30 A. M., and Port Huron, via Bad Axe, for Pigeon at 9:20 A. M. No trains on Sunday.

Elmer G. Swartzendruber,
Samuel T. Yoder,
Committee

Illinois

The Illinois Conference will be held (D. V.) with the Waldo congregation near Flanagan, Ill., Aug. 26, 27, 1924.

Tuesday.—Ministerial meeting to make all final arrangements and appointments. The conference sermon will be preached in the evening at 7:30.

Wednesday.—Conference proper forenoon and afternoon. The Illinois Sunday School Conference will be held immediately following, beginning Wednesday evening and continuing all day Thursday.

A hearty invitation is extended to all those interested in the welfare of the Church. Those who come by train should notify J. D. Hartzler, Gridley, Ill.

Missouri-Kansas

(August 26 to 31, 1924)

The Lord willing, the Mo.-Kans. Conference will meet with the brotherhood at the Pleasant Valley Church near Harper, Kans., on the following dates:

Tuesday Evening, Aug. 26.—A devotional meeting followed by a sermon.

Wednesday, Forenoon, Aug. 27.—A meeting of arrangement by the ministerial body. All ministers, bishops, and deacons should endeavor to be present.

Wednesday Afternoon, Aug. 27.—Business session of the Mission Board with a program arranged by the Executive Committee. Everybody welcome.

Thursday and Friday, Aug. 28 and 29. The Church Conference will be in session to take up the regular business of Conference and discuss such questions as may come before it relating to the welfare of Church.

Saturday and Sunday, Aug. 30, and 31.—A Workers' Conference, discussing Sunday School, Young People's, and Mission subjects, will be in session.

A variation from the Constitution has been approved by the Executive Committee of Conference and others for this year with the understanding that conference vote on a change in the wording of the Constitution in Article II, where it reads, **"The time shall be the Last Monday in August"** to be changed to read, **"The time of Church Conference shall be the last Thursday and Friday in August,"** leaving it to the Program Committee and local congregations to adjust the dates of the Workers' Conference to the best advantage either before or after Church Conference.

Harper is located on the A. T. and Fe R. R.; also the Orient R. R. Those coming via Kansas City can buy tickets direct to Harper on the Santa Fe. Those coming from the west should buy tickets to Hutchinson, and change there for Harper on the Hutchinson Southern. Those wishing to be met at trains should notify S. A. Yoder, Harper, Kans., or D. B. Rich, Crystal Springs, Kans.

Come praying for the work. We invite members of this and sister conferences.

J. R. Shank, Secy.,
Carver, Mo.

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will convene (D. V.) August 19-21, 1924, near Louisville, Ohio, with the Beech congregation.

I. W. Royer, Sec'y.

Indiana and Michigan District

The Lord willing, the annual Sunday School Conference of the Indiana and Michigan District will be held at the Emma congregation at Emma, Ind., beginning Tuesday evening, Aug. 12, and closing Thursday evening of the 14th.

A very full program has been arranged which will be sent in for publication as soon as they are printed.

An invitation of welcome is extended to those of other districts to meet with us at our conference.

The Executive Committee.
C. W. Leininger, Sec.,
1323 Kinzie St.,
Elkhart, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 7, 1924 (Gospel Witness Established 1905) No. 18

EDITORIALS

"THY WORD have I hid in mine heart, that I might not sin against thee."

The opening and closing messages of Christ upon earth were on repentance. First: "Repent; for the kingdom of heaven is at hand." Last: ".....repentance, and remission of sins should be preached among all nations."

Conferences.—A number of conferences are just ahead, the first one to be held being the Southwestern Pennsylvania Conference, to be held at Johnstown Pa., next week. We are quite sure that all these conferences will be of unusual interest and profit, for we believe that the prayers of the brotherhood will not be in vain. Those who can will attend them in person, while many who can not be present in body will be there in spirit, praying for the work.

Loyal Service.—One of our workers sends us the following point for reflection:

"Because I am not able to do the things at hand that should be done for the Master in as effective a way as some one else might do them, is no reason why the Lord does not use my efforts weak though they be. It is better to have a weak standard-bearer than none at all.'

Amen. All that God wants from us is faithful service. Should He expect great things from us, He has undoubtedly given us the capacity to perform them. But great or small, our task is to do what the Lord bids us to do. Much of the Lord's work remains undone because His servants are either looking for big things or, finding themselves unable to do what others call great, they shrink from doing anything.

Mennonite General Conference.—As noted on our announcement page, the next meeting of the Mennonite General Conference is to be held at Eureka, Ill. This makes the second time that our General Conference has been held in Illinois, the first to be held in the state being the one at Sterling in 1900. The last four or five meetings have been held in the latter part of August, and we presume that the next one will be held about that time. Two things we may do with profit, both to ourselves and to the cause: (1) make a careful study of our past meetings of General Conference, especially the last one; (2) pray earnestly in behalf of the coming meeting.

Schools.—Already the eyes of our young people are directed toward the schools they expect to attend during the coming year. We are pleased to note the ever-increasing interest in this matter, for the character of the schools we attend largely shapes the character of our lives and of our service in the future. Speaking of our own schools — Hesston, Goshen, Harrisonburg — we are glad that they are all in the hands of brethren whose sole desire is to further the interests of our young people in the fullest sense of the word, and we trust that the heads of each institution may have the fullest and heartiest support of our people. Not, What do we expect to do in school? but, What do we expect to do after we get through? should determine both the choice of the school and the courses pursued. The Church can and will quickly absorb all the products of our schools provided they are sent forth by these institutions loyal and submissive as well as intelligent and aggressive.

Without Hope!—During the past few years we have met a number of people who had grown despondent over financial reverses. The reaction from war prices had caught them unprepared, and they found their debts so large that they were unable to meet their obligations. Pressure from unsympathetic creditors completed their financial ruin and in many cases soured their once amiable dispositions. Seeing no hope ahead they lost interest and allowed things to drift as they would. "What's the use?" they said, "we can slave a life time, our debts will remain unpaid, people will not appreciate our efforts most of our friends have forsaken us, and we will die in poverty, overwhelmed with debts, no matter what we do!"

It is hard to get a man in this mood to pick up courage. But we see another class of people whose case is infinitely more hopeless. It is a fact that most people who have become overwhelmed with debt afterwards recover from their embarrassments and rise above want. Their very misfortunes put a touch of something into their business methods that enables them to "come back" financially. Where is the community that can not show some men once financially ruined who are now fairly prosperous after having satisfied all their former creditors? But while there is hope for most people who imagine themselves hopelessly involved in debt, we see another class of people for whom there is absolutely no hope.

We refer to the class of people among whom Dives numbered one. He begged for a little comfort, but there was absolutely no relief. The funeral sermon delivered over his dead body may have extolled his goodness and his greatness, but the message from Father Abraham revealed to him the fact that he, having sinned away his day of grace, was beyond the possibility of redemption. Ahead of him was an eternity of torment, of weeping and gnashing of teeth, of begging and moaning in hopeless, eternal despair! Wrapped up in the dollar here, he is wrapped up in the flames of torment in eternity.

Moral: "Today, if ye will hear HIS voice, harden not your hearts."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2: 7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—Jno. 14:15.

SALVATION

By John H. Moseman

For the Gospel Herald.

Salvation! 'tis a wondrous Word!
Taught in John's Gospel, chapter third,
To Nicodemus the learned Jew,
And now it's written for Gentiles too.

Nicodemus, seeking for the light,
Came to Jesus Christ, to learn at night.
Religious and cultured though was he,
He had not learned the A. B. C.

Of the Gospel of God's grace and love,
The good news that cometh from above.
"Except a man be born again you see,
He can never another creature be."

"Ye must be born again," says the Nazarene,
Or the kingdom of God can ne'er be seen.
Born of the Spirit and the Water too,
Alone, can bring eternal life to you."

But, how to be born again was not yet told;
Nicodemus thought, he might now be too old,
For he wondered how he could be born again
For was it ever taught or heard by living men?

When Jesus said there is no other way,
He wondered and wondered that very day,
How these things can be, that a man so old
Can be born again as he now was told.

Jesus showed him "how" of this thing,
When He taught about the serpent's sting.
How Israel of old was saved from the serpent's bite,
By a look at the brass serpent, healing them right.

As Moses lifted up the serpent, then,
And healed the mutitude of men,
Just so the Saviour lifted high
Doth save the sinner, far and nigh.

Simply believing on Him, His Word declares,
Gives eternal life, and from Satanic snares,
He will keep our souls, safe day by day
As we walk the straight and narrow way.

God so loved the world that He gave
His well beloved Son to save
The world from sin, death, and despair,
Meeting the Saviour in the air.

Christ came not then, the world to condemn,
But ransom poor souls of fallen men.
Thus Nicodemus was made to hear,
The gracious voice of Christ so dear.

Yes, Salvation, so full and so free
Wrought out on Calvary's rugged tree,
Was told of by Christ to this master of Jews,
To whom indeed it was most wonderful news!

Prophets and seers in years gone by,
Wondered when the time would be nigh,
For Christ, God's Son to redeem the lost world
To save us from hell, where we should be hurled.

Rejoice, Oh my soul, that a Salvation like this,
Is mine in this world, and mine in that world of bliss.
Sinner friend, whoe'er thou art, just now,
Think upon thy sins, no matter how
Many or great are thy transgressions.
You shall be forgiven, be heir of Christ's possessions.
Simply repent and believe the Gospel of love,
Hear the Shepherd's voice, obey the Lord from above.

Praise Him each day as you learn of His ways
And seek to please Him the rest of your days.
As you follow on to know the Lord and His will,
In eternity you will be praising Him still.

Lancaster, Pa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

CHRISTIAN JOY

What is the source of Christian joy?

It is a fruit of the Holy Spirit received at conversion in a greater or less degree, and is augmented by the consciousness of sins forgiven, the soul delivered from the bondage of Satan, adopted into the family of God, with assurance of divine guidance, and support in life and death.

Why do so many people seem to fail in finding a satisfying portion in religion?

Every person meeting the conditions requisite for the new birth and reception of the Holy Spirit, will not fail to experience a degree of Gospel gladness; there are many things which may prevent the richness and fullness of the highest Gospel standard.

The unconverted may have a great deal of fun, but they are barren and destitute of any spiritual joy and comfort. Luke 6:25. They may appear light and gay and often forget their lost condition, but they can not escape from the dark shadow of impending doom. They are "like the troubled sea, when it can not rest, whose waters cast up mire and dirt" (Isa. 57:20).

They are, all their lifetime through fear of death, subject to bondage. Heb. 2:15. Under conviction, they cry out, "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24)? Sometimes even the body sinks under the terrible strain; and if the sweet influences of heaven are indefinitely resisted, even reason may totter upon the throne.

Such a soul, surrendering unconditionally to Christ, and receiving the blessed Spirit, finds sudden deliverance from the anguish and darkness and is filled with inexpressible joy and light and love. Rom. 5:11.

A mere profession of religion and uniting with the Church are only grounds for a false hope in which the conscience is lulled to sleep while the soul continues in its original deadness, empty of any spiritual good; being miserable alike in its attempts to crucify the flesh and worship and serve the Creator.

Sometimes in real conversion there is only a short period of Christian joy, which gradually vanishes and leaves the soul in doubt and uncertainty.

This may come from not having a clear understanding of the doctrine of salvation, or from neglecting the means of grace or being drawn into carnal pleasures, or by covering up sins that should be confessed, or holding what conscience condemns, thus grieve the Holy Spirit. Eph. 4: 30.

What is the nature of Christian joy, and how does it differ from what the world calls happiness?

Saved and unsaved find pleasure in the good things of God's creation, such as health, association of loved ones and friends, temporal prosperity, delight in the wonders of nature (sun moon and stars, the pure sky and floating clouds, rills, brooks, rivers and wide expanse of the sea, rain and snow, fruit, flowers, and wealth of changing seasons).

But while the Christian, glad and free, contemplates and uses all the good things of this life, as tokens of a kind heavenly Father's care, and has the consciousness that when these temporal things have slipped beyond his grasp, there are beneath him the everlasting arms to sustain, and there are awaiting him, in another sphere, inexpressible delights impossible for man to conceive, the unconverted soul must look upon all the blessings of nature without any spiritual delight and with the inner consciousness from day to day that God is displeased, and eternal doom impends, thus blasting the joy of life with the bitter rot of sin.

A criminal, condemned to be hanged, can have no real enjoyment in life and natural good; and so the heart of the sinner, has never any rest, but ever writhes in the clutch of subconscious dread.

The unconverted soul wants **fun**—which generally involves neglect of duty, waste of time and money, undermining of health, perverting the powers of mind and body to the service of self, the world and Satan, and trampling upon the Gospel of the Son of God.

The cup of worldliness and sin, which at first seems so sweet to the taste, turns at last to wormwood and gall.

The Christian, in the practice of temperance, self-denial, and loyalty to God and truth, commands the approval of his own conscience, of all good people, and of God — and the highest happiness, which comes only from the proper use, and not abuse, of God's blessings and the sweet benediction of the Holy Spirit. Worldly **fun** is only **corroded brass,** but Christian joy is real **transparent gold.**

The happiness of the unsaved is based upon things of time and change and therefore is bound to be short-lived and uncertain. While all things are favorable, there is a degree of happiness, but always marred by a sense of great and impending judgment; and when youth, health, prosperity, and all favorable conditions of life take wings and fly away, then is the poor heart, empty of all things, desolate indeed, groping about in hopelessness and despair. While the Christian finds enjoyment in the good things God has given in time, his joy is independent of all temporal things and the heart can rejoice in God in the midst of the greatest reverses and calamities. Health may fail, friends may prove false, prosperity may give place to adversity, but the peace and spiritual joy of the faithful soul is not disturbed. The mountain peak rises above the clouds and is bathed in sunshine while the thunder storm with wind and hail, may beat upon the slopes. And so the soul of the Christian may be bathed in the sunlight of God's favor and peace no matter how the storms of trial and adversity may beat upon his earthly life.

Aged Christians, tottering with the weight of years and having nothing to look forward to any more in this world, are often joyful and happy in the Lord and in contemplation of those glories soon to be revealed to them.

Satan has no happy people. The pages of church history are enriched with accounts of thousands who for Christ's sake have joyfully passed through flood and fire, sustained by the unfailing grace of God within.

Do the Scriptures justify us in expecting such rich experience and marvelous triumph over the ills and hardships of life?

The first advent of Christ into the world was heralded by a joyful message from the angels. Luke 2:14.

There is joy in heaven over every soul that is converted. Luke 15:7.

There is great joy in a city where the true Gospel is preached and accepted. Acts 8:8.

There are songs of praise from disciples of the Lord who are beaten and imprisoned for His sake. Acts 16:25.

An apostle standing a prisoner in chains before a king, says that he counts himself happy; and after he has endured almost inconceivable hardships, for Christ's sake, he declares that **none of these things move him** so that he might finish his course "WITH JOY" (Acts 20:24). Peter in describing the happiness of the Christian calls it, "joy unspeakable and full of glory" (I Pet. 1:8).

They took joyfully the spoiling of their goods. Heb. 10:34.

They were exceeding joyful in all their tribulations. II Cor. 7:4.

We are to rejoice in persecution and fiery trials. Matt. 5:12; I Pet. 4:12, 13.

How can we throw off our doubts and fears and spiritual numbness and rise to such a soul-satisfying portion?

Only through the absolute surrender to God and walking in the full light of the Gospel.

We should be content with nothing less than an experience which will enable us to rejoice in God even through our tears, make us triumph over sin and death, and rob the dark, cold grave of victory.

Denbigh, Va.

THE DEVOTIONAL COVERING

By Edna McGee

For the Gospel Herald.

When, where, and how should the Devotional Covering be worn?

The first part of this question is definitely answered by Paul himself. He says a woman should have her head covered when praying and prophesying.

The answer to the second part, where, naturally follows: Wherever devotional services of any kind are held — in public assemblies, family worship, at the table, or at private devotion.

As to how the covering is to be worn, nothing is said. In speaking of the two ordinances, the devotional covering and the Lord's Supper, Paul lays down a general principle and leaves the churches to arrange the details and methods according to circumstances and custom. Our method at present times of administering the Lord's Supper may be different from the one used in Paul's day, but as the underlying principle is the same the method now is perfectly proper. So with the devotional covering. One of the meanings of the word veil is "to cover," and anything used for that purpose can be correctly called a veil, regardless of the fabric or form.

Any head covering that is convenient and appropriate that the Church agrees upon to use for that particular purpose only and that is readily recognized for what it is, is in order. Of course, it should be appropriate for the purpose; and while it should not be used for personal adornment, it should be well made and attractive because of its neatness. As wearing the devotional covering is an ordinance of the Church, it should be observed with reverence and respect and not as an unwelcome, forced duty to be observed in a haphazard, careless fashion.

The covering should be large enough to be conscientiously called a head covering. I once heard a preacher say that a woman's spiritual condition could be judged by the condition of her covering; that as soon as things began to go wrong in her spiritual life, things began to happen to her covering; that it either grew smaller or more and more crumpled and soiled. I do not think this is an infallible rule, but it is often the case. It does seem reasonable that a woman who has a spiritual understanding of the real meaning of the covering will be careful to wear it in a way that will command respect for the ordinance.

It is true that it is only an outward sign and form, but it is only by these forms that we can bear witness before the world as to where we stand, and that is important especially in these days where both the sign and the God-ordained principle for which it stands is almost totally ignored.

La Junta, Colo.

WHAT YOUR LIFE IS

By Thomas C. Beachy

For the Gospel Herald.

Your life is a book and you are its author — yours to make its plot, to decide its ending. Make your book a success. Let each chapter be a deposit in heaven. The conclusion will be a happy one.

Akron, Ohio.

Would to God that we were all more contented with our mercies, and more discontented with ourselves! It is the trying to live on external contitions that makes a Christian restless and wretched. A soul at peace with God and itself, a soul that delights in making other people happy, can sleep sweetly, like the old-time patriarch, with a stone for a pillow.—Cuyler.

Preacher's Page

SERMON OUTLINES

Call for Christian Service

By Jos. M. Nissley

I. **A Call for Sinners to Salvation.**—Eccl. 12:1; Isa. 55:6; Matt. 6:33; 11:28-30.

II. **Call to Salvation Includes Call to Service.**
1. Christian life compared to a race.—I Cor. 9:24; Heb. 12:1, 2.
2. Christian life compared to a fight.—I Tim. 6:12; II Tim. 4:6-8.
3. Christian life compared to cross-bearing.—Matt. 16:24.
4. Impossible to remain a Christian without service.—Matt. 12:43-45.

III. **Every one Born again has Something to do.**
1. "Love of Christ constraineth."—II Cor. 5:11, 14.
2. Example of Andrew finding Peter.—Jno. 1:40-42.

IV. **All to be Witnesses**
1. In daily walk.—Psa. 1:1; Matt. 5:16; Eph. 5:14-16.
2. In speech.—Psa. 66:16; Mark 5:19; Col. 4:6.
3. Money.—Jno. 12:3, 7; II Cor. 9:7.
4. Prayers.—Neh. 2:2; Jas. 5:17, 18.
5. As the Spirit directs.—Jno 16:13.

V. **Laborers together**
1. One body.—Rom. 12:5; I Cor. 10:17; 12:13.
2. The body of believers.—I Cor. 3:9.
3. Needs special laborers for building. Rom. 12:6-8; I Cor. 12:28; Eph. 4:11.

VI. **Call for Special Services in the Building**
1. Old Testament—Abraham (Gen. 12:1), Samuel (I Samuel 3:4), Jeremiah (Jer. 1:5). Jonah (Jonah 1:2), Isaiah (Isa. 6:8).
2. New Testament—Disciples (Matt. 4:19, 20), Paul (Acts 9:6-16).

Note.—In the Old Testament the call came directly to individuals, under Christ's ministry it came to disciples, after the Church was organized the call came through the Church.

VII. **Every Member upon the Altar.**—Rom. 12:1, 2.
1. Ready for service.—I Chron. 29:5.
2. Unity of effort.—I Kings 6:7.
3. Normal body has many members.—I Cor. 12:14-31.
4. Attitude of members toward one another.—Rom. 12:10.
5. A place for every member.—Eph. 4:16.

VIII. **Qualifications for Service**
1. Honest report, full of the Holy Ghost, wisdom.—Acts 6:3.
2. Full of faith.—Acts 6:5.
3. Full of power.—Acts 6:8-10.
4. Full of the Word.—Acts 7:2-57.
5. Faithful in prayer.—Acts 7:60.
6. Burden for the lost.
7. Loyalty to Christ and the Church.

IX. **The Sacrifice for the Call Costs Something.—Luke 9:24.**

X. **Rewards for Service.**—Prov. 11:30; Dan. 12:3; Matt. 25:23, 34-36; Jas. 5:19, 20.

Eight Essentials to Success in the Christian Life

By J. D. Mininger

1. Begin right.—Jno. 1:12, 13.
2. Confess Christ before men.—Matt. 10:32, 33.
3. Be diligent in Bible study.—Jno.5:39.
4. Pray without ceasing.—I Thes. 5:17.
5. Go to work for Jesus Christ.—Matt. 25:14-30.
6. Honor the Lord with thy substance.—Prov. 3:9.
7. Keep pushing on.—Phil. 3:13.
8. A safe guiding principle.—I Cor. 10:31.

WHAT A LOYAL LAYMAN WISHES TO SEE IN THE LOYAL MINISTER

By Silvanus Yoder

For the Gospel Herald.

But we preach Christ crucified.—I Cor. 1:23.

Of all the vocations of life, and of all the responsible positions to which men are called, not one, in the face of eternity and the eternal welfare of man in his future destiny, has a nobler calling or a more responsible place to fill in the sight of God than the divinely called and ordained-of-God preacher of righteousness. The preaching of the cross is your God-given commission. The making known of the power of salvation to man is your business and to preach anything but the cross of Christ and its power unto salvation is evading the issue to which the preacher of righteousness has been called.

Like many who in various callings have evaded the real issue to which they were called, so preachers of righteousness have often, even tho divinely called to preach Christ crucified, stepped aside from their God-given commission and have competed with worldlings on subjects which belong to their fields, only to be shamefully defeated and the congregation for which they have been responsible has become scattered and confused. "The power of God unto salvation" once manifested has lost its significance and its adherents are evading that spirit which Paul had when he said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Dear brother preacher of righteousness, have you ever thought of the fact that the preaching of the cross has no competition? The worldling, whoever he may be, will not compete with you in your divine calling. He is entirely cut off from all competition, for the preaching of the cross is to him foolishness. If you step aside from your God-given commission and enter the field of philosophy, the professors of ethics can beat you. If you enter the field of science, those that see God only in nature can beat you. If you enter the field of infidelity, the Ingersolls and Tom Paines can do you up on short notice. If you resort to the orchestra or classical singing, the opera has you beaten by a long way. If you resort to ceremonial forms, the social clubs have been there first. I wonder not that church-goers have deserted the church services for better entertainments and for places which are better equipped to entertain. There is nothing at all strange about that.

Dear preacher of righteousness, why should you evade the real issue to which you are called and leave off preaching the only thing which you have any business to preach and see your congregation dwindle away? Why cause your sons and daughters to seek amusement and entertainment among the philosophers of ethics, the skeptics, or the vaudeville? Even if you have seen Christ only afar off; if you have only tasted God's goodness; if you have had only a limited knowledge of God's power unto salvation, and pursue your divine calling of the preaching of the cross, you will have no competition with the philosophers of Greek culture and refinement. The Ingersolls will not debate with you, the stage players will avoid you, and the convicting power of the Holy Ghost will cause men to seek God and secure salvation.

The preaching of the cross does not shut the preacher off from making Scriptural applications to daily living nor from being an uncompromising enemy of sin. His consecration to his appointed task is only made evident by his zealous devotion to his assigned commission. The thorns in the sides of the Christian Church have grown and flourished when the Christian zeal has abated and the preacher of righteousness has evaded his real issue. Russellism, Christian Science and other heresies have thrived and grown fat for no other reason than because of a failure on the part of the Church to declare the whole counsel of God and to preach Christ crucified.

History in narrating the religious affairs tells us that Mohammedanism was conceived and born at a time when the altars of the Jews, the altars of the fire worshipers, and other idol altars were built, so to speak,

side by side, and at a time when the zeal of the Christian Church had abated, when her preachers had lost that burning desire to carry the message of the cross and cause men to seek God. Israel learned the bitter lesson of an abated zeal in their failure to carry out the entire commission of God to drive the entire heathen population out of the promised land and the preacher of righteousness may well profit by the illustrations which were written for our learning as ensamples to all who should follow in the course of history.

Dear brother preacher, do not preach a Gospel which issues a license to sin. If you do, Pastor Russell will get more converts than you will. The thorns in the sides have grown grievous enough. Our sons and daughters are made to face many temptations and to seek satisfying conditions aside from the Cross of Christ, because the preacher has ceased to preach Christ crucified and turned to giving lectures on moral philosophy and good citizenship. The old-time preaching of the Cross which less than a century ago caused even the most hardened sinners to weep and beg for mercy is substituted for a preaching not so piercing nor so humiliating, a preaching which does not expose one's guilt, a preaching that winks at some of the milder (?) forms of sin. Converts have ceased to kneel in penitence and seem to lack the attitude of genuine Bible repentance.

Dear preacher of righteousness, preach the Cross of Christ. "Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." It is your commission. It is your **only** commission and the Holy Ghost which converted men at the preaching of Peter and Paul will also bless your devoted efforts that the Word of God will not return unto Him void but will accomplish that for which it was given.

We need a revival, and by the grace of God, we may have a revival, a revival after the New Testament type, a revival that will convert the hearts and transform the lives of sinners; one that will arouse the preacher of righteousness to a sense of his duty and cause profanity and Sabbath desecration to cease. God speed the day of revival that will empty the hearts of sin and fill them with the love of God. Then shall our church houses be filled to overflowing and our official boards be composed of men who despise sin and love the cause of Jesus Christ which shall enable them to serve in their daily course.

Goshen, Ind.

THE SPARROW SERMON

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints—Jude 1:3.

The gospel of your salvation.—Eph. 1:13.

Mine own son after the common faith.—Titus 1:4.

Salvation is the subject I want to speak of in this little sermon, and you will notice that it is called "common salvation." Of course the word there does not mean of small value, but rather it shows how salvation is free to all, although procured at such a tremendous cost as the life-blood of the Son of God.

And then in Titus, the Apostle speaks of a common faith, that is, faith free to all, simple trust in that blessed Redeemer, which lays hold of His salvation.

A postage-stamp was once dropped in the grate, and would soon have been burnt up by the hot cinders, but was snatched away just in time! That was salvation, but it was only a trifling matter, for it was only a penny saved.

A man once took a five-pound note out of his waistcoat pocket to light the gas with, in mistake of course; he was just going to set light to it by the fire, when he discovered his careless mistake.

Now that was a greater salvation than the stamp, because there were more than a thousand pennies in the bank note! While I was in the middle of a service in Cornwall one Sunday afternoon, a sparrow flew in at the window which was open a little at the top, and seemed in a great fright, and just afterwards a big hawk flapped his wings against the window pane; he had been pursuing the sparrow, but the little bird had gotten safely inside.

That was really a greater salvation, because the sparrow had life and feeling, which the stamp and note had not. But I want to tell you of a far greater salvation than either. Many years ago a young girl, fourteen years old, came into a crowded meeting, full of mischief, just to make fun, but the Holy Spirit opened her eyes to see what a sinner she was, and she came to Christ and was saved.

That was over twenty years ago, and she has been a zealous worker for the Master, and has won many souls to Christ.

I remember a young fellow coming out on the Lord's side in Scotland, more than twenty-five years ago, and that young man soon found his way to a distant land to work for his Saviour as a missionary. Oh! how much greater was the salvation of the girl and the young man, and see what great results have sprung from their believing and receiving the Gospel of their salvation!

A few years ago a fire broke out late one night in a house at the seaside; soon it was all in a blaze, and all the people were gotten out except three little ones in the top room.

No one could get up the staircase, and it seemed as though the poor little things must be burned to death, when a sailor, who had just come off a voyage, said that he would try to climb up the lead pipe! He managed to do so and got in the bedroom window, and soon appeared with one little one, whom he held in his strong teeth by the nightgown while he climbed down the pipe.

The child was dropped into the mothers arms, and he climbed up again, amid the loud cheers of the hundreds of people in the street.

Soon he brought another child down safely, but, could he go again? The lead pipe was so hot, and his hands were burned; but all the people shouted, and urged him to try once more, which he did and brave Joe brought the third child safely down too, although he was dreadfully hurt himself.

This great salvation from the fire was the talk of the whole town, and I had some nice lines written about the brave sailor, but cannot find them.

But after all it was only the salvation of their bodies; and the salvation of the soul is far more important! So flee to Jesus, that you may be safe and happy for both time and eternity.

Cry out in real earnest: "Lord, save me!"—Josiah Spiers in The Gospel Minister.

TODAY

Today if ye will hear his voice, Harden not your heart.—Ps. 95:1-8.

T—Today is the time to serve Jesus
R—Refuse Him, no longer I pray.
U—Under the wrong acts, you've committed.
T—Thank God, for the good Gospel way.
H—His promise is just for today.

—Theda J. Brubaker.

There are three things that are never separated: love to God, obedience to God, and God's blessings upon the obedient ones. J. D. M.

I love to emphasize the fact that the Mennonite faith is precious to me because it is the Word of God. —B. B. Stoltzfus.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PENITENCE

By Theda J. Brubaker

For the Gospel Herald.

"I don't like you, Mamma," cried little John as he came into the house. Mother had just asked him to help her as she was very busy while John was having a fine time on the lawn.

"You don't?" answered mother. "I love you, John. Listen! I want to tell you something.

"When I was a little girl, just as old as you are now, Jesus came and took my Mamma away, leaving us very lonely. How we did miss her! We couldn't go to mamma with our little trials any more. We had no one to kiss us and make us nice little cakes and candies like mamma used to do. Oh! how I used to wish for my mamma."

Little John, tears streaming down from his eyes, answered, "I love you, Mamma."

Mt. Joy, Pa.

A GRANDMOTHER'S RULES

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard, and would prefer not to do? Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is hard, master it. If the garden is to be weeded, weed it first, and play afterwards. Do first the thing you don't like to do."—The Little Christian.

I am glad that in the New Testament Scriptures God is spoken of more than two hundred times as "Father," and He has promised to take care of His children.—J. D. Mininger.

THE USE OF SLANG

It is strange how careful some people are of their dress—how sure, that it is an asset to them in the business world; and yet how careless they are of their speech which is the dress of the mind. Much of their speech consists of loose slangy expressions.

There are several reasons why one should avoid the use of slang. First, slang is unstable and given to changing both in word form and meaning. Words that have a certain street meaning today, tomorrow will have a different meaning. We can not afford to clothe the thoughts of a strong mind in weak changing garments of no particular shade or hue. Again, the use of slang starves the mind of the discriminate use of synonyms. Everything is "charming" or "just awful;" we lose the delicate shades of meaning which convey such a variety of truth to the intellect. Correct speech is the index of ability. A man of large mental ability acquires an expressive vocabulary sufficient for his need without the use of slang.

Slang is the lazy man's vocabulary. Says one, "Slang saves the trouble of thinking." In place of meditative selection of proper wording the street expressions are used, of those words "good or bad" that first come into the mind. Holy thoughts are often dressed in such cheap phrases as to suggest the low and ludicrous rather than the high and holy. It takes time to choose the best and most expressive words with which to clothe our thoughts. Some are deceived into thinking that slang is wit.

The use of slang is vulgar,and is a sign of low breeding, or affected rowdiness. Attention to speech is the means of growth. Language molds the thought either exalting or degrading. Those who live in a cultured educational environment, take delight in making their speech graceful as well as pleasant to the ear and mind. An automobile in which the President of the United States rides would not be pleasing to the public eye, nor in harmony with the dignity of the office if it were decorated in the cheapest tinsel of the street; neither are noble thoughts becomingly dressed when clothed with slang.

Language is the lasting contribution of the ancients to the present, and it, either in garments of glory or in the tattered rags of slang, is our contribution to future ages. Shall we give to the coming generations a language pure, simple, forcible, and adequate or shall we contribute a bunch of slang? Dr. Samuel Johnson said of Oliver Goldsmith: "He left nothing that he did not touch, and he touched nothing that he did not adorn." Some who touch the things eternal leave them degraded because of the loose, slangy way in which they are handled. Says one who speaks of the downward course of the wicked, "They have gone the primrose way to the everlasting bonfire," and everyone smiles as they recall the porter at the gate of Macbeth's castle. Slang eats out the very vitals of sacredness in spiritual life and makes the soul feel rather akin to the world than to heaven. Christ, the great master teacher, found the language of His day a sufficient robe in which to dress eternal truths for the minds of His hearers. Slang in a sermon is "a fly in the ointment." The use of slang is largely a habit, and as previously mentioned is resorted to because the mind is too lazy to seek out a better expression. Slang is cheap and cheap minds make the most frequent use of it. Says someone, "The use of slang catches the people." Perhaps so, but what happens to them after they are "caught?" Does that bring them to Christ; does it lift them to higher plains of thinking? Today we have long lists of slang which are in constant use by the masses. "Good-night, beat it, cut it out, step on it, nifty, swell, blow out, canned, pinched, sit on, stuck, and fierce," all good words if rightly used but the use of them by many is a corruption, marring both mind and spirit; and this is the list that is fast finding its way into sermons.

As Christians, our speech should be as becometh the doctrine of holiness—chaste and clean, forceful and beautiful, dynamic and lofty, simple and lasting. It is said that so powerful was the language of Demosthenes in his famous Phillipic that the mass cried out, "Let us go up and fight Philip." Of Cicero it was said, "How beautiful is his speech." One in Bible times hearing the message of the preacher cried out, "As for me and my house, we will serve the Lord." Of Jesus it was said, "He spake as never man spake." "Words fitly spoken are like appples of gold in pictures of silver."—From Herald of Happiness.

So long as we are in such condition that the Lord can look upon us, our prayers are always heard. — Sem K. Eash.

Reward for service is based upon faithfulness, and not upon the amount of work done. — S. G. Shetler.

Let us remember that Jesus Christ promised great rewards for faithfulness. — L. A. Blough.

SUNDAY SCHOOL LESSON

Lesson for Aug. 17, 1924—Jno. 2:13-22

JESUS GLEANSETH THE TEMPLE

Golden Text.—My house shall be called the house of prayer.—Matt. 21:13.

Lesson Story.—Jesus went to Jerusalem to be present at the Jewish passover feast. Coming into the temple, He found there the money-changers, doing a thriving business selling oxen, sheep, and doves. He made a scourge of small cords and drove them all out, both the changers and the animals. "Take these things hence," He said, "make not my Father's house a house of merchandise." Then the disciples remembered the prophecy, "The zeal of mine house hath eaten me up."

The Jews were both perplexed and angered at this procedure. "What sign shewest thou unto us, seeing that thou doest these things?" said they. It was then that Christ uttered the words which were afterwards used against Him at his trial: "Destroy this temple, and in three days I will raise it up." The Jews thought, or at least pretended to think, that He was talking about Herod's temple and reminded Him that it took forty-six years to build it. But Christ was talking about His body of flesh and bones, and after His crucifixion and resurrection the disciples had in this utterance one among many things to convince them that He was the very Christ.

Lesson Thoughts.—1. In cleansing the temple of money-changers Christ showed His displeasure at the thought of profaning the house of God. Whether you call such a house a temple, a synagogue, a meeting house or by some other name, it is a place dedicated to His name and should at all times be associated with things holy and divine. Even the animals which were to be slain and offered on this hallowed occasion should not be used as means to desecrating this holy place. The thought of bargaining for gain, or the use of this opportunity to make some money should have been entirely foreign to the purposes for which this temple was used. So with our modern churches. Let them be considered as holy places, dedicated to holy purposes, houses of prayer and worship — never as a convenient place to buy or sell, a place for entertainment, a play-house, or anything else that has the effect of leading the mind away from God and setting the affections upon the things of earth.

2. Why this scourge of small cords? Certainly not for fighting purposes. Christ was not a revolutionist, and He never even pretended to be in physical charge of the temple. Nevertheless He was in authority there in a spiritual sense, as it was His Father's house. The scourge was a symbol of His authority and of His displeasure with the way this temple was profaned. He probably used it upon the cattle. While He possessed super-human powers, He never used either human or super-human powers in a physical encounter with any man or men. In this, as in all other things, His life was consistent with His teachings.

3. "His disciples remembered." Twice is this expression used in the lesson before us. While He was cleansing the temple His disciples remembered the prophecy, "The zeal of mine house hath eaten me up." After His resurrection they remembered His words to the Jews, "Destroy this temple, and in three days I will raise it up." Christ was not only giving the world an object lesson on the proper and improper uses of the house of the Lord, but He was also making history that confirmed and deepened the faith of the disciples in the fact of His Messiahship.

4. The faithless Jews demanded to see a sign. Had they their eyes half open they might have seen all the signs they needed. Those avaricious men who were there in the temple filling their pockets were not so obedient to Christ that they would have gracefully retired at His command if there had been no greater power present than the sight of a small scourge, neither would those in charge of the temple have permitted Him to assume this authority had there been no super-human power in evidence. This was but one among many things connected with the life and ministry of Jesus that could be accepted as "signs" that He was indeed the long-looked-for Messiah, the all-powerful and ever-blessed Son of God. There was not then, and there is not now, any reason for hesitating one moment to accept Jesus Christ as the Messiah of prophecy, the Savior and Redeemer of man.

5. Nothing is so blind as prejudice. The Jews had been looking for the Messiah. When He finally did come, and answered to all the descriptions of prophecy but severely arraigned them because of their sins, they refused to accept Him and closed their eyes to the many evidences of His wisdom and power. Wilful rejection of the truth makes men totally blind. —K.

BIBLE MEETING TOPIC

STUDIES IN I JOHN.—Chapter III

Topic for August 17

MOTTO

"He that doeth righteousness is righteous, even as He is righteous."

OUTLINE STUDY

IV. How to Know One's Standing. (Continued from Chapter II.)

5. By the Test of Righteous Deeds (Sub-head Continued).
   a. The hope of the sons of God leads them to purity (Vs. 1-3).
   b. Sin is lawlessness (V. 4).
   c. The lawless do not know the the Saviour as do those who do righteousness (Vs. 5-10).
6. By the love of the brethren.
   a. A command from the beginning (v. 11).
   b. Hatred against the righteous is an evidence of being yet in the doom of death, while love for them assures us that we are in possession of eternal life (vs. 12-15).
   c. Love is tested and known by its sacrificial service (vs. 16-18).
   d. Active love gives us the blessings of assurance (vs. 19-24).
7. By the gift of the Spirit of God.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Righteousness."**
2. Knowing God's Children.

For Young People
1. The High Calling of Sonship.
2. Evidences of Being Born of God.
3. Love in Action.

For Older People
1. Answered Prayers.
2. The Relation of the Inward Principle and the Outward Action.

PERSONAL THOUGHT

We belong to the heavenly family. Such fellowship calls for the life of purity and goodness characteristic of God's children. Have we been truly born of God?

SEED THOUGHTS

Righteousness in conduct is only possible to those who are born of God. Other acts may resemble the acts of the children of God but unless they are prompted by the life of God within, they are but expressions having some other motive and life at their source.

There are acts done that are wrong in themselves that may not be done with the same disobedience in the heart by different individuals. Knowing the law and disobeying whether in commission or omission is a lawless act and does not belong to one born of God. Similar acts may be done without the knowledge of the command or under different circumstances while the heart may not have any disloyalty in its consciousness. Such acts may be done by the regenerated and not be imputed as sin. But when they learn and know they will be sorry and will not do so any more.

Gospel Herald

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THURSDAY, AUGUST 7, 1924

Field Notes

Bro. C. F. Derstine informs us that from Aug. 14 to 22 his address will be Kalona, Iowa.

A harvest home and Sunday school meeting is to be held at New Danville, Pa., August 13. Everybody invited to attend. T.

Wednesday evening July 30th was the date for Bro. S. F. Coffman to have begun a series of meetings with the Orrville, Ohio, Mennonite Congregation.

Bishop Jacob Nussbaum of near Apple Creek, Ohio for many years the overseer of the Sonnenberg congregation near above named place was found dead at his home Wednesday morning July 30. Obituary later.

Bro. A. D. Wenger of Harrisonburg, Va., is spending the month in his former home at Fentress, Va. He arrived there July 31, after spending six weeks in the field preaching and looking after the interests of the Eastern Mennonite School.

A brother sends us the following: "A harvest home and Sunday school meeting will be held at the Willow St. Mennonite Church, Lanc. Co., Pa., on Aug. 21. A general invitation is extended to all. There will be morning and evening sessions."

In the ordination of Bro. Edwin A Souder to the ministry in the Rock Hill Church near Telford, Pa., as reported in these columns last week, the following bishops had a part in the ceremony: A. O. Histand, Warren Bean, Jonas Mininger, Ahram Clemmer.

From Ulen, Minn., we get this word: "There were nine confessions here (during recent meetings) all to be baptized and received into church fellowship." We praise the Lord. Bro. Kreider, who conducted the meetings, expected to reach his home at Palmyra by about July 26.

A Brother writes this about church conditions in his community: "Some encouraging features are in the church work here, but the other side outnumbers them so far as figures go; but the power of God is not limited by man's figures." In this latter fact lies our hope. Let us press on.

"The Devotional Covering" for Christian women was the subject discussed at the Sonnenberg Congregation on Sunday evening July 27th, by Brother O. N. Johns Supt. of the Canton, Ohio Mission. Brother Johns handled this subject in a lengthy, interesting, instructive and spiritually helpful manner.

Ohio Sunday School Conference.—We are in receipt of a program of the coming Ohio Mennonite Sunday School conference, to be held at the Beech Church near Louisville, Ohio, Aug. 19-21. A busy worker's conference is what it promises to be. The program gives evidence of a careful selection of both subjects and speakers.

Correspondence

Coalridge, Mont.

Dear Herald Readers:—Greeting in Jesus Name.

The good Lord has blessed us by sending us Bro. J. M. Kreider, which was very encouraging and upbuilding to the people of this place.

On July 13, we held our communion service. Nearly all the members partook of the sacred emblems. The meeting held by Bro. Kreider was attended very well.

We are all looking forward for a good crop if things don't change between now and harvest.

We have been having several callers from other congregations with us for which we are truly glad.

On July 12 four souls turned their hearts from the world, and were received into the Church by water baptism.

Health is fair, with a few exceptions.

May God bless you and us here at Coalridge as well.

Gladys Young.

July 19, 1924.

Filer, Idaho

On July 4 a meeting was held at Filer by the Brethren Cong. of Twin Falls and the Mennonite Cong. of this place, preaching services being held at the church in the evening, also the evening following by Bro. D. H. Bender of Hesston, Kans.

Sister Mable Gilmore, who has been seriously ill at the hospital in Twin Falls, has recovered sufficiently to return to her home in Filer.

Bro. E. E. Zuercher, wife and children of Nampa, Ida., worshipped at this place Sunday, July 20, Bro. Zuercher preaching both morning and evening. They returned to their home on Monday.

July 22, 1924. Sadie Stutzman.

St. Elizabeth, Man.

Dear Herald Readers, Greetings:—Just a few lines from this place, showing the Lord is still mindful of us. He has recently blessed us with a needed rain. Crops are looking fine, harvest about two weeks later this year.

We were again favored with ministering brethren. Last Sunday Bro. Eli Hochstetler of Wolford, N. Dak., also Bro. H. E. Hallman of Guernsey, Sask., were with us. Bro. Hochstetler preached for us on Sunday, using for his text I Tim. 4:16. In the evening Bro. H. E. Hallman spoke from II Kings 7:9. No one knew of their coming until they phoned from Morris. We certainly enjoy such surprises. Come again. We solicit the prayers of all God-fearing people.

July 25, 1924. Fannie Stehman

Jonestown, Pa.

Greetings to all the Herald Readers:—The brotherhood in this district were permitted to enjoy the rich blessings of God while Bro. William Moyer held meetings at Dohner's Church every evening for ten evenings. The meetings were well attended. Six souls came out on the Lord's side. Today, July 27, they were received into Church fellowship and sealed their vows by water baptism.

On June 29 we held our quarterly mission meeting. Organization: Mod., Martin Risser; Chor., John Shank; Sec., Martin Weaver.

The following subjects were discussed: "Creating a Love for the Bible in the Heart and Mind of the Child," by Bro. Daniel Wert; "Who is Responsible for the Future Destiny of our Children?" by Bro. Jacob Ebersole; "Freely ye have Received, Freely Give," by Bro. Amos Horst.

Bro. T. K. Hershey, returned missionary from South America, spent July 24 and 25 in this district showing us the large field, the need of workers, and financial needs there.

Crops here are growing nicely. Health in general is good. May we praise God for all these blessings.

July 27, 1924. Martin E. Weaver.

Ashley, Mich.

Dear Herald Readers, Greeting:—It is some time since anything has appeared in the Herald from this place.

Some changes have taken place since writing last. The one we feel the keenest is the calling from our midst our S. S. superintendent, Bro. J. J. Smith. A few weeks ago Bro. Tillman Smith was chosen superintendent in his father's place.

July 18, Bro. Troyer came here and on Sunday, July 20, one young man was received into church fellowship by water baptism.

Sunday evening, July 27, Dr. Fou, of St. Johns, a native of China, gave a talk on "Being Neighborly." This with special singing made up the program for the evening.

We continue to ask an interest in your prayers for the work at this place.

July 28, 1924. Cor.

Ulen, Minn.

Dear Readers of the Gospel Herald:—Bro. J. M. Kreider of Palmyra, Mo., came to this place July 15, and conducted a series of meetings, also spent two day in Bible conference work. He was with us till July 25, when he left for his home. Nine precious souls confessed Christ during the meetings and the church was strengthened and encouraged to press on. Our prayers go with him.

Bro. I. S. Mast was laboring with the congregation at Westport, S. Dak., during the week of July 13-19.

We have young people's Bible meeting every Sunday evening. While some of the members can not always attend on account of having far to come; good interest is manifested and the meetings are very helpful.

Our S. S. was organized in April. Bros. Ira Yoder and Geo. M. Johnson Supts., Bro. Timothy Mast Sec.-Treas., Sister Maggie Kauffman Chorister.

July 28. 1924.

Goshen, Ind.

(Yellow Creek Congregation)

Dear Gospel Herald Readers: On Sunday, July 27, we enjoyed a very inspiring and profitable mission meeting. Good attendance and interest were in evidence throughout. The following program was carried out: Our India Sunday Schools, Lydia Lehman; Misionary Sermon (Matt. 28:19, 20), M. C. Lehman; The Mennonite Church in (1) The Rural Field, D. A. Yoder, (2) The Cities, Floyd W. Weaver, (3) South America, A. B. Christophel, (4) India, M. C. Lehman; Children in India, Irene and Carolyn Lehman; The Work of our Bible Women, Lydia Lehman; Is Mennonite Doctrine Adaptable to the Orient? M. C. Lehman. One thought seemed especially predominant: The world is **needing** the doctrines of the Bible and the Church, both fundamental and distinctive.

If present plans carry, Bro. D. D. Miller will preach here on the evening of Aug. 10. Subject, "The Devotional Covering."

Your interest and prayers in our behalf are solicited.

July 28, 1924. Cor.

Spring City., Pa.

(Vincent Congregation)

Dear Herald Readers, Greeting in our Master's Name:—On Thursday evening, July 17, Bro. A. D. Wenger filled an appointment here. He gave us many practical truths for the welfare of the Church.

On Sunday, July 20. Bro. W. G. Bean preached at our regular service. Text Prov. 25:25

Bro. Millard Detweiler of Doylestown is conducting a singing class on Tuesday evening at this place.

We are glad to announce our coming Bible instruction meeting to be held (D. V.) on Aug. 27-31. Copies of the program are ready and can be secured by addressing the undersigned.

July 30, 1924. John W. Kolb.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greeting:—We are again very glad to report good health in the Home a present, for which we are very thankful to our Heavenly Father, and also for the many blessings which we are receiving daily from His bountiful supply.

Among the number of visitors and callers since our last letter were, Bro. and Sister S. E. Troyer of Middlebury, Edith Cripe of Elkhart, and Bernice Troyer of La Grange, Ind., who were here over Sunday, July 20, and Sisters Fannie and Ilda Bauman of Waterloo, Ont., who were with us a few days visiting their sister Miss Emma Bauman. We appreciate these visits and invite any who come through this way to arrange to stop with us.

We have reecived four more chilren in the Home, and the oldest boy we had, aged 14 yrs. was permitted to return to his mother at Monroeville, Ind., leaving u a family of twenty-nine children at present.

We have sent out several barrels of fruit jars to various places to be filled and still have more ready for others.

At present we are very much in need of workers to fill the vacancies which will be made the first of September, and hope the Lord will move some one to feel the call and volunteer to help us in the work at this place in due time.

Bro. D. W. Lehman and Sisters Katie Kyle, Lizzie Kauffman and Lucinda Brubaker, motored to Elida, Ohio, July 27.

We ask an interest in your prayers in behalf of this all important work.

Yours in the Master's service for the needy,

July 30, 1924. Earl Miller, Supt.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Since our last writing we have had with us Bro. Arthur Slagel, who gave us a talk after Y. P. Meeting on how he spent one week of his time while at Constantinople. Bro. Orie Miller was here and told us of the needs of Goshen College.

The brethren, A. A. Schrock and Jonas Litwiller were here. Bro. Schrock preached on Matt. 11:28. Bro. Litwiller expected to preach for us in the evening but on account of the rain there were no services.

Bro. Derstine preached for us three evenings and on Sunday afternoon. Two precious young souls came out on the Lord's side. May they be guided by the Holy Spirit. There are yet others who should make the wise choice.

Bro. Jacob Yordy is seriously ill at this time.

We are looking forward to conference time. Our prayer is that much good may result therefrom.

We greatly need the prayers of God's people.

July 30, 1924. Lydia H. Smith.

Scottdale, Pa.

Dear Gospel Herald Readers, Greetings:—On Sunday July 27, our series of meetings in East Scottdale, conducted by Bro. J. D. Mininger, closed with an all day meeting in which the congregation at Masontown, Pa., joined with us, furnishing speakers and special songs. The meetings were marked throughout with a deeply spiritual tone and among the visible results were twenty-four confessions including reconsecrations. We praise the Lord for these manifestations that the preaching of His Word is still attended by His blessing. The Lord favored us with especially favorable weather and we feel that we owe Him many thanks for the blessings received. Bro. Mininger went from here to Ohio where he is now engaged in evangelistic services with the Sonnenberg Congregation near

(Continued on page 383)

Miscellaneous

"WHICH WAY SHALL I TAKE?"

Jer. 6:16.

A brother was traveling alone one day;
He was reading and passing his time away;
Many kinds of people were on the train;
Some stared at the stranger, because he was plain.

A banker came walking up the aisle,
He glanced at the stranger with a pleasant smile
And he said: "I know where you belong;
I would know if I met you in a throng."

"I am certainly glad that I met you here;
It brings up memories that are ever dear,
My parents belonged to a plain church one day
But I have sought an easier way."

As they talked, the man put his hand to his brow
And said: "I once believed as you do now,
But it is so peculiar for this modern day
So I have sought an easier way."

But in spite of all, when he said good-bye,
There were tears that glistened in his eye,
And I'm not quite sure that he feels at ease
When he thinks of his parents and by-gone days.

But why did he weep, now tell me pray,
If he had found an easier way?
Alas! he had strayed from the paths of old
And it's hard, so hard, to come back to the fold.

Oh, friend, beware of the easier way,
There are many who come in this latter day
And say, lo here is Christ, or there,
But take no heed to their speech so fair.

There is a way that unto man seemeth best,
But we read that the end of that way is death,
All things whatsoever I tell you do
Saith Christ and I am with you your journey thru.

Oh wonderful promise, oh why not believe,
Accept His commands, let no man deceive,
Take Christ for your pattern and work, watch, and pray,
And you won't need to seek for an easier way.

M. A. Kessler in "the Vindicator.

THE NECESSITY OF CONSECRATION IN EARLY LIFE

By Mary King

Consecration is a setting apart unto God a person or thing to be used in His service. There is a willingness to submit to the will of God on the part of the consecrated individual, which brings about a fellowship or oneness with God. Gal. 3:28. No distinction is made in persons. All are as one, with one purpose in view, and that to glorify God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Paul's plea to the church at Rome for a full and complete consecration reaches even to the present time, and is the plea to every one who professes Christianity. Since Jesus has come to this sinful world, to be rejected of men, suffer and die on the cross to secure salvation for a dying world, of which we are a part, how reasonable it is that we should give Him ourselves, our all, which in comparison with what He has done for us makes us to see our own unworthiness and leads us to the point where we are willing to forsake all and follow Him.

Some may falter to place all upon the altar, fearing they may be called upon the endure hardships for the cause — such as the scorn of worldly associates, denying own selfish interests for the sake of others, or possibly it may mean leaving home and friends to tell the plan of salvation to the lost. The consecrated young man or woman has a decided advantage over those who are not, when it comes to living a clean and virtuous life before God and man. The temptations which confront them are resisted more easily because of the hidden power within.

Truly consecrated men and women do not say very much about their consecration. They live it. The world feels it. They do not need to give utterance to the word to prove they are with Christ.

The beauty of a consecrated life draws the admiration, not only of Christians, but also of those who make no profession. Some one has said, "A consecrated Christian life is the most beautiful of all God's creation." And when we think of it, see its beauty and worth, the influence that goes out from such a life, we can readily believe it.

The young person, or even the child consecrated in the service of God, has a greater influence for good among those of their own age than the older person. It is while young in years that impressions are easily made and ideals formed, and the nature of these determine the future character of the individual. Thus the necessity of proper company for the young in daily life. Let us take heed that our own life is such that others may be benefited because of our presence with them.

Carelessness on our part in our own devotions to God and disobedience in what we call "little things" may be the cause of a weaker one falling into sin. By a close walk with God is the only way possible for us to live pure and holy lives.

A consecrated life is a life of activity. God's promises are far-reaching, but He has never yet promised to do for us what we are able to do for ourselves. To be active in every good work is to be happy. If our part is only a cheering word, a helpful suggestion, with a prayer breathed to God for its success, yet we should not neglect it. Nothing is too small to do for God, nor is any task too great; for with His command He gives the needed power to perform the work whatever it may be.

In our school and social life, consecration is necessary that we may be able to avoid the snares and pitfalls of Satan. Temptations of various attractive forms are before us, and many are deceived becaues of their harmless appearance. We do not mean that there is no danger of a consecrated person falling into sin of some form, but when such is the case, it can usually be traced to a lack of watchfulness and placing confidence in self instead of Him who is able to keep us from falling (Jude 24).

When it comes to the choice of life work and it is our desire to do something that is really "worth while," here again, is where the enemy of our souls does his best in making the pleasures and success of this world look attractive. But many who have been trapped, who have tasted of its pleasures and success, will testify of its dissatisfaction, unlike the cloud with a silver lining, the brightness of the present, simply covers the future darkness, while on the other hand, the one who stands for truth and right is the one who finds joy and satisfaction in the service of God, and in spite of dark clouds that may hover over them there is before them a "light that shineth more and more unto the perfect day" (Prov. 4:18).

Should we ask the aged pilgrim, who has long labored in the Lord's vineyard, if the work he has been called to do—his self-denial, the suffering he has endured—if it has been worth while, his testimony would be that it has been worth while — yea, "more than worth while" and this happiness and contentment in Christ is an inspiration to all who follow their example.

The welfare of the future church depends on the youth of today. If the church is to be maintained in its purity, the youth must needs serve willingly and seek to prepare for this great work whereunto God has called them. Youth is the best part of our lives. It is the time when there is strength and energy and a desire to be up and doing, this is the time when we have the greatest influence for good or evil. Which shall it be?

Should we not then devote the best part of our lives to the service of God, who has given us His best, His

only Son, that we might have life? In order to accomplish the work God has intended for us as His children it is necessary that we consecrate ourselves to Him early in life and continue ever onward and upward in the path of duty until He calls us from this life of happy service to the place of eternal bliss and happiness.

"Give of your best to the Master;
Give of the strength of your youth,
Clad in salvation's full armor,
Join in the battle for truth."

Belleville, Pa.

THE PROFESSED CHURCH

By Abram B. Thomas

The Church of Christ is a religious assembly selected and called out of the world, to worship the true God in Christ according to His Word. The Jews were formerly the Church and people of God (Acts 7:38-39). Paul speaks several times of a church in a house. Therefore it is an assembly of people whether many or few.

The Church in the Wilderness

Israel was the "church in the wilderness, "a people called out and separated from all other nations. They were given God's laws and commandments and they were promised a blessing if they kept them and a curse if they disobeyed them. Lev. 26. God commanded them to go and possess the land which He had promised them, but they rebelled against Moses and against God; and because of their transgressions they had to wander forty long years in the wilderness until all, who were above the age of twenty, died but two. These were the two faithful ones, Caleb and Joshua. However, after they entered the land, it was not long until they drifted away from God's laws and committed all the sins of the heathen people that lived round about them. God had to punish them time and again for their sins, as He had told them He would do. All down thru the history of the Israelitish nation we have a record of transgression and lapsing into idolatry. God called them a "stiffnecked people." He wanted them to honor Him, but instead they dishonored Him.

At the time when Christ was born we find them self-righteous, worshipers of their laws, cermonies, and traditions more than worshipers of God. Christ pronounced greater condemnation on the Pharisees than on any other people of His time. The Jews went to two extremes—first they followed after the coustoms of the idolatrous people of the land, and lastly they were worshipers of themselves, and of their laws, instead of God. As a result of their transgression and rejection of Christ they are now scattered among all nations of the earth.

The Professed Church

In studying the history of the Christian Church we find that it was not long after it was established that some false brethren crept in and tried to corrupt the Church. ("A little leaven leaveneth the whole lump.") In the first fifteen centures this leaven manifested itself at an alarming rate. Both Catholics and Protestants claimed to be the children of God and yet tolerated all manner of sin. They lived to satisfy the carnal desires, while the true Church that remained pure and separated from the evil things of the world sailed thru a bloody sea of persecution. Distress and affliction of all kinds were her portion while she had to suffer the derision and contempt of both the professed Church and the world. But this was overruled by God and served as a means of keeping her in the narrow way, "unspotted from the world," walking in the path of peace and righteousness that leads to glory.

The member of the Christian Church always did (and always will) dress in modesty and simplicity. Their adorning was not that of "plaiting hair," or "wearing of gold," or pearls, or costly array (as we see in the professed Church today to such a large extent, and sad to say it is creeping rapidly into the churches that in the past have stood against this) but she adorned herself with the hidden man of the heart, the Holy Spirit, and with "a meek and quiet spirit, which is in the sight of God of great price." The Christian Church all down thru the ages has looked and will continue to look until the end of time, for the coming of the Lord Jesus to receive her unto Himself that she may ever be wtih Him.

As time went on the Church compromised more and more with the world and the apostate church and seemed soon afterward to settle down to a life of ease. Persecutions grew less and finally ceased, and the nominal Church got into much the same state that Israel was in the time of Christ, drawing nigh with their lips, but far from Him in their hearts. It is to be feared that the professed church of our day is much as the Pharisees were in the time of Christ; they pray, fast, and give tithes, but the Word says that though we do all these things and have not charity it will profit us nothing.

Where is the professed church different from the world? She tolerates the sins that the world commits, she goes to the amusement places that the world goes to, she enjoys the pleasures of the world. Where is the separation? She says, "I keep the Lord's Supper and other ceremonies," and may even wash feet, but the Pharisees, too, were very zealous in the observance of ceremonies but the Savior condemned them and said they could not enter into the kingdom of heaven.

Why Conditions are as They are

In the time of Israel those that were called to be messengers of God to teach the Word became fearful of the people. When they saw that the people were drifting into idolatry they did not sound the warning as they should have done, because they loved the praise of men more than the approval of God. In the same way the professed Church of today is drifting into worldliness. Her people go to the theater, movies, ball games, festivals, fairs, etc., dress according to the dictates of the godless Fashion, and live in luxury and extravagance as the world does. And the ministers, instead of warning and showing the danger, themselves indulge in the same things. They should be an example to the flock but they lead the people to destruction instead of to glory. And we find our own beloved church following in the same course that the popular churches took in days gone by.

Why are conditions thus? The home training is not what it used to be. Our homes and church would not be in such a worldly state if the home training and the teaching from our pulpits would be as it should be, in close adherence to the Word of God. O, that sin were denounced in its every form, so that it would appear as it really is, "exceeding sinful." And because of the lack of these things our homes and churches are drifting into worldliness; millions of dollars are spent for high-priced homes and costly furnishings, high-powered automobiles, and many more things that are indicative of worldiness and extravagance.

God created man with a voice to worship Him but man has invented instruments to worship, pray, and praise, and even to preach. Paul said, "I will pray and sing with the understanding," that is with his own lips. And with the advent of these things into the church we see the people becoming contentious and striving, and highminded, apparently lovers of themselves more than of God. In the Church and Sunday school we find

(Continued on page 383)

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, August Eleventh

Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.—Mark 8:34.

The cross is not greater than the crown. Upon it the self-life with all its interests is crucified. The pleasure we derive from taking up our cross and following Christ is not joy in the thing itself but in the purpose of the doing. We labor to glorify God and bring a soul to the feet of Jesus. We willingly suffer knowing that our Savior suffered more than we. We joy in cross-bearing for we live for Him and seek only His will. We follow in the paths of righteousness for His sake. We count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Through Him we become alive to every opportunity of service however lowly, or irksome. The path may be rough but we have the presence of Him who hath gone the way before us.

"Thence raised from death, we live anew;
and, justified by grace,
We hope in glory to appear, and see our
Father's face.
Let all who hold this faith and hope in
holy deeds abound;
Thus faith approves itself sincere, by active
virtue crowned."

Tuesday, August Twelfth

Abstain from all appearance of evil.—I Thess. 5:22.

Appearances only are condemned by Jesus. How careless association with only the appearance of evil may not only claim our attention but also finally cause lust to become a controlling factor in our lives. Lust bringeth forth sin, and sin bringeth forth death.

God wills that we grow in the exercise of sound, consecrated judgment. Sanctified reason with a conscience void of offense safeguards us against sidestepping from the path of rectitude. We cannot afford to countenance the very shadows of evil lest the darkness of sin creep on us unaware. It takes heavenly wisdom to keep aloof from the subtle encroachments of evil. In this the devil presents himself as an angel of light. Become more and more sensitive to the least suggestion of evil and eschew it.

"Perish policy and cunning,
Perish all that fears the light!
Whether losing, whether winning,
Trust in God and do the right.
Trust no earthly power or wisdom;
Trust no leaders in the fight;
But in every word and action,
Trust in God and do the right."

Wednesday, August Thirteenth

Abstain from fleshly lusts, which war against the soul.—I Pet. 2:11.

We have tasted that the Lord is gracious. We have come unto a living stone which was dissallowed indeed of men, but was chosen of God and is precious. Through Him we have become living stones and are built an spiritual house, a holy priesthood, a chosen generation, a peculiar people, that we should show forth the praise of Him who hath called us from darkness into light. He hath given us new hearts, new desires, and a relationship with Himself whereby we become unattached from the earthly. Therefore pride of station, lust for wealth, and ambition have no part in our lives.

I would glory in nothing else but the Cross of Christ through which I am crucified unto the world and the world unto me. I know that without holiness I shall not see the Lord. Without constant communion with Him I cannot attain unto the measure of grace which God hath supplied for me.

"O make thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face."

Thursday, August Fourteenth

Give diligence to make your calling and election sure.—II Pet. 1:10.

We have been made partakers of the divine nature by faith in the promises of God and have escaped the corruption that is in the world through lust. He hath given us all things that pertain unto life and godliness through the knowledge of Him who hath called us unto glory and virtue. What a contrast this is to corruption and lust. Through the knowledge of our Lord we may bear fruit for Him, commit all to His keeping, lean upon His everlasting arm, and turn from the beggarly elements of the world.

"I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him." "I know that my Redeemer liveth." I know that by remaining in His keeping I am safe for time and for eternity. I fear no ill that may befall me and I am ready to do the work He hath given me to do. My sufficiency is of God.

"Jesus Master wilt thou use
One who owes Thee more than all?
As Thou wilt! I would not choose;
Only let me hear Thy call."

Friday, August Fifteenth

Anoint thine eyes with eyesalve, that thou mayest see.—Rev. 3:18.

Laodicean lukewarmness produces a mist that obstructs the vision. We cannot afford to become indifferent to any principle of God's holy law. The Amen, the Faithful and True, the Beginning of the creature of God knoweth our wretchedness, our poverty, our misery, our blindness and our nakedness. He knoweth that we are not gold tried in the fire and have not the robe of righteousness unless we have recognized God in all our thoughts, actions, business relations, activities, hopes, and aspirations.

The great handicap which becomes a barrier between us and God is moral disinclination for the high task and calling of the Gospel. Until we come to the full sense of our responsibility toward God and personal loyalty to Jesus Christ we shall suffer blurred vision.

"Jesus Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All Thy bidding to fulfill;
Open Thou mine eyes to see
All the work Thou hast for me."

Saturday August Sixteenth

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.—I Pet. 3:15.

The two basic principles of possessing a living hope are first, to have the Lord Jesus preeminent in our hearts, and, second, to have a conscience void of offence. Our readiness to give an answer of the hope that is within us is determined by our actual possession of a saving knowledge of the Truth. We may then give a clear witness of the work of grace in our hearts. He will not leave us without words to express our relation with and love for Him.

Not with eloquence of speech nor with linguistic display but with fitting words and Gospel simplicity we will tell the world of God's wonderful goodness and love and of the living hope all may have for the life that now is and for the life to come.

"O teach me Lord that I may teach
The precious things Thou dost impart;
And wing Thy words, that they may
reach
The hidden depths of many a heart."

Sunday, August Seventeenth

Train up a child in the way he should go, and when he is old, he will not depart from it.—Prov. 22:6.

Lord help me to help my child. Help me to train the tender shoot to unquestionably obey Thy will. Help me to lead the little life that it may remain clean and that it may bless other lives. Help me to lead its heart into the deep channels of God's love that all its issues may be pure, its thoughts noble, and all its activities ennobling and helpful. Help me to fill the little mind with useful and constructive knowledge of the fitness of things and of true devotion to God. Help me to instil into my little one principles of faith and virtue, prayer and sacrificial service. I would helpfully direct him in the secret issue of his life that nothing vile or degrading may become a part of his inner life. I would keep him free from hypocrisy and ready to make Christ his choice at the first knock the Savior makes at the door of his heart. I would live before these who are my flesh and blood that they see in me an example of true loyalty to my and their Savior.

ALBERTA-SASKATCHEWAN MENNONITE CONFERENCE

Report of the Annual Meeting Held at the Creston, Mont., Church, July 10, 1924

The ministeral body met in the morning to arrange conference work.

Opening exercises by E. S. Hallman, reading Psa. 121.

The conference sermon was preached by Bro. D. H. Bender. Text, Matt. 18:18. He spoke of the security, authority, and responsibility of the Church. It is secure because built on the solid Rock, Christ Jesus, against which the united forces of hell shall not prevail. Its authority is seen in that the keys of the kingdom of heaven have been given to it. It is responsible to win souls to Christ and to build them up in Christ.

The following responded in testimony to the sermon:

Bishops: David Garber, N. B. Stauffer, N. E. Roth, E. S. Hallman.

Ministers: D. D. Kauffman, I. S. Rosenberger, J. C. Guengerich, Abr. Reist, M. H. Schmidt, H. J. Harder, H. B. Ramer, M. D. Stutzman.

Deacon: J. E. Kaufman.

The congregation gave testimony to the message by standing.

The afternoon session was opened by J. C. Guengerich, reading Jas. 2:1-20 and leading in prayer.

Resolutions Committee: D. H. Bender, H. J. Harder, M. D. Stutzman.

Nominating Committee: N. E. Roth, H. B. Ramer, M. H. Schmidt.

Minutes of last year's conference were read and approved.

Church records were read.

Conference Questions

Question 1. **What attitude does this Conference take toward the Wheat Pool and kindred organizations?**

Answer. Inasmuch as the Wheat Pool is governed by regulations contrary to the standards of the Gospel, be it

Resolved, that we advise our members to hold aloof from associating themselves with the Wheat Pool union and all other kindred organizations. Phil. 2:4; II Cor. 6:14; Eph. 5:11.

Question 2. **What attitude does this Conference take toward the present prohibition movement?**

Answer. We absolutely condemn the liquor business as unscriptural and demoralizing in every way. Prov. 20:1; 23:31. We consider it our duty to testify against intemperance in every form, both in the church and upon moral issues. Moreover, we owe submission and support to our government in all points where there is no conflict with the teaching of the Gospel. Rom. 13:1; I Pet. 2:13; Acts 5:29. But as the prohibition movement is a political issue and leads to entanglement with the world, we therefore advise our brethren not to have part in any political movement involving the public ballot box or liability in state government.

Question 3. **The relation of spiritual life to Bible Doctrine as interpreted by the Church.**

Answer. Since the doctrines of the Word come to us through the inspiration of the Holy Spirit, it follows that the more true spirituality a member possesses the better he can understand the doctrines of the Bible and the better he will support them. There is a form of religious zeal, claimed by some, that may discount some of the doctrines of the Church (Rom. 10:2), but true Gospel spirituality and loyal support of the doctrines of the Word and the Church go hand in hand.

Question 4. **Will this Conference define its position with regard to some recent Mennonite publications?**

Answer. Resolved that we commend the faithful efforts of our Publishing House at Scottdale, Pa., to keep the Church supplied with good, sound literature and we promise our support to our church periodicals and its other helpful publications. We deplore the fact that a paper called "The Christian Exponent," published under the guise of Mennonitism but supporting many of the viewpoints of liberalism and present day modernism that is undermining the faith of our young people, should find its way into some of our homes. We protest against this and all other forms of literature that tend to weaken rather than strengthen faith in the fundamental doctrines of the Word and the Church. We recommend the careful reading of the late book by John Horsch entitled, "The Mennonite Church and Modernism."

Question 5. **What advice have we to give those of the brotherhood who seek new locations?**

Answer. We reaffirm our position taken at our annual Conference held near Carstairs, Alta., July 13, 1922: "We recommend that our brethren do not move into new districts unless about half a dozen families or more move together," and we urge that members seeking new locations consult with some member of the Executive Committee of Conference.

Bro. E. S. Hallman, as member and Vice Chairman of the Canadian Board of Colonization, gave a report of the work of the Board, which was accepted.

It was moved and accepted that we sanction the appointment of Bro. E. S. Hallman for an indefinite time as member of the Canadian Board of Colonization.

The report of the district evangelist, H. B. Ramer, was given and accepted.

It was moved and adopted:

That Bro. M. D. Stutzman be district evangelist for ensuing year.

That Bro. H. B. Ramer be member of Publication Board.

That Bro. H. J. Harder be member of Board of Education.

That we recommend that, upon the request of Bro. D. D. Kauffman for ministerial help, the Executive Committee of Conference with the minister and congregation of this place will take this matter in hand.

That Bro. N. E. Roth be moderator of next Conference.

That the next Conference be held with the Sharon congregation near Guernsey, Sask.

That the next Conference be held the first Thursday in July and that this shall be considered the standing date.

That the Church report and Church calendars be printed and that this matter be looked after by the Secretary of Conference.

That we express our gratitude to Brethren David Garber, D. H. Bender, and J. C. Guengerich for their assistance and that we send greetings to their home congregations.

That we express our gratitude to the congregation at this place for making it convenient for us while here.

The following brethren were elected for the following positions on the Mission Board: E. S. Hallman, President; H. J. Harder, Secretary; J. Brenneman, Gen. Treas.; Local Members: T. E. Bowman, Mount View Congregation, Alta.; Elmer Shantz, West Zion Congregation, Alta.; Ira Gingerich, Sharon Congregation, Sask.; O. O. Hershberger, Salem Congregation, Alta.; Abr. Reist, Clearwater Congregation, Alta.; John Brubaker, Duchess Congregation, Alta.; N. Krempiene, Arcada Valley Congregation, Alta.; Samuel Hoylman, Mountain View Congregation, Creston, Mont.; E. W. Bricker, Calgary, Alta.

M. D. Stutzman, Conference Secretary.

REPORT

Workers' Meeting Held at Welsh Mountain Mission, Lancaster Co., Pa.

A very interesting workers' meeting was held att he Welsh Mt. Mission July 5, 1924.

The meeting was opened at 9:30 and after singing a few hymns, Bro. A. D. Wenger read II Cor. 6 and led in prayer. Bro. J. Paul Graybill made the address of welcome. Bro. John S. Mast preached a sermon from I Cor. 3:9 — "For we are laborers together with God." We need more workers that feel their responsibility, who are devoted to the cause and consecrated to His service.

The Open Door was the subject assigned to Bro. T. K. Hershey, who said that the Argentine is an open door to the Mennonite Church because the people there do not know the true way. There is danger that the door may be closed if we neglect to do our duty. One of the greatest needs in the Argentine at the present time is a house to worship in.

Bro. Amos H. Hoover read John 15 and led in prayer at the opening of the afternoon session.

The Christian's Work, was discussed by Bro. John B. Senger.

We are ambassadors in Christ's stead and as such our work is the same as His was here on earth, to seek and to save that which was lost. The Christian should not teach by precept only, but by example as well and should cultivate the talents that God has given him.

Bro. N. H. Mack opened the subject, **Workers' Problems.**

The question was asked, How can young, able and consecrated workers find the place where the Lord wants them? By being faithful and willing to do the small things the Lord will then have greater things for us to do and thereby get us to the place where He would have us labor for Him. As Bible study is very important in preparing for Mission work, the advantage of having a mission study class was discussed also.

Closing prayer by Bro. C. M. Brackbill. After singing another hymn and the benediction the meeting was dismissed.

Bro. S. H. Musselman was Moderator of the meeting and Bro. Amos H. Hershey had charge of the singing.

Landis Hershey,
Secy.

SPECIAL MEETINGS

For the Gospel Herald.

Harrisonburg, Va.

Report of the E. M. S. Mission program held in the Park Tabernacle, May 31 and June 1, 1924.

Organization: Mod., H. B. Keener; Sec'y Cora R. Kraybill; Chor., Daniel W. Lehman.

Devotional exercises conducted by I. F. Swartz.

The Holy Spirit the Dynamic Force in Christian Activity. Geo. R. Brunk.

1. Importance of soundness of doctrine.
2. A supernatural experience with God.
3. The indispensable requisite of effective work.

The Holy Spirit throughout Scriptures never strengthened and filled those who were proud and lifted up.

Sermon—**The Message of the Messagebearer,** J. F. Bressler.

The message of the Gospel is a complete message. There are enough promises of God to meet the need of every human heart.

Before the message can be brought in power, it must have gripped the messenger himself. His life must grip those with whom he labors. He must live a life of prayer.

Motives of Missionary Work, E. J. Blough.

1. Prompted by the love of God in the heart.
2. Prompted by a conception of the need in the lives of sinful man.
3. Glad to be led by Spirit of God.
4. To carry out the "Great Commission."

Essentials to Missionary Activity, A. D. Wenger.

1. Soundness in the faith.
2. Loyalty to God and the Church.
3. Unity a great essential in Christian activity.

Christianity, The Only Redemptive Religion, C. K. Lehman.

There are 1,500,000,000 people in the world, worshipers under five different banners.

Christianity is the only religion with power—power to save and redeem from sin.

Christianity alone can give us the assurance of life beyond the grave.

Secretary.

Kinzer, Pa.

Report of an all-day Sunday school meeting held at Kinzer Church, Lancaster Co., Pa., May 30, 1924.

The meeting opened at 9:30 with singing. Bish. C. M. Brackbill read 45th Psa. and offered prayer. Address of welcome was given by Bro. Jacob Martin, at which time he called on the Bro. Landis Hershey as moderator and Martin Hershey as secretary.

Sermon, by Bishop Abram Martin. Text, I Cor. 1:30. Address: **Teaching and Practicing High Ideals,** by Bro. Jacob Shotzberger. Address: **How Create and Maintain the Spirit of Worship in the Sunday School,** by Bro. Amos Horst. Closing prayer, Bro. Jacob Mellinger.

The meeting again opened at one o'clock by singing. Devotional, Bro. Noah Souder. Address by Bro. David Mosemann, on **Lessons from Christ's Attitude toward the Little Ones.** Address: **The Need of more Teaching having a Keen Realization of what is Required of Them** by Bro. John W. Weaver. Address by John F. Bressler on **The Effect of Present Day Teaching on Future Generations.**

Time was then given for open discussion in which the brethren C. M. Brackbill and John W. Weaver took part.

Closing prayer, Bro. Ira Hershey.

The evening session was opened by Bro. Amos Hoover. Bro. John B. Senger gave a timely address on, **Our Responsibility for what We Heard today,** after which Bro. Bressler preached a very fitting sermon for the close of the meeting, using John 6:5, 6 as a text.

The meeting was closed by prayer and the benediction.

Following are few gleanings:

"With God all things are possible."

Children will not rise higher than what we teach them.

Sunday school teacher's aim should be winning souls.

Alone with God, comes the power.

Increase our loyalty as well as our activity.

Practice the doctrines and discipline of our forefathers and especially that of our Lord Jesus Christ.

Religion of Christ is sufficient to supply all the needs of mankind.

God gives us enough grace to start in the Christian life and continues to give us grace as we go onward.

Secretary.

Middlebury, Ind.

Report of the Sunday school meeting held at the Clinton Brick Church on June 1, 1924.

All subjects discussed were under one general subject which was

"An Ideal Sunday School."

I. **"Its Success."**

Depends on true devoted and consecrated workers and pupils, who spend much time in prayer, and where unity and love abound.

II. **"Its Responsibility."**

Responsible for the lost, also responsible to teach the missionary spirit, reverence for God's house, social purity and give Doctrinal teaching.

III. **"Its Aim."**

The primary aim should be to teach the word of God, that sinners might be converted, Christian character developed, and Christian workers trained.

IV. **"Its Rewards."**

Souls saved, and a desire of those saved to read and believe the Word of God.

V. **"The Problems."**

Lack of cooperation and confidence. So many officers and teachers not filled with the Holy Spirit, and not well enough acquainted with the Bible.

VI. **"The Results."**

More souls will be saved. Christian living will be more joyous. God will be more glorified.

A helpful children's meeting was held in the beginning of the evening session.

Clayton E. Eash, Sec.

Clyde Park, Mont.

Report of Bible Conference held with the congregation at Clyde Park, Mont., June 15-17, 1924.

Organization:—Instructors, J. M. Kreider, J. Hostetler; Moderator and Query Box Manager, Ben Gascho; Secretary, Mary Gascho.

Topics discussed by Bro. Kreider: **Individual Responsibility of Each Member, Proper Observance of the Lord's Day, Baptism, Evils of the Tongue,** and **Obedience.**

Some thoughts presented:—The church is a great power if all members are consecrated. We should all pray for one another to have power. We are representing our heavenly home as ambassadors for Christ. We are all expected to learn at the Throne and nobly stand for the right. Obedience should be from the heart for from the heart come the issues of life.

Secretary.

Marion, Pa.

Report of the nineteenth annual Sunday school meeting held at the Mennonite Church near Marion, Pa., May 29, 30, 1924.

Organization: Mod., Jacob E. Martin; Chor., Leonard Martin; Secys., Sadie Martin, David H. Lehman.

Topics and Speakers:—**The Reasonableness of Consecration,** N. E. Troyer; **Follow thou me,** J. A. Ressler; **The meaning of the Great divide,** (Modernism and Fundamentalism), J. A. Ressler; **The Prayer Life,** C. V. Martin; **Working with other Workmen,** N. E. Troyer; **Standards for Choosing Associates,** N. E. Troyer; **Punctuality,** Clarence Shank; **Regularity,** Jacob Hess; **Spirituality,** J. F. Grove; **Drawbacks and compensations of the missionary's life,** J. A. Ressler; **Memories of India,** J. A. Ressler; **We would See Jesus,** N. E. Troyer.

Some thoughts presented:—Consecration is serving because we want to; surrender is serving because we must. Prayer without the prayer life is like faith without works. We get spiritual life on our knees before God. The Holy Spirit never quarrels. Accepting Jesus Christ makes life worth while. If you would show Jesus to others you must have Him yourself. True consecration never seeks for compensation.

Secretaries.

Mummasburg, Pa.

Report of the Seventeenth Annual Sunday School Meeting held on July 13, at Mummasburg, Pa.

Morning Session

Devotional

1. Sunday School Lesson Discussion the Boyhood of Jesus, Noah H.Mack.
2. South America as an Open Door—T. K. Hershey.

Missions needed from educational viewpoint as people are very illiterate. Opportunity to supply people with Bibles since Catholics do not permit lay members to have them. Character of Priesthood makes missionary efforts necessary. Roman Catholic church has not given people Christianity. Roman Catholic church is both so strong and so weak. People fear and even worship priests, but much less now than formerly. Roman Catholic Church needs missionary Protestant movement as the Catholic Church finds it necessary to reform when Protestants open mission stations. True religion is the only thing that will change things in that country. Need—Men of faith, love, and means to take the Gospel.

Afternoon Session

1. **The Sunday School as a Factor for** Devotional

Mission Work.—Noah H. Mack.

Sunday School brings interest in Mission work. Sunday School can bring missionary subjects before young people. Sunday School helps giving.

2. **The South American Native Church and its Problem.—T. K. Hershey.**

Needs:—Church houses, Protestant schools, Boarding schools, Church paper—Publishing plant, Burial grounds, Orphanage, Farm.

Evening Session

Devotional

1. **The Children's Hour** T. K. Hershey.
2. Sermon (Acts 23:11). Noah H. Mack.

Secretary

Obituary

Witmer.—Alverta, infant daughter of Frank A. and Minerva M. Witmer, Bird-in-Hand, Pa., died June 16, 1924; aged 9 days. Her stay was brief, the Lord calling her home. Her little body was laid in the Willow Street Mennonite Cemetery. Services conducted by Bro. Frank M. Herr.

Beck.—Arlene, infant daughter of Bro. Elias and Sister Ruth Beck, died July 14, after a short life of three days. Father, mother, 3 brothers and 2 sisters remain to mourn the loss of a little life that budded on earth to blossom in heaven and to meet the little brother gone before. Her little body was laid to rest in the Kissel Hill Cemetery near Lititz, Pa.

"The angels bore our loving baby home
In shining garments fair.
And some bright day we hope to go—
And join her over there."

By mother.

Beiler.—Sylvanus, little son of Bro. Josiah M. and Sister Elizabeth Beiler, died June 30, 1924, after an illness of 8 days of peritonitis; aged 1 m. 7 d. He is survived by his loving parents, 2 brothers, and 1 sister (Levi, Aaron and Miriam), 1 infant brother having preceded him about a year ago. Funeral services were held July 2, 1924, conducted by Jonas Ebersole, Gordonville, Pa., and John Beiler, Bareville, Pa. Interment in Myers Cemetery.

"God saw fit to call him higher,
But it seems it cannot be,
For the home is now so lonely,
Since his form no more we see."

Myers.—Frances Myers, widow of the late William Myers, died June 18, 1924; aged 85 y. 3 m. 3 d. She had been an invalid and practically blind for a number of years. During the last year she suffered much from a broken hip. She longed for the time to depart and be with Christ, and made suggestive arrangements for her funeral. She had been a faithful member of the Mennonite Church since girlhood. She is survived by 5 sons and 33 grandchildren. Funeral service was held at the Bank Church near Harrisonburg, Va., June 20, 1924, conducted by the brethren, S. H. Rhodes and J. Early Suter. Text, Psa. 17:15.

Burkholder.—Hettie M., widow of the late David Burkholder, was born Aug. 2, 1853; died July 7, 1924; aged 70 y. 11 m. 5 d. She was stricken with paralysis June 28 and was semi-conscious and unable to speak but a few words the last ten days of her life. She seemingly suffered, but when asked if she had pain, answered "No," and with blessed assurance patiently awaited the end. She will be greatly missed in the home and neighborhood. Surviving are 3 sons and 5 daughters: Martin, Herman, Mrs. Annie Alderfer, Mrs. Sophie Rhodes, Minnie, Lydia, and Mrs. Emma Huber. She is also survived by one sister (Mrs. Kate Blosser), and one brother (Jacob L. Shank). Funeral and interment at the Pike Church near Harrisonburg, Va., where she attended services all her life. Services conducted by L. J. Heatwole and S. H. Rhodes. Text, Heb. 4:9, 10, selected by the deceased.

Kriebel.—Helena, beloved wife of Wilmer L. Kriebel, was born Aug. 7, 1900; died July 17, 1924, at her home in Hatfield, Pa.; aged 23 y. 11 m. 21 d. She was sick with typhoid fever for several weeks, when God saw best to take her home. She will be sadly missed by many relatives and friends, as she had a smile and a word for every one. She leaves a sorrowing husband, a dear little fifteen-month old son (Robert), parents, one brother, grandparents, and a host of relatives and friends. She confessed Christ on her sick-bed and was baptized by Bishop A. G. Clemmer. The funeral was very largely attended, and was held at the Towamencin Schwenkfelder Church, conducted by Bros. Warren Moyer, Isaac Kulp, and Levi Hoffman. Interment in adjoining cemetery.

"God saw fit to call her higher,
But it seems it cannot be;
For the home is now so lonely,
Since her form no more we see."

A Friend.

Weinhold.—Mollie Coakley Weinhold was born in Virginia March 17, 1887, and fell asleep in Jesus June 24, 1924. She came to Lancaster, Pa., from her native state some years ago and was married to Daniel E. Weinhold of Monterey, March 16, 1915. She was a faithful member of the Mennonite Church and had been a patient sufferer for several years. She seemed to be improving, when very unexpectedly she had an attack of hemorrhage of the lungs, passing away within fifteen minutes after having the attack. Sister Mollie seemed to enjoy life among us in Pennsylvania, and was very well received and cared for in her home by her husband and his parents with whom they made their home. She was of a mild disposition and cheerful, thereby endearing herself to many friends. She is survived by her beloved husband, her father (Walter J. Coakley) and stepmother, of Baltimore, Md., and two step-sisters (Mrs. Roly Pickering and Mrs. Reed Painter). Funeral services were conducted by J. H. Hillegas, and John H. Mosemann. Interment at Heller's Church. May the Lord comfort the bereaved and sorrowing hearts.

Brunk.—Jesse R., son of John and Minerva Brunk (deceased), was born in Henry Co., Ill., Oct. 18, 1878; died at his home in McPherson Co., Kans., July 18, 1924; aged 44 y. 9 m. On Oct. 23, 1902, he was married to Susie Yoder. To this union were born two sons and two daughters (Willard Eugene, Freda Lorene, Ivan Emery, and Velma Nadine). These with their mother are left to mourn the loss of a kind husband and father. He is also survived by a brother Elhannon of Lyons, Kans., and a sister, Mrs. Nellie Ford of Sterling, Kans. At the age of 22 he was converted to Christ and united with the Mennonite Church. In August, 1917, he was ordained to the office of deacon, which place he faithfully filled to the time of his death. Less than a year ago the West Liberty Church lost a faithful minister (Bro. C. D. Yoder) and now they are without a deacon. The funeral was held on Sunday afternoon at the West Liberty Church. Services conducted at the house by Maurice Yoder and at the church by J. G. Hartzler, T. M. Erb, and Harry Diener. Text, I Thess. 4:13, 14.

"Oh husband dear, 'twas hard to part;
It almost broke my aching heart
To part with one I loved so well;
My grief so great no tongue can tell.

"Oh father, how we miss your smiles,
Your loving, tender voice;

How we longed to keep you with us,
But God has made His choice."

I pity the man who must run off to some kind of a meeting in order to be filled with a fresh supply of testimonies.—N. H. M.

"You drop the line of church government, and the devil will pick up those lines and drive that Church to hell."

THE PROFESSED CHURCH

(Continued from page 379)

self-seekers, insincere and designing, jealous of others; we find those that are dishonest and narrow determined to have things their own way, clinging and cliquing together to throttle if possible everything that is not according to their liking, planning ways and means to controvert the work of such as strive to labor for the cause of Christ and the good of the Church.

What would our former bishops and ministers say if they were permitted to see the conditions in the Church at the present time? Pride is creeping in and if things go as fast in the next twenty-five years as the have in the past there will hardly be a bonnet or prayer headcovering to be seen. Brethren, too, are dressing in the latest styles of the world and we hear some say that if the ministers' and deacons' children dress so, then why can't we? Whlie that, if true, is greatly to be deplored, it is no excuse for you. We think of how our departed brethren would be pained to see these conditions but it is more important for us to remember that Jesus sees and knows all about them. What does He think?

New Dundee, Pa.

CORRESPONDENCE

(Continued from page 377)

Dalton. We pray that God may abundantly use him. Visitors from Johnstown, Springs and Martinsburg, Pa., were also present with us over the week and of July 27.

Sister Rhoda Bender of Springs, Pa., is spending some time here at the home of Bro. Charles Shoemaker.

Bro. Martin Eshleman and family of Bowdil, Ohio, spent a short time here recently while on their way to visit friends in Washington Co., Md., and Franklin Co., Pa.

Bro. Elmer Eby and famly, accompanied by his mother, Sister Ephraim Eby, all of Lititz, Pa., spent a day here visiting in the home of Bro. Clayton F. Yake.

Bro. J. B. Hernley and wife, Bro. John Paul and family, and Bro. Lloyd Hernley and wife, composed a party which left here last Thursday with Toronto, Ont., as their objective point, intending to stop at places enroute.

We are looking forward to the time of the Southwestern Pennslyvania Conference to be held in the Johnstown locality Aug. 11-15; also the meeting of the Publication Board to be held here Aug. 16-18. We pray that both of these meetings may prove a great blessing to all who will come under their influence.

Aug. 2, 1924. Cor.

ITEMS AND COMMENTS

Massachusetts is having her turn in dealing with Ku Klux Klan riots. After the riot in the state in which a number of lives were lost the governor reiterated his previous suggestion that such gatherings be not held in the state unde existing circumstances. The two most objectionable fealures in the work of the Klan are their hooded masquerades and their fostering of race prejudice.

Mobilization Day.—Sep. 12 has been designated by the U. S. War Department as "mobilization day," the day on which all the military frces in the United States, and as many civilians as care to join in the demonstration, are to be mobilized in fighting strength as a demonstration of the "preparedness" of the United States in time of war. The action has been severely criticised by many of the peace organizations of the country and promises to become a political as well as a moral issue. In response to numerous inquiries and protests, the government at Washington has let it be known that outside the military organization the demonstration is to be wholly voluntary. May we hope that the whole affair will prove the peace strength rather than the fighting strength of America. What the war-weary world needs today is demonstrations of peace, rather than suggestions of possible fighting strength in possible wars.

MENNONITE GENERAL CONFERENCE

The Executive Committee of General Conference has accepted the invitation of the Metamora, Roanoke and Union congregations in Woodford Co., Ill., for the next General Conference. The Lord willing, the General Conference will be held on the Grounds of the Mennonite Home for the Aged at Euraka, Ill., in the fall of 1925.

Simon Gingerich, Moderator.
N. E. Miller, Secretary.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Southwestern Pennsylvania Conference is to be held, if the Lord wills, at the Blough Church near Johnstown, Pa., August 11-15, 1924.

Executive Committee and bishops are to meet on Monday, 1:30 P. M.

Ministerial body is to meet on Tuesday at 8:30 A. M.

Mission Board Meeting, Tuesday at 1:30 P. M.

Sunday School Conference, Tuesday evening and all day Wednesday.

Church Conference, beginning Thursday and continuing until Friday P. M., or until such time as the Conference work is completed.

A hearty invitation to the brotherhood and all others

Those coming on the Penna, R. R., take the Jerome trolley at Johnstown; get off the car at Woodstown.

Those coming on the B. & O. R. R., take the Jerome trolley at Holsopple to Woodstown.

Those coming by auto leave the Lincoln Highway at Jennerstown, taking concrete highway to bridge one-fourth mile east of Thomas Mills, proceed across bridge on Holsopple road.

Those coming on the Penn Highway leave the Highway at Johnstown, taking Somerset Highway to bridge one-fourth mile east of Thomas Mills, thence across bridge on Holsopple road.

Please write to Bro. Wesley Yoder, Holsopple, Pa., R. 1, of your coming.

E. D. Hess, Moderator.
N. E. Miller, Secretary.

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will be held near Louisville, Ohio, at the Beech Church August 19-21, 1924 (D. V.). The Church is located between Louisville and Alliance one and a half miles off the Lincoln Highway, four miles northeast of Louisville, and seven miles west of Alliance. For information concerning trains, transportation, etc., write to A. D. Krabill, Louisville, Ohio. For information concerning Conference program, write to I. W. Royer, Secretary, Orrville, Ohio.

Indiana and Michigan District

The Lord willing, the annual Sunday School Conference of the Indiana and Michigan District will be held at the Emma congregation at Emma, Ind., beginning Tuesday evening, Aug. 12, and closing Thursday evening of the 14th.

A very full program has been arranged which will be sent in for publication as soon as they are printed.

An invitation of welcome is extended to those of other districts to meet with us at our conference.

The Executive Committee.
C. W. Leininger, Sec.,
1323 Kinzie St.,
Elkhart, Ind.

ANNUAL MEETING OF THE MENNONITE PUBLICATION BOARD

The annual meeting of the Mennonite Publication Board will be held at Scottdale, Pa., Monday, August 18, 1924. The Executive and Publishing Committees will be in session at the same place Friday afternoon and Saturday, August 15 and 16. A special program will be prepared for all day meeting at the Scottdale Mennonite Church Sunday August 17 in the interest of our publishing work. Everybody invited to the Sunday and Monday meetings.

J. S. Shoemaker, Pres.

HESSTON COLLEGE AND BIBLE SCHOOL

September 16, 1924, is the date set for the sixteenth annual opening of Hesston College and Bible School. The new catalogue giving the list of faculty members, courses of study, entrance and graduation requirements, purpose of the institution, and much other valuable information is being sent out. If you are interested, send for one. It is free. As heretofore, courses are offered in Academy, Normal, Bible Academy, Elementary and Advanced Bible, and College. The teaching force has been considerably strengthened professionally and the school is in better condition to give accredited work of a high grade than ever before. Vocal music will again be made a prominent part of the school's activities. Address either D. H. Bender, President, or T. M. Erb, Business Manager, Hesston, Kans.

BOOK REVIEW

One Thousand Best Verses

By J. B. Smith

A choice selection of scripture quotations for memory drills. The author was encouraged to compile this selection of scipture verses by the results obtained in memory drills in class work. One thousand verses, each carrying a distinct and impressive message, were selected from the various books of the Bible, and arranged with a view to aiding students in memorizing them with ease. The book is valuable, not merely as an aid to memorizing scriptures, but also a handbook of ready references. It is neatly bound in limp cloth, contains 126 pages, and retails for 50 cents. May be had in any quantities by sending to

Mennonite Publishing House,
Scottdale, Pa.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

EDITORIALS

"Every man's work shall be made manifest: for the day shall declare it"

* * *

When the great earthquake came upon Japan there was a large department store in the midst of the devastated region. The old half, built some years ago, before the inflation of prices in the war had stimulated skimping in material, remained unhurt by the earthquake. The newer part, built in the same style, and in appearance of the same structure as the old, but built since the war, was badly damaged. The text spoken of in the text above — I Cor. 3:13 — reveals every hidden weak spot in our architecture of character. Nothing that will not stand the inspection of the great Wise Master Builder should ever receive consideration for "the structure that we build."

* * *

Man's judgment is often defective. I am thinking of the selection of workers for the mission field. As a rule, the qualifications that are prominent in successful workers at home are the ones that enter into the make-up of the successful worker on the foreign field: Sturdy Christian character, kindness, intelligence, consecration, ability to learn — usually all of these are considered essential, and some of them are. But now and then there are exceptions. Who was the missionary to China that was considered too defective in education to be a missionary, and they sent him as servant to the missionary himself? Well, the story goes that he was glad to go in that way, and became one of the most useful workers. And who was that other missionary to India, who was a failure in the language — failed utterly — but when the Board talked of bringing him home the native Christians signed a huge petition that he be allowed to remain — "he loves our people?" Another whom I knew personally in Calcutta was scarcely able to speak to the employes of his mission in Bengali, but little better in Urdu, but was a mighty power for good for similar reasons, and conducted a great work in the name of and for the love of the Master.

* * *

Sometimes failure is owing, not to any lack on the part of the individual's qualifications, but simply because he has not learned to use the powers he has. Nothing will so thoroly defeat a good worker as to discourage him. Satan well knows this. And he tries it whenever he can! It is told that a certain salesman was considered a failure. He did not make expenses and was a liability to the House. One of the firm wished to make an experiment. He had the salesman called to the House, gave him some trivial occupation in the room next to which there was a meeting of the board of directors. Some of the members began discussing this man, telling of how he was a failure, that he ought to be summarily dismissed, and denouncing him generally. The one who was interested in him defended him. He told of how often a man began with little success, but was merely laying a foundation for a great chievement. He told the fellow directors to wait and watch the development of this man. In the next room the man heard every word — as it was intended he should. The next month's report showed a transformation in his work. He had gathered himself into an effort to make good. He had the assurance that at least one man had confidence in him, trusted him, and expected him to make a success of his work. This element, and much more, enters into the success of a Christian worker. The Lord Jesus Christ has placed us here to represent Him — and make good. He trusts us. Do we realize that He expects things of us? But He does infinitely more for us than could that member of the firm for the employe he trusted — He not only trusts us, but He enables us to accomplish that which He expects of us. The life that is devoted to Christ can never be a failure.

* * *

Mission converts are apt to take a very literal view of the Scriptures. If they read the thirteenth chapter of John they see in it an ordinance which they will want to practice unless some one comes along and urges them to "spiritualize" it. The same is true of I Cor. 11, and Matthew 18. In a congregation in India the Indian members became alarmed over the frequency of the sins of liquor drinking, gambling, and adultery. They decided to stamp out these sins from the membership. They themselves decided upon the method of discipline. Persons found guilty of any of these sins are reported to the bishop in charge and the pastor and expelled from the Church. Expelled members will receive no help whatever from the other members. No one will eat with them, or make any marriage arrangements with them, or bury their dead if they remain outside the Church. The effect of such measures is quite prompt and decisive. One man who had been found drinking was recently expelled from the Church and fined fifty rupees (about sixteen and two-thirds dollars American). He promptly paid the fine and voluntarily deposited one hundred rupees with the pastor of the Church, to be held as a guarantee of good behavior. In case he should backslide the money would be forfeited upon his confession. I have been wondering how some of our American congregations would "react" to a treatment along these "acid test" lines. If these Indian brethren, who believe the Gospel should lead to clean conduct and distinct separation from the world should walk into some of our churches on a Sunday morning and see the gew-

gaws of the world adorning the bodies of professing Mennonites, or see clouds of smoke around the house of God (no, not from automblie exhausts but from cigars in the lips of Mennonites) I wonder what they would think. They would not say much, for they are too polite. But there is nothing to prevent their thinking a whole lot.

* * *

Educating Indian converts in America has frequently been suggested by various misionary societies, and practiced by some. So far our missionary system has not worked out that way. There would be some advantages in the plan, and some very good workers have come out of the system in the form of Indians educated in America. But there are also grave dangers and many failures recorded against the plan. In the first place, the danger is that those selected for the distinction of getting an English education in America will feel themselves so far above their fellows that they will be completely out of touch with them when they get back home, and consequently be useless so far as Christian work is concerned. Not guess work, but cold facts attest the reality of this danger. Another danger that one hesitates to speak of for fear of its being used in India against our people in America is that of the example of the alarming number of weak Christians in America. Led by the samples they see of American Christians, Indian Christians get the idea that all Americans are Christians. Disillusioned on this point, they might expect that at least all American Mennonites might be supposed to lead consistent lives, fully consecrated to Christ. If converts of our city missions have difficulty in maintaining their Christian integrity amid the frivolity of some of the country churches they sometimes visit, how much more would an Indian convert be affected by such an environment! Taught in India to shun tobacco as a deadly poison (even some Hindu castes abstain from it as from pollution), what would be the effect of association with some of our American Mennonite congregations? These lines are not written to discourage the education of Indian converts in America, but to appeal to our American congregations to live worthily of being counted as examples they might safely imitate in conduct.

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

XIII. Another Picture of the Deplorable Conditions of Hinduism in India

We trust that the reader will with interest peruse this final sketch of the deplorable conditions of Hinduism, in which I shall attempt to give a brief description of Child Marriage as practiced in India. I shall also briefly describe the illiteracy and poverty stricken conditions which are so very noticeable in that land of heathendom. These are indeed perplexing problems which up to this time have to a great extent remained unsolved, and have proven a great menace to India's population and a great handicap to the extension of Christ's cause and the principles of His religion among the people.

1. **Child Marriage.** In Chapter XII we touched on the subject of child-marriage under the head of "The A-based Conditions of Womanhood." Remembering what we saw and heard while in that land of heathen darkness, relative to child-marriage and its serious effects on India's population has left with us a sense of deep concern as to how, and by what means India's sad conditions may be remedied. It is very evident that the only remedy that will be effective in counteracting the fatal results of child marriages, is the saving and illuminating power of the Gospel which needs to be faithfully promulgated, taught, and instilled into the minds and hearts of India's unsaved millions.

The custom of infant marriage has caused untold suffering in India. A leading Hindu once said, "Early marriage is the greatest evil of our country. It has stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable."

When we were in India (according to the census taken about at that time) there were 2,273,245 wives under the age of ten; 243,502 under five years, and 10,507 baby wives under one year of age. These child or baby marriages are all arranged for and consummated by the parents. The children have nothing to say in the matter of choosing for themselves a life companion. As a rule ,the little child wife continues to live with her parents until about the age of twelve when she leaves the parental roof and goes with her husband to live in the home of her father-in-law, and there becomes the servant of her mother-in-law. If the boy husband dies, whether she has lived with him or not, the girl wife is left a widow for life, with all the curse of widowhood upon her. The girl widow is frequently held responsible for her husband's death, it being characteristic of Hindus to believe that death is caused by some sin committed in a previous existence. If the girl is a high-caste widow her head is shaved, and for a year she is required to eat but one meal a day. All her jewels are taken from her, and as a rule she becomes the drudge of her mother-in-law. If she is young and beautiful a worse fate frequently awaits her.

According to the census referred to there were 115,285 widows under ten years of age, 19,487 under five, 1,064 under one year of age at the time we were in India. According to Hindu custom a widow is forbidden to remarry regardless as to whether her husband died before her teen age or afterwards, or before she was old enough to live with him, or after they have a family of children. However among some of the lower castes widows are permitted to remarry if they choose to do so.

The code of Manu has done more than anything else to determine the position of girls and women in the marriage relation, in the home, and in society. Said code prescribes that a man of thirty should marry a girl of twelve, and a man of twenty-four a girl of eight years of age. One can readily imagine the serious outcome and unsatisfactory results of such an unequal yoke in matrimony.

Hindu custom requires that parents give their daughters in marriage before they arrive at the age of twelve years. A wealthy political Hindu leader is reported to have said "If I withheld my daughters from marriage until the age of twelve or fourteen, I would be ostracised and they and their families would be boycotted by the community. We could not possibly stand against the pressure of Hindu custom and opinion. I can do nothing but agitate and wait, for the caste must move together."

It is a very common thing in India, to see mothers of twelve and fourteen years with infants astride of their hips walking through the villages without any embarrasment whatever. A mother so young in years, even though she may have the tenderest affection for both her husband and child or children, is certainly not qualified for the responsible position of motherhood. It certainly is impossible

for a mother so young and untutored to give her offspring the proper and much needed teaching and training. The influences of the Gospel of Christ alone can effect a change for the better in India's domestic life.

May our hearts overflow with sympathy as we think of the loneliness that fills the child-wife's heart, as she leaves her brothers and sisters and playmates, and is taken away from a loving mother's care and sympathy, and begins life in a new home with the companionship of an unlovable husband who is twenty or thirty years her senior, in a home with an elderly and unsympathetic mother-in-law as the governess, and perhaps a number of other members of the family who are inclined to make life uncongenial for her. May we as parents picture our own child in such a position, that we may more fully realize the awfulness of the sad scene. To behold the sad picture in all its vividness will certainly constrain us to pray earnestly that those conditions may be speedily remedied.

2. **The Illiteracy of Hinduism.** India is noted for its illiteracy. The proportion of illiterate men is 839 per 1,000, and the number of women who can neither read nor write is 977 per 1,000. This ratio is in accordance to the last Official Report of the Census of India. The reader will note that illiteracy among women is twelvefold more prevalent than among men. Owing to the status assigned to women by India's sacred books, they have never been permitted to enjoy educational privileges. In fact, it was a common belief among the Hindus that education for a girl or a woman was not only an unnecessary acquirement, but a fruitless task on the part of the teacher. A certain missionary lady proposed to a Brahman that she would teach his wife to read, he replied, "Women have no brains to learn. You can try to teach my wife, and if you succeed I will bring around my cow, and you can try to teach her."

Since only twenty-three of every thousand of India's women can read and write, it is not surprising that ignorance, superstition, stupidity, and feminine slavery is so prevalent in India. Such an abnormal condition along educational lines naturally has a tendency to lead to depravity of mind and character.

It is said that when Bishop Thoburn went to India in 1859, there were only about 2,000 public schools with less than 200,000 pupils. According to statistics published in 1915, the number of schools had increased to 165,473 with 5,708,238 pupils and students. Through the aggressive educational activities carried on by the various mission organizations that have established work in India, the illiterate conditions are rapidly becoming less prevalent.

Well do I remember the many schools which we visited while in India, Village, Vernacular, Industrial, Medical, High, Academic, and Theological Schools. To see the pupils in the Village and Vernacular schools grouped together in classes and sitting in semi-circles on the floor reciting their lessons, and to hear the pupils in the entire school room studying their lessons audibly are experiences which we shall ever remember with special interest. Our observations in the various higher institutions of learning while making our tour in visiting many of the Protestant Mission Stations in India has convinced us that earnest efforts are being put forth on the part of Christian missionaries to counteract the serious effects of illiteracy in that land of heathendom.

3. **Conditions of Poverty in India.** Observation has convinced the writer that the effects of poverty are very noticeable in all India, especially in the sections we were permitted to visit. The dense population, the very meager opportunities for wage earning, the restrictions of caste systems, and the very primitive methods of doing things all have an effect in creating poverty stricken conditions.

The great majority of India's population are living in poverty, at least, that would be the verdict of the average American if they had the privilege to look into their small huts with but one door for entrance and exit, and in many cases without windows to let in light and air, no beds to sleep in, no chairs on which to sit, no tables on which to place their meager meals, and no knives, forks and spoons with which to convey the food to the hungry mouths. Stoves are not seen in the ordinary home. The food, which is composed principally of rice and curry is cooked in a brazen kettle hung over the fire in a small fireplace built inside the hut without a chimney for the smoke to escape. The cost of the household furnishings of the ordinary Hindu family would not exceed $5.00. Two small compartments usually compose the kitchen, dining room, and bed rooms of the home, the same is expected to accomodate the family in supplying its needs regardless of the size of the family. The floor answers the purpose of beds, tables, and chairs to the great majority of India's population. The birthday clothes usually suffice for children's garb until they are eight or nine years old. When the ordinary wages are but three to six cents per day what can be expected in the way of improving the poverty stricken conditions in India? India certainly needs our sympathy, prayers, and help.

Dakota, Ill.

EATING OUR LUNCH ALONE

Shared lunches feed more people. A recent letter from the Great Commission Prayer League says: "Some one has said that the 'little lad' could have eaten his little lunch alone; but he didn't. **He gave it all**; but still he had enough, and five thousand others besides himself were 'all filled.' When the Church, for whom Christ gave all, gives like that, the world will be evangelized, and our Lord will come." If we fix our gaze on what we have, and notice how little it is, we are pretty sure to shrink from giving that little away. But if we fix our gaze upon our Lord Jesus Christ, and we remember who he is, and what he has given us, and what he pledges himself to do with whatever we give him, our hesitation may well turn into eager faith and devotion to our Lord. It is not dangerous to give him all. It is worse than dangerous to hold back anything from him.

THE GOOD FIGHT

It is not always a "good fight" because it is not always a "fight of faith." And in the spiritual life, any fight which is not of faith is not only superfluous, but inefficient, and doomed to defeat. With all its zeal and energy, it is beating the air. It accomplishes worse than nothing. But the "fight of faith" is a fight already won. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5). That is, Christ is victor already over the world, the flesh, and the devil; and in him we also are victors. He is indeed "the author and finisher of our faith." To recognize this with thanksgiving, and to act upon it, ends the needless fret and worry in our striving; indeed, it ends our striving for that which we never could accomplish, but which God has already accomplished. We often miss the sweetness and comfort of the words that immediately follow the injunction, "Fight the good fight of faith." The apostle at once adds, "Lay hold on eternal life." We are not to strive until we lay hold, but fight by laying hold; indeed, because we have laid hold. We do not even begin faith's fight except as we lay hold of, or better still, are laid hold of by, eternal life,—Christ himself. This is victory, for this is God. And "the battle is not yours, but God's."

HOMELY TALKS

By J. N. Kauffman

II. Cook Stoves

For the Gospel Herald.

What inspiration we shall be able to get from the consideration of a cook stove remains to be seen. The relation of a cook stove to mission work may not be very apparent but as these are to be "Homely Talks" the subjects will necessarily be "homely" also.

That the cook stove plays an important part in the economic and domestic life of the American housewife is readily conceded. The modern range is a great improvement over the old wood-burning Hathaways of the writer's childhood. I could think of none of our thrifty Mennonite sisters who would be willing to go back to the old Hathaways in spite of the fact that they were made of metal and had a bake oven attached. Probably the modern range with all its improvements costs no more than those old stoves did.

For some unaccountable reason the idea is current among a good many of the best people that when missionaries set sail for a foreign mission field it is understood that they leave all modern comforts and conveniences behind. Certain things they must leave behind. There is no other way. Relatives and friends can not accompany and the loss of their fellowship and association is exceedingly great. The whole program of living has to be re-adjusted and these re-adjustments are by no means easy. In a great many cases they are very hard. Add to these a trying climate, sin and disease and degradation and poverty on every side, and not infrequently the opposition of a none too friendly people and you have some picture, however inadequate, of the change in the missionaries' experience after arriving on the field.

There are therefore few people, who, after learning of the actual facts, would think of denying the little "comforts and conveniences," possible to be taken along to the field. The cook stove is certainly one of these "comforts and conveniences." I feel pretty sure many will ask how possibly we could get along **without** a cook stove. It is possible to get along but the process is anything but pleasant and is in no way desirable. In order to help the reader to understand a little better let me draw a sketch of the cruder "stove" as used when there is no cook stove. A mud "arrangement" about a foot in height so shaped as to accomodate a cooking vessel on top with enough space underneath the vessel for a small fire. That is all there is to my sketch because that is all there is to the stove. No, there is no chimney and no bake oven. This crude "stove" was improved upon by the missionaries so that as it finally stood, it appeared in the form of a four-hole affair and raised high enough from the floor to enable the cook to stand while attending to his culinary duties. A chimney was added which took away some of the smoke, but the combined ingenuity of all the missionaries could not provide a bake oven to attach to this "stove." That was a separate affair altogether — a barrel-like structure of sheet metal so arranged as to stand over a fire while a second fire had to be built on the pan-like lid, the bread baking inside in the meantime. The cooking platform had to be built of mud, at least the portion exposed to the fire, for other material would not withstand the heat. Now imagine an Oriental man cook with his Oriental ideas (or lack of ideas) of cleanliness standing over a cooking platform of the above type to prepare your supper. That grit in your soup comes from the mud off your "stove" and that is not the only place the grit finds a lodging place. You can not think of polishing this stove nor even of wiping it with a cloth. It defies such tender treatment. It must be roughly swept off with a stiff broom and as a result the dust and particles of mud fly in every direction. In order to keep things "clean" and lay the dust the cook plasters the whole affair with diluted cow dung. This is equivalent to the week's cleaning! The smoke that fails to ascend the chimney is well represented in the food and water, tea and coffee. More than once our babies and invalid missionaries refused to take otherwise good milk because their stomachs rebelled against the smoke.



An Old-fashioned Kitchen in India

Now comes the up-to-date American Range. How eagerly we tear out the old platform, clean up the place, set the range up and attach the stove pipe. What a difference in the taste of the food! How clean the food is as compared with the old way! It takes less fuel. And there is the hot water tank, but best of all, there is the bake oven. Even the cook, never used to such things, declares it is "Bahut achchha" (very good).

A few years ago two newly appointed missionaries were preparing their outfit for India and asked the Board for a cook stove but were told by one of the members that such things are not used in India. They arrived in India without the stove but soon wrote home to their friends about the urgent need of one and got the promise of a stove. I am glad to say that at this writing all the missionary families are supplied with cook stoves — all American but one — provided by friends or with personal money. We would not think of going back to the old way if it is possible to avoid it. The only extra cost above what it costs to own a stove in America is the expense of getting it to India and that is not prohibitive. Occasionally stoves arrive in India in a broken condition. My wife and I after shifting for many years with this antiquated way finally decided to invest some personal money in a stove and ordered one of the cheaper ones from Montgomery Ward and Co. The stove was so badly broken when it arrived at Dhamtari that it could not even be set up and we threw it on the trash pile. Of course it was disappointing, but Montgomery's paid us back every cent we had invested including freight to India, clearing charges and all. But

few arrive in such a condition and where there is an occasional breakage the company replaces the parts free of charge. The better quality stoves are not so easily broken.

New missionary, whoever you are, do not fail to include a good range in your equipment when you come to India!

Dhamtari, C. P., India.

A MILLION SOULS FOR CHRIST!

Several years ago a university-bred Modernist, for whose reclamation much prayer had been offered, was brought to the Lord through the instrumentality of a leaflet. His Modernism disappeared "over night," and he has since been used of God to help point multitudes of others to Christ. **Some one had prayed** — for whom are **YOU** praying?

A successful young business man (a nominal Christian) was powerfully converted. Last year (1923) he led some 3,000 souls (mostly in open air meetings), not to the signing of cards, but to a definite acceptance of Christ. **Some one had prayed** — are **YOU** praying?

An Irishman was visiting in Chicago. Some one handed him a ticket of invitation to an evangelistic service. That man today is giving a strong testimony in Western Canada. **Prayer was back of that ticket** — are **YOU** praying?

There are some 25,000,000 professing Protestant Christians in America; are there 1,000,000 **praying** Protestant Christians? Are **YOU?** Is it because **some one else prayed?** For whom are **YOU** praying?

The present department head of one of America's great metropolitan stores was brought years ago face to face with the question: "What will you do with Jesus?" Today that man is one of the greatest personal soul-winners on the American continent. **Godly parents had prayed** — are **YOU** praying?

There are 50,000,000 comparatively unevangelized people on this same continent, at least one fifth of whom **might** accept Christ if 1,000,000 "praying Christians" **would pray!** Will **YOU?** But if only one in fifty came to Him, **it would still be ONE MILLION!**

A **million** precious, priceless souls, **for whom Christ died!**

A puny, paltry million in America out of earth's **seventeen hundred millions.** And **every one** of the seventeen hundred millions **facing the same direction** — TOWARDS ETERNITY! **A Christless eternity** for the unsaved — a **rewardles eternity** for many of the saved — **FOR YOU?**

"Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; **for they are white already to harvest"** (John 4:35). The harvest will soon be past; will your quota of the sheaves be gathered? Or must their bitter, eternal wail be: **"The harvest is past, the summer is ended, and we are NOT SAVED!"**

"Sad, sad, that bitter wail:
'Almost — **but lost'!**"

Pray for the revival of America's "million praying Christians." Pray for the evangelization of the 50,000,000 unevangelized. Pray for **"a million souls for Christ."** — Selected.

THE PEORIA MISSION FORD FUND

John L. Harnish

Two years ago, after having realized very forcefully for some time, that an automobile would be of great assistance in the work of the mission, we purchased a second-hand Ford with personal funds. The car has proven itself extremely valuable in numerous ways, and has been one of the most important factors in the growth of the work. Hardly a day has passed, but what it has performed some helpful service, among which we mention the following: Bringing the aged, the crippled, the blind and small children, and others to Sunday school, church and other services, delivering food and clothing to the needy; hauling express, freight, ice, saving street car and railroad fare; and making possible the saving of much time and physical strength in caring for the cottage meetings, the street meetings, the tent meetings, the revival meetings, etc., visitation and hospital work, and the many errands connected with a work of this kind, thus enabling us to accomplish much more, than we could without the car.

Some of those brought to meetings by means of the car, have accepted Christ and are now faithful members at the mission. Also last year the accounts showed, that, after deducting the upkeep expense of the car for the year from the saving made, by the use of the car, of street car and railroad fare, drayage, delivery of ice, etc., there was still a balance of nearly $40.00 saved by the use of the car, in comparison to the expenses of former years before the car was used.

However, although the car was proving so useful, and the mission board allowed the gasoline and upkeep to be met with mission funds, we soon saw that we could not afford to continue furnishing a car with personal fund, the resale value having already depreciated over $100.00 from what we had paid for it, because of the wear on the car, and also because of the drop in price of new cars.

So, believing there were those who would be glad to help provide for such a useful asset to the work of the mission, we decided to try to raise sufficient funds to purchase a new Ford, thus enabling us to dispose of the old one and get part of the purchase price out of it. A number of letters were mailed to individuals and the need was also taken up in a few congregations. We are very grateful for the response in contributions from these congregations and a number of individuals as follows:

Waldo Cong. Ill.	54 89
Manson S. S. Iowa	19 09
L Deer Creek S S Iowa	36 96
E. H. Oyer and others	6 00
F. E. Swartzendruber	5 00
J. A. Imhoff	5 00
Mrs. H. F. Eshbach	5 00
Mrs Mary Nofzinger	3 00
A. P. Schertz	3 00
John Albrecht	2 00
Carl Magnuson	10 00
A Sister	5 00
Lena Conrad	2 00
Cark Wade	5 00
Chas. Swartzendruber	10 00
John Roeschley	5 00
A Friend	1 00
D. H. King	1 50
H. J. Kauffman	5 00
Henry Neuman	10 00
Ada Orendorff	10 00
Debolt Householder	2 00
Anna Ulrich	1 00
David Ulrich Sr.	5 00
P. N. Ulrich	5 00
Mary Weaver	5 00
Collected by Walter Yordy	30 00
Mrs. Nofzinger	5 00
A. L. Buzzard	5 00
Joseph Yordy	3 00
Albert Litwiller	1 00
Lester Saltzman	1 00
C. S. Schert	5 00
Total	$272 13

Pledges have been made for $22.00 more thus making $294.13.

When the tires on the old Ford began to give way some time ago, we thought it advisable, rather than buy new tires for the old car, to trade it in and purchase the new car at once. This we did, and it is interesting to tell of the first service for which the new car was used.

It had only been brought from the dealer's a short time when we received a note telling of the conditions in the home of a poor widow with two children, and asking for assistance in the way of food. We packed a large basket of provisions and with the car drove to the home about a mile away. We found that the mother had been sick and not able to work as usual. She had been unable to pay the water rent and the company had turned the water off. They owed several months' house rent, but the owner was kind and did not put them

out. All the food that was in the house was a dish of beans on the table, of which the mother and children had tried to make a meal. We gave them the contents of the basket and then drove to the nearest grocery store and bought them some bread, canned milk, and a few other things they needed most. We also left money for the water bill. Thus was the new Ford initiated into and dedicated to the work of the mission by helping minister to the poor on its first trip. The children mentioned had been members of our Sunday school for some time.

The cost of the new Ford, including freight and a few extras, was $448.40, thus leaving a balance of $154.27 to still be raised. Believing there are other individuals, Sunday school classes, Young People's Meetings, Sunday schools, and congregations who would like to have a share in this great work by contributing to this fund, we are sending forth this message, trusting the Lord will bless to that end.

We are also looking to the Lord for sufficient funds in addition to the balance needed for the Ford, to enable the purchase of an electric sweeper, which is so much needed.

We are indeed grateful for the support that has been given to the Peoria Mission fund, as carried by our Treasurer, Bro. Reiff, which is used for the running expenses of the mission. We are encouraged by the assurance from congregations and individuals that they want to see this fund kept replenished, and are giving their support to that end. We noticed by the last statement from the treasurer that there was a very small balance on hand. In order for funds to be accredited to the Peoria Mission Fund, they must be so designated when sent to the treasurer, as transfers are not made from the general fund until the close of the year.

We ask a continued interest in your support and prayers in behalf of the Lord's work at this place.

A GIRL'S SONG

At the time of the terrible accident at the coal mines near Scranton, Pa., several men were buried for three days, and all efforts to rescue them proved unsuccessful. A spectator wrote:

"The majority of the miners were Germans. They were in a state of intense excitement, caused by sympathy for the wives and children of the buried men, and despair at their own balked efforts.

"A great mob of ignorant men and women assembled at the mouth of the mine on the evening of the third day, in a condition of high nervous tension which fitted them for any mad act. A sullen murmur arose that it was folly to dig farther, that the men were dead; and this was followed by cries of rage at the rich mine owners, who were in no way responsible for the accident.

"A hasty word or gesture might have produced an outbreak of fury. Standing near me was a little German girl, perhaps eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the danger of the moment. Suddenly, with great effort, she began to sing in a hoarse whisper which could not be heard. Then she gained courage, and her sweet, childish voice rang out in Luther's grand hymn, familiar to every German from his cradle:

" 'Ein feste burg ist unser Gott.'

" 'A mighty fortress is our God.'

"There was silence like death. Then one voice joined the girl's, and presently another and another, until from the whole great multitude rose the solemn cry:

" 'With our own might is nothing done,
Right soon we are defeated;
But for us fights the rightful Man,
By God Himself selected.
Asketh thou who He is? His name is Jesus Christ,
The mighty Lord of Hosts,—there is no other God;
He holds the field victorious.'

"A great quiet seemed to fall upon their hearts. They resumed their work with fresh zeal, and before morning the joyful cry came up from the pit that the men were found — alive.

"Never was a word more in season than that child's hymn." — Selected.

MESSAGES FROM OUR MISSION STATIONS

I. Things for Which the Church Should Pray

For the Gospel Herald.

The Mission Prayer Circle at the E. M. School last year wrote to the various mission stations asking the workers to answer four questions:

1. Have you any definite object that you desire us to pray for?
2. What message have you to those who are thinking of entering the mission field?
3. What are the most difficult problems you have to encounter in your work?
4. What are some of the things that strengthened your convictions and caused you to enter the field?

The answers were much appreciated by the Circle and afterwards I was asked to summarize them for the Gospel Herald. The four articles which resulted follow.

Gertrude G. Nissley

1. That the people may be awakened to the need of salvation.

2. For a "prayed down revival" instead of a "worked up" one.

3. That the workers may be drawn into a closer walk and fellowship with God.

4. That those who have accepted Christ may have a definite experience.

5. That those who are counting the cost may yield to Christ.

6. For children placed into foster homes.

7. More open doors to receive and give good homes to children who so much desire to have someone whom they can call their Papa and Mama.

8. That the missions may be real life saving stations, and have a real place in the hands of the Master in molding souls for eternity.

9. That leaders and workers may be faithful in the Lord's work, and that peace and harmony may prevail among them.

10. That God might bless the seed sown and that many souls may be won for the kingdom.

11. That the children might be made to understand the Word and the work of the church and that parents might not stand in their way.

12. For the young Christians who are tempted and tried.

13. That those who have found Christ may have victory in their Christian lives.

14. For the indifferent.

15. For the evangelistic meetings held at the various stations.

16. Pray for individuals you know that need special help.

17. For the home churches that they may receive a greater vision of their privileges of support.

18. More laborers to be sent into the harvest field.

19. That God may make and keep the workers sanctified vessels through which the Spirit may work with power.

20. That the workers may keep their eyes open and keep aloof from false doctrines.

21. That the Lord might bless those who have contributed toward the cause.

22. That the workers may be guided continually in all that they do.

(To be continued next week)

OPPORTUNITY

An old proverb tells that opportunity knocks once at the door—once in a lifetime. And then that opportunity, if the knock is not answered, goes quietly away and never reappears. And every small chance that one has to personally improve one's self is perhaps the shadow of a knock at the door of your life.

I once knew a man who was rather a clever business man. But he had never really arrived, in the big way

that his friends hoped that he might arrive. Once he spoke to me about the matter.

"Sometimes," he said rather wistfully, "I feel that my great opportunity has come and gone."

"What do you mean?" I questioned.

"Once, rather long ago," he told me, "there came the offer to me of a bit of work that I would have liked to handle. It was pleasant work, but there was no money in it particularly, and I felt that I should concentrate on something that would mean more financially. The man who offered me the bit of work was sorry when I refused to do it. 'I know,' he told me, 'that there's not much in it now. But in time it will develop into something worth while.'

"But I was out after money, and, though I felt instinctively, though I knew that he was right, I wouldn't let myself take a chance. And I went out after things that have always had enough money in them, and not much inspiration.

"The bit of work did develop. The man who took it is now famous and looked up to. And I am still doing work that is not particularly pleasant. And the tragic part of it is that I know it's my own fault."

"I'm sorry," I said. It was all I could say.

"When I was a school boy," the man went on, apparently irrelevantly, "there was one study that I particularly didn't like. I knew that if I ever got to understand it, I would like it. But it required more effort than I wanted to use, and so I dropped out of that class and used my time in following the line of the least resistance. The studies I worked over were the ones it wasn't hard for me to get. And yet, when I came to college, the one study that I had dropped was my biggest obstacle. It kept me from the head of the class. It was another opportunity that had knocked, and that I hadn't answered."—Margaret E. Sangster, in the Christian Herald.

WHEN TOMMY WAS THE FOREIGNER

Tommy Bryan did not like No. 4 school because there were so many foreigners, but since that was his district, he had to go there whether he liked it or not. One night he scolded about a new "Dutchie" who had just entered. "Maybe it is as hard on him as it is on you," teased his father, but Tommy said decidedly: "Well, anyhow, if I did go to a new place, I wouldn't act so stupid and wear such silly clothes."

No sooner had Tommy got in bed that night, than a queer little man came to him and said:

"Hurry, Tommy, it's time to go!"

"Go where?" asked Tommy.

"To Holland, of course. Didn't you know your family was going to move there?"

"No, and I don't want to go," said Tommy; but the little man insisted until Tommy dragged himself out to the airship. An airship ride is fun, even to Holland, and it seemed only a few minutes until they came to the ground with a bump, and the little man said, "Now run along to school; there are some boys going now." The airship flew up again, and there was nothing for Johnny to do but follow the boys to the school house. As he entered the room, every child there looked up at him, stared, giggled, turned to each other, and stared and giggled again. Tommy did not understand their language to know that they were making fun of him. The teacher gave him a seat and even she smiled. What was so queer about himself? People at home had never laughed at him.

He could not do any of the school work the teacher assigned and the older pupils called him stupid. He could not play their games, and they made fun of him again. And now he could understand all they said to him as they called out: "Yankee! Yankee! Look at his funny shoes—soft instead of wood. Can't your father make you better shoes than that? See his hair; cut close to his head. Trying to keep cool? What funny trousers! Ran out of cloth, didn't they, to make them so tight?" Tommy stood still, uncertain whether to try to explain that all American boys dressed like that, but the boys ran on, saying, "What is he here for? We don't want foreigners in our school!"

"Well, I didn't want to come," thought Tommy. "They are horrid! I wouldn't treat a dog like they treat—" "What is the matter, Tommy?" asked his mother. "You were talking so loud. I thought you were having early callers." Tommy looked. Yes, it was morning, and he was at home. "Why, mother, they made fun of my clothes, my hair, everything—oh, I forget, it was a dream." He finished telling her while he ate breakfast, and she asked quietly, "Then it wasn't any fun being the foreigner?" Just then the boys called for him, and as one of them shouted, "Here comes Dutchie!" Tommy's mother heard him say, "Now look a-here, fellows, he can't help it 'cause he's here. Probably he doesn't like it any better than we would in Holland. Let him alone and be decent to him!" —Fannie L. Kollock in Everyland, September, 1910.

"Nothing is too hard for the Lord Jesus to do for us. All we need to do is trust Him for what we need."

DOES THE GOSPEL STILL WORK?

God's work is the only work that counts. The Gospel is God's work. Most people have the mistaken idea that men are saved by working for God. The Gospel reverses this, and brings us the Good News that we are saved by God's work for us. That glad message still "works." A missionary in Yangchow, China, Alexander R. Saunders, bears this testimony to the Twentieth Century Efficiency of the First Century Gospel: "In these days, when so many missionaries in China are discarding the old Gospel of redemption through the blood for social reform propaganda, and when men are turning in every direction to find new methods for reaching special or select classes, it makes the heart glad to find that this same old apostolic Gospel is just suited to meet the need of all classes and all ages in this century even as in the first, and the twelve now baptized in connection with the work of the Yangchow Central Gospel Hall are illustrations of this glorious fact. We have no attraction but the Gospel! Of the twelve, eight are men and four are boys, the oldest being forty-seven years of age and the youngest fourteen. Four are school boys from government primary schools; two are soldiers; one is a partner with ten other relatives in a sock-knitting factory; one is a shop assistant and another carries on a small business; one is a post office clerk; another belongs to an official family, and the last of the twelve is the Head Master of a Primary School. Surely here is sufficient variety to convince even the most prejudiced of the fitness of the simple, old Gospel to meet the need of all, high and low, old and young alike." Not only does the Gospel still work, but there is "none other name under heaven given among men" that does.

ENOUGH FOR BOTH

God's enough is always more than enough. When, by surrender and faith and obedience, we really open our lives to him, he pledges himself to "pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). For when God has His right of way in our lives, He works in grace; and God's grace is a "much more" matter, always giving us so much more than we deserve or than we can use for ourselves that we have enough to share with others. It is "good measure, pressed down and shaken together, and running over." That is the way God gives us "enough." A veteran pastor said at one of the

meetings of the Victorious Life Conference held in Philadelphia in January: "Christ is enough for me, and He was enough for the devil that was after me." This "enough" for Christ means, as always, more than enough. It is because the captain of our salvation, our Lord Jesus Christ, is always more than enough for Satan—when we leave the fight entirely to the Lord—that He makes us "more than conquerors through Him that loved us."

HOW THE BIBLE MET THEIR NEED

The following testimonies are printed in the Sunday School Times:

"While doing my medical work in a large hospital, one verse that has helped me, and one that I would recommend as a cure for inertia and undue deliberation in the Christian life, is Judges 4:14 (first part of verse) 'Up, for this is the day in which the Lord hath delivered Sisera into thine hand . . .' Sisera, it will be remembered, was the heathen enemy, and seems to me here symbolic of our enemies — spiritual enemies — and of difficulties, and unaccomplished tasks and duties. God's promise of success, as he counts success, is given to him who, shaking off inertia and postponement, starts on the path of duty, having felt in his heart God's call — 'Up, for this is the day.'"—A New York Physician.

"We are all — my children and myself — members of the I. B. R. A. (International Bible Readers' Association), and for years it has been our custom to look for help in daily reading. No matter what our need, it is unfailingly met, and many times after a day of hard trial, one or another of my children would come softly into my room, Bible in hand, and say, 'There it is, Mamma, isn't it wonderful?' And there it would surely be, balm for our wounds, and the promised grace that is 'sufficient'. No human voice could be more real, nor half so potent." — A Canadian Bible Lover.

"I had been cruelly misjudged, and blame placed upon me without the least cause, and in a case where I had no thought but that I had done my best and that others knew I had. The sudden accusation came with such a shock that I did not have time to see anything but the injustice of it all. My very heart cried out against it, and in the quiet of my room, shall I never forget the Spirit's application of I Peter 2:20: 'For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but, if, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God'? The thought of his smile was so satisfying that the opinions of others mattered nothing at all, and I had complete victory in a moment." —A Christian Worker.

"For a number of years I have made it a practice to read the Bible daily, but at the same time two years ago, I was influenced some by the modern teaching that God does nothing in response to our prayers, and the secret of living is simply to conform to his laws. I found myself living a life of mystic contemplation. When I was asked to lead a religious meeting, I usually declined. I noticed that other men of no particular ability, but who believed the Bible, spoke with more power and success than I did. (I mean by success that they got results). Last summer I decided to restore the Bible to its proper place in my mind, and make the cross of Christ the central teaching. Immediately I saw a change in my speaking and in my life. In fact, an inert faith became faith in action—a life of lethargy became one of activity. Others have noticed the change." — A Connecticut Reader.

CITY MISSIONS

By J. M. Nissley

For the Gospel Herald.

Christ Himself gave the command to do mission work in the cities, "Ye shall be witnesses unto me .... in Jerusalem" (Acts 1:8). "And he said unto them, Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

God and Jesus are interested in cities. God was greatly concerned about Nineveh, that large city where there were "more than six score thousand persons that were able to discern between their right hand and their left." He sent Jonah to deliver a message to them and the result was the greatest revival ever known. The whole city, from the king on down to the lowest citizen, repented in sackcloth and consequently they were spared from the impending destruction.

Jesus while upon earth spent most of His time in cities. We hear Him say, "O Jerusalem, Jerusalem, ——— how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The apostles and the apostolic church were especially interested in cities.

One half of the population of the United States is in cities. People are closely crowded together and naturally there is more vice and evil than you would find elsewhere.

Conditions in Some of the Homes

In the slums the people are crowded together and often there are a number of families living together in great filth. Some years ago I visited a home in a large city where there was a pig, some chickens, and a family with children living in one room. I recall another instance where a mother was melting a piece of ice in order to wash the dishes. It was a cold winter day and the water pipes had been frozen.

Moral Conditions

The moral conditions in most cities are very low indeed. In some sections it is not safe for women or girls to travel alone. In many homes there are distressing family troubles. Parents call each other hard names, to say the least, and you may imagine what kind of living there is in a home like that. We know of a woman who had three husbands living and who was living with a fourth who was not married to her. She made the grim request before she died that four of these men should carry her to the grave. Boys and girls marry very young, and in all too many cases they soon become dissatisfied with each other, get a divorce, and then remarry. We could cite to you a number of cases like this.

Amusements

Are offered to all ages and classes of people — the theatre, movies, dance halls, billiard parlors, gambling dens, swimming pools, base ball, etc. Free tickets are given to the school children as an inducement to get them to attend these places. They flock there and stay out all hours of the night. Here their pure minds are poisoned early in life.

Spiritual Conditions

You will find numbers of people who at one time were members of some church but because they were not able to pay their dues or keep up appearances as others do, feel that they are not welcomed and are looked down upon and hence do not attend any church services. The cities are flooded with all kinds of religions. There are many who claim that they are church members but the influence of their lives is such that sinners get disgusted thoroughly with Christianity. The only remedy for the cities is Jesus Christ, hence we need city missions as soul-saving stations.

The work of these stations is to try in some way to bring souls to Christ and have them accept Him as their personal Savior. This is done by different methods. Among these are Visitation work, Home Department Work, Sunday schools, Children's meetings, Sewing schools, Prayer meetings, Preaching services, Open air meetings, Distributing Gospel Literature.

Efforts Put Forth by the Church

Thirty years ago the Mennonite Church directed her efforts toward saving souls in the cities. The Lord has blessed these efforts and as a result there are seventeen city missions in the United States and one in Canada under the auspices of the Mennonite Conferences.

There are 550 members in the city mission churches at present besides the number who have been called home to receive their reward. There are eighteen hundred twenty Sunday school scholars, fifty stationed workers; two of the city converts have been ordained to the ministry and one to the office of deacon; a number of the brethren who were city mission workers have been ordained as ministers and bishops. Some are serving as pastors in rural congregations, some as Bible teachers in our church schools, and some on the foreign fields.

Problems

Among the most troublesome of these are (1) To have the converts receive a definite experience with the Lord; (2) Keeping the Bible doctrines taught by Christ and upheld by the Church; (3) Social; (4) Proselyting; (5) Establishing in the Faith that they may not be tossed to and fro by every wind of doctrine.

Needs

1. There are seventy cities and towns of a population of eight thousand and many smaller towns in Pennsylvania, three-fourths of which are not touched by Mennonite representatives.
2. Your prayers.
3. Moral and spiritual support.
4. Supplying consecrated, Spirit-filled workers.

Our Responsibilities

We should realize the value of a soul. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" "Cast thy bread upon the waters: for thou shalt find it after many days." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

Altoona, Pa.

"There is a blessed peace in looking for nothing but our daily task and our portion of Christ's cross, between this and the appointed time when we shall fall asleep in Him."

"Never lose your religion or your temper. The one you may never recover—and the other you may never get rid of."

LANDLORD AND TENANT

The following is an extract from a tract written by Wilbur Brenner Stover, Missionary to India, and published by the General Mission Board of the Church of the Brethren. The tract is entitled "Landlord and Tenant." Let us consider its message.—Editor.

Let us **suppose a condition** contrary to fact. We will suppose I have a snug little farm of 120 acres two miles north of Mount Morris. Suppose a new red barn, with silo and a good substantial residence. Suppose electric lights, bath arrangement, telephone, heating plant, everything complete. My tenant has done well, and has just left me to buy a home of his own, so I look for another tenant. A young man from Franklin County, Pa., comes to Mount Morris and asks me if I can direct him to anyone who needs a farmer. I learn that he is a son of one of the friends of my boyhood. So I give him a start as tenant on my farm.

He goes to work. His success is easily apparent. His crops are good. The barn is soon well filled. His cattle multiply. He has a comfortable bank account. Children are born into that home, and one of the little chaps is named after me. I hope that boy will become a missionary; I do. The father says he is quite willing. But he never says a word about paying me. Finally, when I ask him to make payment, he apologizingly says he is unfortunately out of change, and offers me thirty cents, suggesting that he would have more later on, that perhaps this would suffice me at present. I wanted to give him a start, but I did not want to give him the farm.

Perhaps the application is quite apparent. **God owns all that we call ours.** The fields and the cattle and the grain, the stocks and bonds and bank accounts, all are His. He has not said that certain specified cash payments must be made according to law, but He has said that He wants His people to be happy and pay Him back according as He prospers them. But when there is a call for money for our colleges and for missions, that the regular work may be increased according to the present great opportunity, how many a good brother puts his hand into his pocket and draws out about thirty cents for the Lord, for the Owner of all! Then he wonders where all the mission money goes to. And he reasons within himself, saying, "If everybody in this congregation of 200 members would give thirty cents, it would come to $60.00. The missionaries ought to be glad for such a liberal collection." But his logic is faulty, indeed, for he carries the bag and his wife puts in a nickel and the boys each put in a cent. And on the way home something goes wrong with the spark plug, and he remarks to his good wife that he has decided to buy a new auto, as this one has seen its best days. She replies with a sigh.

It is true that **religion is free.** But that we should sit down and take all we can get from God, and insist that his ministers shall preach to us and their wives shall teach our children, while we do nothing except get all we can and keep all we get, giving nothing in return to Him nor to His ministers nor to their wives, nor to the many misionaries both evangelistic and educational—this is the most selfish conception of a Christian's relation to God and his fellow-men that any one can possibly imagine. It is wrong. The New Testament idea is that we are stewards; that we should hold all as belonging to God.

"On the first day of the week"—not once a month, not once a quartar. not twice a year, nor yet by special collections. Certainly not "Let us have a good liberal offering now, and then we will not bother you for the rest of the year." I think, in all sincerity, that we cannot do better than to take an offering in the church every Sunday for the work of the Master. More than that, I think we ought to do it. Just a bit more: I think we who are so careful to observe all the teachings of the Scripture make a serious mistake when we fail to do this. For the Scripture says, "On the first day of the week." We may say what else we like. Our reasons against it may be very plausible, but they are reasons against the Word. Many of our congregations have not had it so, I admit, but that argues against the usage of the congregations rather than against the plan clearly set forth in the Scripture. He who argues against the every-Sunday offering **argues against the Scripture,** no matter how good the argument may be. I cannot avoid this clear and definite conclusion.

One good brother confessed to me he would rather give $100 and be done with it. I learned that he was giving that amount yearly in a lump sum. But while the $100 gift is all right, the other part of of the suggestion is a little doubtful. I take it that giving is not a joyful experience to the brother. It has to be done, therefore do it and be done with it. It is taking a dose of quinine. I have a fever. I know quinine will help me so I weigh out five grains, and with water in one hand and the quinine in the other, I hesitate. Wife says: "Why don't you take it and be done with it?" I take it, and am glad when it is down. Is your giving like taking a dose of quinine? Then **something is the matter** with you. I

would rather a good deal that a brother give $2 every Sunday throughout the year and never get done with it, than, that he give $100 all at once and be done with it. This latter would fulfil the law. The former would fulfill the Gospel. Giving $2 a week would create a desire to study the mission fields of the world, and to pray for them, and 'twould soon seem quite small enough. Who gives $100 a year and no more, takes Franklin's boyhood suggestion to pray over a barrel of saur kraut and not spend time in asking a blessing on each meal. See the point?

"Let every one of you" give on the first day of the week. I think the envelope system is the best yet devised. A packet of small envelopes in the hand of every member of the congregation, one of them used for the Sunday offering—this is good. In some parts of the country I have found a family envelope, and in it the father deposits the gift of all. If we cling to the words, "every one of you," it will not work out thus. Why should not the mother and the children have an envelope as well as the father? **Children will enjoy this** privilege and get just as much out of it as the father does, so he should not deprive them of this joy. When the 5 cent offering is proportionate, and the $5 offering is proportionate, and when both are regarded with the same kindly feeling, then all will come to realize the spiritual value of money. Moreover, those who give become honestly interested in the welfare of every worthy endeavor. Often a boy who gives regularly has a more intelligent view of the world as a mission field and its great need than a man who refuses to do so.

The Parsee people in India are an interesting people. I have often seen a man of them sit down and mumble the morning prayers while mother and children do the chores. When the prayers are done the chores are done, too. It is a saving of time. But we have family prayers with all the folks present, and all take part. We usually plan it so that each day has its variations. And when we all take a part in the family prayers, why should we not all take a part in the family giving? A well-regulated congregation, whose families work on this plan, will easily have more givers than members, and the children will naturally come to look forward to the time when they can take a larger share in the great work of our Church.

How much shall we give? If one has not thought seriously about it, this is a staggering question. It ought to be a great question. Twenty-five or fifty cents into the offering when we are all growing wealthy is not at all proportionate. It belittles the giver and belittles the cause. Clearly, the Scripture teaches a proportion: **"As the Lord hath prospered** you." It is a certain percent of the gain. Make it one rate or make it another; still some system is better than no system. It is a fact that most of our giving is absolutely without any system whatever. It is a fact that we ought honestly to be ashamed of, for it's a fact. Three out of four, and in some congregations nine out of ten, who read this will have to admit in their own hearts that their scanty giving has been without any system. Have they not seriously missed it?

It ought to be in proportion of the income that we give. In some parts of India the Christians give a sixteenth, because there are sixteen annas to the rupee. Some good people oppose giving a tenth, because they say it savors of the law, but such as oppose the tithe usually favor a tax based on the amount of tax paid to the State. Now the only difference between that tax and the tithe is that the tax will usually cost a bit less, and that looks bad for the one who argues against the tithe, "because it savors of the law." His argument savors of selfishness, if not actual worldliness of the most dangerous type.

Why not pay the tithe and give our gifts after that? There is the washing of feet in the Old Testament, and we have it in the New. The feast of unleavened bread comes in the Old Testament; the communion with the bread and fruit of the vine comes in the New. We have the Sabbath in the Old, and the Lord's Day in the New. Many of the teachings of the Old Testament have been transplanted to the New, with new conditions, new surroundings, and new intent. Paying the tithe was a law in the Old; in the New it is not a law, but at least a tenth is in the New a suggestion, an inspiration, an ideal, a privilege, an approved plan. We ought to begin where the Old Testament left off. We ought to go at least as far as they went. We ought to have at least as much religion as the old Jews. We ought to be as liberal as they. Yet not by compulsion. It seems to me the thought is unavoidable, that **we ought to pay** the tenth of our income to the Lord, and beginning there give what gifts we may be able to give after that. Giving begins after the payment of the tithe, for the tithe is his very least part, his business share.

How does it work out? When Colgate went into the soap business he resolved to give a tenth of the profit to the Lord. Of the first dollar he gave ten cents. Business prospered and he changed it to an eighth, and later a fourth. The business continued to grow, and he made it a half of the profits for the Lord, then three-fourths, and years ago he began giving away all the net gain. Another: A business man in Chicago began by giving a tenth to the Lord and keeping nine-tenths for himself. Now he gives nine-tenths to the Lord and lives on the remaining one-tenth, **and has plenty.** Another, perhaps you know this one: A good brother, otherwise quite faithful to the church, got all he could and kept all he got. When he died it went to his children, who straightway began squandering it and quarelling among themselves. They have lost all interest in Missions and the Church. The shame of it! Who is to blame?

THE NEEDED CHANGE

It would be hard to find a worker, no matter how faithful and conscientious, who never longed for a change of occupation. The steadier he is, the more closely he applies himself to the occupation that constitutes his "job" or position, the stronger will be this occasional revolt against the established order of things. His very soul rebels against the things he does day after day in endless routine. He turns from his desk in loathing and watches the man on the motor truck passing his office window.

"If I could have an outside job—even a hard job like that fellow's—I'd feel as free as a bird," he thinks. While the chap at the wheel of the truck catches a glimpse of him and sighs enviously:

"If I had a white collar job like that guy, I'd think I was stealing me pay," he thinks. And so it goes. Vacation soothes the unrest. Real pleasure in doing good work lightens the pressure a good bit of the time. Promotion, or success in some difficult matter, makes the worker feel that, after all, maybe he is the right peg in the properly shaped hole.

But he does need a change from the daily routine. He will do better work, more easily; he will be happier while he's doing it; he will be better in mind and body, if he gets that change. How can he do it?

He can have a hobby. Blessed be hobbies. I think the good Lord invented them for this special purpose. For the man who gets tired of rows of figures as an all-day diet can go home and renew his sanity over a radio set, or a set of fishing tackle, or amateur photography, or some sort of collection, or gardening, or raising prize chickens—or any one of a thousand things that delight different people, when followed up as a hobby.

It gives him the needed change of thought and act. It sends him back to the bread-and-butter job ready to tear it up by the roots, re-plant it, and make it grow all the better.

So much for the steady worker and his inevitable revolts. What of a worker who isn't steady, who decides he needs a change before he has given himself a chance to make good in any position, who sifts about from one thing to another, seeking but never finding the thing that suits him exactly?

For him some one wrote: "Our prayer should not be for a different kind of work, but for strength to do well that which is confided to us." He needs a change—oh, yes. But the change he needs is to abandon change; and, finding some one thing that he can do really well, to stick to that through thick and thin, until he has overcome his fault of instability.—Cora S. Day, in Onward.

HE LOVED HIS MOTHER

The following sketch of a ragged newsboy who lost his mother is full of touching interest. In tenderness of his affection for her, he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other, but now she was gone, and the little fellow's loss was great. But getting a stone was no easy task, for his earnings were small. But love is strong. Going to a cutter's yard and finding that even the cheaper class of stones were far too much for him, he at length fixed upon a broken shaft of marble, a part of an accident in the yard which the proprietor kindly named at such a low figure that it came within his means.

There was much yet to be done, but the little fellow was equal to the task. Next day he conveyed the stone away on a four-wheeled cart, and managed to have it put in position. The proprietor, curious to know what the boy had done with the stone, visited the cemetery one afternoon and he thus describes what he saw and learned:

"Here it is," said the man in charge; and, sure enough, there was our monument at the head of one of the larger graves. I knew it at once.

"Just as it was when it left our yard," I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, boys, that when I saw it, something blurred my eyes so I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is, but you must see it on the stone to appreciate it:

My mOTHER
SHEE DIED LAST WEAK
SHEE WAS ALL I HAD.
SHEE SED SHEAD Bee waITING Fur

And here, boys, the lettering stopped. After a while I went back to the man in charge and asked him what further he knew about the little fellow who brought the stone.

"Not much," he said, "not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then a man came from that church that had buried his mother and ordered a grave dug by her side. I asked if it was for the little chap. He said it was. He had sold his papers, all but one, and was hurrying along the street out here. There was a runaway team just about the crossing and — well, he was run over and didn't live but a day or two. He had in his hand an old file, sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying, 'I didn't get it done; but she'll know I meant to finish, won't she? I'll tell her so. for she will be waiting for me,' and he died with those words on his lips."

When the men in the cutter's yard heard the story of the boy the next day, they clubbed together, got a good stone, inscribed upon it the name of the boy, which they succeeded in getting from the superintendent of the Sunday school which the little newsman attended, and on it the touching, expressive words, "He loved his mother."

When the stone was put up the little fellow's Sunday-school mates, as well as others, were present, and the superintendent, in speaking to them, told how the little fellow had loved Jesus and tried to please Him, and gave utterance to this high enconium: "Children, I would rather be that brave, loving little newsboy, and lie here with that on my tombstone, than the king of the world and not love and respect my mother."

The little newsman has left a lesson to the world. — Selected.

BLESSED PRIVILEGES

Two women sit in a comfortable room which just now bears evidences of one of these times of transition, confusion and a season's care.

"I wonder," says the home matron, "how many times I have put away and taken out a season's furnishings. I was thinking just now how much of hard work, responsibility and toil all these cares of the family bring to my head and hands. It is a wonder I am not completely worn out by them."

"I was thinking," says the other woman, "of your blessed privileges. What would I give to have your home, your family, your comfortable dear routine of the accustomed occupations. The handling of the accustomed furnishings, the inspiring planning for the season to come, all so full of dear home life and one's own familiar surroundings and belongings. Hard work? Toil? Cares for the head and hands? and worn out by them? Rather say that they preserve your heart and hands and are grand motives for living and feeling that life is full of God-given interest and privilege!"

Put the grateful and willing heart back of each duty, each recipe, and there will be a lightness, not only perceptible in the cooking, but the brightness of a glad and willing spirit will make all household duties light. Something to be thankful for. Is it not the solemn duty of every home-maker thus to put a cheerful willing heart into every family duty, and so regard it also in the light of a privilege?—Christian Work.

"YE DID IT TO ME"

There is a story about a shoemaker named Martin Avydeeich. He lived in a cellar which had but one window through which he could see the boots of those who passed by. One day as Martin was dozing he heard his name called. "Who's there?" he asked as he looked up quickly. But he saw no one. Again he fell asleep. Suddenly he heard these words, "Martin! Martin! Look tomorrow into the street. I am coming."

The next day Martin kept thinking about Christ's coming to him. He did not know whether he had a dream or if Christ really spoke to him. He looked out of the window and he saw an old man sweeping the snow. Martin felt sorry for the old man, so he called him in to have a drink of tea and to warm himself. Later in the day Martin saw a poorly dressed woman leaning up against the wall and trying to wrap up a crying child. Martin told her to come into the warm room. He gave her some warm soup to eat, and a jacket to wrap up the baby. There were others that day that he helped. When night came he remembered his dream. As he opened his Bible he read these words, "For I was hungry and ye gave me to eat; I was thirsty and

ye gave me to drink; I was a stranger and ye took me in. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." And now Martin understood his dream. Through kindness to others that day he learned he had been kind to Jesus.

GIRLS HUNGRY FOR THE BIBLE

There are girls who dance, there are girls who pray. While Satan is seeking and getting girl life as never before, our Lord Jesus Christ is seeking and getting girl life as never before. A radiant Christian Chinese young woman, Christiana Tsai, with her missionary friend and co-worker, Mary A. Leaman, of South Gate, Nanking, China, are doing a First Century work of supernatural power among Chinese girls. In an Easter message to American friends, Miss Tsai wrote: "May we engage you for five minutes to take a walk with us from our home to our Bible Study School? Before you walk a block your eyes will be caught by some happy-faced girls with red wool thread on their black hair. They will stand straight and bow and say, 'Teacher Leaman,' or 'Teacher Tsai!' (That is the way pupils speak to us here). After we have returned the bow, the girls walk on. You will have good practice in returning bows during this five minutes' walk. One girl was very poor, but she wanted to have a Bible. Her mother gave her a penny each morning for her breakfast. She had to go without breakfast for three months in order to save enough pennies to buy a whole Bible. Many of the girls love to get a prize of a ten-cent pin or a piece of soap or something else from America. In order to get a prize, they have to pass certain examinations in a certain length of time. One girl called 'Little Jewel' wanted to get a prize so badly, she begged her Buddhist father to get out of bed after he had retired more than one cold winter night to explain the words of the book, Mark, to her. Thank the Lord, in His marvelous way He is sending His precious Word even to those homes where Christainity is very bitterly opposed. English is required in our government schools more than it has ever been before. Girls from different government schools want to study English with us. We told them that we had no time to teach English unless they would study the Bible with us. Last Wednesday, girls from seven different schools answered the roll call." The same Gospel, the same Book, the same Spirit-filled teaching will bring the same results among girls in America. Are we ready to meet their need?

FROM OUR MISSION STATIONS

Mennonite Gospel Mission

(1614 Eighth Ave., Altoona, Pa,)

Dear Herald Readers:—Sunday July 6, we reorganized our Sunday school. The following was the result: Bro. Laban Swartzendruber, Supt.; Bro. William F. Foust, Asst. Supt.; Sister Rozella Ash, Secy.; Bro. O. D. Yoder, Delegate to the South Western Sunday School Conference.

Sunday, July 13, Brethren Eli K. Zook, Christian P. Peachy and Sisters Mary King, Emma Yoder of Allensville, Mifflin Co. Congregation, worshipped with us and allowed themselves to be used in the services. Sunday, July 20, J. B. Gehman and wife, Supt. of the Reading Mission spent the day with us. We have been able to secure a tent so, the Lord willing, we expect to hold All Day Sunday School Meeting Sat. evening, Aug. 2 and 3 at 4th Ave. and Twenty-fifth St., Altoona instead of the Mission Hall. In case the weather would be unfavorable the meetings will be held in the Mission Hall, 1614 Eighth Ave. We had two confessions lately in our Cottage Prayer Meetings. May they have your prayers. Sister Lura Lauver has returned, having been absent on a two weeks' vacation which was spent at her parents' home, Juniata Co., Pa.

Cash Receipts During July

Kaufman Cong.	13 25
Stahl Cong.	9 50
Mattawana S. School	10 00
Allensville S. School	7 86
Belleville S. School	10 00
No. 510	1 00
No. 511	1 00
	$52 61

Special Charity

Cross Roads and Lauver S. Circle	6 00

Cash Value Clothing and Provisions

Beech S. Circle, Ohio	14 00
Crown Hill S. Circle, Ohio	10 78
Maugensville S. Circle, Md.	6 50
Bassler's S. Circle, Pa.,	4 00
Volant S. Circle, Pa.	10 00
Goodville S. Circle, Pa.	5 00
Allensville Cong.	4 00
J. C. Kanagy	2 64
	$56 92

Thanks for your support. Beg a continued interest.

July 25, 1924. Joseph M. Nissley.

FINANCIAL REPORT

of the Duchess, Alberta, Mennonite Church Building

Amounts Rec'd.

E. W. Bricker, Calgary, Alta.	$5 00
Yoder Con., Kansas,	29 36
A. B. Gingrich, Ont.	31 83
S. C. Miller, Jet, Okla.,	5 00
J. M. Kreider, Ohio.	15 00
Alpha Cong., Minn.	4 00
Joseph Martin, Pa.	25 00
Spring Valley Cong., Kans.	21 55
Belleville and Allensville Congs., Pa. Eli G. Reist, Treas.	76 00
Eastern Mission Board, Pa.,	217 50
E. A. Bontrager, Mich.	7 00
Zion Cong., Oregon	27 51
Fair View Cong., Mich.	18 00
Susquehana Cong., Pa.	15 00
C. Z. Yoder, Ohio	5 00
Mountain View Cong., Mont.	12 25
West Zion Cong., Alta.	41 05
Martin Creek, Cong., Ohio.	25 50
Mt. View Cong., Alta. (this includes $78.90 children's quarter fund returns)	199 90
Hershey Cong., Pa.	50 00
Wanner Cong., Ont.	14 50
Beach Cong., Ohio,	56 25
Katie M. Zook, Pa.	5 00
Slate Hill Cong., Pa.	27 50
Albany Cong, Oregon	25 00
Cedar Grove Cong., Ont.	10 40
Clear Water Cong., Alta.	24 00
Aldus Brackbill, Mich.	7 00
Maple River Cong., Mich.	5 00
Freeport Cong., Ill.	24 00
Wolford Cong., N. Dak.	3 00
Menno Snyder, Oregon	5 00
Eastern Mission Board, Pa.	217.50
O. D. Yoder, Pa.	10 00
Doylestown Cong., Pa.	27 95
Geo. W. Ernst, Pa.	5 00
S. W. Pa. Mission Board	57 00
Nampa Cong., Idaho	26 90
Dak. and Mont. Mission Board	14 85
R. B. Buskirk, Mich.	5 00
J. H. Gadshall, Pa.	25 00
A Brother, Pa.	23 00
A. Kauffman, Pa.	10 00
Bethel Cong., Mo.	7 75
Howard Miami Cong., Ind.	23 65
Manson Cong., Iowa	23 11
Sharon Cong., Sask.	60 00
Salem Cong., Alta.	260 00
Eastern Mission Board	79 40
Warwick River Cong., Va.	20 00
Delpha Cong., Ohio	25 00
St. Jacobs Cong., Ont.	31 25
J. H. Burkhart, Ill.	10 00
Palmyra Cong., Mo.	5 00
Snyder Cong., Ont.	7 00
Orrville Cong., Ohio	13 25
J. E. Martin, Pa.	5 00
Acadia Valley, Alta.	27 00
W. T. Brubaker, Pa.	25 00
Premium on U. S. currency	12 25
Local contribution	569 55
This includes $63.35 S. S. collections and $38.55 children's quarter fund returns.	
Total Amt. Recd.	$2669 70
Total Amt. Paid Out	2669 57
Balance in Treasury	$ .13

Members of the home congregation also furnished church with furnace, floor matting for aisles, and blinds for windows.

There also were 395 days of labor donated by 23 members and neighbors.

Amt. Paid Out

Printing and Mailing Circular Letters	12 30
Paid for Building Lots	50 00
Cushing Bros. for Seats	462 00
Freight on Church Seats	12 60
For Electric Wiring	7 50
For labor, Plastering	175 90
For labor, Carpenter	315 35
M. I. Danis, Hardware	115 30
Hardware and Paint from Purcels Ltd.	15 90
Coal for Heating Building during Construction	35 90

Exchange and Revenue on cheques	1 82
Amt. Paid on Building Material	1465 00
	$2669 57
Total cost of Building Material received from Beaver Lumber Co.	$2164 50
Total Amt. Paid	1465 00
Balance Owing Lumber Co.	$699 50

We thank you again for your help to make this building possible.

Any one wishing to help wipe out the debt still on the building can do so by forwarding same to the undersigned.

Gratefully acknowledged,
H. B. Ramer and Wm Lauver,
Sec.-Treas.

WHAT CHRIST SAID

I said, "Let me walk in the fields;"
He said, "No, walk in the town;"
I said, "There are no flowers there";
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
He wept as He sent me back;
"There is more," He said, "There is sin."

I said, "But the air is thick,
The fogs are veiling the sun;"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And my friends will miss me they say;"
He answered, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given;
He said, "Is it hard to decide?"
"It will not be hard in Heaven
To have followed the steps of your guide." — Selected.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For June, 1924

General

N J Roth	5 00
Forks Cong Ind	23 60
Hopedale Cong Ill	50 00
Nebraska S S Conference	47 25
S S Meeting at Emma Ind	7 55
Belleville S S Cl 19	2 50
Pleasant Grove S S Ill	16 05
Beulah Cong S Dak	2 30
Beach Cong O	36 15
Bethel S S O	23 00
Creston Cong Mont	2 32
Mt Zion Cong Mo	1 00
Milan Valley Cong Okla	4 90
Weaver Cong Pa	6 75
Banks S S Va	10 77
	239 14

INDIA

General

Fairview Cong N Dak	5 00
J E Harshbarger	5 00
A W Birky	9 65
Roanoke Cong Ill	28 43
East Bend Cong Ill	50 00
Willow Springs Cong Ill	12 63
Waldo Cong Ill	15 70
North Lima S S O	34 29
Pleasant View S S O	7 27
Hesston Cong Kan	21 50
Mt Zion Cong Mo	3 00
Berea Cong Mo	25
La Junta Cong Colo	10 20
E. Holbrook Cong Colo	8 85
A L Derstine	5 00
Orie D. Yoder	5 00
Weaver Cong Pa	6 75
Maple Grove S S Pa	14 30
Kinzers Cong & S S Pa	68 77
Mt Joy YPM Pa	8 00
No 3838 Pa	5 00
J E Kurtz's S S Class	1 05
Salunga S S Pa	39 10
Warwick River Con Va	1 50
Zion Cong Ore	20 00
	386 24

Missionary Support

Women's Missionary Society	150 00
J. D. Sommers	25 00
Friends O	75 00
Lockwood A M S S & Cong Ohio	34 00
Spring Valley S S Kan	37 50
E Menn Board of Mis. & Char	150 00
Elkhart Cong Ind	33 00
	504 50

Missionary Children

Larned S S Kan	7 50
Elkhart S S Prim Dep	77 00
	84 50

Indian Evangelist

Manheim Bible Study Cl Pa	7 50
3 Classes E. Petersburg S S Pa	15 00
E. Petersburg YMBC Pa	7 50
Ephrata Sew Cir Pa	60 00
Fort Wayne Cong Ind	35 50
	125 50

Bible Women

Sugar Creek Sew Cir O	24 00
Howard-Miami S S Cl 10 Ind	12 00
Aged Sister's Cl Oak Grove S S Wayne Co O	7 00
Willing Workers Cl Oak Grove S S Wayne Co Ohio	6 00
Howard-Miami S S Cl 12 Ind	12 00
Salem S S Wayne Co O	6 00
Limon Cong Colo	1 00
Martinsburg Sew Cir Pa	24 00
Bowne Cong, Mich	3 00
	95 00

Teachers' Support

Otis J Bontrager & wife	7 00
Goshen College S S Old Mens' Class Ind	12 00
4 sisters Lancaster Pa	9 00
Sisters Millersville Pa	6 00
Ethel M Myers	7 00
Mary K Zimmerman	6 00
Mollie Weaver's S S Cl	5 00
A Sister Mellingers Cong	5 00
Mt Zion Cong Mo	2 50
C W Cooprider's Cl Kans	5 00
Strasburg S S Pa	14 00
Elkhart Literary Association Ind	15 00
Anna Shaum	5 00
	98 50

Medical

Levi Martin	12 50
John Emmert	13 10
A Sister Penn	5 00
Fairview S S Mich Cl 15	5 00
Edward Hondrich	15 00
Walnut Creek Cong O	10 00
T K Zook	2 00
Emily Harder	5 00
Elkhart S S Ind Willing workers Class	7 50
	75 10

Orphans

Cora Wenger	25 00
Joe H Kauffman	10 00
Ben Letwiller's S S Class	30 00
Hopedale S S Ill	
Ben Springer's Class	28 00
Jr Girls' Class	28 00
Nappanee North S S Y Mens Cl Ind	11 95
Nappanee West S S Cl 6 Ind	7 00
Martins Creek S S Ohio	3 20
Manasseh Bontrager	45 00
Freeport S S Ill	60 00
Spring Valley Cong	5 00
S P Zook	28 00
Forks S S Ind	
Prim Dep	21 50
Classes 6 and 12	14 00
Class 10	7 00
Young mens' Class	15 00
Ida Miller	7 00
Edward McClosky and Vernon Eigsti	14 00
Bethel and Guilford S S O	
Class 4	14 50
" 6	7 50
" 7	7 50
" 8	14 50
" 3	7 50
L S Kreider	15 00
A Brother and Sister	5 00
Clinton Brick S S Ind	
Class 3	7 50
" 9	7 50
Cullom S S Ill	10 00
Oak Grove S S Cham. Co O	
Prim Dep	2 50
Inter Dep	2 50
Aged Sister Cl	2 50
Salem S S Alta	17 50
Cherry Box Cong Mo	15 00
Fairview Sew Cir N D	15 00
A Brother	15 00
Weaver S S Pa	37 50
Scottdale S S Pa	
Mens' Class	7 50
Womens' Class	15 00
James 2:9	20 00
3 Classes E Petersburg S S Pa	4 00
Mrs Samuel Longenecker's Cl	14 00
A Sister Pa	14 50
Martins Creek S S O Class 2	7 50
Zion S S Ore	
Class 1	7 50
" 4	15 00
" 5	6 50
" 8	5 00
" 15	10 00
" 16	10 00
" 17	7 50
Albany S S Ore Classes 1 2 3 4 5 6	67 00
Prim Dep Classes 7 8 9 10	15 00
Yellow Creek S S Ind	20 69
John Mumaw's Class	15 75
Olive Cong Ind	72 50
Clinton Brick S S Ind Cl	5 6 60
C A Shantz & wife	21 50
Elkhart S S Ind	
Golden Rule Class	7 00
Opening Buds Class	7 00
	941 19

Widows

John Boss	5 00
Elizabeth Miller	10 00
Bethel & Guilford S S O	
Class 1	15 00
Classes 2 5 9 10 (Prim Dep)	10 00
Class 3	5 00
Class 8	5 00
A Brother	20 00
Mary B Nafziger	15 00
A Brother	100 00
E Petersburg Sisters' Bible Cl	11 75
Zion S S Ore Class 3	14 00
Elkhart S S Ind	
Young mothers' Class	5 00
Helping Hand Class	5 00
	220 76

High School Teachers' Support

Rhea Yoder	3 00
Mrs Dan W Driver	8 00
	11 00

High School Endowment

Peter Unzicker	10 00
Perry A Heller	10 00
	20 00

High School

Lela Schertz	4 00
Lewis Yordy	5 00
	9 00

New Missionary

Stahl S S Pa	30 93
A Sister	80 00
Hesston Colege S S Kan	100 00
Marion S S O	12 85
	223 78

Ghatula Dispensary

Anna Ranck	10 00

Dr. Troyer's Auto

Several Sisters Pa	10 00
Mal 3:10	25 00
	35 00

Ressler India Trip

Mal 3:10	25 00
Marion S S Pa	6 80
	31 80

Teachers' Home

Women's Missionary Society	16 30
Mary Yoder	12 00
Ruth E Yoder	15 00
	43 30

Balodgahan Church Building

A M Cong Fulton Co O	50 00
David Stolzfus S S Class	10 00
King Girls (Bird Money)	50 00
	110 00

Sunderganj Church Building

Lima Mission S S O Prim Dep	5 00

Josephine Schrock's S S Class	11 00
	16 00
Total Contributed for India	3041 17

SOUTH AMERICA

General

Gulfhaven S S Miss	4 02
Mary E Stoltzfus	2 00
Clydepark Cong Mont	2 50
Fairview Cong N Dak	2 50
Metamora Cong Ill	44 91
Goodfield Cong Ill	11 00
Oak Grove S S Cham Co O	51 10
Hesston Cong Kan	21 50
Mt Zion Cong Mo	2 00
Limon Cong Colo	2 00
La Junta Cong Colo	10 20
Orie D Yoder	5 00
Landisville & Salunga Congs Pa	41 10
Frazer S S Pa	15 00
Frazer S S Pa Prim Dep	5 00
A Brother Pa	25 00
No 8175 Pa	15 00
E Petersburg S S Sisters B C Pa	14 20
Warwick River Cong Va	1 00
Per B E Stauffer	11 00
Howard-Miami Cong Ind	17 61
Holdeman Cong Ind	29 27
Maple Grove Cong Ind	16 00
Shore YPBM Ind	7 00
	355 91

Missionary Support

J F Zook	9 50
Rom 12:1-20	5 00
Pleasant Valley S S Kan	30 00
Weaver S S Va	34 20
	78 70

Native Evangelist

Sharon Cong — YPBM Sask	57 30
E Scottdale S S Officers & teachers	33 00
A R Miller	1 00
	91 30

S A Building Fund

E A M Conference	136 81
A M Cong Fulton Co O	50 00
Smucker Sisters	25 00
Mt Zion Cong Mo	1 00
	212 81

New Missionary Fund

Women's Misionary Society	75 00

Carlos Casares—Wm Lauver

A Sister	4 00

Kindergarten

Otis J Bontrager and Wife	7 00
Delaware S S Pa	7 66
	14 66

Charity Clothing Fund

J W Gingerich & Family	25 00

Trenque Lauquen Church Building

Salem Bible Class Ind	7 50
New Holland Cong Pa	151 00
A Sister Pa	25 00
	183 50

True Way

Habecker S S Pa	
*Elsie Mowry's Class	5 00
David Stoltzfus' Class	15 00
	20 00

Publication Fund

Orie D Yoder	5 00

Printing Press

New Holland Cong	80 00

Tract Fund

A Brother Pa	10 00

Personal Funds

Crown Hill Workers Meeting O	21 35
Mrs Rohrer's S S Class	20 00
Lillie Stauffer	10 00
A Brother	3 00
	54 35
Total contributed for South America	1210 23

CITY MISSIONS

Altoona

Kaufman Cong Pa	13 25
Stahl Cong Pa	9 50
Building Debt Fund	
Willow St S S Pa	50 00
Allensville A M Cong Pa	42 72
J D Byler	50 00
Laban Swartzendruber	8 00
Scottdale Cong Pa	23 25
	196 72

Canton

Sisters' Reading Circle Canton	5 80
Per Eli D Yoder	5 88
Martins YPBM O	8 05
Canton S S O	10 44
Beach YPBM O	4 25
Walnut Creek O Sew Cir	9 40
House Income	22 50
	66 32

Fort Wayne

Middlebury Cong Ind	10 51
Holdeman Cong Ind	22 12
Shore Cong Ind	5 00
Amos Weldy	2 00
	39 63

Chicago

Willow Springs Cong Ill	4 63
Hopedale Cong Ill	25 00
Kaufman Cong Pa	13 25
Mary Schertz	3 00
Anna Shaum	5 00
Eureka Sisters	10 00
	60 88

Kansas City

Bethel & Guilford Cong O	30 00
Clydepark Cong Mont	2 50
A W Biary	7 00
Mt Zion Cong Mo	3 50
Bethel Cong Mo	3 00
Berea Cong Mo	25
Cherry Box Cong Mo	8 50
Paul Erb	1 50
Brother and Sister Eby	1 50
Emma Risser	2 00
M M Buch	5 00
Pleasant View S S O	10 21
Argentine Church Building	
Levi Martin	12 50
Gortner Union S S Pa	6 80
Otis J Bontrager and wife	7 00
A M Cong Fulton Co O	17 00
	118 26

Lima

Mis Meeting of Logan & Champaign Counties O	50 00
Lena Stoltzfus	9 00
W B Weaver	8 00
Mary Good	6 00
M C Lehman	5 00
Sunday Evening Offerings	25 78
Sunday School Offerings	14 94
	118 72

Los Angeles

Bethel Cong Ore	10 00
Albany Cong Ore	9 32
	19 32

Peoria

Otis J Bontrager and Wife	7 00
Willow Springs Con Ill	4 64
Science Ridge Cong Ill	13 82
Hopedale Cong Ill	25 00
Palmyra Cong Mo	5 70
A Sister Pa	5 00
Pleasant Grove Cong Ill	1 00
Quarterly Meeting	18 45
Garage income	3 00
	85 41

Portland

Clydepark Cong Mont	5 50
Sheridan Cong Ore	2 58
Albany Cong Ore	29 63
	37 71

Toronto

Kitchener Cong Ont	81 37
Floradale Cong Ont	30 00
Geo. Wright Estate legacy	50 15
Shantz Cong Ont	16 11
Hagey Cong Ont	11 00
St Jacobs Cong Ont	50 00
Ont Conference at Vineland	6 75
Wideman S S Ont	20 00
	265 38

Personal

A Brother O	75 00
Total contributed for City Missions	1083 35

CHARITABLE INSTITUTIONS

Illinois Home for the Aged

Middlebury Cong Ind	49 50
Irvin Good and Wife	10 00
Freeport Cong Ill	63 20
Hopedale Cong Ill	25 00
Walnut Grove Cong O	45 50
Cora Leeds	34 66
William	26 00
Cassie Miller Est	13 21
J H Miller	25 00
Anna Uhlrich	33 00
Home Mission Bible Class	1 00
Springs Cong Pa	9 32
Farm Income	15 00
	350 36

Children's Home

Mt Zion Cong Mo	2 50
Bethel Cong Mo	3 00
Berea Cong Mo	25
Sew Cir Conf Mo-Kan Dist	41 50
Special support	372 50
N J Schrock	1 00
Hesston S S Kan Prim Dep	9 00
W S Landis	1 28
M M Buch	5 00
	436 03

Orphan's Home

Hopewell S S Ind	1 86
Metamora Cong Ill	20 50
Mission Meeting Logan & Champaign Cos O	200 00
Shellburg Cong Pa	2 00
Special Support	117 00
Allen Augsberger	5 00
A Brother O	200 00
Amasa Kauffman	1 00
Abe Garber	5 00
Farm Income	31 23
	583 59

La Junta Hospital

West Liberty Cong Kan	19 26

La Junta Sanitarium

Rockton S S Pa	3 93
Anonymous	2 00
	5 93
Total contributed for Charitable Institutions	1395 17

OTHER FUNDS

District General Funds

Clydepark Cong Mont	2 00
Ste Elizabeth Cong Man	7 45
Lakeview cong N Dak	3 25
Calkins Cong Mont	7 00
Sharon Valley Cong Minn	3 50
J E Harshbarger	5 00
A W Birky	6 35
Harvey Friesener	1 00
Clinton Frame Cong Ind	29 20
Clinton Brick Cong Ind	31 75
A class in Holdeman S S Ind	7 00
Shore Cong Ind	9 20
Salem S S Ind	13 00
Emma Cong Ind	11 15
Midland Cong Mich	6 39
Bowne Cong Mich	15 00
Mt Zion Cong Mo	24 00
White Hall Cong Mo	2 80
Bethel Cong Mo	3 50
Berea Cong Mo	1 30
Pleasant Valley Cong Kan	9 00
Yoder Cong Kan	48 00
La Junta Cong Colo	22 61
Crystal Springs Cong Kan	10 10
Filer Cong Ida	15 05
Hopewell Cong Ore	5 39
Shellburg Cong Pa	2 00
	301 99

Mennonite Board of Education

Morrison Cong Ill	11 50

District Conference Funds

Fairview Cong N D	8 50
Spring Valley Cong N D	5 85
Blough Cong Pa	15 00
	29 35

Rural Missions

Olive Cong Ind	31 41
Hopewell Cong Ind	6 00
Shore Cong Ind	10 00
Mt Zion Cong Mo	1 75
	49 16

Eastern Mennonite School

Holdeman S S Ind	12 50

Colportage and Tracts

Yellow Creek Cong Ind	40 00

Evangelistic

Mt Zion Cong Mo	4 00
Berea Cong Mo	15
Pleasant Valley Cong Kan	9 00
	13 15

Sewing Circle

Penna Cong Kan	18 00

S S Conf Mission Fund

Blough S S Pa	13 60
Kaufman S S Pa	9 56
Scottdale S S Pa	33 06
Weaver S S Pa	22 56
	78 78
Total Contributed for Other Funds	554 43

SUMMARY

Alberta-Saskatchewan Dist Bd	77 12
Canadian Treas. Report	583 84
Dakota-Montana Dist Bd	99 35
E Menn Bd of Mis & Char	895 78
Franconia Conf Dist Bd	57 05
Illinois Dist Bd	385 96
Indiana-Michigan Dist Bd	735 90
Missiouri-Kansas Dist Bd	485 07
Ohio Dist Bd	556 81
Pacific Coast Dist Bd	237 82
S W Pennsylvania Dist Bd	466 50
Virginia Middle Dist	55 47
Wash Co Md & Frank Co Pa	17 80
Menn Bd of Miss & Charities	2889 02
Total Receipts for June	7543 49

Gratefully acknowledged,

MENNONITE BOARD OF MISSIONS AND CHARITIES

V. E. Reiff Gen. Treas.,
Elkhart, Ind.

FINANCIAL REPORT OF THE EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Chicago Home Mission

East Petersburg Sisters B C	$ 10 60
General Mission Fund	
Erismans S S	36 00
Mens' B C Chestnut Hill S S	15 00
Masonville S S & Cong	54 00
Lost Creek Cong	14 85
Hersheys S S	53 00
"No Name"	65 00
Bosslers S S	75 20
Joe Gingerich	25 00
Gingerich S S	13 25
Dohner's Mission Meeting	12 75
Kauffman's S S	15 35
W J Handerich & wife	10 00
Rent Columbia	18 00
Byerland Cong	140 00
Mt Pleasant Cong	16 25
Esther Rohrer's S S Cl	1 35
Mechanics Grove S S	32 33
A Brother & Sister	32 00
Habecker's S S	41 92
Mellinger's S S	182 62
Sara K Root's S S Cl	4 00
Elizabethtown Pa S S	75 00
	932 87

German Children Relief

Fanny M Weber	8 00
Bowmansville Cong	5 00
A Brother	3 00
	16 00

Eastern Mennonite School

Kraybill's S S	18 66
Bossler's S S	15 00
Strasburg Pa S S	25 00
Millersville Pa S S	78 41
	137 07

India Mission

E Chestnut St S S Lanc Pa	30 00
Mal 3:10	50 00
Gehman's S S	27 00
Fanny M Weber	5 00
Bowmansville Mission Funds	69 00
	181 00

India Support of Native Worker

Manheim Bible Study Class	7 50
East Petersburg Y M B C	7 50
	15 00

India Orphan Support

State Hill and Churchtown S C	28 00
Elmer Zimmerman & wife	14 00
Lebanon Co S S Workers	28 00
Barbara Musser	14 00
Allen Gantz	7 00
Lauvers S S	15 00
Benj Keener's S S Cl	14 00
	120 00

India Missionary Support

Mal 3:10	50 00
Samuel H Lehman	15 00
	65 00

India Teachers Support

Strasburg Pa S S	14 00
India Church Bldg. Fund	
Strasburg Pa S S	50 00
Knoxville Tenn Mission	
Irvin Kraybill's S S Cl	20 00
Lanc Pa Mission	
Kraybill's S S	20 53
Near East Relief	
E E Hernley	60 00
H E Garber	30 00
Anna E Garber	30 00
Kate E Garber	30 00
Samuel Longenecker's Cl	5 00
Ada Garbers Class	5 00
Anna Gish Cl	2 50
Anna L Longenecker's Cl	2 50
Allen Gantz	2 00
Mrs Susan Gruber	1 00
Mrs Mary Longenecker	2 00
Mrs Susan Hoffman	3 00
Elizabethtown Pa S S	29 00
Barbara Musser's Cl	5 00
E E Sharer's Cl	15 00
L S Longeneckers Cl	5 00
Irvin Kraybill's Cl	5 00
Sisters B C E-town S S	30 00
Anna Gish Cl	5 00
E L Heisey's Cl	5 00
Ada Garbers Cl	5 00
David Garber	5 00
Irvin Kraybill	5 00
Alta Nunemaker	5 00
Mrs Sam'l Longenecker's Class	12 00
	304 00

Philadelphia Mission

Mal 3:10	5 00
Mount Joy Y P M	5 75
	10.75

South America Mission

Mal 3:10	50 00
Groffdale Cong	58 00
	108 00

South America Bldg. Fund

Strasburg Pa S S	50 00
Mummasburg S S Meeting	106 63
	156 63

Total receipts for July $2,161 45

Gratefully acknowledged,
Eli G. Reist Treas.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the Month of June 1924

GENERAL

A brother, Okla.	$ 9 35
S Union & Walnut Grove S S Ohio	197 82
Cresston, Mont S S	4 10
Mt Zion Cong Mo	1 50
Emma Ind S S Cl 7	5 00
A R Miller	5 00
	222 77

Child Relief

Five Sisters, Penna.	2 50
Fairview S S Mich	
Class 8	2 50
" 9	1 00
" 10	3 00
" 11	2 50
" 12	6 00
" 14	6 00
Alice Hershberger & Others	3 00
Beach YPBM O	5 00
Beach S S O	20 00
Oak Grove S S Champaign Co O Primary Dep	2 50
Intermediate Dep	2 50
La Junta S S Colo	12 50
Scottdale S S Pa	
Intermediate girls Cl	7 50
Young Men's Cl.	15 00
Women's Cl.	15 00
Men's Cl	27 50
Blough S S Pa	27 50
Shore S S Ind	35 00
Ft. Wayne S S Norman Hobbs Cl	2 50
Hopewell S S Cl 1 Ind	7 50
Clinton Frame S S Ind	20 00
G Monroe Miller	5 00
	226 50

Near East

Aaron Slagel	2 00
Emma Cong Ind	6 00
John Slagel	3 60
D C Hofstetler	10 00
John Eshliman	10 00
William Eshliman	3 00
Allen Amstutz	1 00
Irvin Amstutz	2 00
Reuben Steiner	5 00
A B Mumaw	1 00
Anna Amstutz	1 00
Celesta Amstutz	1 00
Myrtle & Nora Gregory	1 00
Martin's S S O	
Men's class	1 63
Senior Girls' Class	2 25
Martin's Creek S S O	
Class 5	10 50
Class 9	3 20
Roy Kauffman	5 00
Ethel Zook	5 00
John D Miller	5 00
Ernst Miller	1 00
John E. Sommers	2 00
H H Sommers	2 00
Eli Becher	2 00
M O Krabill	1 00
Fred Yoder	50
Amos Schloneger	2 00
Goshen College Cong Ind	38 00
Robert Miller	2 00
B F Yoder	1 00
Edwin R Bowen	3 00
C H Byler	2 00
Lizzie Yoder	2 00
Mt View S S Alta (Armenia)	20 00
A Brother	15 00
Pike S S O	29 50
Lovina Troyer	1 00
A Friend	1 00
Elizabeth Yoder	25 00
Mr & Mrs J M Kurtz	5 00
Barbara Yoder	2 00
Mr & Mrs J H Eigsti	5 00
Mrs Peter Unzicker	5 00
Daniel Pletcher	2 00
Foster Kinzer	1 00
Mrs A S Landis	1 00
Lizzie Kurtz	1 00
Omer Garber	50
Anna Yoder	5 00
Shore YPBM Ind	17 00
Olive Cong Ind	63 70
Goshen College S S Ind Berean Class	25 00
	359 18

Russia

Mattawana S S Classes 1 & 2 Pa	5 00
Belleville S S Cl 19 Pa	2 50
J E Harshbarger	5 00
Wm Holdeman	15 00
Amish Church near Norfolk Va	50 00
Various Amish Brethren	73 00
Salem S S Alta	17 50
Bethel Con Mo	6 00
E Holbrook Cong Colo	7 00
Cherry Box Cong Mo	5 00
Crystal Springs Cong Kan	5 00
A Brother	15 00
Pigeon River S S Mich	25 00
Bowne S S Mich Cls 7 8	5 00
Holdeman S S Ind	45 65
C Shantz and Wife	15 00
Helping Hand Cl Elkhart S S Ind	15 00
	311 65

RUSSIA (Colonization)

Pleasant View Cong Okla	23 50
Palmgra Cong Mo	5 70
La Junta S S Colo	24 60
Reiff Cong Md	175 50
	229 30

Siberian Relief

Allensville A M Cong Pa	35 00

Germany

Belleville A M Cong Pa	17 00
Pike S S O	29 50
Mary B Nafziger	25 00
Friend Beer	3 00
Zion S S Ore Cl 16	10 00
	84 50

Total contributed during the month of June	1468 90
Previously Reported	671450 94
	672919 84

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSION AND CHARITIES.

V. E. Reiff, Gen. Treas.
Elkhart, Ind

GLEANINGS

Transforming A Mill Community

By Margaret Louise Muir

Forty years ago there was not a Sunday school or church in Highfalls, N. C. On Sunday morning smoke might be seen rising from a dozen distilleries in the neighborhood and there the men and boys congregated to pass their "day of rest" in drinking and all the evil practices which accompany this form of recreation. Cut off of Moore County by a bend in Deep River, this "peak" furnished more criminal cases than all the rest of the county.

Then Newton Woody bought the site and began the erection of cotton and flour mills. As soon as a little room was ready he organized a Sunday school and invited everybody in the neighborhood to attend. Men came to ask for work in the mills. If sober, he employed them. If drinking he refused to give them employment until they had shown a desire to lead sober lives, in the meantime giving them all the personal help he could. Two churches were organized, the Friends and the Methodist. They are still working in perfect harmony.

Employees were encouraged to leave leaky cabins and move into little homes of their own, their wages being adjusted so that they could make small payments until the happy day arrived when they could claim a clear title and have the deed for their very own. More than twenty-families are today occupying homes which were secured in this way. One young woman aided her husband in paying for their cottage by doing laundry work at the "big house." Two old colored men, born slaves and now nearing the century mark, are still well, and happy in the service of the Woody family.

The wilderness and solitary place has been made glad by Christian example and the Gospel.

Newton Woody's influence is still felt in Moore County which has become a great industrial section of North Carolina. A member of his family wrote the American Bible Society concerning the observance of Bible Sunday in that section:

"I am a 'Shut-in' mostly, but I had officials of the churches in this and other sections who took the posters to different localities to post in the churches and to present the subject of the undelivered Bibles. The superintendents of Sunday schools or teachers in a dozen or more schools presented the little folders to classes as book-marks if the pupils would remember as they saw the appealing folder to pray that the Bible might be set free to go on its errands of mercy. I sent many letters to friends to awaken interest in far away places. One mission worker, a stranger, informed me the folder she received cost her $10.00—that she sent the money for distritution of Bibles in Korea. My work has been only seed sowing. I enclose my check for $5.00 for this privilege. I will follow up the work as I can."—Circular from the American Bible Society, Astor Place, New York City.

The Moslem and The Bible Gleanings

Dr. Samuel M. Zwemer, Percy Smith of Algiers and J. Oscar Boyd, Secretary of the Arabic-Levant Agency of the American Bible Society recently visited the Azher Mosque in Cairo, Egypt. They describe the visit as follows:—

"It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or Gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception.

"One of the sheikhs who is nearest to the Kingdom has evidently been preaching the Gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a mubasshir (evangelist) out of him?'

"Dr. Zwemer turned to the Eighth Psalm and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's work in Nature, amid the reverent approbations of the sheikhs who stood above. Then he turned to the Fifty-First Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must be sure, O sheikh to read the Thirty-Second Psalm.'

"I wrote on the fly-leaf of each of the Bibles, 'Presented to Sheikh —, Azhar University, Cairo, from the American Bible Society', and added our address.

"Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in His own time—there is going to come the mighty harvest from all these Bibles, Testaments and Gospels put into the hands of the leaders and teachers of Islam."

Money for Luxuries

A striking contrast between life in India and in the United States is drawn by **The King's Business,** which quotes figures that show first, that 40,000,000 of India's people never know what it means to be satisfied with food, and a large proportion of the families are maintained on an income not exceeding five dollars per month, many large families existing on a much smaller amount, and second, the expenditures of the American people for luxuries in 1919. For cigars and cigarettes $1,310,000,000 was spent, and $150,000,000 for cosmetics and perfume. The outlay for automobiles amounted to $2,000,000,000, and $250,000,000 for phonographs and pianos. (Statistics available elsewhere, based on the 1921 tax receipts, show larger figures for all these items). The article concludes: "It is decidedly against God's plain that one nation squander billions in luxuries, while millions of people a few thousand miles away, go to bed every night hungry for the lack of a little of the coarsest food. He who notices the fall of the sparrow also has a record of every misspent dollar."

"Assessing the Blame for the World War."

—Under this title Professor Harry Elmer Barnes, a leading American historian, published an article in the **Current History Magazine** (May, Page 171) in which he says: "The scapegoat theory of complete, and unique guilt on the part of Germany or any other single state can no longer be supported. Probably the majority of competent students would assign the relative responsibility for the outbreak of hostilities in about this order: **Austria, Russia,** France, Germany and England."

Unevangelized Regions

Quoting statistics of 1916, the Alliance Weekly states that there are 1,182 Protestant missionaries in all South America. In Colombia there are only twenty; in Venezuela, thirty; in Ecuador, twenty-four; in French Guiana there are none. North Brazil is almost entirely unoccupied. In fact, the northern part of South America, except for the coastal and near-by cities, is the largest unevangelized region in the world. In Mexico there are states with a million population with no foreign missionary work. There are only two hundred ordained ministers, both foreign and native, to preach the Gospel to fifteen million people. Seventy-five thousand are thus dependent on each ordained minister. There are ten provinces in Peru, each larger than Holland, where there is no evangelical work. It is a hopeful sign that the presidents of at least five countries—Mexico, Guatemala, Argentina, Bolivia, and Ecuador—have asked that Protestant mission work be carried on in their countries.

Jewish Testimony in Jewish Work

Herman Newmark of London writes in **The Scattered Nation** of the changed attitude of many Jews to Jesus. He says: "There are leading Jews, for instance, Claude Montefiore in London, who are deliberately telling the Jewish nation that what they have heard from their infancy concerning Christ is a lot of lies. This has placed a weapon in our hands, particularly in the open-air work. The Jews who live in London may not come into the mission halls, but, thank God, they do stand around in the open air and give their attention! Only ten years ago I was walking past the open-air meetings and sneered but Jews today, like myself, are listening, and we have a wonderful opportunity of starting with Christ. We can say to them now that the leading intellectual Jews are on our side concerning the person of the Lord Jesus Christ. They insist that He was the greatest prophet that ever lived. We start there and then we carry on: if that is true, then a prophet brings God's message and does not tell lies; therefore Christ must be what He said He was, and He is more than a prophet.' "

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIALS

"When Christ who is our life, shall appear. then shall ye also appear with him in glory."

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Bro. Menno J. Brunk favors us this week with the first installment of a clear and scriptural exposition on "The Relation of Church Authority to the Individual Conscience." The duscussion gives evidence of thoughtful care in its preparation, and we believe that our readers will appreciate the message.

A number of papers and clippings have come to us recently telling about large Mennonite settlements, recently made or about to be made, in numerous places. It is safe to guess that most of these Mennonite colonies exist principally in the minds of real estate agents. To those having in mind a new location we would say, Be sure of your prospects, both as to the desirability of the place and of the probability of there being a Mennonite settlement there, before you invest. Your family is too precious, and probably your pocketbook too small, to waste very much in uncertainties.

Bishop Jacob Nussbaum, whose obituary notice is found elsewhere in this issue, was not so widely known among our people as some others are, his age and his language having interfered with his coming in touch with a very wide circle of our people outside his home community. But in his home congregation, where he spent the last half century of his life, he filled his place as overseer in a very faithful, efficient way. Those who knew him best recognized his talents and appreciated his services. May the Lord comfort and strengthen the bereaved ones who have been called upon to part with husband, father, and faithful leader of the flock. Fortunately for the cause at Sonnenberg, the Church in that community is in the hands of faithful leaders whose past service gives them the needed experience to carry on the work.

A Christian Privilege.—One of our ministering brethren, speaking on Prayer, said: "We can't preach like Paul, but I don't see why we can not pray like Him." It awakened a thought that we had often had before: Most of the great men of the Bible were great because of their faithfulness and consecration rather than because of their intellectual capacity. What was there about the lives of Joseph, Samuel, Nehemiah, Jeremiah, Daniel, and other prominent men named in the Bible that any ordinary man of faith could not have done? Even in the temptation of Christ. He overcame the tempter because of His clinging to the Word of God rather than because of any extraordinary native powers. Yes, it is our daily privilege to pray like Paul—provided we have the faith that Paul possessed. Therein lies our power: The nearer we get to God the more unfailing our touch with His power.

The Evangelical Keynote.—This is the subject of a timely message by Bro. J. L. Horst, the article found in this issue. The words, "all things," used by our Savior, embrace many Christian duties and privileges, all centered around the thought of making "disciples of all nations." The sum total of all that is included in Christ's mission was stated by Him when He said that He came "to seek and to save that which was lost." This same spirit was manifested by the early Church of whom it was said, "They that were scattered abroad went everywhere preaching the word." In the same spirit Paul wrote, "My heart's desire and prayer to God for Israel is, that they might be saved." This same evangelistic note is to be found throughout the entire Gospel of Jesus Christ.

May this same spirit become more and more dominant in the life of every member, in the activities of every congregation. What is our labor for, if it is not to lead men to forsake sin, to lead them to Christ, and to build them up in Christ? Our prayers, Christian service, social life, and everything connected with our daily activities should all have their foundation in a burden for the salvation of the lost, and desire to live to the glory of God.

It is possible to be a good temperance man, a zealous advocate of keeping the Lord's day holy, a total abstainer from the use of tobacco, honest and upright in all business methods, and have a number of other points that are commendable—and still be an unsaved sinner. It is possible to throw your whole life into one or the other of the worthy causes named, and still be outside the Kingdom. It is well to be awake to these facts, for there are many who, because they devote their whole life to some very worthy cause, vainly imagine that because of this they stand a good chance of going to heaven when they die. But our Bible teaches us that it is **by grace** that we are "saved, through faith.....**not of works,** lest any man should boast." Good works that count in determining our eternal reward begin with our acceptance of Jesus as Savior and Lord, and from this time forth we are faithful, **not** in **one** but in **all** things—saved for glory because of our faith, rewarded in glory because of our good works.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2: 7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—Jno. 14:15.

DEATH, LIFE, AND VICTORY

By J. B. Stolzfus

For the Gospel Herald.

Death is a penalty, an edict sent forth from the mouth of God, because of sin and also because of the righteous demands of a just God. Thus His holiness and divine dignity must and will be maintained; and thus the sentence of death is declared and brought into execution upon the whole human family. See Gen. 2:17 and Ezek. 18:14 for a decree to which there is no exception. "God is not a man that he should lie, neither the Son of man that he should repent. Hath he spoken and shall he not make good" (Num. 23:19)? "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men because all have sinned" (Rom. 5:12).

Death is that which blights, obliterates, wipes man off the face of the earth. Man has been and is forever passing away. For this there is no possible remedy, according to nature. It is a most solemn scene, an expression of the condition of fallen man—a lost race, alienated from the Creator. "Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down. He fleeth also as a shadow, and continueth not" (Job 14:1, 2). "We spend our years as a tale that is told. The days of our years are three score and ten, and if by reason they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.....So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:9, 10, 12). Wisdom is that which accepts the divine decree as just and righteous, humbly bows and accepts as being man's just dues, according to God's righteousness and holiness.

Thus wisdom is brought into evidence. May it not also be wisdom, in this fast age, to stop and meditate on these sublime facts? God in His wisdom is calling our attenion to the fading flowers, as that of the glory of man, the withering grass as that to the life of man. See I Pet. 1:24. Thus the observant eye, as well as the hearing ear, may be open to all the passing scenes of nature as there is naught that we see or hear but that bears death's dark stamp. Since the fall of man there has been generation after generation, the rise and fall of nations, the din of war, the cry of battle, shouts of victory; the sound thereof dying away as does the dying echo of the distant hills. "We are all as an unclean thing, and all our rightnesses are as filthy rags; and we do fade as doth a leaf; and our iniquities, like the winds, have taken us away" (Isa. 64:6).

Thus ends, as it were, the first creation. The failing flower, the withering grass, the passing shadow, the fading leaf, the rolling wave on the tempestuous deep, the dying echoes forever passing away in the silence into death's dark domain—also when "the heavens pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:10, 11)?

Life and Victory

As we have had presented the past dark history of fallen man, we now turn to the grace and mercy of God who has brought light, life, and victory to all who believe. "For since man came death, by man came the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive....And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (I Cor. 15: 21, 22, 45). God being Sovereign, He is able to prove Himself Master of the situation. He has heard the cries of allen creatures, lost humanity, and He was moved to a depth of compession unknown among men. He spared not His own Son, but sent Him to this far away planet, into this sphere of misery and death. Having assumed the seed of Abraham, born of a woman, the infant King was laid in Bethlehem's manger. There was a hidden mystery within the walls of that tiny chamber of death, lying as a babe in the manger, which the princes of this world could not fathom; neither do the Modernists by their wisdom understand it. The infinite God lay hidden within those tiny walls. Thus man, as it were, was carried from the manger to the cross. "For the love of Christ constraineth us; because we thus judge, that if one died, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him whfich died for them, and rose again Wherefore from henceforth know we no man after the flesh: yea, though we have known Christ after the flesh; yet now henceforth know we him no more." Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:14-17).

It was when the earth did quake, the rocks were rent, the veil of the temple was rent from top to bottom, brought into evidence when the mighty Victor rose from the tomb that the mystery which had been hidden for ages was revealed. God proved Himself Master over the situation, over death's dark scene, having carried man from the manger to the cross, from the death on the cross to the tomb. Thence He raised Him in resurrection power and glory, now seated at the right hand of God in majesty on high, Christ the Lord—the second Adam, with whom the believer's life "is hid with Christ and God." Hence the shout of victory: "O death, where is thy sting? O grave, where is thy vicory?..... Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus through faith is the believer transferred out of the old creation into the new, out of death into life and victory. In the person of Christ (the second Adam) taken from earth to heaven (Col. 3:2, 3). a marvelous act of God," God's mighty grace and mercy—thrice blessed be that worthy name of our Lord Jesus Christ, our Savior forever. Amen.

Death and judgment are behind us,
Grace and glory are before;
Al lthe billows rolled o'er Jesus,
There they spent their utmost power.
Firstfruits of the resurrection,
He is risen from the tomb;
Now we stand in new creation,
Free because beyond our doom.

Olathe, Kans.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

CHRISTIAN UNITY

What is the true basis of Christian Unity?

There is a true scriptural unity, and a false unity. — True unity can only be brought about by the Holy Spirit subordinating us to God, and bringing us in conformity to Scripture truth. Eph. 4:3; II Jno. 9:11. Any other unity is of men and is contrary to the spirit and letter of the Gospel. "Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of

hosts himself; and let him be your fear, and let him be your dread" (Isa. 8:12, 13).

Is it not a fact that Christ prayed for the unity of all His disciples, and that the Gospel commands it?

Is it not true, also, that in this age of democracy and individualism people can no longer be held together upon the basis of creed, doctrinal tests and church authority?

Is it not clear that some other basis of Christian unity must be found or else the Church is doomed to failure on this important principle?

The Bible teaches unity of all true Christians, just as it teaches us to be perfect, even as our heavenly Father is perfect. (See Matt. 5:48.) Human frailties will prevent its accomplishment in the absolute sense but the Scriptures give the basis upon which true unity can be builded in the sense that Christ intended.

This basis we see prominently set forth in Acts chapter one and two (1) Authority of a divinely called ministry; (2) A unity of supernatural experience: (3) A unity in apostolic doctrine. If any or all of these points are lacking, true unity is made impossible.

Any form of democracy or individualism militating against these principles tends only to scatter and ruin, and can have no recognition in a scripturally regulated church.

We hear a great deal about eliminating creed, doctrinal tests, and ecclesiastical authority in the interests of union, but let us see how this will work out.

1. We have no example in the world of a church disclaiming creed, doctrinal tests and ecclesiastical authority that has maintained a working unity and an evangelical spirit? Not one.

2. Was the apostolic Church without creed, doctrinal test, and authority? It was not. II Jno. 9:11; Matt. 18:17, 18; Acts 15:24-29.

3. Can Christ be taught or accepted apart from His doctrine and commandments? He can not. Matt. 7:21-29.

If it is necessary to believe something about God and Christ and the Scriptures in order to secure divine acceptance, then it is necessary to require the same of all members or we are in confessed union with known error and work contrary to God. If we do require members to believe something about God, Christ, the Scriptures, or other things, then we acknowledge the indispensability of creed, doctrine and ecclesiastical authority.

Granting that creed and doctrine and Church authority are in some sense necessary, why not form a working unity with all churches upon the basis of well doing by following the precepts of Christ and gradually eliminating the evils from the world?

1. The Bible forbids union with the doctrinally unsound (II Jno. 9: 11) and commands separation from such as do not obey the Gospel traditions (II Thess. 3:6, 14).

2. The Gospel doctrines must be believed in order to receive Christian experience and divine co-operation, without which there can be no real Christian unity.

3. To join together for world betterment independent of Christian doctrine and the commandments of Christ is only the old dead morality, in a new dress, is only a Gentile self-righteousness.

The mere imitation of Christ is only the imitation of religion.

What can be said against unity on the basis of the "Universal Fatherhood of God and universal brotherhood of man?"

1. Both the articles are false — God is not the Spiritual Father of all men — He is only the Father of the regenerate — Satan is the father of the unregenerate. Jno. 8:44.

2. This cannot be consistently accepted by opposers of creed and doctrinal standards; for the articles separately are doctrine, and together are a creed.

3. It cannot be accepted by loyalists, because it leaves out Christ and the Gospel.

Why not form a fellowship upon acknowledgment of the Lordship of Christ, leaving creed, doctrine and standards of life to the individual conscience?

This would admit Mormons, Dowieites, the House of David, Christian Scientists, and all such. Would God smile upon such a union?

Of course all such unsound sects should be rejected; but why not adopt some plan which will include all that should be included and leave out all that should be left out?

This brings us back again to the Scripture plan of test in doctrine and life which involves ecclesiastical authority. There is no other escape from union with evil.

Each individual choosing this and rejecting that would be fatal to unity.

Is there not a large general body of of Christians that are evangelical in faith and of high standards of life? Why not include all such in a union of fellowship and co-operation — leaving creed, doctrine, and authority out of the question?

These churches, constituting a general body of Christians, have maintained their present evangelical standards only upon the basis of creed, doctrinal test, and church authority. Remove these Bible principles for the sake of an unscriptural union, and although the union might continue, the Christian life would evaporate. No evangelical church was ever built up or preserved without creed, doctrinal test and authority, and never can be. This is the dry rot that is blasting so many churches today.

What immediate evil effects could result from the elimination of doctrinal tests and ecclesiastical authority in the interests of general Church unity?

Evangelical churches would be invaded by a horde of trained religionists seeking positions of leadership for which they possess none of the qualifications, being destitute of saving grace and truth, and festering with leprous Modernism which would spread rapidly to the membership, killing out the real spiritual life and fostering an imitation Christianity based upon man and nature instead of God and the supernatural.

Can churches prosper without divine approval and co-operation? How can God smile upon a church that tolerates the rejection of the Deity of Christ, the infallibility of the Scriptures, and the supernatural work of the Holy Ghost?

Religious infidelity is as dark and damning as immorality. Jesus said it would be more tolerable for Sodom and Gomorrah than for those that reject Him. Peter foretells that in the last days the false teachers will deny the Lord that bought them and bring upon themselves swift destruction. How will you keep such out of the church, except by creed, doctrinal and character test, and authority of the Church?

Is it not a fact that many persons have been branded as liberals who up-up examination were found to be sound upon the points in question?

It may be a fact that some have been misunderstood, but any person doing his duty, and frankly and openly standing for the fundamentals and against the corruptions of the faith will not be seriously misunderstood. You may mistake a bat for a bird, but you would hardly mistake a cow for one. It is the compromiser that is likely to be classed the way he leans, and he is the author of his own troubles.

It is not generally known that rankest liberals are trained to pass rigid orthodox examinations and have a very cunning method by which they confess faith in the fundamentals, with mental reservations which they think save them from outright lying, and by this means they deceive the

(Continued on page 412)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. 4th St.)

Dear Herald Readers:—Some are wondering about the work and needs here. We have rented part of Bro. Byers' house here, hence the address of the "Mission" as stated above, instead of 711 University Ave., as stated in a previous number of the Gospel Herald.

Our rooms are not furnished with all necessaries yet. We are expecting Bro. Dewey Emswiler and his sister (Grace) of Cootes Store, Va., to be with us by Aug. 1, and Bro. Benj. M. Baer, who is at this time visiting at his home near Hagerstown, Md., a few weeks later. Some necessary repairing on the Mission property is hoped to be done this fall. The attendance at S. S. and other services is fair, but need stimulation, so we heartily welcome the return of those expected. We are grateful to our heavenly Father and His children who remember the mission work. They have His promise to be with them. If He is with us we need not fear. The work is great — so much cheap religion — we are anxious that Christ be lifted up, and many souls see the need of Jesus in their lives. Come to see us and help gather in precious souls for whom He died. None want to go empty-handed. We are depending on the Lord and the prayers of His children.

Our daughter, Selina, who was in the hospital in Harrisonburg, Va., six weeks, and is home since 21st inst., is gaining strength, for which we too praise the Lord.

Yours in His cause,
July 31, 1924. Wm. Jennings.

Reading Pa.

(Thirteenth and Douglas Sts.)

Dear Herald Readers Greeting:—A number of brethren having requested us to write when we get home, we shall use this means of doing so.

We reached home safely on July 21, having traveled 2964 miles by auto since we left home on May 26. The cost for gas, oil, and cleaning carbon was $37.50 for the entire trip. With the exception of one puncture and a loose connection on the ammeter we had no car trouble. One object of the trip was to visit my mother at Brutus, Mich., whom I had not seen for more than ten years; to visit friends and some of my wife's relatives along the way, and also to visit a number of mission stations along the way; and to better acquaint ourselves with city mision work at other places.

On our way out we stopped at the Columbia Mission, at Chambersburg, at Scottdale, at North Lima, attended the Ohio Church Conference near that place. From there we went to Lima where we spent Sunday at the mission; then to Ft. Wayne Mission, and to Leo, where the Indiana-Michigan Conference was held. We spent about two weeks in Indiana, most of the time in Elkhart Co., attended Sunday school meeting at Yellow Creek, also preaching services morning and evening by C. F. Derstine; Educational Board Meeting at Elkhart Ind., also Sunday school and preaching services; went to northern Michigan over West Michigan Highway, through West Michigan Fruit Belt, and saw many sand dunes, beautiful lakes, and some very fine scenery. We stopped at Chief, Mich., attended the first evening session of a series of meetings held by B. B. King, of Ft. Wayne, We spent about three weeks near Brutus (with my mother, 2 brothers and 2 sisters) also visiting some of our boyhood friends and companions. On our way back we stopped with Bro. Aldus Brackbill and his congregatoin over Sunday; also at Hillsdale, Mich., Archbold and Marshallville, Ohio, and at the Canton Mission and from there home.

The work at Reading is going on nicely, the attendance at Sunday school being much better than it was previous summers. The lowest attendance was about 60.

Bro. Noah Good, one of our faithful teachers who is also Secretary of the Sunday school is intending to go to the Eastern Mennonite School. We will miss him very much, but trust there will be some one to take his place.

Those who brought us the message of life and light during July and the first Sunday in August were Bros. Noah Mack, John Kennel, I. B. Good, John W. Weaver, and Moses Gehman.

Sister Emma Gehman of the Eastern Mennonite School, who is spending her vacation with her parents near Ephrata, paid us a visit on Sunday, July 27.

We invite others to come and visit us here at the mission, and especially would we ask that you remember the work and the workers in your prayers.

In His service,
Aug. 4, 1924. J. B. Gehman.

Altoona, Pa.

(1614 Eighth Ave.)

The all day Sunday school meeting held here Aug. 2 and 3 in the tent on 4th Ave. and 25th St. was very well attended, all speakers on the program were present, and the Lord through the brethren gave us a spiritual feast.

Those present from a distance were Bro. Sanford Landis and wife, Mellinger congregation; Mrs. John Mosemann and Lillian, Esther, John and Daniel, Lancaster; Hiram Kauffman and wife, Landisville; Paul Sauder, Millersville, beside a number from Somerset, Mifflin, Blair and Lebanon counties, and Bro. Henry Keener, Harrisonburg, Va. Bro. J. W. Hess, evangelist, Akron, Pa., remained with us and started a revival service which, the Lord willing, we will continue until Aug. 10.

Aug. 6, 1924. Joseph M. Nissley.

Portland, Ore.

(739 Savier St.)

Dear Herald Readers, Greeting:—We truly feel to praise God for His goodness and for His wonderful works to the children of men. Our three weeks' evangelistic tent campaign has just drawn to a clase. Bro. J. P. Bontrager, Los Angeles, Calif., labored faithfully in our midst, preaching the Word to an appreciative audience each night. The meetings were opened by an all-day mission meeting on July 6, at which time there were a number of brethren and sisters from the country with us. Besides the regular evening services we held a vacation Bible school, a session each forenoon. The children were given Bible instruction, both by illustration and story, Bro. Bontrager having had charge of that part of the work. A few of the sisters also gave short lessons. Bro. M. H. Hostetler, Hubbard, Ore., gave a rudimental course in music, which was greatly enjoyed by the children. Our attendance increased from 18 to 104; the total enrollment was 190. The last Saturday evening the children gave a short interesting program, showing some of the results of the work done. Only by persistent efforts were the children gathered in, and we trust that the seed sown will bring forth fruit unto life everlasting.

The Spirit worked mightily among us in the meetings, and as one of the visible results, 12 persons stood for Christ, others making confession of their past life. After confessing her sins, one sister was anointed for healing and she has expressed a desire to unite with us. We trust there will be others who with her may be received into Church fellowship. While the salvation of these souls caused

us joy, our hearts were sadly grieved and we are burdened for those who were deeply convicted but would not yield. Special prayer services were held throughout the meetings.

On Sunday forenoon, July 27, Bro. Bontrager preached an organization sermon, and in the afternoon he, with the help of the other bishops who were present effected the organization of a congregation here. We now have 23 members.

About 30 or 40 of our Sunday school boys and girls will be taken to the country next week where they will stay for two weeks.

We realize that our responsibility has increased and we earnestly desire that you remember us in prayer. You may also help by sending Sunday school papers and cards or other literature suitable for distribution.

In His service,

Aug. 1, 1924. Anna M. Snyder.

Lancaster, Pa.
(112 E. Vine St.)

Dear Brethren and Sisters: Greetings in our Blessed Redeemer's Name: —We are thankful to our heavenly Father for His goodness toward us, in that while we were yet sinners Christ died for us. Oh, such wonderful love!

We have had a number of visitors with us among them some ministering brethren. On July 6, Bro. Jacob Hess of Millersville spoke. Bro. Dan Raber of Aurora, Ohio, was with us several days preaching at the Mission July 29 and at Chestnut Street Church on July 30.

Bro. Nevin Bender of Greenwood, Del. preached at the Mission July 31.

We surely did appreciate the visit of these brethren and we wish them God's blessing as they go forth breaking the Bread of Life.

Our Sunday School and children's meeting have been fairly good in attendance and interest. The Lord be praised.

In a temporal way we might say we have received very little fruit or vegetables. Two families have given all the fruit we received. I wish some of the brethren and sisters who have an over-abundance would remember the needy of Lancaster city. The mission here is a medium or distributing station for such fruit, vegetables or clothing as you have to spare. The summer is passing rapidly and we have many empty jars. We have many families who have hard getting along and some no means of support at all.

Thanking you in advance for your co-operation and such support as you may be prompted to give, we ask an interest in your prayers.

Aug. 5, 1924. The Workers.
Per D. Stoner Krady.

NEWS LETTER FROM SOUTH AMERICA

By Emma H. Shank

For the Gospel Herald.

Dear Brethren and Sisters, Greeting in His name:—This month (July) it falls to me to write the weekly letter. We are so glad that our Heavenly Father has kindly cared for us on land and on sea so that once more we are at home in Trenque Lauquen. We can not tell how grateful and happy we are to be back.

The people with their usual impulsive way have welcomed us with open arms. A large number of our members and converts were on the station platform when our train pulled in at six in the evening. After repeated handshakes, greetings, and expressions of joy all accompanied us as we walked the five blocks to our mission home. Then all went to their homes, returning to the Mission at eight o'clock for a special meeting.

Bro. and Sister Lantz had also come to Trenque Lauquen for this meeting, for the congregation wished not only to welcome us but also to express in a united way their appreciation of the faithful and loving service of Bro. and Sister Lantz during the time of our absence. More than a hundred came together. The meeting was simple and informal. Then were short talks and songs, then much time for voluntary prayers. One after another prayed, the line of thought being much the same in all—praise to God for salvation; thanks for our safe return; a plea for the Holy Spirit in such measure that each in his daily life at home and at work may be a true witness for Christ; and that unity may prevail among us, pastor and congregation working together with but one purpose, that of bringing Christ to all in this town and in surrounding parts. Do you wonder that as we listened our hearts were full and spoke out in fervent "amens?"

From Carlos Casares we have the following news notes: "We are glad that God's Word does not return void. Recently a woman from Guanaco, a town we had visited some time ago, told one of our converts of the great joy she receives from the books she bought of Sister Lauver when we were canvassing the town, distributing literature, and selling Bibles. She would like for us to start permanent work there also. How we would like to do so, were it possible; but all we can do at present is to make occasional visits.

"June 30. we held our regular quarterly business meeting. We are glad to see the members' eagerness to help advance the Lord's work.

"We were glad to have Sister Shank and the two children stop here on the way from Buenos Aires to Trenque Lauquen, but were sorry Bro. Shank could not be here at the same time (he having to remain in Buenos Aires to see after the baggage) but we are looking foreward to a visit from him before long."

From Pehuajo they write; "Bro. and Sister Shank with Robert and Pablito arrived here last week. All were delighted to see them, and heartily welcome their return to the Argentine. On Tuesday evening we had the bienvenido (welcome) for them. About 75 were present. Prayers, songs, and talks by different ones were given. Bro. Shank gave a very interesting account of their stay in the homeland. All enjoyed the evening very much. May they be the means of saving many precious souls.

"We are looking for a home for an aged couple who have been turned away from Home for the Aged here in Pehuajo.

"Pablo Cavadore brings encouraging reports from the different towns which he visits from time to time. He would very much like to open a S. S. in Tres Lomas. Pray for him and his work."

You have no doubt noticed that most of the news notes this time have to do with our home coming. We are the first missionaries to return from furlough to the South America mission and so it is quite an event for all of us—missionaries and native Christians alike. But now that the rejoicing has had its place, we are happy to settle down to work, willing to be used as our Lord sees fit. We feel even more than ever that this is our "small corner" and here we would shine for Him. Again we repeat, pray for the work and the workers in Argentina.

Trenque Lauquen, F. C. O., Argentina.

THE BIBLE

The most learned, acute and diligent student can not, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore.—Sir Walter Scott.

All records for Bible distribution were shattered in 1923, the American Bible Society announced recently, 2,395,000 copies in 100 languages and dialects having been circulated in this country. Less than half that number of Bibles were placed in 1922.—Chicago Daily Tribune.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

NO FRIEND LIKE JESUS

By Theda J. Brubaker

For the Gospel Herald.

Does anyone know of a friend that is true
When all others fail He clings to you,
When all is dark He is the light,
One that abides from morn till night?
I know of One:
That's Jesus.

Does anyone know of a friend that cares
When your path is filled with temptations and snares,
When sorrows gather and friends depart
He comforts and heals that broken heart?
I know of no other
But Jesus.

Does anyone know of a friend that loved
So much He left his home above
To bear the curse for you and me
By being nailed to the shameful tree?
How sad it is,
'Twas Jesus.

You who know not of this blessed Friend
Who will comfort and keep till time shall end,
Who will never forsake till Life is o'er
But will guide you on to the Heavenly shore,
Is calling you.
It's Jesus.

Hark! He invites you. Oh spurn Him not.
Salvation accepted, the joy ne'er forgot;
Return to God, His message obey;
Oh, spurn not His call while yet it's today.
For there is no friend
Like Jesus.

Mt. Joy, Pa.

THE BEST WAY TO RAISE A FAMILY

Sel. by a Sister

Train the child with continual prayers for a blessing on all we do. Without the blessing of the Lord our best endeavors will do no good. He has the hearts of all men in His hands, and except He touch the hearts of our children by His spirit, we will weary ourselves to no purpose. Water therefore the seed we sow on their minds with increasing prayer.

The Lord is far more ready to give blessings than we ask them; but He loves to be entreated for them. And I set this matter of prayer before you as the topstone and seal of all you do. Count our children with the Psalmist to be "an heritage and reward from the Lord," then ask the Lord with a holy boldness to be gracious and merciful to His own gifts." Home is the place where the foundations of characters are laid; home shapes our tastes and likings and opinions. Children have caused the saddest tears that man has ever had to shed. Train them while young in the right way.

This is one reason why Christian training is despised and disregarded: we feel not for our children; we do not realize the tremendous difference between a state of nature and a state of grace and therefore we are content to let them alone. Now the Lord teaches us all that sin is that abominable thing which God hateth. Then, I know we will mourn over the sins of our children and strive to pluck them as brands from the fire.

The Lord teaches us all how precious Christ is and what a complete work He hath done for our salvation. Then I feel confident we will use every means to bring our children to Jesus that they may live through Him. The Lord teaches us all our need of the Holy Spirit to renew, sanctify and quicken our souls. Then I feel that surely we will urge our children to "pray without ceasing" and never rest till He has come down into their hearts with power and made them new creatures. The Lord grant this, and then I have a good hope that we will indeed train up our children well for this life and the life to come for God, heaven and eternity.

Lancaster, Pa.

TEN POINTS ON HOME-MAKING

For the Gospel Herald.

1. **Recognize Christ as the Head** of the home, as He is of the Church. In one sense the husband and father is the head of the family, and sometimes the mother, because of the negligence of the father, must assume this function. But either or both will fail unless their lives are "hid with Christ in God," following His directions in all things.

2. **Let it be a house of prayer.** Prayer at the family altar, prayer at mealtime, prayer in every time of perplexity and trials, prayer the first thing in the morning and the last thing at night, prayer by individuals and by a united family—let this be part of the daily record, and you obey the command, "Pray without ceasing."

3. **Let it be a home of good cheer.** There is nothing that fits to an atmosphere of devotion so well as a continual joy of the Lord welling up in the soul. Cheerful conversation, songs of praise and happiness, the habit of doing good, associations that are congenial and uplifting, and other things calculated to bring joy and gladness should be encouraged in every home. The idea that pleasure may be had only in foolishness and ungodliness is foreign to Christian experience.

4. **Let it be headquarters for hospitality.** A bishop is not the only one who should be "given to hospitality." It takes a big heart to be hospitable; it takes a home marked for hospitality to make children feel that they are living in the land of sunshine. Where the atmosphere is such that vsiitors and strangers feel welcome, you may depend upon parents and children being happy.

5. **Let it be a Christian home.** That is, let everything about it be Christ-like—the wall hangings, conversation, business methods, associations, and other things be such that all who visit the home will feel at once that it is a place where Christ dwells and where there is a decided Christian influence. Shall non-Christians be considered welcome? Most assuredly—in the same sense that they find a welcome in the house of the Lord.

6. **Let it be a Christian training school for young people.** Before we are aware of it the little prattling infants will have developed into manhood or womanhood. In the meantime, what have we done to "bring them up in the nurture and admonition of the Lord," to train them for Christian service, to equip them to fight life's battles, to qualify them-to start real Christian homes of their own?

7. **Let there be charity for imperfections.** If children were perfect, they would be far ahead of their parents. In the best of homes there are evidences of many imperfections and shortcomings. We are wise if we recognize this fact, have charity for one another's faults, and seek to get rid of as many of them as we can.

8. **Let children be taught to work.** One of the worst things that can be done for children is to allow them to grow up in idleness. Hardships are not only favorable to the development of muscle and brains, but they fit our young people to meet the hard knocks of life that are sure to come later on.

9. **Teach the children to sing.** There will be music in heaven; why not have a foretaste of this heavenly joy here? It brings sunshine into the home, makes sunshine-makers of the children, and fits them for a most important phase of Christian service. Encourage singing in the home, and you will think of that glorious time when you will be singing together the song of Moses and the lamb in eternity.

10. **Keep looking heavenward.** Life at its best has enough to bring sad-

(Continued on page 412)

SUNDAY SCHOOL LESSON

Lesson for Aug. 24, 1924—Jno. 3:3-17
JESUS TALKS WITH NICODEMUS

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Lesson Story.—Among those who came to Jesus for a confidential talk was one Nicodemus, a ruler of the Jews. He came to Jesus by night and confessed that Jesus was one sent from God, citing His miracle-working power as a reason for thinking so. Jesus then propounded to him the necessity of the new birth for any one desiring to enter the kingdom of heaven. Nicodemus had some difficulty in grasping this truth, and Christ likened the experience of the new birth to the phenomenon of the wind. Jesus went on, referring to things earthly as typical of things heavenly. One of His illustrations was that of likening the uplifted serpent in the wilderness to the uplifted Savior on the cross. As all the afflicted in Israel who looked upon the brazen serpent were healed, even so all who look upon the crucified Christ in faith are healed of their spiritual ills and are saved. Christ was given for this very purpose; and in this great sacrifice was the love of God made manifest. That Nicodemus might get the correct impression Jesus went on and declared that "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Lesson Thoughts.—1. We associate this lesson with the doctrine of the new birth, but this was but one among a number of very important truths which Jesus taught on this occasion. It is quite profitable to any one to go through this chapter and make a list of all the things which Jesus taught. Not only was it a profitable night to Nicodemus (for we have reasons to believe that he afterwards accepted Christ) but a careful study of what Christ taught Nicodemus on this occasion is very profitable to every one who undertakes it.

2. Why did Nicodemus come by night? Possibly because he was busy during the day. Possibly because he knew that Christ would be busy. Possibly it was because he wanted a confidenial talk with the Lord when no one was around to disturb the conversation. And, possibly, it was because, as some people say, he did not want it said that he had anything to do with Christ and therefore stole in while no one was looking. Whatever may have been his motive in selecting this time, we can get more profit out of the lesson by meditating upon what Christ taught Nicodemus than by studying what the motives of Nicodemus might have been.

3. Nicodemus took the correct course by going direct to his Lord for light and counsel. May we do the same. Let us never fail to take everything to Jesus and talk to Him in prayer or have Him talk to us through His Word.

4. "Born again"—that stands at the very entrance to Christian experience. There are many things that are good; but unless we are born into the family of God all these good things avail nothing. Nicodemus was upright, honorable, honored, a ruler of the Jews, a defender of Jesus of Nazareth; but even these admirable qualities could never serve as a substitute for the new birth. "Ye must be born again."

5. Did you ever think of the serpent as a type of Christ? That is what we have in the brazen serpent which God commanded Moses to lift up for the healing of the people bitten by fiery serpents. And as the serpent-bitten people looked by faith upon the uplifted brazen serpent on the pole and were healed of their malady, so the serpent(sin)bitten people of the present time may receive healing by looking with faith upon the uplifted Savior on the cross. How many more types of Christ do you read of in the Bible?

6. Love and sacrifice are inseparably connected. 'God so loved..... that he gave....." Beccause He loved with a perfect love, there was no limit to the sacrifice which He was ready to make for the souls whom He loved. So with us—the more truly we love the greater the sacrifice we are willing to make for the cause we love. You measure a man's love for God by the amount of sacrifices he makes for His cause. You determine whether a man is free from idolatry when you learn whether there is a single thing on earth that he would not freely and gladly sacrifice or give up for God. Our greatest sacrifice always flows in the direction of that which we love most fervently.

7. Christ was not sent into the world to condemn but to save. The world was condemned already. Death had passed upon all men, for that all had sinned. What the world needed then, and needs now, was and is salvation. Christ came to bring it. Are we willing and ready to accept it?—K.

BIBLE MEETING TOPIC

STUDIES IN I JOHN.—Chapter IV.
Topic for August 24

MOTTO

"Greater is he that is in you than he that is in the world."

STUDIES IN I JOHN—Chapter IV
(Continued from page 635)

OUTLINE STUDY

IV. How to Know One's Standing (Continued).
7. By the Gift of the Spirit (Sub-topic continued).
   a. Try the spirits (v. 1).
      (1) Those confessing Jesus Christ are of God (v. 2).
      (2) Those denying Jesus Christ are not of God (v. 3).
      (3) The Spirit of God in us overcomes the antichrist (v. 4).
      (4) The spirit of error is popular with the world (v. 5).
      (5) The Spirit of Truth finds favor with God's children (v. 6).
   b. Love is an evidence of God being in us and is also a proof of the Spirit which is given us as of God (vs. 7-21).
      (1) Love is of God (v. 7).
      (2) Without love we have no knowledge of God (v. 8).
      (3) God manifested His love by His gift of the Savior (vs. 9, 10).
      (4) God's love our example (v. 11).
      (5) Love evidences to us that God is in us (v. 12).
      (6) God is in us and we in Him because of the Spirit (v. 13).
      (7) The Spirit in us gives us a testimony for Christ (v. 14-16).
      (8) Love makes us bold in the judgment (v. 17).
      (9) Love casts out fear (v. 18).
      (10) Love proves our profession (vs. 19-21).

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Spirit."**
2. How Did God Show His Love to Us?

For Young People
1. How Know Whether the Spirit We Possess is the Holy Spirit?
2. How does Love Describe God?
3. How does Love Describe the Christian?

For Older People
1. How to have Boldness in the Judgment.
2. When do We Become Witnesses for Christ?

PERSONAL THOUGHT

As we meet with those who claim the gift of the Holy Spirit may we test them not by what they claim, or by the signs and wonders they perform, but by the doctrine they confess and the love they manifest. This will keep us close to Jesus and all that He taught and practiced.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." — Gal. 5:22, 23.

Gospel Herald

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THURSDAY, AUGUST 14, 1924

Field Notes

Bro. A. C. Good of Sterling, Ill., is spending some time in Colorado, holding revival meetings at Manitou and La Junta.

Seven young people were received into fellowship by water baptism at Elida, Ohio, on Sunday, July 27, Bro. J. M. Shenk in charge.

Bro. H. B. Keener of Harrisonburg, Va., is spending some time among the brotherhood in Mifflin Co., Pa., in the service of song.

The Old People's Home, Maugansville, Md., reports sixteen permanent inmates, five there for recreation, and five workers. All are well and doing well.

Bro. J. M. Shenk of Elida, Ohio, is spending a few weeks in the vicinity of Denbigh, visiting relatives and friends and worshiping with the congregation at that place.

The seventh annual Gospel meeting is to be held at Long Green, Md., Aug. 21. On the program we notice workers from Long Green, Md., and from Parkesburg, Lancaster, Elverson, Gap, and Atglen, Pa.

An interesting Sunday school meeting was held at Altoona, Pa., on Saturday evening and Sunday, Aug. 2 and 3. It was the beginning of revival services now going on in charge of Brethren J. M. Nissley and J. W. Hess of Akron, Pa.

Harvest meetings are announced for Bally, Pa., on Saturday, Aug. 23, 1:30 P. M., and at Boyertown, Pa., on Saturday, Sept. 13, 1:30 P. M. The brotherhood as well as the public is heartily invited to attend these meetings. E. W. K.

Bro. Michael Ebersole, formerly of Sterling, Ill., but during the past fifteen or twenty years of Souderton, Pa., answered the final summons and was laid to rest on Wednesday of last week. May God comfort the bereaved.

Change of Address. — Friends of the Columbia Mission, will please note that the new address of the Mission is 4th and Mill Streets, instead of 274 S. 4th Street, the old address. Bro. David B. Groff is the present superintendent at that place.

Brethren John W. Weaver and D. M. Wenger spent the week-end over Sunday, Aug. 3, in the Franconia conference district, Bro. John filling appointments at a number of places, while Bro. D. M. allowed himself to be used in the service of song.

The series of meetings at Bethany and Bank churches, Rockingham Co., Va., conducted recently by Bro. C. F. Derstine, resulted in a great spiritual uplift for members, and thirty-five confessed Jesus as their Saviour. May the good work go on.

A carefully prepared program of the coming Michigan Mennonite Ministerial and Sunday School Meeting is before us. The meeting is to be held with the Maple River congregation near Brutus, Mich., Sept. 2 and 3. We believe it will be a profitable meeting to attend.

Correction. — In the financial report of the Duchess, Alta., Church Building on Page 396 of last week's Herald a printer's mistake was made in reporting the contributions of the Eastern Mennonite Board of Missions and Charities. The item of $217.00 occurs twice, whereas the first item should read $222.69.

Brethren Elmer Moyer and Jos. Diller of Souderton, Pa., together with their wives and other members of Bro. Moyer's family, are spending about two weeks among the churches in Frankln Co., Pa., and Washington Co., Md., where Bro. M. is allowing himself to be used in preaching the Gospel.

The financial report for July, 1924, will show the second largest contribution by our people to the various funds supported by the Mennonite Board of Missions and Charities in five years. On the other hand, the amount contributed for relief purposes was the lowest in these five years. As the contributions to relief work are falling off, the contributions to missions should be correspondingly greater.

Bro. T. K. Hershey, at home on furlough from South America, has been visiting a number of congregations in the interests of the Master's cause in general and of the South American field in particular. One of the urgent needs of the work in South America is houses of worship in the several congregations there. At the last Mision Board meeting Bro. Hershey was authorized to solicit contributions for this purpose.

Bro. T. K. Hershey expects to attend the Sunday school conferences in Indiana, Ohio, and Illinois, after which he expects to assist the brotherhood in Lawrence Co., Pa., in a series of meetings. His temporary addresses will be as follows:

Aug. 12-16, Elkhart, Ind., c-o D. A. Yoder.

Aug. 17-22, Louisville, Ohio, c-o John D. Miller.

Aug. 23-28, Gridley, Ill., c-o Jos. D. Hartzler.

Aug. 29-Sept. 6, New Wilmington, Pa., c-o E. J. Zook.

After these dates, Elverson, Pa.

Correspondence

Eureka, Ill.

(Roanoke Congregation)

Greetings of Love:—Just recently 19 souls were added to the congregation at this place by water baptism, another expects to be baptized soon.

Bro. Henry Albright preached a very helpful sermon at this place July 13. We always enjoy visits from the neighboring congregations and wish to extend to all a hearty welcome.

Sunday, Aug. 10, we expect to hold ordination services for the purpose of ordaining a deacon — Deacon Joseph Yordy being unable to attend to his duties as deacon on account of ill health. May we seek divine direction.

Aug. 1, 1924. Bertha L. Zook.

Slidell, La.

Dear Herald Readers: — By God's grace and help I will try and write in regards to Bro. S. B. Wenger's article on "A Winter Home."

I beg to state that I am here since Jan. 28, in the home of Sister Lydia Neuhauser, and I enjoy the climate as never before, although a hot wave passed through, bringing the temperature to 98 and 104 degrees. And still I am able to praise the Lord

and rejoice for all the experiences along the way — good breezes most all the time, and still I have not yet caught a chill or cold as I used to in the North, or even in Tennessee.

The climate here does not interfere with the wearing of the cape and devotional covering. A number of men wear the coat and women silly enough to wear low neck dresses with short skirts and no sleeves.

Truly this climate is comfortable to me in my attitude towards Him who is my all and He will choose the place for a winter home or, we might say, an ever green Old People's Home. His will be done.

I am sorry that there are no Mennonite services here. These are trying experiences for me, but all is well with my soul. If God so wills I count on leaving in the near future for Allemands. We have a few of like faith there. I received a warm welcome from a sister there.

Any one interested in land here write to G. S. Neuhauser. He has lived here for some thirty years and will gladly give you all particulars.

I am as ever,

Aug. 24, 1924. Lizzie M. Wenger.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers, Greeting:—We were glad to have Bro. A. D. Wenger with us Friday evening, July 25. The brother preached a very impressive sermon for us.

Sunday, Aug. 3, Bro. Aaron Mast received Roy Payne into Church fellowship at this place.

We hope the brother will prove a true and faithful worker for the Master.

Revival meetings will be held at Sinnickson, Va., Aug. 10-17 by the workers at this place.

On Monday, Aug. 18, an all day Sunday school meeting will be held at the Holly Grove Church. Every body is welcome. Come and enjoy a spiritual feast with us.

Yours in His glad service,

Aug. 4, 1924. Ruth Hostetler.

Harrisonburg, Va.

We feel to thank and praise the Lord for a very successful revival meeting at Bethany the smallest congregation in Middle district, Va., conducted by Bro. C. F. Derstine. Meetings began July 20 with three services and closed a week later with all day services. Had a separate meeting for men and women the last Sunday. Meeting for women was held in our church and one for men in the Brethren church near by. Both churches were almost filled. The meeting for women was continued with Sister Effie Showalter leading while Bro. Derstine spoke to the men. The visible results were 18 confessions ranging in age, from youth to old age, the few Christians at that place drawn closer together in the bonds of Christian fellowship and a general awakening in the community. We ask an interest in your prayers for the church at Bethany and for those who are responsible for keeping the new converts alive and growing in the most holy faith.

Fraternally yours,

Aug. 4, 1924. E. R. Brunk.

La Junta, Colo.

To the Gospel Herald:—A few words from this congregation may be appreciated. Sunday, Aug. 3, Bro. L. C. Miller of Limon, Colo., sonducted services at La Junta, both morning and evening. His coming was much appreciated. In the afternoon Bro. Miller preached at the Fairview schoolhouse, where Sunday school and preaching services are being held every Sunday afternoon by workers from this congregation.

The Lord willing, Bro. A. C. Good, of Sterling, Ill., will conduct a series of meetings at this place, beginning some time during the week of August 11. Bro. A. H. Erb will open the series on August 11, continuing until Bro. Good's arrival.

Our annual election of Sunday school officers was held yesterday, the following being elected: Supts., Bro. Edward E. Miller and Bro. E. E. Showalter; Secretary, Harvey Snyder; Chorister, Mrs. Clarence Ebersole; Primary Supt., Mrs. Amos Rhodes; Libr., Ardis Jane Ebersole. Pray that the work here may grow and prosper,

In His service.

Aug. 4, 1924. J. H. Shank.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On July 27 Bro. E. C. Bomwan of Carver, Mo., worshipped with us again at this place and took a part in the services.

On Aug. 3 the brethren, Miller and Troyer, of Illinois were with us and conducted the morning services. The evening services were held for the benefit of our brethren from Russia who came into our midst recently. The brethren, Wiens and Friezen, conducted the services in the German language, about 50 of the immigrants being present. The church was well filled with attentive listeners. After the sermon Bro. Friezen gave a brief review of the horrible conditions through which the Mennonites of Russia had to pass during recent years on account of war, lawlessness, and famine. About 900 of these people have been placed throughout Waterloo and a few bordering counties, about two weeks ago, and they are leaving a very favorable impression as they are a God-fearing, industrious and very intelligent people and quite unable to express their thankfulness to God that they are now again in a land of peace and plenty.

Another contingent of several thousand of these people is expected to land at Quebec the end of this week and a strong effort is being made to find places for as many of these as possible in this district. The rest will be taken to western Canada.

The Lord has given us a grand privilege to exercise our Christian love and fellowship in sheltering, feeding, and clothing these unfortunate people for the time being. Many of them were well off but practically everything was taken from them and now will have to start afresh in life again. Will you pray for them?

Aug. 5, 1924. G. A. Weber.

Archbold, Ohio

On the evening of Aug. 6 Bro. M. C. Lehman, returned missionary from India, was with us and gave us a short but interesting talk on the missionary work done in India. May the Lord continue to bless the work there and those already in the fold of Christ live such lives that others may be drawn to Christ and live.

Aug. 7, 1924. Cor.

Scottdale, Pa.

Dear Gospel Herald Readers:—Recent visitors here were Sister John H. Mosemann and daughters, Esther and Rhoda, and sons, John and Daniel, accompanied by Bro. Paul Sauder of Millersville, Pa.; Bro. C. F. Derstine accompanied by his parents, Bro. and Sister Mahlon Derstine, and his brother Lloyd Derstine, of Souderton, Pa., who stopped here Tuesday eve., Bro. Derstine filling an engagement at the church in which he gave an appreciated message to the class who are being instructed prior to reception into the Church; Dr. and Mrs. M. E. Poland, Pittsburgh, Pa. Dr. Poland is the editor of "The No-Tobacco Educator."

Bro. and Sister Simon L. Maust, Springs, Pa., and Bro. Stewart Rodamer and family, Grantsville, Md., visited here eariler.

We expect Bro. Shoemaker today. He aims to spend the Lord's Day with us and then attend the Southwestern Pennsylvania Conference at Davidsville as well as the meeting of the Publication Board here immediately after Conference.

Continue to remember our work here in your prayers.

Aug. 9, 1924. Cor.

Miscellaneous

THE CHURCH OF CHRIST

By S. P. Yoder

For the Gospel Herald.

With observation cometh not
God's kingdom, 'tis within
The hearts and lives of blood-washed saints
Whom Christ hath saved from sin.
That kingdom shall forever stand
Though earth should pass away;
Its progress and its sure increase
No earthly power can stay.

God's kingdom in the hearts of men,
Christ's Church upon the earth,
Divinely planned, no mortal mind
Can estimate its worth.
One Lord, one Faith, one Church alone
Declared by Truth divine;
One Light from heaven, for aye the same
Through human lives to shine.

Men may divide and subdivide,
One Church alone God sees.
While Satan and his hosts prevail
Against man's frail decrees,
God's kingdom in the spirit realm
Can not be overthrown—
The gates of hell can not prevail
Against God's very own!

'Twas not in vain God's love devised
A plan to save from sin
A remnant of the human race
Whom Satan can not win.
From every nation, kindred, tribe,
He gathers jewels home.
Because we love Thy Church, dear Lord,
We pray "Thy kingdom come."
Denbigh, Va.

THE RELATION OF CHURCH AUTHORITY TO INDIVIDUAL CONSCIENCE

By Menno J. Brunk

For the Gospel Herald.

Perhaps never before has there been such a disregard for authority as we find at the present time. In the home there is a general tendency on the part of children to disregard the wishes of father and mother. Investigate conditions in our schools, and you find an uprising against those in charge. Examine conditions in the nations of the world, and there you find the spirit of anarchy which strikes at the very foundation of government. Perhaps no institution has suffered so much from the liberal spirit as the Christian Church. The right of individuals to do as they please, independent of church regulations, is agitated from the four winds of the earth.

Law and order are essential to every institution. The home, to be a happy home, must have father and mother ruling in the spirit of love, with each child respecting and obeying the parental commandments. The school, to be successful, must be conducted according to some plan which is respected by both teacher and students. No nation can expect to rise where law and order are thrown overboard. Consider the Children of Israel when they were in a deplorable condition, serving idols and guilty of great wickedness. The scripture says, "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 17:6; 21:25). Church government is essential to the Christian Church. "The Church of Christ can no more hold together without officers, rulers and institutions, than any other society of men. The Church cannot fulfill its purpose without rules and regulations" (Schaff).

The Church being a Christian institution, we must necessarily look to the Scriptures for instructions regarding it. The Christian Church bears a close relationship with Christ. Christ is the head (Eph. 1:22), the chief corner stone (Eph. 2:20), and the Church the body of Christ (Col. 1:18,24). Christ so loved the church, that He gave His life (Eph. 5:25) and shed His blood for it (Acts 20:28). In Matt. 16:18 Christ said: "Upon this rock I will build **my** church." Christ identified Himself with the Church in Acts 9; for here Saul was on his way to Damascus to persecute the Christians and the voice said, "Saul, Saul, why persecutest thou **me**?..... who art thou Lord? .....I am Jesus whom thou persecutest....."

From the above scriptures it is clear that the Christian Church bears a close relationship to Jesus Christ. When we look into God's creation we see law and order, He is a God of order. Is the Church then without order? The Church being a divine institution, we may expect some system in the working of the Church. The church has received its authority from its Head, who declared while yet upon earth, "All power is given unto me in heaven and in earth" (Matt. 28:18).

But what is the extent of the authority given to the Church?

Authority to Open and Close Doors

The Church has the authority to open and close the doors to the kingdom when her actions are in accordance with God's Word. (Matt. 16:18), "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18). The way to the kingdom is by way of the Church. The key is an emblem of power and authority (Isa. 22:22; Rev. 3:7). It is an instrument to close and open. The Church has the power to close and open—what the Church shall forbid or permit, shall be so in heaven.

A scripture similar to the one just considered is found in Matt. 18:17, 18. Here Christ is speaking of reconciliation with a brother who has trespassed against you. After your private visit and your visit with two or three others fail, "Tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

Those who trample under foot, the orders, rules and descisions of a society forfeit the honors and privileges of that society. The very fact of the command to tell it unto the church" proves that Christ recognized the Church as having authority, for there would be no need of telling it to a powerless organization. Verse eighteen confirms this fact. Christ will not own those as His, whom the Church has rejected, likewise He will receive those whom the church receives. The only way to keep the Church pure is to expel the disobedient and evil from her communion.

Jesus, speaking in Jno. 20:23, says: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Christ did not give His followers the authority to forgive individuals, but to establish the conditions on which men might be pardoned. He promised that He would confirm that which they taught, that men might have assurance of forgiveness who would comply with those terms, and that those who did not comply should not be forgiven, and their sins should be retained. Whom the Church admits into communion according to the rules of the Gospel, God will admit into communion with Himself; whom the Church scripturally rejects shall be bound over to the righteous judgmeent of God.

Paul gives some timely admonition to the Church at Corinth (I Cor. 5). This chapter is occupied with a notice of an offence which existed in the church at Corinth, and a statement of the measures which the apostle expected them to pursue in regard to it. He reproves them for tolerating, and orders them to immediately put away that person. He also warns of the danger of holding such in the Church. Paul evidently recognized the fact that discipline was right in the Church. Lange, in commenting on this chapter well remarks. "The right to excommunicate is

both a natural and a delegated right. The right of any community to exist, involves also the right to eject from itself all elements that are inconsistent with its character and integrity and well being. This belongs, therefore, to the Church. But above and beyond this, the injunction of Christ (Matt. 18:17), and the example of the apostles make it an imperative duty for the preservation of the Church as a holy body, bearing witness for God and truth and righteousness."

Harrisonburg, Va.

(To be continued)

THE EVANGELICAL KEYNOTE

By John L. Horst

For the Gospel Herald.

In all large meetings, whether political or otherwise, there is usually someone delegated to perform the important task of delivering the message which shall sound the keynote of the meeting. Every person, organization, publication, or what not has some thing or cause for which it stands and the keynote speech is intended to reveal that cardinal guiding principle.

But is it not true that we can discover the keynote that reveals the character or ideals of people or organizations without their giving some formal declaration? The daily walk and conduct, the conversation, the kind of reading matter that is followed most eagerly, the persons who are chosen as boon companions, etc., reveal the character more clearly than any set speech, for the latter might either designedly or unconsciously camouflage the real character. The life and ordinary speech are sure to sound the keynote. "What you do speaks so loud that I cannot hear a word you say," is an old aphorism that has lost none of its truth because of its age. When the keynote speech and the practical life are in perfect harmony we have an indisputable evidence of sincerity.

The writer was impressed with these thoughts recently in comparing some religious publications that came to his notice. It was interesting to notice the dominant keynote, as well as to notice the things conspicuous for their absence among the things emphasized. Some had a ring to them that no one could possibly mistake in their positiveness for the defence of the Gospel of Christ. Others had a great deal to say about education, ideals, modern methods of work, in the criticism of those they thought were antiquated, etc., but the real evangelical note—the awfulness of sin, the doom of the wicked, the cross of Christ and the atonement by the blood—was relegated to the background. The place given to this the Gospel keynote is a sure index of character—of individuals, of organizations, of publications; and especially in the case of the latter it is a good test as to whether we went to welcome a periodical to our reading table.

We might notice the large place given to this message in the lives of men of history. Looking at the early Church we might ask, "Peter, what is the keynote of your preaching?" "Repent, and be baptized every one of you in the name of Jesus Christ for the **remission of sins**"—a message leading straight to the cross of Christ. "Paul, what is you keynote?" "We preach Christ crucified.....I determined not to know any thing among you, save Jesus Christ and him crucified"—the very heart of the Gospel. "John, what is your keynote?" "The blood of Jesus Christ his Son cleanseth us from all sin."

Coming on down through history we notice Polycarp, Montanus, Augustine, Wycliffe, Huss, Luther, Menno Simons, John Wesley, and many others—all with this evangelical message burned into their hearts and demonstrated with great power in their lives.

What was the keynote of the Master Himself in life and teaching? "The Son of man is come to seek and to save that which was lost" (Luke 19); "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (Jno. 18:37),—the truth of sin, the truth of a Savior, the truth of the redemption on the cross.

One of the sad things of our day is that people who profess to be followers of the Christ are losing the Gospel keynote. Modernism with thinly disgusing veil of Christianity extols man and his achievements but minimizes sin and the redempton on the Cross. Christian worker, Sunday school teacher, leader of young people, preacher, editor, what is your keynote? Does your life and teaching have the evangelical ring? Is the good, old-fashioned Gospel, that which was taught by Peter and Paul and John and the other apostles, the early church fathers, and the great men of the time of the Reformation and, most important by the Master Himself, the propelling force that constrains us in all our activities? Whenever education, idealism, methods of Christian work, and other things that may be all right in themselves, take the precedence and the Gospel of the Cross is shoved into the background stop and take an inventory. You are treading on the quicksands that may engulf you in the treacherous modernism of today.

As a church, as congregations and as individuals may we ever sound the evangelical keynote with great force and clearness. May the trumpet never give an uncertain sound. May the minor chords of modernism and materialism or dead formalism never inject their discordant notes. May the Gospel of salvation to a lost world by the blood which was shed on the Cross be our keynote that will ring true at all times.

Scottdale, Pa.

THOUGHTS

That Came to Me During a Sunday School Meeting, May 29, and a Mission Meeting, July 4

By Levi Blauch

For the Gospel Herald.

First, the value of God's Word is too great to be estimated, too great to lose sight of. What would this world be like if there were no Bible in it? We would then experience the densest heathenism, for there never was a time in the history of the world but that the Word of God had a place in it. How thankful we should be that God has blessed us with something so valuable as His precious Word.

Second, how gain a knowledge of the Word? By prayerful reading and meditation. A knowledge of the Word in our inner experience is the richest thing we can have in this world. If we would retain the unadulterated Word we must abstain from unwholesome, erroneous, poisonous literature, for such has no food for the soul. Where should the Word be studied? The home is one of the most sacred places on earth, and there the Bible should be studied daily. Next to the home, the house of God is the place where we gain a knowledge of the Word from those who have had more experience than ourselves. Human aid is needed too with the guidance of the Spirit, and the holy life will then help to bring others into the kingdom.

In Rom. 12:1 we are commanded to present our bodies "a living sacrifice" unto God. The next verse tells us not to be conformed to this world, but to be transformed by the renewing of the mind, that we may prove what is that good, and acceptable, and perfect will of God. Unless we come out from the world, separate ourselves unto God, we are not able to present our bodies a living sacrifice or to prove what is that acceptable will of God. We are not in position to teach others what is the will of God unless we show by our lives as well as our lips what the will of the Lord is.

The mission sermon on July 4 was preached from Josh. 1:3 as a text. Much stress was laid on the study of the Word. The Lord commanded Joshua to be "strong and of good courage." We today need the same advice. If we would be true to our profession we must read the Word of God daily, that we may not turn from it, neither to the right hand or the left. There is great need for strong men to carry the Word of God to all nations. The opportunities are many, and should be improved. Who will make himself responsible for this work to be carried on? The motive should be to save souls and to glorify God. The cause should be supported by encouraging, sending, going, giving of our means, and our whole-hearted services. Only on this condition can our way be made prosperous.

These two meetings were interesting, helpful, inspiring, and a real flow of Holy Ghost power was evident. The congregational singing was a great help in keeping our souls filled with heaven-directed joy. What will it mean when all the redeemed singers get home in the morning of joy. Will you be there? will I? Yes, if we remain faithful. Glory to His name.

Johnstown, Pa.

CHRISTIAN UNITY

(Continued from page 403)

over-credulous examiners. By good words and fair speeches they deceive the hearts of the simple. Many in this way pass the doctrinal tests and are declared sound, while they are still as far from saving truth and grace as they were thought to be.

To drive a liberal into a corner and coax him to nod his head at the fundamentals does not make him fit for positions of trust and responsibility in an orthodox church.

Persons inclined to be non-comittal or evasive on the fundamentals should be left out of leadership and given time to determine whether their faith will ripen or rot.

If the trumpet give an uncertain sound who will prepare for the battle?

Since there is a command to **obey the Church, to obey those who have the rule over you, to obey parents, to obey governments,** it is proof that all these have authority to make and enforce rules **that are not expressly stipulated in the Scripture** — they must of course not be **contrary** to Scripture. All state laws and city ordinances must be of such a nature as not to conflict with the constitution of the state or nation, but it would be folly to take the stand that no one is obliged to observe any official order or law that is not expressly written in the constitution!

Are we then to unchristianize every person and church that is not willing to be cast into the mold of our church policies? and is there no scriptural ground for difference of opinion?

There is a wide scriptural margin for difference of opinion and conduct. It includes all things not regulated by the Word of God, the Church, the civil government, the home, etc. The individual must yield his own judgment to these divinely appointed authorities in all cases that do not militate against a scripturally enlightened conscience. In like manner, no parent, conference, or bishop has a right to make any rule contrary to the Gospel, our great constitution. They do have the right, however, to make rules for the regulation and welfare of home and Church, and such rules it is the duty of all to honor and obey.

All homes, cities and states are under obligation to keep the principles of the Constitution, and just so all Christians are to conform to the requirements of the holy Scriptures. As the rules of various homes and ordinances of various cities may differ a great deal without being in violation of the constitution, **still such variation does not threaten the national union or exempt any one from obedience to the authority over them.** Just so may individuals, local congregations, and local conferences vary considerably in policies without being in violation of the Scripture Constitution and without threatening the general unity of the church or exempting individuals from obedience to local authority.

If other denominations can be Christians without observing the principles of nonresistance and nonconformity and keeping the ordinances of the holy kiss, feet washing, and the devotional covering, why cannot Mennonites safely discard these things?

While God makes allowance for, and exercises forbearance toward, the errors of ignorance and weakness in His children, they still must suffer religious dwarfing from the lack of what God has seen necessary to require, and such as turn from the light God has already given, bring condemnation and guilt upon themselves. For this reason the church rightly maintains a different attitude towards those who have forsaken the truths upon which they have been instructed, and covenanted, and such as have never had the light.

If we exercise fellowship and cooperation with such as are ignorantly in hurtful error, we weaken our own influence and hinder conviction upon those in error.

Paul could refuse co-operation with Barnabas without unchristianizing him (Acts 15:36-40; I Cor. 9:6). The disciples were not to denounce one that walked not with them. If we exercise fellowship towards those who have broken their covenant and receded from the light in which they were reared we encourage rebellion and disobedience and are partakers of their sins.

What then in brief is the true scriptural attitude of the Church on the subject of unity and fellowship?

True fellowship must be based upon regeneration by the Spirit; walking in the light of the Gospel; belief in the fundamentals; subjection to the church.

Neither fellowship nor condemn such as are ignorantly in hurtful error, but testify and warn faithfully against their dangerous ground.

Withdraw from such as rebel against the authority of the Church, and recede from the light that they had once received by absorption of dangerous error, and surrendering principles of Gospel truth. Matt. 18: 15-18; II Thes. 3:6.

Excommunicate such as fall into gross sin, or fall from the saving faith of Christ and persist therein. I Cor. 5.

Give the greeting of loving fellowship to such as **love us in the faith.** II Cor. 16:19-24.

Denbigh, Va.

POINTS ON HOME-MAKING

(Continued from page 406)

ness into the soul. Where is the home that has not had its trials, its disappointments, its sickness, its pains, its shrouds and its griefs? It will help you to know that you have Jesus Christ the great Burden-bearer with you. The more of heaven you have in your home the less of earth there will be to spoil your plans. The more time you spend with God in prayer, in Christian conversation, in Bible reading, and in other things pleasing to God, the more heavenly-minded will be the products of your home. Young parents e s p e c i a l l y should bear this in mind, for it will help them in moulding the minds and characters of their children while they are yet pliable and almost wholly under their influence.

I pity the man who must run off to some kind of a meeting in order to get filled with a fresh supply of testimonies. — N. H. Mack.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, August Eighteenth

Ask.....Seek.....Knock.—Luke 11:9.

Three avenues to the only resources which satisfy the soul. They that seek Him shall find Him and it is only His living personality that can cure the world of its many ills and remove all doubts from the minds of the skeptical and unbelieving. Thomas saw and believed. We cannot see Him with the natural eye, but His life work and future lordship are so plainly portrayed for us in the Word that though we see Him not we love Him and "believing, rejoice with joy unspeakable and full of glory," having received the end of our faith, even eternal salvation.

He is ever present and responds to every petition, to every search for Him, to every knock. Our communion with Him should be constant. He will not give a serpent for a fish, a scorpion for an egg, nor a stone for bread. His goodness is from everlasting and His storehouse is unlimited. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."

"Come, my soul, thy suit prepare;
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not say thee nay.
Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
No one can ever ask too much."

Tuesday, August Nineteenth

Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16:13.

In this world of doubt and increasing despair there is a strong challenge for men of strong minds and faith, firm purposes, and largeness of heart; men who know by personal experience that there is salvation in no other than Jesus Christ the Savior of the world. Only His presence and power can transform men's lives and give them the strength of true manhood. It is He who quickens the life, gives keenness of vision, alertness, readiness to use every resource at our command, and Who grants us the ability to strike a balance in the life and relationship so as to prove the greatest blessing in this world.

For the strength of character we must have the Character Builder. He it is Who gives us the armor of righteousness. He gives valiance in the conquests of life.

"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
'Trust in God and do the right.'"

Wednesday, August Twentieth

But rather give place unto wrath.—Rom. 12:19.

God does not extend His cause by violence or strife. He will not honor the anger of the obstinate, the brutish, the murderer, or the destroyer. One who allows anger to become his master disqualifies himself to adequately cope with the problems which need his immediate attention. Having put on "the new man, which after God is created in righteousness," and having put away all lying, and speaking truth with his neighbor, one need not angrily resent any reflection regarding himself. Neither can we force anyone to our opinions of belief by angry words, threats, or fitful coercion.

Anger is a caldron in the heart of man which boils up and emits destruction. Its venom poisons other hearts and brings grief to the heart of God. Let us grieve over erring souls and manifest a righteous anger at the devil and seek to overthrow his works and power over our fellowmen.

"Thy royal seat, O Lord, forever shall remain:
The scepters of Thy kingdom doth all righteousness maintain.
Thou lov'st right, and hatest ill; for God, thy God, most high,
Above thy fellows hath with oil of joy anointed thee."

Thursday, August Twenty-First

Let the word of God dwell in you richly in all wisdom.—Col. 3:16.

By the Word we learn the principles of the Kingdom. It points us to the only resources that satisfy the soul. It is our guide, our beacon light, our defense against the evil day, our measuring line, our standard. Its content in centered around the Lamb of God. A thorough knowledge of it is desired above rubies and diamonds. It brings a message of comfort and hope to the soul. Through it we have a less defective sense of sin and a revelation of Jesus Christ through Whom we have eternal salvation. It puts songs and gladness into our hearts.

"Thy Word I in my heart have hid, that I offend not Thee.
O Lord Thou ever blessed art, Thy statutes teach Thou me.
The judgments of Thy mouth, each one my lips declared have:
More joy Thy testimonies' way than riches all me give."

Friday, August Twenty-Second

Obey them that have the rule over you.—Heb. 13:17.

Our spiritual fathers stand as watch over our souls. Many to whom we so often looked for advice and help over many obstacles that hindered our progress are gone. How gladly would we erect monuments to their memory. But how much more their desire that we be living monuments of the many precious lessons and advice they gave us. How dear to our hearts are those who yet remain to bless our lives. We gladly sit at their feet and receive from them lessons of love and devotion.

The Church has placed many of them as watchmen over the flocks of God. We little realize the pain they have borne, because of our waywardness. They have not exercised lordship over us, but as true shepherds, guides, and leaders have sought in every way to inspire us to faithfulness to the Word of God. God grant me the will and joy of grateful obedience to them who have the rule over me, that I may follow them as they follow Christ.

"True hearted, whole hearted, faithful, and loyal,
King of our lives by Thy grace we will be!
Under thy standard exalted and loyal,
Strong in Thy strength, we will battle for thee."

Saturday, August Twenty-Third

Lie not one to another.—Col. 3:9.

All liars, with all others who are vile and sinful, shall have their part in the lake which burneth with fire and brimstone. They have become slaves to the father of lies whose pernicious influences prey upon the hearts of men and women. We cannot lie to God, for He knows us altogether. Since His blessings are genuine and our regeneration of heart and life is real, we cannot afford to lightly look upon this evil which will soon take from us our spiritual vitality.

Lord, I would be as true to my fellowmen as Thou hast been to me. I would wield an influence over my fellowmen to lead them into the Truth. I would lead a straightforward genuine life before the world. I would provide things honest in the sight of all men, not manifest a superficial exterior while the interior is filled with deception and insincerty.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

Sunday, August Twenty-Fourth

Judge not, that ye be not judged.—Matt. 7:1.

It has been well said that it is better to train the eye for beauty than for blemish. By noting blemishes only we too come to read character through warped glasses of unfriendly feeling. Seek and speak the good. Condemn not, neither commit others to destruction. Do we see in another a soul that has become distorted? Seek to know the cause and strive to remove it. Why is one uncheerful, another unsociable, and another close and mean? How patiently Jesus bore with such and taught them the more excellent way.

Rather than heap fault upon fault we may excel in the excellencies of life and its relationships, manifesting the Spirit in all goodness and uprightness. Let us cast the beams from before our own eyes, cease to be stumblingbloocks before others, obtain that righteousness which is by faith in Jesus Christ, and humbly uplift our fellowmen.

"Faith, Hope, and Love now dwell on earth
And earth by them is blest;
But Faith and Hope must yield to Love,
Of all the graces best.
Hope shall to full fruition rise,
And faith be sight above;
These are the means, but this the end;
For saints forever love."

REPORT

Of the Dakota-Montana Mennonite Conference, Held at the Lakeview Church near Wolford, N. Dak., June 19 and 20, 1924

For the Gospel Herald.

Meeting called to order by Bro. I. S. Mast and T. K. Hershey led in prayer.

Organization: Mods., J. M. Kreider, Simon Gingerich. In the absence of I. L. Yoder Bro. J. C. Gingerich was chosen secretary for this session. Nelson Kauffman and J. L. Lehman were elected choristers. Bros. I. S. Mast and T. K. Hershey, with J. C. Gingerich, the secretary, were appointed a Resolutions Committee.

The conference sermon was preached by T. K. Hershey. Text, Acts 20. The Church (Eph. 5:13; I Cor. 3:11; II Tim. 2:19; Eph. 1:22, 23) is God's representative on earth. Her mission is to give to the world the Gospel of Jesus Christ.

Leadership: (1) She needs leaders who are free from the blood of all men; (2) Whole Gospel—Paul says "preach the whole gospel" (Acts 20:27); (3) Good overseers (Acts 20:28); (4) Leaders who know how to stop mouths, but always in love (Acts 20:30; Tit. 1:11); (5) Leaders who covet neither silver nor gold. There are preachers who try to get money (Acts 20:33); (6) Leaders who are not afraid of work. Paul was a tent maker (Acts 20:34); (7) Leaders who do not esteem their own lives above the Gospel (Acts 20:24); (8) Leaders who warn faithfully (Acts 20:31); (9) Leaders who watch for souls (Heb. 13:17); (10) Test for leaders (Rom. 9:1, 2); (11) Leaders who know how to pray (Acts 20:36); (12) Leaders who set the example (Acts 20:35); (13) Leaders who know the voice of the Holy Spirit (Acts 20:23); (14) Leaders who can say, Follow me as I follow Christ (Phil. 3:17; 4:9).

After testimony by bishops and ministers present, the congregation gave their testimony to the sermon by a rising vote.

Questions and Resolutions

Discuss the place and power of the Holy Spirit. Opened by L. A. Kauffman.

Realizing that we are living in a time in which there is grave danger in not giving the Holy Spirit His proper place in the Church nor in the individual life, and since He was sent to convince the world of sin and of righteousness and judgment, and to impart new birth to the believer, indwells his heart, calls him to special service, to witness for Christ, guides into all truth, comforts, gives power, enables him to live peaceably toward all men, is the earnest of his possessions and reveals things to come, therefore be it

Resolved, That all our bishops, ministers, deacons, superintendents, and teachers of Sunday schools study, preach, and teach the place and power of the Holy Spirit in the Church. Jno. 16: 12, 13; Acts 1:8; Tit. 3:5; Jno. 14:17; Acts 13:1, 2; Jno. 16:8.

Define Modern Liberalism and the attitude of the conference toward it. Opened by C. F. Derstine.

Since our high schools and colleges are saturated with Modernism and desiring to safeguard the Church and our posterity, be it

Resolved, That we take our position with General Conference on this question and support the resolution passed by that body in regular session at Waterloo, Ont., August, 1923.

As a means of counteracting the blighting influence of this monster evil we recommend:

1. That the whole truth of the Gospel be faithfully and diligently taught, and that the heresies confronting us be exposed. Acts 20:27; II Tim. 4:2-5.
2. That we maintain a wide-awake evangelistic spirit, giving ourselves whole-heartedly to the work of saving souls. Matt. 28: 19, 20.
3. That a faithful study of the Bible, accompanied by prayer and meditation, be encouraged as a daily practice on the part of every member. Acts 17:11.
4. That all our ministers, missionaries, superintendents, teachers, and other Christian workers take a definite, positive position in support of the whole Bible faith, not shunning to sound a note of warning against the encroachments of Modernism wherever needed. II Tim. 4:2-5.
5. That members who hold positions of responsibility in the Church and maintain a friendly attitude toward modern liberalism, refusing to turn from the error of their ways, should not be continued in their position. Rom. 16:17; Tit. 3:10.
6. That more literature upholding the fundamentals of Christian faith and turning the light of truth upon the evils of modernism be circulated among our people.

Miscellaneous

Bro. T. K. Hershey brought greetings from the brethren in South America to this conference.

Moved and carried that this conference also send greetings to the Mennonite Conference in South America.

Moved and carried that we accept the report of the Auditing Committee.

Mobilization Resolution:

To the Peace Committee of General Conference, Dear Brethren:—The Dakota-Montana Mennonite Conference, in session June 19, 20, 1924, at Wolford, North Dakota, appeals to you as the Peace Committee of the Mennonite General Conference, that you intercede in behalf of the Church at large, requesting the President and the Department of War to respect our conscience relative to the military question in their proposed national "Mobilization Day" on September 12, 1924.

Moved and carried that we send the following resolution to General Conference:

Dear Brethren of General Conference:—In many quarters in the Church a serious problem exists as to the matter of procuring plain clothes, bonnets, covering material, as well as other things that appeal to us as believers in economy and simplicity. We suggest that the Mennonite Publishing House take this matter into consideration with the possibility of maintaining such supplies as seem practical and fitting for the needs of the Church, advertising the same in their papers and catalogs.

J. M. Kreider, Moderator.
J. C. Gingerich, Secretary.

The following officers were elected for the coming year:
Secretary of Conference, for 3 years, J. L. Lehman.
Chairman District Mission Board, E. G. Hochstettler.
Assistant Chairman, J. L. Lehman.
Secretary-Treasurer District Mission Board, A. A. Kauffman.
Field Evangelist, J. C. Gingerich.
Board of Education, C. C. Zeigler.
Publication Board, L. S. Glick.
General Mission Board, E. G. Hochstettler.
Relief Commission, E. G. Hochstettler.
Bible School Committee, J. C. Gingerich.
Committee on Arrangements, General Conference, I. S. Mast.
Third Member of Executive Committee of District Conference, I. S. Mast.

Bishops and Ministers Present

Bishops: J. M. Kreider, C. F. Derstine, Simon Gingerich, I. S. Mast.

Ministers: T. K. Hershey, D. B. Kauffman, L. S. Glick, L. A. Kauffman, E. G. Hochstettler, J. C. Gingerich, J. L. Lehman.

Secretaries.

ANNOUNCEMENT

Eastern Mennonite School, Harrisonburg, Virginia, Opening of Fall Term, September 10, 1924

Accommodations.—The second and third floors of the Administration Building are used for dormitory purposes, having the modern conveniences. Arrangements are being made for a much lower rate on the club in the Park School Building for the special benefit of those who find it difficult to meet the regular expenses in the main Administration Building.

Faculty.—We have a full staff of competent Instructors for the Academy, College, and Bible Department. Our aim is to help as many of our young people as possible to a nobler and better life as well as to a better education.

Bible Department.—Elementary Course: Gives the student a knowledge of Bible history, acquaints him with practical methods in personal soul winning, prepares him to do better Sunday school work, and gives him a better appreciation of the doctrines and practices of the Mennonite Church. A two-year course open to those who have had no preparation beyond the common or high schools.

Bible Academy: A four-year, course combining the essential high school and Elementary Bible studies.

Advanced Course: A two-year course of college grade for high school graduates or those qualified for advanced study—designed for Christian workers, missionaries, and ministers.

College Department.—Standard admission requirements. Thorough courses. Sound instruction. Enables students to complete normal course in one additional year. Sufficient work given in the departments of Bible and New Testament Greek, Biology, Education, English, History, and Mathematics to enable students to satisfy major and minor requirements in the same during their senior year. Strong courses offered in Economics, Sociology, Geology, German, Latin, and Philosophy.

Although this department is not accredited, the course of study is being planned with the view of applying for recognition as a standard junior college during the coming year. Our students have gone to standard colleges and normal schools and in all cases they have received excellent consideration.

Academy Department.—The standard high school course, fully accredited by the

State Board of Education. Prepares students for college, normal school, or practical life. Large group of carefully chosen electives.

Correspondence Department. — Helpful home study Bible courses for those not able to attend school.

Prospects are good for an increased attendance and arrangements are being made accordingly. We invite correspondence with all who are interested.

Address: Eastern Mennonite School
Mennonite Station, Harrisonburg, Va.
A. D. Wenger, Principal.

"Here may we learn to please Thee
In worktime and at play
To seek Thee and to serve Thee,
To love Thy holy day;
Thus bless our children's service,
And fill us with Thy grace,
And make each heart Thy temple,
Thy earthly dwelling place."

CONTRIBUTIONS

From Franconia Conference Churches for German Children

Rockhill Cong.	$145 00
Spring City Cong	142 30
Plain Cong.	140 00
Souderton Cong.	113 02
Boyertown and Hereford Congs.	53 55
Doylestown Cong.	34 00
Upper Skippack Cong.	30 00
Towamencin Cong.	29 31
Deep Run Cong.	23 91
Norristown Mission	7 00
Total	$718 09

Yours for the needy,
Franconia Conf. Relief Com.

Married

Ingold—Heiser.—On July 9, 1924, at the home of the bride, occurred the marriage of Bro. Harvey Ingold and Sister Esther Heiser, both members of the East Bend congregation near Fisher, Ill. Bro. J. A. Heiser officiated.

Slaymaker—High. — On Tuesday morning, Aug. 5, 1924, Bro. Clair M. Slaymaker of Refton and Sister Esther H. High of Lime Valley were united in holy matrimony by Bro. Frank M. Herr at his residence, Willow Street, Pa. We wish them God's richest blessings through life.

Snyder—Driver.—On Sunday, Aug. 3, 1924, at the home of the bride's parents near Garden City, Mo., Bro. Harvey Snyder of La Junta, Colo., to Sister Alma Driver of Garden City, Mo., Bro. Joe C. Driver, father of the bride, officiating. The Lord bless them through life.

Obituary

Frey.—Erma L. Frey, daughter of Bro. and Sister Phares Frey of Mastersonville, Pa., died July 13, 1924; aged 9 m. 15 d. She is survived by her parents, 2 brothers, 2 grandfathers, and 2 grandmothers. Funeral services were held July 15 at the home and at Risser's Church, conducted by Bros. Noah Risser and Samuel L. Oberholtzer. Text, Matt. 19:14. Interment in the cemetery adjoining the church.

Snyder.—George W. Snyder was born near Baltic, Ohio, April 24, 1861; died two miles north of Shanesville, Ohio, July 20, 1924; aged 63 y. 2 m. 26 d. He had diabetes for many years. He was united in marriage to Amanda Weaver Jan. 4, 1885. To this union were born three sons and one daughter, one son preceding him in infancy. He leaves his widow, two sons, one daughter, three grandchildren, two brothers, two sisters, and a host of relatives and friends. He united with the Walnut Creek A. M. Church and was a faithful member to the end. Services at the Walnut Creek A. M. meeting house by Corson Mast (Psa. 90) and S. H. Miller (Gal. 2:20). Buried in the cemetery nearby.

Tyson.—Catherina Allgier Tyson was born in Elmira, Ont., Sept. 9, 1866; died at Lemon Cove, Calif., June 17, 1924; aged 57 y. 9 m. 8 d. Sister Tyson accepted her Savior in early life, and remained faithful to her Lord until the end. She leaves to mourn her departure a devoted husband, four sisters, one brother and a host of friends. She had been ailing for some time, and apparently was in great pain, but when asked if she had pain would answer No. With a full assurance and confidence she peacefully fell asleep in Jesus. Funeral services at Lemon Cove. Burial at Visalia Cemetery. Services conducted by Bro. E. Stahley, Terra Bella, Calif., assisted by Bro. Sutherland of Lemon Cove. Text, Jno. 14:11.

Berkey.—Bro. Gabriel Berkey was born in Somerset Co., Pa., May 30, 1867; died at his home near Thomas Mills, Pa., Aug. 4, 1924; aged 57 y. 2 m. 4 d. He was married to Catherine Kaufman. To this union were born two sons and three daughters. About five years ago, one son and the mother became victims of the "flu" and both passed into the eternal world. Both the mother and the son had been members of the Mennonite Church. About seven years ago, Bro. Berkey also united with the Mennonite Church and lived a faithful, consistent life until death. Last February disease took hold of his physical body, and no relief could be given. He had committed everything into the hands of God, and was submissive to His will. Funeral services were conducted in the home by Bro. S. G. Shetler, and at the Thomas Mennonite Church by S. G. Shetler, and Bro. James Saylor. The high esteem in which he was held was shown by an audience so large that not nearly all could find room in the church. Interment in the Thomas Cemetery. Peace to his ashes.

Lind.—Maggie Ziegler (Boyer) Lind was born near Harmony, Pa., Aug. 12, 1844, at which place she grew to womanhood; died near North Lima, Ohio, at the home of Mr. and Mrs. Warren Blosser, her daughter, May 20, 1924; aged 79 y. 9 m. 8 d. In 1860 she was married to Henry Boyer of Harmony, Pa., where they resided until his death, Feb. 19, 1865. To this union were born two children (Minerva, who died Mar. 18, 1894, and Dayton H.), and seven grandchildren and fifteen great-grandchildren. About four years after the death of Henry Boyer, she moved to Wadsworth, Ohio, where on March 2, 1872, she married Jacob L. Lind. To this union were born five children (John Philip, Augusta Matilda, Kate Alice, Norman Arthur, Monroe Willard), and nineteen grandchildren, all of whom survive her. Early in life she gave her heart to the Lord and her hand to the Mennonite Church at Harmony, Pa., and in 1886 became identified with the Bethel church in Medina Co., Ohio, which relation she enjoyed to the end. Funeral services were held at the home of Warren Blosser, North Lima, on Friday, May 23, by Allen Rickert and A. J. Steiner, and at the Bethel Mennonite Church, two and one-half miles southwest of Wadsworth, at 2 p. m., by I. J. Buchwalter. Burial at Woodlawn Cemetery. Text, John 17:24.

Weber.—Susannah Weber, nee Shantz, was born March 4, 1863; died at Floradale, Ont., July 21, 1924; aged 61 y. 4 m. 16 d. On March 8, 1881, she was united in marriage to Samuel M. Weber. This union was blessed with four daughters and one son (Mrs. David Snider, Mrs. Oliver Snider, Mrs. Dilman Snider, Mrs. Jeremiah Shantz, and Angus). She is survived by a sorrowing husband, five children, and eleven grandchildren, who deeply feel the loss of a kind mother and grandmother. Deceased had been ailing for about 30 years with heart trouble. About four years ago she was taken seriously ill with this disease, from which she again rallied. She had been in her usual health until a few months ago, when she had an attack of la grippe, which brought back her former disease. It was not thought very serious at first, and though all was done that loving hands could do, she gradually became weaker and weaker until she peacefully fell asleep. Sister Weber was a member of the Mennonite Church, having united with the Church in her early youth. She remained a faithful member until death. She spent her years in devoted service for her home, her children, and her church, and will long be remembered as a loving mother.

Weep not for me, my family dear,
Nor shed for me the sorrowing tear;
I am not dead, but only sleep.
My silent slumber, O how sweet!

Funeral services were conducted from the home at Floradale to the Mennonite Church in Elmira and burial in adjoining cemetery, Brethren Jonas Snider and Oscar Burkholder being in charge of the services.

Nussbaum.—Jacob Nussbaum was born in Canton Berne, Switzerland, April 12, 1841; died suddenly of heart failure at his home near Orrville, Ohio, July 30, 1924; aged 83 y. 3 m. 18 d. In early youth he accepted Christ as his Savior, and was received into the Mennonite Church at Cheiwo, Switzerland, March 23, 1856. In April, 1869, he emigrated to America with his father, one brother, and two sisters, settling in Wayne Co., Ohio, where he lived until death. He was married to Katherine Tschantz on Nov. 2, 1871, who preceded him in death on June 9, 1891. He was married again to Maria Schneck on May 5, 1892. This union was blessed with four children—one daughter (Katie), and three sons (Menno, Simon and Noah). On Dec. 9, 1879, he was ordained to the ministry at the Sonnenberg Mennonite Church near Dalton, Ohio. On Dec. 10, 1882, he was ordained to the office of bishop. He served the Church three years as minister and forty-two years as bishop. He is survived by his beloved companion, one daughter, three sons, and two grandsons. One grandson preceded him in death. He was of a kind disposition and loved by all who knew him. He found much joy in reading the Bible and was blessed with the use of his mind that he could read until his death. He was always interested in the welfare of the Church and gladly ministered to all who needed his help. In his passing away the Church lost a faithful shepherd, the home a loving father, and he will be greatly missed by all. His place in the home will be vacant, but we rest assured that he has gone home where sorrow and death are not known. His labors on earth are completed and with Paul he can say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me that day: and not to me only, but unto all that love his appearing." Funeral services were held at the Sonnenberg Mennonite Church. Aug 1, conducted by C. N. Amstutz in German and A. J. Steiner and J. D. Mininger in English. Text, Rev. 14:13. Interment in adjoining cemetery.

By the family.

ITEMS AND COMMENTS

Little Honduras has gotten on the map recently by staging a revolution. It is another evidence that the day of "wars and rumors of wars" is still here.

Wheat prospects, based on August 1 reports, are brighter than they were repoted to be a month ago. The crop of the United States alone for 1924 is reported at more than 800,000,000. So much for prospects for natural bread. What are your prospects for the Bread of Life?

According to the Trade Record, the Mississippi Valley is gradually gaining ground over other sections of the country as a manufacturing center, and besides leading in production of raw materials may also take the lead in the outturn of manufac_tured materials in the near future.

Basing his remarks upon the right of people to exercise liberty of conscience in all matters of faith, Senator La Follotte is out in a statement denouncing the Ku Klux Klan and expressing the opinion that it will be short-lived. So far he is the only Presidential candidate of any prominence who has thus clearly expressed his views concerning that organization.

Atlanta, Ga., July 31—The Georgia House of Representatives had today before it a favorable report from its committee on education on a bill to withdraw all state funds from any school or other institution at which the Darwin theory or any other similar theory of evolution is taught. The bill is a copy of the Kentucky law. Representative Pope styled the theory of evolution as "rotten stuff."

Representative Covington said "the only thing wrong with those two Chicago youths, Loeb and Leopold, is that they went to schools and colleges where they were taught pagan philosophy. If those allenists told the truth they would tell that, too." He said he didn't believe a wagon load of mud could be left in the road and "by its own inherent evolutionary powers" become something "all dressed up and running for the legislature."—News item.

CONFERENCE ANNOUNCEMENTS

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet with the Salem congregation near Shickley, Nebr., Sept. 2-5, 1924. The Executive Committee has made the following arrangements for the work:—

Minister's Meeting on Tuesday afternoon with a public service in the evening.

Church Conference Wednesday and Thursday forenoon.

Worker's Conference Thursday afternoon and Friday.

A cordial invitation is extended to Christian workers, trusting that each one will plan to attend all sessions looking forward to and praying that the cause of Christ and His Church may be strengthened.

S. C. Yoder, Moderator.
Simon Gingerich, Secretary.

Ohio Sunday School

The Ohio Mennonite Sunday School Conference will be held near Louisville, Ohio, at the Beech Church August 19-21, 1924 (D. V.). The Church is located between Louisville and Alliance one and a half miles off the Lincoln Highway, four miles northeast of Louisville, and seven miles west of Alliance. For information concerning trains, transportation, etc., write to A. D. Krabill, Louisville, Ohio. For information concerning Conference program, write to I. W. Royer, Secretary, Orrville, Ohio.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Those interested will please notice the following with reference to railroad connections: The Grand Trunk R. R. leaves Detroit for Pigeon at 7:30 A. M., and Imlay City for Pigeon at 9:30 A. M. The Pere Marquette R. R. leaves Saginaw for Pigeon at 8:30 A. M., and Port Huron, via Bad Axe, for Pigeon at 9:20 A. M. No trains on Sunday.

Elmer G. Swartzendruber,
Samuel T. Yoder.
Committee

Illinois

The Illinois Conference will be held (D. V.) with the Waldo congregation near Flanagan, Ill., Aug. 26, 27, 1924.

Tuesday.—Ministerial meeting to make all final arrangements and appointments. The conference sermon will be preached in the evening at 7:30.

Wednesday.—Conference proper forenoon and afternoon. The Illinois Sunday School Conference will be held immediately following, beginning Wednesday evening and continuing all day Thursday.

A hearty invitation is extended to all those interested in the welfare of the Church. Those who come by train should notify J. D. Hartzler, Gridley, Ill.

Missouri-Kansas

(August 26 to 31, 1924)

The Lord willing, the Mo.-Kans. Conference will meet with the brotherhood at the Pleasant Valley Church near Harper, Kans., on the following dates:

Tuesday Evening, Aug. 26.—A devotional meeting followed by a sermon.

Wednesday, Forenoon, Aug. 27.—A meeting of arrangement by the ministerial body. All ministers, bishops, and deacons should endeavor to be present.

Wednesday Afternoon, Aug. 27.—Business session of the Mission Board with a program arranged by the Executive Committee. Everybody welcome.

Thursday and Friday, Aug. 28 and 29. The Church Conference will be in session to take up the regular business of Conference and discuss such questions as may come before it relating to the welfare of Church.

Saturday and Sunday, Aug. 30, and 31.—A Workers' Conference, discussing Sunday School, Young People's, and Mission subjects, will be in session.

A variation from the Constitution has been approved by the Executive Committee of Conference and others for this year with the understanding that conference vote on a change in the wording of the Constitution in Article II, where it reads, **"The time shall be the Last Monday in August"** to be changed to read, **"The time of Church Conference shall be the last Thursday and Friday in August,"** leaving it to the Program Committee and local congregations to adjust the dates of the Workers' Conference to the best advantage either before or after Church Conference.

Harper is located on the A. T. and Santa Fe R. R.; also the Orient R. R. Those coming via Kansas City can buy tickets direct to Harper on the Santa Fe. Those coming from the west should buy tickets to Hutchinson, and change there for Harper on the Hutchinson Southern. Those wishing to be met at trains should notify S. A. Yoder, Harper, Kans., or D. B. Rich, Crystal Springs, Kans.

Come praying for the work. We invite members of this and sister conferences.

J. R. Shank, Secy.,
Carver, Mo.

HESSTON COLLEGE AND BIBLE SCHOOL

September 16, 1924, is the date set for the sixteenth annual opening of Hesston College and Bible School. The new catalogue giving the list of faculty members, courses of study, entrance and graduation requirements, purpose of the institution, and much other valuable information is being sent out. If you are interested, send for one. It is free. As heretofore, courses are offered in Academy, Normal, Bible Academy, Elementary and Advanced Bible, and College. The teaching force has been considerably strengthened professionally and the school is in better condition to give accredited work of a high grade than ever before. Vocal music will again be made a prominent part of the school's activities. Address either D. H. Bender, President, or T. M. Erb, Business Manager, Hesston, Kans.

MENNONITE GENERAL CONFERENCE

The Executive Committee of General Conference has accepted the invitation of the Metamora, Roanoke and Union congregations in Woodford Co., Ill., for the next General Conference. The Lord willing, the General Conference will be held on the grounds of the Mennonite Home for the Aged at Eureka, Ill., in the fall of 1925.

Simon Gingerich, Moderator.
N. E. Miller, Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 21, 1924 (Gospel Witness Established 1905) No. 20

EDITORIALS

"Shall we continue in sin that grace may abound? God forbid."

Salvation.—The whole Gospel of Christ is embodied in that one word. It is the beginning and end of the Christian life, the first and the last of the Christian's creed. Jesus Christ came "to seek and to save that which was lost," and all children of God should consider themselves dedicated to this cause. Church membership, rules and discipline, support of church institutions, and everything else connected with church life should be centered in this greatest of all words and dearest of all causes — SALVATION.

Here is an idea that gets attention in almost every Sunday school conference: "The great majority of church members were brought to Christ through the agency of the Sunday school." The foundation for this conclusion is the fact that the majority of our converts were Sunday school scholars. But could you not with equal consistency urge that our day schools are responsible for nearly all our conversions? for where is the convert that did not first attend day school?

The fact is, the Sunday school is but one among many influences that bring people to Christ. Give the Sunday school its proper credit; but don't forget home influences, the influence of preaching service, the influence of personal work, the influence of literature, and many other influences that ought to be fostered and which have done much in leading people to decide for God.

Tobacco.—Latest estimates put America's annual tobacco bill at about $3,090,000,000. The practical question in connection with this is, Is this the best way to spend the money? In connection with this let us note a few facts:

Tobacco is not a food. It has no medicinal value. Its principal ingredient (nicotine) is a deadly poison. Most of its habitual users become diseased in some form or other. It is not only an expensive but also a filthy habit. Its odor is sickening to non-users. It hinders the growth of those who use it in youth, blunts the moral sensibilities, and is otherwise injurious to body, mind, and soul. It enslaves its victims, and thousands are wishing that they would be free from its use but haven't the grace or the will power to break loose from this hurtful habit.

Upon what ground then do we justify or encourage its use? As a narcotic it seems soothing to some people's nerves, but this very soothing is its license to inflict still deeper injury. As a commercial commodity, it puts money into some people's pocket's, but who would want a share in the profits from something that helps nobody and harms many?

MINISTERIAL LIST

The time of year is here when we must begin work on the Family Almanac for 1925. One of the important features of that Almanac is the ministerial list on the last few pages. Many changes have been made during the past year. Some of our ministers have died, others have been ordained, others have moved to new locations. You that are interested in keeping this list as nearly perfect as it is possible to keep it, will you please get your Almanacs, write down a list of all the changes you know to have been made during the year, and send us this list? We will be greatly obliged and you will be glad, when you get your new Almanac, that the corrections were made. List your corrections under the following heads:

Died
Newly Ordained
Moved to Other Locations
Other Corrections

In listing those who have moved to new locations, please give both old and new addresses. Also, please spell the names as you know the individuals named spell their own names. Write legibly, so that no mistakes need be made in copying.

Thanking you in advance for your help, and looking for prompt responses, we are,

Yours for accuracy,
Mennonite Publishing House,
Scottdale, Pa.

Spiritual Leadership.—In the August 2 number of "The Sunday School Times" there is an editorial on "Menace of the 'Schools of Religion.'" It tells of a council of schools of religion, incorporated in the state of New York, at the head of which are such men as Charles Foster Kent, Oscar S. Strauss, Frank A. Vanderlip, Harry Emerson Fosdick, and others equally well known. The burden of the editorial is to sound a note of warning against this and similar attempts to bring about "the establishment of a single monopolizing institution under Modernist control."

The warning is timely, but we desire to go a step farther and sound a note of warning against any side organization assuming control of religious thought and life, no matter what its characer may be. The modern Church has lost its spiritual power because its control has passed under the leadership of interdenominational, nondenominational, and antidenominational organizations, many of which are more educational or socialistic than they are religious. Whenever the Church surrenders its leadership and control of all its institutions and the religious life of its members it betrays a sacred trust and invites apostasy. Look to the Church, not some side organizations or institutions, for leadership and authority, under God, in all matters religious and spiritual.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2: 7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—Jno. 14:15.

FUNDAMENTALISM VERSUS MODERNISM

A Militant Attitude Necessary

(Extracts from a sermon delivered by Allen H. Erb at the La Junta Mennonite Church, May 25, 1924, and stenographically reported by J. H. Shank.)

Texts: I Cor. 13; II Jno. 7-11; Tit. 3:10.

These texts are very suggestive. First of all, they suggest the great love that is found in God. The expression of the true Christian is the showing forth of the love of God.

The second text suggests the importance of doctrine; that if I abide in the doctrine of Christ, I have the Father. Failing to abide in the doctrine of Christ, I have not the Father, and I have not the Son.

It suggests also the absolute antagonism and lack of fellowship between people who receive the doctrine of Jesus Christ, and those who deny it. It further suggests the disciplinary work of the Church in maintaining power and holy doctrine in the Church of Jesus Christ.

I think we all know a battle is on: a war has been declared and is being fought. As you notice the happenings of the world in your newspapers, you note a great controversy on in the Christian Church. The editor of "The Christian Century," as rationalistic as any of our religious weeklies, has made this striking statement:

"Two worlds have clashed, the world of tradition and the world of modernism. One is scholastic, static, authoritarian, individualistic; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the difference. 'Blest be the tie that binds,' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God. The God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of the modernist is another. The Bible of the fundamentalist is one Bible; the Bible of the modernist is another. The Church, the Kingdom, the salvation, and the consummation of all things—these are one thing to the fundamentalists and another thing to the modernists. Which God is the Christian God; which Christ is the Christian Christ; which Bible is the Christian Bible, which Church, which Kingdom, which salvation, which consummation of all things are the Christian Church, the Christian Kingdom, the Christian salvation, the Christian consummation? The future will tell; but that the issue is clear, but that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for anyone to doubt."

I have here a statement concerning the trial of a New York clergyman (Dr. Harry Emerson Fosdick). He was tried by a committee and exonerated from the charges of heterodoxy.

Another item from the "Baptist Leader," states that "modernists are Christianity's foes." So I could go on and suggest references that show us that a war is being fought.

Different people take different attitudes toward this war, as we are going to call it. First we have the attitude of the anti-religionists. I read a statement yesterday by ex-mayor Harrison, five times elected mayor of Chicago, who has just returned from a world tour. He says, "America should get rid of the religious issue." "Religion," he says, "will destroy this nation." He is a champion of the anti-religionists, who would remove religion as a force in the nation. That is the position of the extremist.

There is the position of the pacifist. As I was in the waiting room of a lawyer's office the other day, I overheard a Y. M. C. A. secretary discussing a movement in the town, and I heard this statement: "In the great fundamentalist-modernist controversy they forget the real spirit of Christianity." His position was that of a pacifist; there should be no fight, and we should have the spirit of Christ which is tolerance and forbearance toward all beliefs, more or less. This covers the position that some people in my presence are probably taking.

We do not love controversy, of course; but is that the consistent attitude? It seems to me this class of persons would have sought to stop Jesus when He was driving out the money-changers. They would have said: "Jesus, be careful; you have advocated a doctrine of peace and love and goodwill, and now you are chasing men out of here with ropes and whips."

This class of persons would have stopped the apostle Paul when he "went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." A real issue was before these people. The Jews said that Jesus Christ was not the Son of God, and Paul said that He was. The Jews said, You are saved by the law. Paul said, You are saved by the grace of the Lord Jesus Christ. The pacifist would probably have said: "Paul, be careful; recognize the good that is in these people, and develop the truth."

Then there is a class of people who argue that we should present the truth, and let error go. This was partially expressed by Spurgeon when he said, "Talk about defending the Bible; it is a lion, turn it loose!" The devil is a deceiver, and probably while you are turning loose the lion, the tiger will devour the good before the lion can devour the evil. Expose the tiger. When faith is removed you have nothing to work with, and the individual cannot be won to righteousness in Jesus Christ.

I think this type of person does not take a full view of the question. In raising chickens in order to produce eggs and heavy chickens it is necessary to feed wheat, corn and green feed. I find lice an enemy to chickens. The most important thing is to feed the chickens something that will nourish their bodies, but I find it very destructive to neglect fighting the lice.

And I find it very destructive in the propagation of Christian truth to develop the principle only—that truth will take care of itself.

There is a fourth class that says the important thing is not faith, but life. It doesn't make any difference what a man believes, but what he is. The Bible says, "He that believeth and is baptized shall be saved." Faith in the Lord Jesus Christ; belief in His Word. My text says, He that hath the doctrine of Jesus Christ hath God, not he that hath life—or character.

We have a fifth class who say that we should tell the truth about the truth, and the truth about error, and that is the Biblical position. Speak the truth in love, but SPEAK THE TRUTH ABOUT BOTH THE GOOD AND THE EVIL.

Looking through the series of Bible characters we find this principle fulfilled. If some would have told the story of the life of Jacob they would have left out the account of his scheming, but the Bible tells the truth about the evil.

If they would have told the story of David they would not have mentioned his adultery.

If they would have told the story of Peter they would have told about his achievements in preaching the Gospel of Jesus Christ, but would have left out the story of his sneaking denial.

But the Bible tells the truth about good and evil, and I challenge any man to prove that the story of Jacob's lying ever made a single liar; that the story of David's adultery ever made a single adulterer, or that the story of Peter's denial ever caused any man to swear that he did not know Christ. The truth told about evil has a holy and righteous effect

on a man's life. When any man tells you that the fundamentalists are propagating modernism by stating the facts about modernism, they are taking the wrong view. To tell the truth about evil in the light of the truth, cannot help but be inspiring and lift men up to the truth. I take the attitude of the fifth class in the present religious controversy.

I again state, war has been declared in the so-called Christian world. The issues of battle are to be stated. A neutral position is impossible. If, as stated by the editor of 'The Century" the principles and issues are irreconcilable, a neutral position is impossible and I am either on one side or on the other.

In the great war that was fought a few years ago President Wilson thought it was necessary at one time to state the issues of the war, and he gave us the "Fourteen Points." Now, if there is a war on among professing religious people, what are the issues of battle, and what is the war about? Is it a mere discussion of trifling words? If it is, it is inconsistent, and ought to be condemned; but if the issues are on vital, fundamental principles of the work and person of the Lord Jesus Christ, it is a battle in which every Christian should enlist.

I want to be on the militant side of this question because the issues involved are important and fundamental. During the Russo-Japanese war a group of Nihilist students of Russia wrote a letter to the Mikado of Japan, expressing sympathy for the Japanese, and hoped that Japan would win in the war. The Mikado answered and said, "I thank you for your expressions of kindness, but I thank my god that I have no such subjects." They were disloyal, and Russia lost the war, probably because of numbers of such disloyal people. In this issue that is before the religious world to-day, the neutral class of all classes is not to be tolerated.

La Junta, Colo.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

LIBERTY OF SPEECH AND CONSCIENCE

Is it true that all people have an equal right to hold, and disseminate their opinions?

Free governments grant liberty to hold any opinion but in the interests of self-preservation must limit speech and conduct, else bolshevism and anarchy might undermine the principles and institutions of the nation.

The Church concedes to no one **the right** to hold, practice or disseminate error. II Jno. 10. No person, before God, has **the right** to error in opinion or conduct.

Does not Paul, in the matter of eating herbs or flesh, teach the doctrine of liberty of conscience in the Church, and fellowship between those who differ?

This applies to all things not involving the violation of moral principles or rightful authority.

An herb-eater should give liberty and fellowship to a meat-eater, because no rightful authority would thereby be violated. A true Mennonite could not grant liberty and fellowship to a conscientious Mormon, liberalist, or religious worldling, because such are in violation of Scripture and moral principle. Civilly, the Mormon has a right to his opinion on polygamy, but not to the practice of it. Before God and the true Church he has **not the right** to either the opinion or practice, and this is true of every other violation of Bible principle.

If the Church does not grant the right to all people to believe and worship as they please how can she claim religious toleration?

God and the true Church give to all men the **free choice** between evil and good, truth and error, but do not acknowledge **their right** to error or evil. This distinction should be noted to avoid confusion and error.

If all people have a right to their own views, and to follow their individual conscience, it would follow that Paul had a right to persecute the saints, and the Catholic Church, in the Reformation, had a right to burn Mennonites at the stake.

No one **has a right** to an erroneous opinion or to follow a misguided conscience.

Is it not contrary to the faith of our fathers to try to force people, under ecclesiastical pressure to acknowledge principles and submit to usages upon which they have no conscientious convictions?

Peter gave up his opposition to Christ's program of feetwashing under ecclesiastical pressure of prospective rejection, and was blessed and happy in so doing. Jno. 13:8, 9, 17.

The Corinthians gave up their unscriptural fellowship of corrupters, under the pressure of Paul's denunciations, and as a result, the Church was purified, and the transgressor brought to repentance. I Cor. 5.

The **faith of our fathers** on the point of religious liberty was that all people in the world should be granted **the privilege** to believe and worship as they choose, without persecution or oppression, but that it is the duty of the Church to teach the true Gospel, warn the advocates of error, and reject from fellowship all such as do not submit to the Scriptures as interpreted by the Church.

Although a thousand historians, and garblers of history, should unite their testimony that there was fellowship in the Reformation Church, without subjection to church government and doctrinal unity, they will only succeed in establishing their own ignorance or deceit.

Luther, the champion of freedom of conscience, refused fellowship with Carlstadt and Zwingli, and our nonresistant fathers not only refused fellowship with Luther, Zwingli and Calvin, but excommunicated such as were not in harmony with the faith and practice of the Church.

Hear Menno Simons: "And this is the sum of the whole matter, that all those who would sit at the Lord's table with the disciples and guests of Christ, whether rich or poor, high or low, must be sound in the faith, and unblamable in conduct and life. None are excepted, neither emperor nor king, prince nor earl, knight nor nobleman. Yea, as long as they err in doctrine and faith, and are in their lives carnal and blamable, they are by no means to be permitted with the pious to partake of the communion of the holy supper; for they are not in Christ, and therefore must remain without, till they are **truly converted to Christ, walk in the ways of the Lord, are of one spirit and one faith with Christ and His Church.** Complete works, "A Foundation," pages 46, 47.

Is it not conducive to hypocrisy to conform to church rules for which there is no inward conviction?

Since the Bible commands obedience to the Church and to those who **have the rule** over the disciples and watch for their souls, this creates an obligation from which an enlightened conscience cannot escape. Children, citizens, and disciples are under obligations to obey the authority over them, in all cases, regardless of their lack of personal conviction, except when such obedience would involve a violation of the law of God. In such a case no individual could Scripturally remain in a church requiring violation of Gospel principle.

Does not the Savior teach that we are to allow the tares to grow with the wheat and that God will make the separation in the judgment?

If we interpret this passage to mean that the wicked are to be left growing in the Church, then it comes into direct conflict with scriptures that

command evil doers to be excommunicated. If we interpret it to mean that the Church is not to persecute and kill the evil doers then it falls into harmony with both the letter and spirit of the Gospel.

Did not Christ rebuke the Jewish leaders for forcing the commandments of men upon the consciences of the people, and is there not danger that the Church of today may fall under the same censure?

The Jews were rebuked for making rules to make void the commandments of God. The Church has the right to make rules in harmony with and in support of the commandments of God (Matt. 18:17, 18; I Cor. 7:12; Acts 15:19, 20); not only advices to be considered but "decrees for to keep." Acts 15:4.

Is the Bible not a complete rule of life? Why then must conferences make rules to infringe upon the liberty of the disciples?

We have, in the Gospel, full provisions for the guidance of every disciple in Christian duty. This is done, First, by setting forth our duty in general principle, such as love, patience, zeal, etc., each word of a long list covering a wide field of detail.

Second, the Bible sets forth duty by definite, and detailed mention, such as, "swear not," "lie not," "steal not," "and such like."

Third, **The Bible sets forth obligation to a wide field of unmentioned things by requiring obedience to home, obedience to civil government, and obedience to the Church.**

The very fullness and completeness of the Gospel provisions includes obligation to **obey home rules, national laws** and **church regulations;** to refuse these is to break three clear, distinct and definite Bible commandments. Eph. 6:1, 2; Rom. 13:1, 2; Matt. 18:17.

Paul mentions samples of sin that keep people out of heaven, and speaks of others as "such like;" are we then to bar the ones mentioned directly by the apostle, as samples, and give liberty in **all such like** because they are not mentioned? Gal. 5:19-21.

If the church has a right to rule against the undesignated "such likes" that keep people out of heaven, has she not an equal right to rule against anything that threatens the welfare of the Church, or the individuals thereof?

Freedom of conscience exempts error from persecution and oppression, but does not imply the fellowship of disloyalists in the Church, or exempt them from exposure, rebuke, and rejection.

Denbigh, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

CORRESPONDENCE

New Holland, Pa.

(Welsh Mountain Mission)

Dear Herald Readers:—We again thank the Lord for His manifold goodness toward us at this place. "Great is the Lord and greatly to be praised; and his greatness is unsearchable."

The work is going on as well as possible under the present handicap. Bro. Graybill's have gone to another field of labor, again leaving a vacancy, which at this time, as every farmer knows, means quite a loss materially. With the abundance of rain comes the need of frequent cultivation of crops, as well as a numerous variety of other duties, which call for a brother worker. Yet this is not all, since there is also a vacancy along the spiritual line. There are those who need the daily touch of some brother who has the power to uplift and help; someone to live out the Christian principles amongst them daily, by personal contact.

We however, wish to thank the brethren most heartily who have so kindly helped us along in our several needs, both temporal and spiritual. It is indeed marvelous to know, how that with every need the Lord will supply the help; if the ears of His children are kept tender to His voice.

We are thankful, too, for the following ministering brethren: C. Z. Martin; Sanford Landis; Amos Horst; Samuel Fry who have so faithfully given to us the Word of Life.

The question comes to us, Is there not some brother (or brother and sister) whom the Lord is speaking to concerning this need? The answer is for you to give. Would the sacrifice be too great to make to take up the work right at your door? The cause is waiting, yea, suffering while you are deciding.

Yours for the needy

Aug. 13, 1924. The Workers.

I am convinced that one of the leading things needed in the lives of men is a living hope in the Lord Jesus Christ. — J. D. Mininger.

I am afraid that the Church has too many members who are simply strapped on and not born in the body of Christ.—E. F. H.

MESSAGES FROM OUR MISSION WORKERS

The Mission Prayer Circle at the E. M. School last year wrote to the various mission stations asking the workers to answer four questions:

1. Have you any definite object that you desire us to pray for?
2. What message have you to those who are thinking of entering the mission field?
3. What are the most difficult problems you have to encounter in your work?
4. What are some of the things that strengthened your convictions and caused you to enter the field?

The answers were much appreciated by the Circle and afterwards I was asked to summarize them for the Gospel Herald. The four articles which resulted follow.

Gertrude G. Nissley.

II Hints to Those Who Are Thinking of Entering the Mission Field

1. When you know that the Lord is definitely calling you to mission work, the thing to do is to obey His call. If the place does not present itself at once, just humbly wait on the Lord —abide His will. In His own time He will lead you where He wants you to be.

2. Make the best use of present opportunities to do good, and then greater ones will present themselves.

3. Have a definite aim in view, and strive to attain it.

4. Study carefully and prayerfully the principles underlying true conversion and know how to use them as did our Lord and the apostles, so that those who are added to the church might truly be "born again."

5. To solve the problems, "What part of the work shall be mine?" and "Where shall it be?" we must consult the owner of the field, God.

6. "Run not before Him, whatever betide." If we observe carefully one door will be seen wide open and all the rest closed. If we fail to see clearly which is open and which is closed—do not guess or suppose—wait, pray, till all is definitely settled.

7. Make a good preparation to be of the best possible service to the Master.

8. Keep the Master Teacher always in view and thus be better able to withstand the many temptations.

9. "Lift up your eyes and look on the fields," live the Christ life, and when called to give your time and talent for special work in the Church, follow where He leads.

10. Visit the mission stations and get acquainted with the work and workers.

11. The need of a full consecration must be realized. All must be laid on the altar—our pet desires, our own choices, our All.

12. Be willing to work at home, abroad, or to help someone else to go.

13. Be sure your convictions are in harmony with the Word of God.
14. Do not neglect communion with God in secret prayer, "for whatsoever we ask in faith believing we shall receive."
15. Count well the cost, then step out and "endure hardness as a good soldier of Jesus Christ."
16. Patiently wait until the Holy Ghost calls you through the Church.
17. Store up lots of courage along the way for you will surely need it on the field. The devil tries one hard along this line.
18. Read your Bible much, study it more, and pray most.
19. Pray definitely and expect definite results.
20. Don't expect to know all before you start in the work.
21. Do not hesitate to step out with God. He has left many promises with you.

Mt. Joy, Pa.

GHATULA

By Fannie H. Lapp

For the Gospel Herald.

Bible School opened on June 23. We are having only the second and fourth year classes. Hope to start a new class next year.

The opposition to our village school is growing less and less and some of the boys have returned. They did not learn anything in the non-co-operation school and we are hoping that in the near future many more will be returning. Just now the school is closed for fifteen days so that the children can help with the rice sowing at their homes.

In March a school was opened in Kaspur, about seven miles southwest of here. We tried to open a school there two years ago, but the non-co-operators turned the village people against us. They were willing to have a school opened later on, so a house was fixed up for the teacher and his family to live in and a small house was arranged to be used for the school for the present. Bro Hirao and Sister Lachchhni were located there. Sister Lachchhni went to the villages near by as a Bible woman and Hirao, with the assistance of a young man, taught the school. There is an enrollment or fifty-four children with prospects of twenty or thirty more. The village people are very happy now to have the school and to know that their children will get an education. They are a very simple people of one of the primitive tribes, and need all the help which we will be able to give them. Drinking is one of their weaknesses. There is a small distillery in the village, but the people have asked the government to have it removed so they will not be tempted to drink. The officials have promised that it shall be taken away within the next few months. Hirao and Lachchhni are taking the last year of Bible school work this year and so had to return to Ghatula last month. Another Christian couple have gone to take their place and they are very happy in the work.

The Mohammedan doctor who was in charge of the government dispensary at Sihawa has been transferred and a young Christian doctor has come in his place. He has just finished his medical course and is having his first experiences in jungle life. He seems like a very fine young man and we want to do all we can to make him feel at home in this corner of India.

One is reminded continually that the evil one holds sway. Murder and intrigue seem to be prevalent these days. Several weeks ago a man disappeared and later his body was found in the jungle and foul play suspected. Three days ago a man entered the house of another man with whom he had quarreled, and while the man was asleep, cut his throat with an ax. How much these peope need the love of God in their hearts that they may love their fellow-men!

The rains commenced late this year and so the farmers are late in sowing their rice. The Hindus have a special service before their gods before they begin sowing in which they ask for a good harvest. One of our colporters bought some fields last year and several days ago, when he was ready to sow, he went to his fields and with his Hindu servants had a prayer service asking God to bless the crop. It may not be a bad thing for American farmers to have the same kind of a service.

Monday of this week was an important day at this place, for within twelve hours we had a little boy born into one home and a little girl into another. The parents in both families are Christian workers. Today being the fourth day after the birth of the babies, we had two invitations to meals — one at noon and one in the evening. We got chicken curry both times and it was very good. The babies are both fine and hearty, and we hope that they will grow up to be a blessing to their parents and to the community.

Dhamtari, C. P., India.

It is hopeless to think that we of our strength can have mastery over the devil; but if we have the Master over the devil (Jesus) we can, through Him, have the victory over the devil in every time of temptation. — J. D. Mininger.

"SHEEP HAVING NO SHEPHERD"

By Sadie B. Carr

For the Gospel Herald.

Perhaps there never was a time when these words could be more fitly applied than in our present day. And again, no place is in greater need of a shepherd than the rural field. It makes our heart sad to see old churches vacated as if the Old Story were worn out.

Yet another condition stirs my heart even more, and that is, where services are conducted yet so little of the Gospel story is told. Hungry hearts are being entertained, not fed.

Do you know that many lambs are being cared for by non-professing men and women in the Sunday schools? services being conducted without prayer or scripture reading? little lambs, without a shepherd, without a Savior?

Do you know that seminary-called men are going out with all kinds of substitutes, feeding the sheep or starving them? men who have not enough of God's spirit to offer an unwritten prayer, or give an impromptu talk to an inquirer? yet these so-called ministers of the Gospel can talk anything, if amusement is in it.

Do you know that only about one father to seven families will be found in attendance at our rural Sunday school or church services? You need not ask, Where are the boys?

In a recent service in this little corner of God's wide field, seventeen young women gave their hearts to God in a very impressive way. As far as we can tell, they are seeking a higher life. They are asking for help. They **need help**—yet largely without a shepherd.

Now you may wonder why there are no shepherds. There are several reasons. In most communities the salary required is too great for the ability of the rural people to engage a popular preacher. Many Ozark countries are too rough and backwoodsy for an **unconsecrated minister.** My last reason is, the Mennonite church does not have enough consecrated men to fill all her needs (?) and still Christ must look down on a famishing, starving throng of loved ones fainting, "as sheep not having a shepherd."

If in your field of labor you do not find such conditions as I have mentioned, "come over to (Missouri) and help us."

Oakside, Mo.

"Don't point your finger at Jonah if you have never faced squarely the same problem that he did."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

NOT KNOWING

I know not what shall befall me.
God hangs a mist o'er my eyes,
And so at each step of my onward path,
He make new scenes to rise,
And every joy He sends me comes
As a sweet and glad surprise.

I see not a step before me,
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

It may be He keeps waiting
Till the coming of my feet,
Some gift of rare blessedness,
Some joy so strangely sweet
That my lips should only tremble
With the thanks they cannot speak.

O, restful, blissful ignorance!
'Tis blessed not to know,
It holds me in those mighty arms
Which will not let me go,
And hushes my soul to rest,
On the bosom that loves me so.

So I go on, not knowing:
I would not if I might;
I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk with Him by faith,
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back,
With the whispered words, "He knows."

—Selected by Naomi Yoder, McVeytown, Pa.

CHILD VALUE

The recognition of the true value and heritage of the child we must owe to the influence of Christ and the Gospel. God says, "A little child shall lead them," and speaking to those of every age who would enter the fold He says, "Except ye become as little children, etc." God has indeed set a high value upon the child when He says, "Children are the heritage of the Lord," and in speaking of the blessings of the Godly He says, "Thy children shall be like olive plants round about thy table."

We, who have been favored with Godly parentage and influences of a Christian home have much for which to be thankful, and with the marked decline of the family altar and Christian teaching there cannot but come to us serious thoughts. We revere and cherish in memory, those, who not only provided for physical needs, but who earnestly prayed and cared for our soul needs as well. How about the child who is now being prepared to be the home builder and father and mother of the next generation. What about them? Shall the spirit of our day, bringing with it such home-wreckage, such looseness of morals, leave to the child an example to be followed? We have had examples of right living and Christian teaching but what shall be the standard of right living and morals of the child of today? How important that no time be lost in sowing the seed of God's Word, for that alone is able to stem the awful tide of immorality that is sweeping over our nation and endangering home life in every phase.

We can believe that no line of work in Christian service is more in harmony with the Spirit of Christ, than that of child-saving. Many hard problems must be solved, many heavy burdens be borne by those who have undertaken for the neglected child, the homeless one, but God had declared Himself "a father of the fatherless," and can He not be considered greatly interested in any work for His little ones? While satan and his force are bidding high for souls, shall the Church of Christ be less active and indifferent as to the opportunity and needs? — A. Myrtle Zook, in Evangelical Visitor.

"I'LL TAKE WHAT FATHER TAKES"

There is a story told of a father who took his little boy one morning into the city where he transacted his business. When noon came he took his boy to a restaurant where he often had lunch. The waiter on receiving the order, knowing it was the father's custom to have a bottle of wine, asked the boy what he would take to drink. The boy replied, "I'll take what father takes." The father, realizing the seriousness of the situation, quietly beckoned the waiter and countermanded the order for the liquor.

During the afternoon when he went to his office, the words of his boy—"I'll take what father takes," were constantly ringing in his ears. He went back home rather troubled, and after dinner retired to his study, but he could not work for he could not forget the words of his boy, "I'll take what father takes," and feeling that he could bear it no longer, he determined to settle the matter. He knelt down and prayed to God for guidance, and from that night he resolved he would never touch the drink again, or anything that might be a source of danger to others. A lot of fathers should wake up on the tobacco question. — Sel.

THE HOME AND ITS INFLUENCE

Back of every home stand the people who make it. They—these people—create its atmosphere and are responsible for its influence. It is a glorious thing to have the opportunity to build a real home and to maintain it in all its helpfulness, purity and heartening possibilities. It is a pathetic thing to fail. It is a pathetic thing beyond the power of words to describe to fail utterly to catch the vision of the power and glory of a Christian home set like a beacon on a hill.

If those back of the home fail to make the product of the home fine and upstanding, and eager workers in the kingdom, it is not the fault of the kingdom or its gospel, but the failure of those who are back of the home, to be or to do!

Time moves swiftly on and it comes not back! That is why we must build the Christian home day by day and keep its influence bright and so radiant that it will attract others and cause them to long with great yearning for the same inflow of the Holy Spirit which gives peace and love and power and poise.

The rule of three for a successful home and its blessed influence may be summed up in a few words:

First, Christian unity between the heads of the family.

Second, constant spiritual enrichment.

Third, learning the art of putting "first things first." — Selected.

KEEPS FOR THE CHILDREN

These "keep texts" are in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son—keep sound wisdom and discretion." — Selected.

What has the Sunday school contributed to Christianity? Absolutely nothing. Christianity is complete. It is God-given, and neither the Sunday school nor anything else can add anything to it. — E. D. Hess.

SUNDAY SCHOOL LESSON

Lesson for August 31, 1924
Jno. 4:7-35

JESUS TALKS WITH A SAMARITAN WOMAN

Golden Text. — God is a Spirit: and they that worship him must worship him in spirit and in truth. — Jno. 4:24.

Lesson Story. — On one occasion, as Christ and His disciples were going through Samaria and the disciples were sent after bread, Jesus came to Jacob's Well, met a Samaritan woman there, and asked for a drink of water. The woman was astonished that He, a Jew, should ask her, a Samaritan, for a drink of water. Christ quickly replied that had she known who it was who was speaking to her she would have asked of Him, and He would have given her living water. This led to an extended conversation during which Christ revealed not only the fundamental differences between the Jewish and Samaritan religions but also revealed to the woman His knowledge of her inner life. She recognized in Him the power of a prophet, went and told her people what a remarkable man she had met at the well, and many were led to believe on Jesus.

While this conversation was going on the disciples purchased their supply of meat and returned to where Jesus was. In response to their urging Jesus to have something to eat, He replied, "I have meat to eat that ye know not of." In response to a query by the disciples as to whether any one had brought Him anything to eat He said, "My meat is to do the will of him that sent me, and to finish his work." He continued the thought by reminding them that while the natural harvest seemed about four months off, yet they had but to lift their eyes, look on the field, and they would find the spiritual harvest already calling for the sickle.

Lesson Thoughts. — 1. Jesus, now like at the age of twelve, was about His Father's business. Though He sometimes felt hungry and thirsty, He felt also that the "living water" and the "meat that ye know not of" were of greater importance. With Him the spiritual work came first, while natural affairs were of secondary importance.

2. The souls of Jew and Gentile look alike to Him. That Samaritan woman was as precious in His sight as were the women of His own land. There will be no Jewish or Samaritan corner in heaven. While we should do all in our own power to bring about the salvation of every member of our own household, we should not forget that members of other households are as precious in the sight of God as members of our own, and no pains should be spared in our efforts to bring them to Christ.

3. It does make a difference to which religion you hold. "Salvation is of the Jews." Christ says, "No man cometh unto the Father but by me." The theory that Mohammedans, Buddhists, and other pagans have a part in God's revealed religion has no Bible foundation whatever. "There is no other name given under heaven whereby we must be saved." No church of whatever name can have any part in the salvation brought by Jesus Christ save upon recognition of Jesus Christ as Savior and Lord and His entire Gospel as our rule in life. Read Gal. 1:8, 9 and II Jno. 10, 11.

4. That was a very sinful woman. Yet she was not beyond salvation. Not only was there salvation for her, but she was instrumental in bringing many people to Jesus. The most hardened sinner, after his stony heart has been mellowed by the grace of God and his sins all washed away in the blood of Jesus Christ, sometimes becomes the most efficient worker for the Lord.

5. Was that woman saved in her sins? Never. If she did not quit living with that man who was not her husband, as well as to give up her other sins, she was never saved. "How shall we that are dead to sin live any longer therein?"

6. One does not have to be a preacher to be a worker for the Lord. It was not as a preacher but as one carrying a faithful testimony for God that Christ brought that message to the Samaritan woman. It was not as an appointed missionary but as one who had come in touch with the loving Savior that the Samaritan woman brought that weighty invitation, "Come, see a man, which told me all things that ever I did." Whether preacher, teacher, missionary, or whoever we are, God wants us all to carry a faithful testimony for Him wherever we go.

7. Where did Christ get His strength? Physically, from the things He ate. In a fuller sense, from a constant communion with God. The child of God has a sustenance that the world is a stranger to. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." — K.

BIBLE MEETING TOPIC

STUDIES IN I JOHN.—Chapter V

Topic for August 31

MOTTO

"He that hath the Son hath life."

OUTLINE STUDY

IV. How to Know One's Standing (Continued).
8. By the Fact of Believing in Jesus Christ.
   a. Giving us a birth from God (v. 1).
   b. Causing love for both Father and His children (v. 1).
   c. Knowing love for the children to be true by the loving obedience of our hearts toward God (vs. 2, 3).
   d. Giving victory over the world (vs. 4, 5).
9. Because of having received the fully accredited Savior (vs. 6-12).
   a. Jesus Christ fully accredited (v. 6).
   b. Witnessed by the Spirit (v. 6).
   c. Witnessed by three in heaven (v. 7).
   d. Witnessed by three in earth (v. 8).
   e. Receiving both greater and lesser witnesses (v. 9).
   g. The witness in the believing (v. 10).
   h. Having life by having Him (vs. 11, 12).

V. Concluding Thoughts.
1. Why these things were written (v. 13).
2. Our confidence in prayer for blessing.
   a. Asking according to His will (vs. 14, 15).
   b. Asking for a sinning brother (v. 16).
   c. Not asking for the one who sins unto death (vs. 16, 17).
3. What we know—
   a. About those born of God (v. 18).
   b. About ourselves and the world (v. 19).
   c. About Jesus Christ and eternal life (v. 20).
4. Keep yourselves from idols (v. 21).

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Eternal Life."**
2. Who may Have Eternal Life?

For Young People
1. The Blessings Inherited by Faith.
2. Evidences that Jesus is the Son of God.
3. The Name of the Son of God, its Place and Power.

For Older People
1. The Witness in Ourselves.
2. The Effect of Idols on Christian Experience.

PERSONAL THOUGHT

The great distinction between the life of a child of God and the life of the worldling should be clearly marked in our understanding. May we meet all the conditions by which we can prove truly that we have eternal life.

SEED THOUGHTS

Eternal life does not depend upon our perfection; but because it does depend upon the grace of Christ and the love of the Spirit, that love shall prompt us to emulate perfection.—Wm. Adams.

"God has given to us eternal life; and this life is in His Son."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 21, 1924

Field Notes

The brotherhood at Martinsburg, Pa., have recently reopened the mission Sunday school at Ore Hill.

Bro. J. M. Kreider of Wadsworth, O., carried a message to the Martins Congregation near Orrville, O., on Sunday, Aug. 10. Bro. P. E. Baumgartner of Weilersville, O., also took a part in the service.

Word reaches us that there was a disastrous storm at Thurman, Colo., in which a number of our people suffered serious loss.

Bro. C. A. Graybill of Martinsburg, Pa., filled the regular appointments at Blough Church, near Davidsville, Pa., on Sunday, Aug. 10.

Bro. Noah Hilty of Marshallville, O., declared the Gospel story to the Pleasant View congregation near Bowdil, Ohio, Sunday, Aug. 10.

John W. Weaver of Union Grove, Pa., is spending a few weeks in the vicinity of Job, W. Va., laboring for the Master.

Bro. Noah H. Mack preached the conference sermon at the Meeting held near Davidsville, Pa., last week. It was a very timely and impressive message.

Bro. Christian Gascho of Baden, Ont., is spending a few weeks among the brotherhood in Pennsylvania. He filled the regular appointments at Thomas Church near Holsopple, Pa., on Sunday, Aug. 10.

A Bible Instruction Meeting is announced to be held at the Vincent Church, near Spring City, Pa., Aug. 27-31. Practical, spiritual themes discussed by qualified speakers characterize the program.

On Aug. 3, the Midway congregation, near Osborne, O., was favored with a visit from Bro. and Sister Plank, Bro. Headings, and Sister Kaufman, of West Liberty, O. Bro. Plank preached the Word of God.—G.

Bro. A. C. Good, of Sterling, Ill., began a series of meetings at the church at La Junta, Colo., August 11. The interest is reported to be very good. We trust that these efforts may be the means of winning the lost ones of that community to Christ.

Bro. Silas Horst was ordained to the ministry in the Liberty Congregation, South English, Iowa, on Sunday, Aug. 10. Bro. Simon Gingerich conducted the ordination ceremony after an appropriate sermon on the Qualifications of a Minister by Bro. S. C. Yoder.

Brethren D. B. Raber of Aurora, Ohio, and Nevin Bender of Greenwood, Del., spent about two weeks in the vicinity of Job, W. Va., in the interest of the Master's Kingdom. Bro. Bender left the field for parts farther west on Aug. 11, while Bro. Raber remained to continue the work.

An all day Harvest Home and Sunday School Meeting will be held at the Vine St. Mission, Lancaster, Pa., Sept. 1.

It has been many years since there was so large a percentage of conference members present at an annual meeting of the Southwestern Pa., Conference as there was at the meeting held at the Blough Church near Davidsville, Pa., last week.

Bro. J. W. Hess of Akron, Pa., closed a series of meetings in Altoona, Pa., on Sunday evening, Aug. 10. There was good interest and good attendance. One reclaimed, one open confession of Christ, and an awakened interest in the cause of Christ are some of the visible results.

One of the most widely attended meetings in the history of the Southwestern Pa., Conference was held with the Blough Church near Davidsville, Pa., last week. It is the impression of many that it was also one of the most wide awake and spiritually edifying conferences held within the district.

Bro. J. S. Shoemaker of Dakota, Ill., was one of the brethren from a distance whose presence at the Southwestern Pa., conference near Davidsville, Pa., was very much appreciated — as was also his presence at Scottdale, Pa., on Sunday previous, where he preached both morning and evening.

The barn at the Orphans' Home, West Liberty, Ohio, burned to the ground on the afternoon of Aug. 13. The contents of hay and grain were destroyed. The cause of the fire is unknown. Bro. Allgyer also informs us that they are still in need of a worker by Sept. 1; also a teacher for the school. Who will respond to the call?

Bro. David Plank was ordained to the office of deacon in the Roanoke Church near Eureka, Ill., on Sunday, Aug. 19, by Bishop C. F. Derstine. Brethren H. R. Schertz and Peter Garber assisted in the service. After a vote of the congregation the lot fell on the brother, and we trust he shall be a useful servant of the Church.—Z.

AN APPEAL

There is at this time a pressing need for workers at the Eastern Mennonite Home. The Board of Trustees is obliged to make this appeal and hopes that it will be considered prayerfully by the Church.

Here is an opportunity to let the Christ light shine. Conditions are as near ideal as it is possible to make them, wages are consistent. The institution is well equipped and is located within a ten minutes' walk of the heart of Souderton.

This affords an opportunity to a few sisters to form pleasant associations in the midst of the Franconia Conference District.

Address correspondence to Eastern Mennonite Home, Souderton, Pa.

Prayerfully submitted,
Board of Trustees.

Correspondence

Orrville, Ohio

(Orrville Mennonite Mission Church)

Greetings to all Herald Readers:—We have great reasons to rejoice and be thankful to our kind heavenly Father for the many blessings we enjoy. Our souls were fed by the true Bread of Life from God's eternal Word.

Bro. S. F. Coffman of Vineland, Ont., delivered fourteen sermons for us with spirit and power. We were clearly shown what it means to be "Not ashamed of the gospel of Jesus Christ," how to "present our bodies a living sacrifice;" how to be "transformed by the renewing of our minds;" and not be "conformed to this world;" and many other precious truths. His closing sermon was based upon, "If the Lord be God, follow him; But if Baal, follow him." Public evidence was shown that there are many who will follow Baal. May those who know the worth of prayer continue to remember the lost at the throne of Grace, that at least some may be saved in time for eternity.

Cor.

Waterloo Co., Ont.

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—We are glad to report that Bro. Samuel Bowman has recovered of his sickness and is again active in the Master's service. He had a desire to meet again some of his aged brethren, so he appointed a gathering at John Wismer's (Strasburg). The ones present were Bro. Samuel Bowman, Bro. Noah Weber, Bro. and Sister John Wismer, Bro. Isaac Bricker, all being close to 90 years old, Bro. Samuel Bowman being a little past. They, with a few of the younger brethren and sisters, spent a nice, happy, spiritual Sabbath afternoon together recently. The time was spent in Scripture reading, singing, testifying, and prayer. Their conversation was much about their experiences and difficulties in life, and the great blessings enjoyed when true to their Master. They expressed their experience of the peace of God within their hearts, and that blessed hope of eternal joy and happiness in the world beyond. Their earnest prayer was that the Lord may keep them true and faithful to the end so that they may say with Paul, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

May the Lord bless our old pilgrims and also the Sabbath afternoon meetings that are kept in that spirit, seeing nothing in ourselves and all in Christ.

A Brother.

Fairview, Mich.

Greeting to all Herald Readers:—We again feel thankful to our kind heavenly Father for the many blessings that we can enjoy if we only let ourselves be used in His glad service. Sometime ago there were 21 taken into the church by water baptism and one by letter. May God bless them that they ever may remain faithful to the promises they have made before God and so many witnesses. But so many, I am afraid, do not realize or understand, that we should lay aside all worldly amusements and other things that are not becoming for a child of God to have or do.

Bro. M. Esch gave us a very inspiring sermon on Sunday. May we not only be hearers but doers of the Word.

Sunday school and church services are well attended—225 present Sunday at Sunday school. Bro. M. Esch and wife and C. M. Zook and wife were at Lewiston week ago Sunday where Bro. Esch held services. Bro. and Sister George Troyer of Orrtanna, Pa., are visiting their daughter and sister and many friends at this place.

Health is fair in this community. My companion is some better again, at this writing, for which we are thankful.

We solicit the prayers of all God's children that we as a church at this place may stand united, and that the indwelling of the Spirit of Christ may have pre-eminence in our lives, is our prayer.

Aug. 4, 1924. Mary M. Zook.

Lancaster, Pa.

(E. Chestnut St. Congregation)

Dear Herald Readers, Greeting:—Thank the Lord for the many blessings He is showering on us His followers.

Visiting brethren who preached here since my last report are as follows:

Bro. J. D. Mininger, Kansas City, Kans., on June 17, in evening.

Bro. Ira Miller, Bainbridge, Pa., on June 22, in morning. Text: Eph. 5:26, 27.

Bro. Simon Landis, Elizabethtown, Pa., in evening of June 22. Text, I Jno. 3:1.

Bro. A. D. Wenger, Harrisonburg, Va., on July 6, in evening. Text, Prov. 22:6.

Bro. Joseph Forry, York, Pa., on July 13, in evening. Text, Jno. 2:5.

Bro. Ira Landis, Neffsville, Pa., on July 20, in evening. Text, Acts 12:5.

Bro. Joseph Boll, Manheim, Pa., on Aug. 3, in evening. Text, Col. 3:1-4.

We are glad for the visits of all these brethren, and the messages that they through the Spirit gave, and invite them to come again. Remember us in your prayers.

Yours in Him,
Aug. 5, 1924. Lloyd S. Kemrer.

Cazenovia, Ill.

(Metamora congregation)

Dear Herald Readers, Greeting:—On Sunday July 13, Bro. A. C. Good of Sterling, Ill., and Bro. Springer, of Hopedale, Ill., were with us in our services. Also on Aug. 3, Bro. Noah Oyer of Goshen, Ind., and Bro. Dan Nafziger, of Hopedale were with us. These brethren have sown the good seed to us. We hope it has fallen on good fround and will bring forth good fruit.

We also reorganized our Y. P. B. M. which is held at Harmony Ch. The following officers were chosen: Joe Davis, Supt., Martha Springer, Prim. Supt., Freda Schlabach, Chor., Mattie Imhoff, Alvina Springer and Esther Studer, Program Committee. May the Lord bless the work and may we all be willing to do our part in the upbuilding of His kingdom.

Pray for us,
Aug. 6, 1924. S. P. Imhoff.

Elizabethtown, Pa.

The program for the workers' meeting of the Elizabethtown Sunday school, to be held Aug. 28, 1924, is as follows:

Lesson for Aug. 31, Jesus Talks with a Samaritan Woman, Bro. Frank Hertzler.

Lesson for Sept. 7, Jesus Heals a Nobleman's Son, Bro. Lehman Kraybill.

Lesson for Sept 14, Driven from Nazareth, Bro. Amos Nissley.

Lesson for Sept. 21, Jesus Makes a Missionary Tour, Bro. Benjamin Garber.

Aug. 12, 1924. Mary E. Ebersole.

(Continued on page 429)

Miscellaneous

WEEDS OR SEEDS?

By S. P. Yoder

For the Gospel Herald.

As we drove along the highway
On a bright new summer day,
Looking o'er the peaceful landscape
Clothed in nature's glad array,
Fields I saw with crops luxuriant
To supply the farmer's needs,
But along the nearby hedgerows
My companion saw the weeds!

Weeds will grow where ground is fertile,
Nature wisely planned it so;
Like the poor, they're always with us,
Why, we may not always know;
But to give one's chief attention
To the weeds along the way,
Leaves no time for sweet enjoyment
Of the good things day by day.

S'pose the farmer in the springtime
Starts to war against the weeds,
Giving them his whole attention,
And neglects to plant his seeds;
Yes, through all the summer season
On the weeds his strength expends,
What at last will be his harvest
When the growing season ends?

"Fight the weeds?" Sure—but remember,
Plant and cultivate your crop;
And throughout the growing season,
Hoe nor cultivator stop.
While the plants have your attention—
You attend to all their needs,
Incidentally you also
Kill or smother out the weeds.

Idle brains, the devil's workshop,—
Fertile ground without good seed.
Evil grows like weeds, spontaneous,
First the thought and then the deed.
Keep your mind and field quite busy
With the best at your command:
With the good o'ercome the evil,
Naught can Truth and Love withstand.

Denbigh, Va.

THE RELATION OF CHURCH AUTHORITY TO INDIVIDUAL CONSCIENCE

By Menno J. Brunk

(Continued from last week)

For the Gospel Herald.

In His message to the seven churches as recorded by John the revelator, Christ throws light on our subject. Rev. 2:2; "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and hast tried them which say they are apostles, and are not, and hath found them liars." And in 2:14, 15; "But I have a few things against thee, because thou hast them that hold the doctrine of Balaam,... so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." Also 2:20: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel....to teach....." In the first scripture Christ commends the church of Ephesus for exercising discipline. In the last two He rebukes the churches of Pergamos and of Thyatira for not exercising discipline. We notice here that the church of Pergamos permitted those to remain in the Church which held the doctrine of Balaam, while in the church of Thyatira we find those who taught that same false doctrine. Did these churches have the authority to expel? They certainly did, else Christ would not have commended them for doing so, or rebuked them for not doing so; for the judgment of God is according to truth (Rom. 2:2), His is a righteous judgment (II Thes. 1:5). "Shall not the judge of all the earth do right" (Gen. 18:25)?

Authority to Ordain

The Church has the authority to ordain officers and workers. The first chapter of Acts relates the action of the eleven apostles after the death of Judas. In order that the original number of the apostles might be complete, Matthias was chosen and ordained. At no place in scripture, do we find any hint of this event being a mistake.

As the Church grew and expanded, there arose a need concerning the widows. The Church immediately took steps and ordained the seven deacons to look after the work (Acts 6).

The Scripture says concerning the Church at Antioch (Acts. 13:2, 3) "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Barnabas and Saul (Paul) were called to the great work by God Himself, through the Church. The Church was the instrument thru which the Holy Spirit worked. The Holy Spirit and the Church are not at variance but work together harmoniously in ordaining brethren for the various works of the church.

Authority to Make Rules

The church has the authority to make rules and regulations. During the time of the apostolic Church a great question arose concerning circumcision, some contending that circumcision was necessary, others that it was not. Acts 15 tells how this question was solved. Here we have the apostles and elders with the whole Church in conference. After much discussion a decision was rendered. The Church at Antioch rejoiced and submitted to the decision of conference. The decision implied an obligation on every loyal Christian to submit to that decision. Paul and Silas delivered the decrees of the Jerusalem conference, not simply to be read, and obeyed if you want to, but they delivered them "for to keep" (Acts 16:4). They were regarded as authoritative by the Christian congregations. Church discipline is necessary for the welfare of the individual member. They are our friends who restrain us from dangers. It is necessary for the purity of the church. As long as the Christian Church exercised excommunication it was kept separate from the world; as soon as this doctrine was lost it became corrupt. The Church has the authority to make such rules and regulations as will keep its membership pure.

Authority of the Ministry

The Church has authority, divine authority. The scriptures which we have noticed set forth the power of the Church as a body and not the authority of a few individuals. The question now arises, what is the extent of the authority vested in the ministry?—If the existence of the Church is by divine authority its officers are divinely commissioned, therefore the Christian ministry is a divine institution. Organization for executive purposes involves the appointment of officers. Executive efficiency of any organization requires the location of authority.

Since the ministry is a divine institution, we must necessarily turn to the Scriptures for instructions concerning the ministry. The purpose of the Christian ministry may be seen by considering a few scriptures. Eph. 4:11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The minister is to "preach the word, reprove, rebuke, exhort" (II Tim. 4:2) to take heed to the flock and feed the flock (Acts 20:28), and to admonish (I Thes. 5:12).

The minister is responsible to God the head. He has been called of God. He has been made overseer by the **Holy Ghost** (Acts 20:28). God has set some in the church, first apostles, secondarily prophets, thirdly teachers, (I Cor. 12:28). Also, "know them which labor among you and are over you in the **Lord**" (I Thes. 5:12). The ministers are proper representatives of the congregations.

The minister, as the word itself implies, is a servant of the Church. As a servant he is to feed, care for and shepherd the flock. Matt. 20:25-28 contains a precious message to each Christian, but especially applicable to the ministry. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your

minister; and whosoever will be chief among you, let him be your servant: even as the son of man came not to be ministered unto but to minister....." Peter exhorts the elders as everseers of the flock, not to be as lords over God's heritage (I Pet. 5:1-3). A failure on the part of the ministry to recognize their position as servants has worked much harm both to themselves and to the church.

On the other hand, an over-emphasizing of the minister as a servant to the exclusion of his authority as a minister has worked great havoc in the Christian church. Let us notice what the New Testament has to say on the authority of the ministry: When Matthias was chosen to fill the vacancy caused by the death of Judas, Peter called attention to the need (Acts 1:15). In the acount of the choosing of the seven deacons (Acts 6:1-6) the twelve called the multitude together and said, "Look ye out," etc. The twelve gave the qualifications. The multitude set the seven before the apostles who ordained them. The call came to the church at Antioch to separate Barnabas and Paul, through the heads of the church who ordained them (Acts 13:1-3).

(To be concluded)

MY TRIP TO THE NORTHWEST

By J. M. Kreider

For the Gospel Herald.

Dear Herald Readers, Greeting of love in Jesus' name: — It was on the morning of the second of June that I left Palmyra, Mo. My first stop was Kansas City, where I had several hours to wait for my train for Billings, Mont. While waiting I had a very pleasant and profitable visit with Bro. Joe C. Driver who was on his way to Hesston, Kans., to attend the Commencement exercises.

I left Kansas City at 10:30 A. M., Tuesday, June 2, and traveled all day Tuesday, and Tuesday night reaching Billings late in the evening; then without changing cars they took me on to Livingston, Mont. Livingston is where one changes trains for Gardiner, Mont., the northern entrance to Yellowstone Park. My ticket being routed to Gardiner, I was obliged to go there to have it validated, but not until I was nearly ready to leave Clyde Park. I expected to have some of the Clyde Park brethren to meet me at Livingston, but they thought it would be best for me to take a bed and get some rest, then take the train at 8:00 A. M. Wednesday, for Clyde Park, but since I did not know that I waited patiently on a good seat in the depot till 8:00 the next morning. Cyde Park is twenty miles north of Livingston.

I arrived at Clyde Park at 10:30 where Bro. Hochstetler met me and he with his wife and two children took me over to Calkins, a sixty-mile drive still farther north. Here I found about twelve disciples who are seemingly in good spirits and earnestly contending for the faith. We had about five meetings with them, a communion service being the last, in which all the members participated. On Friday afternoon the Hochstetler family and I again started on our way southward to Clyde Park where we began meetings that night. Here there are about twenty-five members, also much interested in the work. It is also the home of Bro. and Sister Hochstetler, Bro. H. being the minister. Here we had meetings for one week, with several day meetings in Bible Conference in which all took active part. During these meetings one soul confessed Christ and was baptized and had the plessed privilege of being in her first communion service, which we had the last day of the meetings.

On the night of June 13, I left Clyde Park for Bloomfield, Mont. The railroad town is Glendive which I reached about noon on Saturday, the 14th, where Bro. Jacob Mullet met me and took me out to Bloomfield, a twenty-six mile drive by auto. We had no meeting on Saturday night, altho we went over to the school-house. It was a rainy evening and but few came, and no keys to the door were in sight. We put off the meeting till the next morning, when it was our privilege to attend a live little Sunday school, rather of the Union type, with Bro. David Mullet as Superintendent. It was our privilege to preach to a well-filled house. We aso had preaching in the evening, and on Monday evening also. Here there were three confessions who are still awaiting instruction and baptism as far as we know. After service Monday night Bro. David Mullet took Bro. Jacob Mullet and myself over to Glendive, where we boarded the train for Wolford, N. D., where the Dakota-Montana Conference was held. We just arrived in time for me to take the pulpit to preach the first of the sermons during the Conference. The Conference was an inspiration to all that attended as far as we heard. After the Conference we remained and continued the meetings which resulted in fourteen confessions in all. Some had confessed before the close of the Conference. A very profitable communion was held with the brotherhood at Wolford in which nearly all the members partook.

On Friday, June 20, I took the train at Mylo, N. D., for Kenmare, where Bro. J. L. Lehman, the minister at Kenmare, met me and tooke me out to his home, a six-mile drive, but it was too late for a service that evening, so we began meetings the following night continuing one week with a number of confessions. We also had several days' Bible Conference here and Bro. Glick, of Minot, N. D., was over to help in the work which we appreciated very much. From Kenmare we took train on the morning of July 5 for Coalridge, Mont. Their railroad town is Westby, and they only have three mails per week. Friday is one of their mail days, but it being the Fourth of July, they failed to get my mail, so no one was at Westby to meet me. However, I had the good fortune to have a farmer who was in town on business take me out, and we had a meeting that night. Bro. L. C. Kauffman got busy at once and went around and got the people out. Here there are some twenty members, four of whom were baptized during the meetings. This is a needy field, no churches nearby, and the people hungering for the Bread and Water of life. Bro. Kauffman, the minister, is handing it out to them.

From Coalridge, Mont., I went over to Minot, N. D., where I was met and a meeting was held at the Church near Surrey, also an instruction meeting with four converts who came out as a result of the meetings that Bro. C. F. Derstine held just before I reached there.

From Minot, I went to Ulen, Minn. I had intended to go to Ste. Elizabeth, Man., but the brethren from Ulen had word that I should come on to Ulen, and miss the Ste. Elizabeth people this time, which I did.

The meetings at Ulen were held in a schoolhouse which was well-filled each evening during these meetings which lasted about a week, and resulted in nine confessions. On Friday morning, July 25, I wended my way homeward. I reached home the Saturday following, at noon, and found all well as usual and happy. We also had the privilege of having three sisters from Lancaster Co., Pa., here. I was very glad to see them as I had some fears that they would be gone before I arrived. A card today states that they had arrived safely at Altoona and expected to go out to Martinsburg and visit Sister Abram Metzler and family. Thus you will see that the Lord has been very good to me in bringing me back to my dear family again after being gone nearly two months. He surely took me safely through dangers seen and unseen.

Palmyra, Mo.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, August Twenty-Fifth

Wherefore comfort one another with these words. — II Thess. 4:18.

The dead shall be awakened from their graves. Those who sleep in Jesus shall awaken to the resurrection of the just. In this assurance God has graciously given us the grand outlook on our eternal future. What comfort it is to every mourner whose loved ones have fallen asleep in Jesus. They weep not as those who have no hope. Their interest in heaven is become greater, their longer sojourn in this world becomes a waiting until they may meet those who have gone before. Thus the Word of God becomes our comforter and we may take its messages of assurance to many a lonely heart. It is urged upon us that we become bearers of comfort to the sorrowing. Have we loved and lost? What a comfort we may be to those who have been brought into like circumstances. Have our children gone on before? We can then prayerfully give solace to those who mourn theirs.

"We speak of the realms of the blest,
Of that country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!

Tuesday, August Twenty-Sixth

But to do good and to communicate forget not. — Heb. 13:16.

It takes such an interest as will lead us to completely forget ourselves to enable us to effectively labor for the welfare of our fellowmen and the progress of the home, society, the Church, and the nation. It takes faith which labors by love. It knows no barriers to doing good. It manifests itself in hospitality and in relieving the distressed. It sails the seas and hunts out the remotest corners of the earth to bring enlightenment, prosperity, and spiritual light. Many a path through the forests of heathen lands is strewn with the bones of heroes of the faith who sacrificed their lives for the good of others.

He who withholds the best he can give for the good of the world, soon becomes stunted in his own life. When he ceases to be benevolent, and ceases to love his neighbor as himself, how verily can the love of God. dwell in him? It takes divine love to be an angel of mercy. But we can be.

"For God gave up His Son to death, so generous was His love."

Wednesday, August Twenty-Seventh

Ho, every one that thirsteth, come ye to the waters. — Isa. 55:1.

God's provision for the soul that it might come back to its own. He has never meant that man should become entangled in the meshes of sin. Men and women have allowed the powers of evil to gain control of them until they have dissipated their strength of mind and of body and completely alienated them from their God. They have become sold into sin whose wages is death unless they be snatched as brands from the burning.

God's provision for the restoration of life, strength, and joy is had for the asking. The only condition is that one leaves sin which doth eat as a canker and takes only that which will nourish and strengthen. That which has torn down can never build. Jesus Christ Himself can regenerate and vitalize the life and free it from that which degenerates it and make it God fearing, praying, Bible loving, faithful, and true.

"How long to streams of false thought will ye in crowds repair?
How long your strength and substance waste on trifles, light as air?
My stores afford those rich supplies that health and pleasure give:
Incline your ear and come to me, the soul that hears shall live."

Thursday, August Twenty-Eighth

Agree with thine adversary quickly. — Matt. 5:20.

"Owe no man anything but to love one another." Arbitration gives one more lasting friends than litigation. It is best to attempt to remove ill will by every attempt at reconciliation even at a sacrifice if need be. Such procedure may not be according to our own reasoning, but God greatly honors the sacrifice which has been made for the good of some erring one who holds us to account for his misfortune however innocent we may have been.

It is well to allow for possible error in ourselves. Our motives may be pure yet we may have a defective sense of sin which needs repair. We often err in judgment and come to wrong conclusions. The constraining love of Christ will lead us in a proper course of conduct at times of conflict with an adversary. Let us pray for one another that we may be delivered from unreasonable and wicked men; for all men have not faith.

"Peace is the gift I leave with you;
My peace to you bequeath;
Peace that shall comfort you through life,
And cheer your souls in death."

Friday, August Twenty-Ninth

Let the dead bury the dead. — Matt. 8:22.

The young man did not want to follow Jesus until after the death of his father and he had performed the last rites for the family. In the Orient this is of great importance. The eldest son must take this responsibility. To break any tie which would forfeit this right would bring grief to the father and separate forever the guilty one from the affections of the family. The answer of Jesus meant, "You must put me before such rites and ceremonies. You cannot afford to allow any earthly tie to keep you from following Me."

We cannot be associated with the dead things that have taken from so many lives and meant their eternal loss. In this the kingdom of our Lord is distinct from the kingdom of the world. To become a child of God and a follower of Christ we must disassociate ourselves from those who insist on staying in their unsaved state. Pray for them that they too may come with us.

"The dead, nor who to silence go,
God's praise do not record.
But henceforth we forever will bless God.
Praise ye the Lord."

Saturday, August Thirtieth

Come ye yourselves apart.....and rest a while. — Mark 6:31.

Sacrificial service, incessant labor for the good of others, deprivation, continual expenditure of energy, and effort for the salvation of souls cause great fatigue of mind and body and at times great depression. Elijah and Jonah are illustrations. Jesus bade disciples to come apart in solitude for rest, prayer, retreat from turmoil of the world, and for spiritual recuperation.

There are adverse circumstances even after the greatest revivals which if left to prey upon us will cause us to be downcast. Jesus is our cure. He wants us to leave all results, after effects, reactions, and all dark days with Him. God hath given us victory in our lives and in our ministry. He bids us enter into the inner sanctuary that we may be alone with Him and see His power and love. What a joy to feel His presence and hide in Him from the stress and strain of life's labors.

"O Thou my soul do thou return unto thy quiet rest;
For largely, lo, the Lord to thee His bounty hath expressed.
For my distressed soul from death deliver'd was by Thee:
Thou didst my mourning eyes from tears, my feet from falling, free."

August Thirty-First

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. — Jas. 1:27.

Profession of faith in Jesus Christ without practicing the presence and love of God is an empty shell. Pure religion is unmixed with that which is hypocritical, pretentious, or superficial. It gives us a sense of the fitness of things, and as keener sense of the presence of the destructive powers of sin. It leads us to become ministers of God's love and is the only factor which can preserve the integrity of mankind in the nation, the home, or within the individual.

It is not only our privilege to know pure religion from the definitions and examples of Holy Writ but we may maintain

its principles in our lives and relationships. It is Christ in us the hope of glory, through Whom we have the spirit of helpfulness, of hope, and of holiness. It is in the service we render in the name of Jesus that we show out of a pure heart and pure motives, the real experience of the heart we actually possess. Prove blessings to the needy and ever be awake to their distress.

CORRESPONDENCE

(Continued from page 425)

Dalton, Ohio

(Swiss Mennonite Congregation)

Dear Herald Readers, Greeting:—We are again made to rejoice thru the manifestation of God's great love and mercy by sending us such a bountiful harvest. May we reverence Him as King of all kings and Lord of all lords.

On the evening of June 29, Bro. D. B. Raber of Portage Co., O., accompanied by Bro. N. S. Hilty of Crown Hill Church were in our midst preaching helpful sermons.

On Sunday evening, July 13, Bro. Enos Hartzer of Marshallville, O., was with us and spoke on the subject, "The Doctrine of Simplicity."

July 27, Bro. O. N. Johns of the Canton Mission spoke on "The Significance of the Devotional Covering."

We also had the privilege to have with us Bro. J. D. Mininger of the Kansas City Mission from July 29 till Aug. 3. The meetings were well attended. The sermons were impressive and encouraging.

Aug. 8, Bro. M. C. Lehman and family were with us and gave an interesting talk on the work in India.

On the morning of July 30, the community was shocked when the news was spread that our aged bishop Bro. Jacob Nussbaum, a strong pillar in the Church, departed this life quite unexpectedly. Although he reached the age of four score years he still had a very good memory and his place in the church will be hard to fill. We mourn not as those who have no hope, for we believe he has fought a good fight, he has finished his course, he has kept the faith, and hope there is laid up for him a crown of righteousness.

Saturday afternoon, Aug. 9, Bro. S. F. Coffman of Canada, who held a series of meetings at Orrville, gave us an inspiring sermon. We heartily welcome all the brethren to come again.

Aug. 14, 1924. Cor.

Friends, we can not be lovers of the Lord Jesus Christ and despisers of the Church.—E. F. Hartzler.

Scottdale, Pa.

Dear Gospel Herald Readers:—A goodly number of people attended the sessions of the Southwestern Pennsylvania Conference at the Blough Church near Davidsville, Pa., over Aug. 12 to 15. The sessions were both interesting and inspiring.

The Mennonite Publication Board is holding its annual meeting here over the present week end. Sessions will be held Saturday and Monday as well as an all day meeting on Sunday, part of which will have to do with addresses on the subpect of supplying good literature for the Church.

Those of the Board members and committee members who are here at this writing are Brethren L. J. Heatwole, Dale Enterprise, Va.; D. H. Bender, Hesston, Kans.; D. J. Johns, Goshen, Ind.; J. S. Shoemaker, Dakota, Ill.; S. H. Miller, Sugar Creek, Ohio; Oscar Burkholder, Breslau, Ont.; John H. Mosemann, Lancaster, Pa.; N. H. Mack, New Holland, Pa.

Bro. John Longacre and brother with members of their families, of Bally, Pa., stopped here during the week.

Other visitors who are here at present are: Bros. Jacob Eby and Stoner Kready, Lancaster, Pa.; Sisters Catherine and Ella Hostetler, Mt. Joy, Pa.; Esther Hershey, Manheim, Pa.; Mae Ackerman, Elva Sauder, New Holland, Pa., and Sisters Mosemann and Mack.

We are looking forward to interesting and profitable meetings over the week end. Will you join us in prayer in behalf of the work here?

Aug. 16, 1924. Cor.

SPECIAL MEETINGS

Sheridan, Oreg.

Report of the Fifty-Second Quarterly Mission Meeting of the Pacific Coast District, held at Sheridan, Oreg.

This meeting, held July 4, 1924, was the first Mission Meeting held with the Sheridan Mennonite congregation.

The day services were held in the City Park, the weather being ideal for this.

Organization: Fred J. Gingerich, Moderator; D. F. Shenk, Asst. Moderator; M. H. Hostetler, Music Director; E. G. Yoder, U. E. Kenagy, Secretaries.

Topics Discussed:

Mission Sermon, J. P. Bontrager, "Go work in my vineyard", (Matt. 21:28); "The field is the world" (Matt. 13:38); "Underneath are the everlasting arms" (Deut. 33: 27).

My View of the Mission Field, E. Z. Yoder, Luke Weaver, Lester Burkholder, Paul Roth, E. E. Watkins.

The field is a large field, in need of men and women who will give their lives to the work.

Conditions in Europe, C. R. Widmer.

Children's Exercises were conducted by Eldora Erb and consisted of memory verses and songs by the children and a lesson on "Foxes and Grapes" (S. of S. 2:15).

"The king's business is urgent; it requireth haste," G. D. Shenk.

The Macedonian Call—Who Will Go? Henry Wolfer.

How Send Them? Allan Good.

Reading: **"The Church and the World,"** Sadie King.

An offering of $52.79 was taken for the work in Portland.

In the evening a live and interesting Worker's Meeting was conducted by Joe H. Yoder and Dewey Wolfer.

Gospel Sermon, J. P. Bontrager. Text, Rev. 3:11.

The Secretaries.

Metamora, Ill.

Report of Sixty-Eighth Quarterly Sunday School Meeting held at the Harmony Mennonite Church, July 6, 1924.

Topics and Speakers: **How Raise the Standard of Reverence for God's House,** Ed. Oyer; Essay, **God's Call to Service,** Anna Weaver; **How Can We Promote and Safeguard the Interests of Our Young People?** (a) **In the Common Walks of Life,** (b) **In Social Life,** (c) **In Spiritual Life,** A. C. Good; **Children's Meeting,** C. F. Derstine; Sermon, **Life of Jesus,** A. C. Good.

Organization: Moderator, A. L. Buzzard; Secretary, Pearl Smith; Chorister, Alvin R. Yordy.

Ulen, Minn.

Report of Bible Conference held at Ulen, Minn., July 21-23, 1924. Instructor, J. M. Kreider, **Palmyra, Mo.**

Subjects considered: **Regeneration; The Church, Her Mission; Non-conformity to the World; Prayer; The Christian Home; The Ministry.**

Sermon texts, Gen. 3:7; John 3:16; Isa. 55:6.

A Few Gleanings: The Church is a home for God's people here on earth. All saved persons are members of the invisible Church and will as soon as it is possible for them to do so become members of the visible Church. The Church is a power if consecrated. She is mighty through prayer and example. God's people are a people separate from the world. We can **conform** ourselves to the world but cannot be **transformed** by our own power. That power lies with God alone (Rom. 12:2) by the "renewing of your mind," by being made a new creature in Christ Jesus. The Home originated in the courts of God. There are responsibilities for the children of God in regard to home making. Our home training is largely what we are in the home.

Prayer is the sincere desire of the heart. Prayer is talking to God. Reading the Bible is God talking to us. There is no revelation from God except it harmonizes with the Bible.

The ministry is the highest calling to which a man can be called. The minister is a servant (Jas. 1:1); a helper (II Cor. 1:24); a witness (Acts 1:8); a ruler (I Tim. 5:17). The minister who rules well is worthy of double honor.

Altoona, Pa.

Report of the Sunday School Meeting of the Mennonite Gospel Mission held at the Gospel Tent, Fourth Avenue and Twenty-Fifth Street, Altoona, Pa., Aug. 2, 3, 1924.

Organization: J. D. Byler, Moderator; Charles Wolford, Asst. Moderator; Quintus Leatherman, Secretary; Oliver Zook, Chor.

Topics and Speakers: **Bible Study—Conversion,** J. B. Zook; **Sermon,** J. W. Hess; **The Power of Secret Prayer in Preparation,** J. N. Durr; **Sunday School Lesson,** J. Y. Hartzler; **Bringing in the Golden Sheaves,** E. J. Blough; **Sermon,** J. B. Zook; **Scripture Memory and Prayer,** Howard Stahl; **Children's Meeting,** Lloy Kniss; **Christ in the Life of the Worker,** G. D. Miller; **The Need and Value of Cul-**

tivating All Christian Graces, J. W. Hess; Blessing Through Continuance Only, J. B. Zook, Henry B. Keener; Worker's Meeting, Levi A. Blough, J. Paul Sauder; Sermon, J. W. Hess.

Thought Gleanings: "What seek ye?" expresses the dissatisfaction of the human soul until it finds Christ. "Come and see" is an invitation looked for by many who know not the way to find the way of Christ. We need have communion with God to fill our hearts with the love of God and thus prepare ourselves for Christian service. The Sunday school is an avenue by which the seed may be sown and sheaves brought in. But the Sunday school should not be placed above the organized Church of Jesus Christ in winning souls. We need more practical Christian living. His "word is settled in heaven," but let it also be settled in our minds and hearts. Christ's life was a life of sacrifice, prayer, thankfulness and protection, and so is the life of the worker abiding in Christ. There is a lot of "crowing" but little growing in the lives of some Christians. We can do nothing that makes us become the sons of God, but we can do something that becomes sons of God. Trials are intended of God for our strengthening. People are ashamed of the religion of Jesus Christ because they have so little of it. Christ is the only way of peace and joy within ourselves.

Los Angeles, Calif.

Report of the Sixth Quarterly Missionary Meeting of the Mennonite Mission Church, 151 West 73rd Street, Held July 13, 1924.

Opening Services, Roy Detwiler; Talk to the Children, Mrs. Frank Showalter; Mission Sermon, Christ the example of a true missionary, Noah Horst.

Devotional, Harry Erisman.

I. Evangelization, the Greatest Work in the World, Frank Showalter; (1) The Material Used, J. R. Miller; (2) Cost, Mrs. Roy Detwiler; (3) Achievements of the Early Church (Apostolic), B. P. Swartzendruber.

II. Our Obligations as Ambassadors for Christ, Mrs. D. U. Kauffman;

III. The Waiting Missionary, Mrs. J. L. Rutt.

Some Thoughts Presented:—Evangelization is intended for all the world. God is our constant Leader. There is something for all to do, especially the humble and busy folks. It cost God the gift of His Son. It cost Christ the giving up of His heavenly home, it costs us money, prayer, and the sacrifice of ambitions. The early church achieved what it did only through submission to God and through His power. Tell others of Christ, let your light shine through prayer and obedience. Wait upon God, times of waiting are times of testing and blessing. All Christians are waiting missionaries.

Chorister, J. R. Miller.

Leah Stauffer, Cathernie Bontrager, Secretaries.

Tofield, Alberta

Sunday, June 29, we held our twenty-ninth quarterly program.

Officers: Mod., Wm. Wideman; Secy., Wm. Stauffer; Chor., Anna Burkholder.

Devotional, by Elmer Maurer.

Causes and Results of Divisions Among God's People, Wm. Kenagy, J. B. Stauffer, Emma Huber.

The Manifestation of God's Love and Mercy Toward His Rebellious People and How They Received It, M. M. Burkholder, A. A. King, Katie Stauffer.

Children's Exercises, conducted by Fannie Voegtlin.

The Downfall of Israel or Other Wicked Nations, Fred S. Brenneman.

Influence of the Faithful Exiles, John Burkholder, Mary Detweiler.

The Return of Israel, Jess Troyer, N. E. Roth, Elvira Stutzman.

Special Song, "Captive Jews."

Secretary.

REPORT
Of the Annville, Lebanon Co., Pa., Sewing Circle

From August, 1923 to August, 1924

Number of meetings held	11
Average attendance	6
No. of garments made for general relief	144
No. of quilts made	2
No. of comfort tops	3
Money received	$56 48
Balance from last year	34 02
Money spent for cut garments	86 37

Aug. 5, 1924. Mary K. Umberger, Secretary.

REPORT
Of Manson, Iowa, Sewing Circle, From Aug. 1, 1923, to Aug. 1, 1924

No. of Meetings, 12.
No. of Garments made, 134.
Clothing donated:
2 girls' coats
1 girl's cap
1 pr. trousers
2 underskirts
2 pr. girls' gloves
2 pr. shoes
Also 1 comforter and 2 quilts.

Average attendance, 20.	
Amt. received from members	$53 93
Amt. received from church	18 62
Amt received for Dr. Friesen	7 72
Amt. received for Nellie Wayre	26 00
Amt. spent for material	61 56

Maude Egli, Secy.

REPORT
Of the Stahl Sewing Circle, Johnstown, Pa., for the Year ending July 1, 1924

No. of meetings held, 11
No. of members, 12
Average attendance, 8
No. of quilts made, 10
No. of garments made, 101
were shipped for foreign relief.

The garments and some of the quilts

Some of the quilts were sold and the money used for relief work.

Money on hand July, 1923	$14 16
Collections during the year	64 27
Expenses	50 54
Balance on hand	27 89

Mrs. Loransa Kauffman, Secy.

REPORT

The Holly Grove Sewing Circle, Westover, Md., was organized Aug. 12, 1923.
No of meetings, 12
Average attendance, 9
Garments made and sent, 151 pieces.

Donations	$52 81
In Treasury	10 11

President, Mrs. Emily Kauffman.
Sec.-Treas., Mrs. Clara Hooks.

REPORT
Of the Salem Sewing Circle near Shickley, Nebr., from Sept. 1923 to Aug., 1924

No. of meetings held, 11.
Average attendance, 15.
No. garments made for foreign relief, 200.
lief), 200.
Bedding, 23.

Money received	$166 80
Money expended	152 80
Balance on hand	14 00

Secy., Katie Saltzman.

Married

Hackman—Blosser.—At the home of the officiating minister, I. J. Buchwalter, near Dalton, Ohio, on Aug. 9, 1924, Bro. Henry Hackman of Bowdil, Ohio, and Sister Anna Blosser of Marshallville, Ohio, were united in the bonds of holy matrimony.

Shure—Smith.—Bro. Harry Shure, of Pittsburg, Kans., and Sister Nora F. Smith, of Oronogo, Mo., were united in marriage on July 26, 1924, at the home of the officiating minister, Perry J. Shenk. May the Lord abundantly bless them.

Pickell—McMichael.—On Aug. 6, 1924, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Ralph Pickell and Sister Anna McMichael, both of the Byerland congregation, Lancaster Co., Pa., were united in the bonds of holy matrimony. May the blessings of God attend them.

Obituary

Yoder.—Orland Isaiah, son of Roy and Pearl Yoder, died July 13, 1924; aged 5 y. 8 m. 19 d. For three weeks he was seriously sick with a complication of diseases and suffered much throughout this time. He also leaves parents, one brother (Kenneth), one sister (Mary Jane), and many other relatives and friends. Funeral services were held at the Central A. M. Church near Archbold, Ohio, July 15, conducted by Henry Rychener and S. D. Grieser. Interment in Pettisville Cemetery.

Hostetler.—Leah, wife of John K. Hostetler, died July 4, 1924; aged 60 y. 6 m. She was born in Mifflin Co., Pa., and was a daughter of Joseph and ——— Zook. She leaves to mourn her departure a bereaved husband, 2 daughters, and 4 sons: Nancy, married to John Kurtz; Lydia, married to Eli Y. Byler; Benjamin (married); Rufus, David, and Joseph, at home. She was only sick a short time of heart trouble. About twenty-five years ago she moved with her family from Mifflin County to New Wilmington. She was buried Sunday, July 5, when a large concourse of friends and neighbors assembled to pay the last tribute of respect. Funeral services were conducted by Reuben Beiler.

Moyer.—Annie W., beloved wife of Wilson C. Moyer, died at her home at Bergey, Pa., of Bright's Disease; aged 55 y. 7 d. She leaves her sorrowing husband, 4 sisters, 2 brothers, and 4 grandchildren. Their only daughter and child died about four years ago, leaving her little ones in their grandmother's care. The funeral was held July 21, 1924, at the Franconia Mennonite Church, where she was a member from her youth. Services by the Brethren Abram Derstine and Menno Souder.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O death!

Kaufman.—Delilah May, daughter of Noah S. and Katie Kaufman, was born near Pettisville, Ohio, Oct. 9, 1910; died July 31, 1924; aged 13 y. 9 m. 22 d. She leaves parents, 2 sisters (Eva and Elva), 5 brothers (Orval, Lawrence, Morris, Claire, and Kenneth), an aged grandfather (Samuel Kaufman), and many other relatives and friends to mourn her early and unexpected departure. One sister and one brother preceded her in death. Delilah accepted Christ as her Savior, was bap-

tized and received into the Amish Mennonite Church Jan. 6, 1924, and in a number of ways showed herself especially faithful in her short Christian life. The cause of her death was a septic infection of unknown origin of which she suffered about five days, being unconscious from the second day on. Funeral services were held Aug. 3 at the Central A. M. Church near Archbold, Ohio, conducted by E. L. Frey and S. D. Grieser. Interment in Pettisville Cemetery.

Nolt.—Benjamin L. Nolt was born July 14, 1863; died May 12, 1924; aged 60 y. 9 m. 28 d. He was a member of the Groffdale Mennonite Church for many years, and enjoyed the acquaintance of a large circle of friends. He was afflicted for over a year and bore it all patiently. He is survived by his aged father, Michael W. Nolt, his widow, who before marriage was Amanda Kreider, and the following children: Anna, wife of Milton Groff of Bareville; Minnie, wife of Frank Wenger of Farmersville, and Mabel, at home. Three children preceded him to the spirit world in their infancy. Funeral services were held at the Groffdale Mennonite Church, conducted by Bros. Noah Mack and Benj. Wenger. Interment in Groffdale Cemetery.

'Tis lonesome here without you,
And sad the weary way;
For life is not the same to us,
Since you were called away.

Adams.—James M. Adams was born in Frederick Co., Va., Nov. 18, 1847; died at his home in Stark Co., Ohio, July 24, 1924; aged 76 y. 8 m. 6 d. On Dec. 1, 1870, he was married to Hannah Braithwaite. To them were born three children: Anna E., Ada S., and Simon J. On Jan. 1, 1900, he was married to Clara Abrel. The fruit of this union was one child, Inez Adams, who survives at Martinsburg, W. Va. On Mar. 25, 1909, he was married to Fannie Snyder, who to-day deeply mourns the loss of her kind husband. When a young man he united with the Methodist Church in Virginia. Having moved to Ohio, his membership was not transferred, but on July 9, 1924, he was received as a member of the Pleasant View Mennonite Church near Bowdil, Ohio. He leaves his wife, one son, one daughter, two sisters, one brother, and many relatives and friends to mourn his departure. Services were held at the Pleasant View Church July 26, 1924, by I. W. Royer, Aaron Eberly, and I. J. Buchwalter. Text, Judges 3:20.

Eglie.—John Eglie was born near Toronto, Ont., Dec. 4, 1852; died at his home near Hubbard, Oreg., July 8, 1924; aged 71 y. 7 m. 4 d. He was married to Lena Rich Nov. 20, 1879. To this union were born six sons and two daughters. He took sick July 4 with erysipelas, and on the fourth day fell asleep. He was a loving husband and kind father and good neighbor. He united with the Sugar Creek Mennonite Church near Wayland, Iowa, when 22 years old and remained faithful until death. The family moved to Oregon in 1897. He leaves a faithful companion, four sons (Jacob, Noah, Samuel, and David), two daughters (Mamie Hostetler and Ella Lais), 27 grandchildren, one brother (Chris), and many other relatives and friends. We believe that father has gone home to be with Jesus; may we all prepare our hearts to meet there. Funeral services conducted by A. P. Troyer, D. B. Kauffman, and E. Z. Yoder (Text, Rev. 13:14) from the Zion Church near Hubbard, Oreg., where he united in fellowship with the believers. Remains laid to rest in the cemetery nearby.

"Weep not for me, dear wife and children,
I have passed all grief and pain;
But live and labor for Christ the Savior,
That we may meet in heaven again."

Hess.—Salinda S. Hess (nee Gross) was born June 22, 1842; died at Manheim, Pa., Aug. 3, 1924, of a complication of diseases; aged 82 y. 1 m. 12 d. She was a life-long member of the Mennonite Church and her religion was her life. She was of a quiet, gentle disposition, a devoted and loving mother, and in both word and deed showed her faith in God and love for others. Her daily life was expressed in the Golden Rule. She was the last survivor of her family, and her husband (Levi H. Hess) preceded her in death thirteen years ago. She is survived by six sons and one daughter. She showed a strong spirit of love and unselfishness and was uncomplaining and sweet, even to the end. She bore her suffering and agony with a fortitude and calmness which reflected the life she lived over the long span of years so graciously allotted her. Funeral services were held at East Petersburg Mennonite Church, where she attended services all her life. Services conducted by Bros. Frank Kreider and John Gochenauer. Text, Psa. 132:14. Interment in the adjoining cemetery.

God saw fit to call her higher,
But it seems it cannot be;
For the home is now so lonely,
Since her form no more we see.

By her daughter.

Beery.—Jennie Thut Beery was born near Bluffton, Ohio, Jan. 15, 1870; died at her home near Columbus Grove, Ohio, Aug. 2, 1924; aged 54 y. 6 m. 17 d. She was the daughter of Peter B. and Mary Thut, and the second of a family of nine children to pass to the Great Beyond. Her father preceded her in death fourteen years. On Jan. 1, 1891, she was united in marriage to Joshua Beery. To this union were born seven children: Mrs. Lola Hartzler, of Cleveland, Ohio; Mary, who died 27 years ago at the age of two and one-half years; Ruby, Howard, Peter, Pearl, and Jennie, at home. At the age of fifteen she united with the Chapel Mennonite Church, near New Stark, Ohio. Later she transferred her membership to the Zion congregation, remaining a faithful member until death. In her early departure, the husband loses a faithful wife, the children a loving mother, the community a kindly neighbor and the world a sincere friend. But the world will be a better place for her having passed through, and her friends need not mourn as those without hope, for she has only exchanged the mortal for the immortal. Funeral services conducted by N. O. Blosser, assisted by Paul E. Whitmer, at the Zion Church, near Bluffton, Ohio. Burial took place in the adjoining cemetery.

Weber.—Susanna Weber (nee Shantz) was born Mar. 4, 1863; died July 21, 1924; aged 61 y. 4 m. 16 d. On Mar. 8, 1881, she was united in marriage to Samuel M. Weber. This union was blessed with five children, four daughters and one son: Mrs. David Snider, Mrs. Oliver Snider, Mrs. Dilman Snider, Mrs. Jeremiah Shantz, and Angus. She is survived by a sorrowing husband, five children and eleven grandchildren, who deeply feel the loss of a kind and affectionate wife, mother and grandmother. Deceased had been ailing with heart trouble for a number of years. About four years ago she was taken seriously ill with this disease, from which she again rallied and had been in her usual health until a few months ago when she had an attack of la grippe, which brought back her former disease. It was at first not thought to be serious and though all was done that loving hands could do, she gradually grew weaker and weaker until she peacefully fell asleep. She was a member of the Mennonite Church, having united in her youth, and remaining faithful to the end. She spent her years in devoted service to her home, her children, and her church. She will long be remembered as a loving mother. Interment in Elmira Mennonite Cemetery and services in adjoining church. Services conducted by Bro. Jonas Snider in German (Text, Jno. 1:28) and Bro. Oscar Burkholder in English (Text, Phil. 1:20, 21).

Weep not for me, my family dear,
Nor shed for me the sorrowing tear;
I am not dead but only sleep,
My silent slumber, O how sweet!

Friedt.—Howard D. Friedt, son of David and Anna Friedt, was born in Medina Co., Ohio, June 19, 1899; fell asleep in Jesus Aug. 9, 1924; aged 25 y. 1 m. 20 d. He was united in marriage to Sister Ida Kurtz of Smithville, Ohio, June 25, 1922. To this union was born one daughter, Rhea May, who with her mother shares the loss of a dear, loving husband and father. On Oct. 6, 1921, his twin brother, Herman, preceded him in death. The passing away of his brother was always vividly in his memory. We feel assured that he has gone to meet him in that home over there. There remain to mourn his early departure his beloved wife and daughter, father and mother, two brothers, two sisters, and many other relatives. He confessed and accepted Christ as his Savior at the age of eleven years, united with the Mennonite Church, and remained a faithful brother in the Oak Grove congregation. In his sickness he suffered great pain at times, but was very patient, bearing it all with Christian fortitude. He was fully resigned to the will of God. He expressed peace with his heavenly Father, and realizing his time was at hand, bade loved ones good-bye, desiring to meet them again in that heavenly home. Services at the home by I. W. Royer and at the Oak Grove Church by the brethren, Jesse Smucker, J. S. Gingerich, and Enos Hartzler. Text, Psa. 73. Interment in the adjoining cemetery.

A husband and father has left us for a while,
We will miss his tender love and pleasant smile;
But we hope again to meet him on yonder happy shore,
There to dwell together with him forevermore.

Ebersole.—Michael R. Ebersole was born near Elizabethtown, Pa., June 15, 1858; died at his home in Souderton, Pa., Aug. 1, 1924; aged 66 y. 1 m. 16 d. When he was nine years old his parents took the family to Sterling, Ill., where he resided for nearly forty years. Dec. 8, 1881, he was united in marriage to Anna B. Detweiler. To this union were born two daughters (Jennie, who survives, and Eliza Mae, who died Feb. 22, 1909). On July 18, 1906, he moved with his family to Souderton, Pa., where they have since resided. On July 18 of this year the family went to Lancaster County to visit relatives and friends. After a week's visit a nervous mental affliction was noticed, but at his request they remained a few days longer amid the scenes of his birthplace. On July 28 by medical advice the return home was made. His physical body became feeble, owing to a weakened condition of the heart, and he passed away before many of his friends knew he was afflicted. He with his companion united with the Mennonite Church in the prime of life. He was ever interested in the progress of the Church and was a constant Sunday school worker for at least thirty years. Besides the widow and daughter there survive three sisters (Mrs. Abram Burkhart and Anna Reisner at Sterling, Ill.; Mrs. Amos Landis, Goshen, Ind.) and three brothers (Abram and Solomon, St. Louis, Mo.; Amos at Lodz, Poland). One brother and one sister preceded him in death. Funeral services at Souderton Mennonite Church, Aug. 6, conducted by Bros. Jacob M. Moyer and Jos. G. Ruth. Text, Eph. 2:8. Burial in adjoining cemetery.

God loves people too much to let them go in sin comfortably. He shows His love for them by making them miserable in their sins. S.

BOOK REVIEWS

A Brief Record of the Eby's

By Jacob Eby

This is a record of the descendants of Theodorus Eby, of Canton Zurich, Switzerland who emigrated to America about the year 1715 and settled in Lancaster, Pa. Among the prominent members of the family, mentioned in the book, are the two bishop brethren, Peter, of Lancaster Co., Pa., and Benjamin, one of the pioneer settlers of Waterloo Co., Ont.; also Bishop Isaac Eby, of Kinzer, Pa., grandson of Peter Eby. The book is of special interest to members of the Eby family. Price 75 cents each. For further information address the author and publisher,

Jacob Eby,
Lancaster, Pa.

Biblical and Practical Themes

By T. A. Long

A collection of discussions on practical themes by a minister of nearly half a century experience. The nature of the discussions is evident from the twenty-seven chapter-heads of the book, among them being the following:

1. The Church as the True Under-Shepherd
2. A Synopsis of the Church of Jesus Christ
3. The Foundation of the Christian Religion
5. God's Children can not Fail in Business if the Church is True to Her Calling
12. Dress
13. Bankruptcy a Scandal to the Church
16. The Ministry
19. The Gift of Tongues
21. Eternal Life
24. The Automobile, its Use and Abuse
27. The Prince of Peace

The book contains 205 pages, is bound in cloth, and is published by the author at Mill Hall, Pa.

CONFERENCE ANNOUNCEMENTS

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet with the Salem congregation near Shickley, Nebr., Sept. 2-5, 1924. The Executive Committee has made the following arrangements for the work:—

Minister's Meeting on Tuesday afternoon with a public service in the evening.

Church Conference Wednesday and Thursday forenoon.

Worker's Conference Thursday afternoon and Friday.

A cordial invitation is extended to Christian workers, trusting that each one will plan to attend all sessions looking forward to and praying that the cause of Christ and His Church may be strengthened.

S. C. Yoder, Moderator.
Simon Gingerich, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Church Conference is to be held with the Pigeon River congregation, near Pigeon, Mich., August 25-26, 1924. Sunday School Conference August 27. Preliminary ministers' meeting Saturday afternoon, August 23.

Those interested will please notice the following with reference to railroad connections: The Grand Trunk R. R. leaves Detroit for Pigeon at 7:30 A. M., and Imlay City for Pigeon at 9:30 A. M. The Pere Marquette R. R. leaves Saginaw for Pigeon at 8:30 A. M., and Port Huron, via Bad Axe, for Pigeon at 9:20 A. M. No trains on Sunday.

Elmer G. Swartzendruber,
Samuel T. Yoder,
Committee.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundargarj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., David B. Groff, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

Illinois

The Illinois Conference will be held (D. V.) with the Waldo congregation near Flanagan, Ill., Aug. 26, 27, 1924.

Tuesday.—Ministerial meeting to make all final arrangements and appointments. The conference sermon will be preached in the evening at 7:30.

Wednesday.—Conference proper forenoon and afternoon. The Illinois Sunday School Conference will be held immediately following, beginning Wednesday evening and continuing all day Thursday.

A hearty invitation is extended to all those interested in the welfare of the Church. Those who come by train should notify J. D. Hartzler, Gridley, Ill.

Missouri-Kansas

(August 26 to 31, 1924)

The Lord willing, the Mo.-Kans. Conference will meet with the brotherhood at the Pleasant Valley Church near Harper, Kans., on the following dates:

Tuesday Evening, Aug. 26.—A devotional meeting followed by a sermon.

Wednesday, Forenoon, Aug. 27.—A meeting of arrangement by the ministerial body. All ministers, bishops, and deacons should endeavor to be present.

Wednesday Afternoon, Aug. 27.—Business session of the Mission Board with a program arranged by the Executive Committee. Everybody welcome.

Thursday and Friday, Aug. 28 and 29. The Church Conference will be in session to take up the regular business of Conference and discuss such questions as may come before it relating to the welfare of Church.

Saturday and Sunday, Aug. 30, and 31.—A Workers' Conference, discussing Sunday School, Young People's, and Mission subjects, will be in session.

A variation from the Constitution has been approved by the Executive Committee of Conference and others for this year with the understanding that conference vote on a change in the wording of the Constitution in Article II, where it reads, "**The time shall be the Last Monday in August**" to be changed to read, "**The time of Church Conference shall be the last Thursday and Friday in August,**" leaving it to the Program Committee and local congregations to adjust the dates of the Workers' Conference to the best advantage either before or after Church Conference.

Harper is located on the A. T. and Santa Fe R. R.; also the Orient R. R. Those coming via Kansas City can buy tickets direct to Harper on the Santa Fe. Those coming from the west should buy tickets to Hutchinson, and change there for Harper on the Hutchinson Southern. Those wishing to be met at trains should notify S. A. Yoder, Harper, Kans., or D. B. Rich, Crystal Springs, Kans.

Come praying for the work. We invite members of this and sister conferences.

J. R. Shank, Secy.,
Carver, Mo.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 28, 1924 (Gospel Witness Established 1905) No. 21

EDITORIALS

"Do all things without murmurings and disputings."

Did you ever have or know of a good thing that you were not eager to tell to other people? Have you found Jesus precious to your soul? Yes, did you say? Then, "Go home to thy friends, and tell them what great things God hath done for thee."

There are but two classes of people in the world — Christains and non-Christains. Most of the latter class are outside our churches, but church-membership alone will never save any one. Unless we accept Jesus Christ as our Savior and Lord, are born again, forsake the world, and live "in newness of life," we are lost sinners. This is nothing new, but people are so prone to forget.

Our highest authority is the Bible. We can not hold it in any other light, for the Bible is the Word of God, and to repudiate any part of it would mean to repudiate God Himself. People who profess great reverence for God while they lightly esteem certain portions of the Bible are either deceived themselves or are trying to deceive others. You can not separate the Law-maker from His laws. It was Jesus who said, "Why call ye me, Lord, Lord; and do not the things that I say?"

Defence Day.—September 12 has been set apart by the War Department at Washington as "Defence Day." They are planning a mobilization of the military organizations of the country, together with such civilian organizations as care to participate, thus demonstrating the country's preparedness for war. The idea has been strongly opposed by churches and peace organizations, it being generally felt by the masses that what the nations need is preparedness for peace rather than for war. Hitherto we have refrained from discussing this matter in these columns, having been assured that the whole affair, outside the military organizations, is wholly voluntary and therefore does not affect people of the nonresistant faith. We trust that all people professing nonresistance may act consistently and hold themselves entirely aloof from any public demonstrations that may occur on that day. Our prayer to God is that He may so overrule that this "military gesture" may not have the effect of stirring up a pride in military prowess and thus foster the war spirit.

MINISTERIAL LIST

The time of year is here when we must begin work on the Family Almanac for 1925. One of the important features of that Almanac is the ministerial list on the last few pages. Many changes have been made during the past year. Some of our ministers have died, others have been ordained, others have moved to new locations. You that are interested in keeping this list as nearly perfect as it is possible to keep it, will you please get your Year Book for 1924, note all of the changes that you know to have been made during the year, and send us this list? We will be greatly obliged and you will be glad, when you get your new Almanac, that the corrections were made. List your corrections under the following heads:

Died
Newly Ordained
Moved to Other Locations
Other Corrections

In listing those who have moved to new locations, please give both old and new addresses. Also, please spell the names as you know the individuals named spell their own names. Write legibly, so that no mistakes need be made in copying.

Thanking you in advance for your help, and looking for prompt responses, we are,

Yours for accuracy,
Mennonite Publishing House,
Scottdale, Pa.

Mennonite Publication Board. — Elsewhere in this issue will be found a report of the recent meeting of the Mennonite Publication Board. The Executive and Publishing committees of the Board had been in session on Friday evening and Saturday previous to the meeting of the Board on Monday, and an all-day Sunday meeting was held, during which the regular services were held in the forenoon while in the afternoon and evening the discussions centered around the question of promoting the cause of Christ through the medium of proper literature. It was an important meeting, and we believe that lasting good will result from it. The Board is composed of experienced men who have the cause of Christ and the Church at heart, and we are glad for the privilege of following their counsels in the work to which the Mennonite Publishing House is dedicated.

The Tornado at Thurman.—One of our most widely known little congregations in the middle west is that near Thurman, Colo. Many have watched with interest the growing interest and membership at that place. On Sunday, Aug. 10, the community was shocked to learn that a tornado had swept over the home of Bro. Henry Kuhns which at that time had given shelter to a number of other families. Of the seventeen persons in the house at the time, ten were killed and five injured, four families suffering from the loss. May God comfort the surviving members. "Precious in the sight of the Lord is the death of his saints." Obituaries later.

Sadness fills the heart as we think of such occurrences as that which

swept away the Kuhns home and swept nearly a dozen souls into a long eternity. But sadder by far is the thought of millions of souls sinking in the dark shadow of sin and who will be hurled into the awful abyss where "the smoke of their torment ascendeth forever and ever!" Death for the righteous brings grief to the hearts of those left behind, but with this grief there is also the sweet consciousness that for them death also means an exchange of the aches and ills of time for the brightness and glory of eternity. But with the unrighteous, death means the sealing of the fate of the doomed soul for a never-ending torture in the lake of "unquenchable fire." Such scenes as that at Thurman should awaken the lost to a sense of their awful impending fate, and move the saved to greater efforts in behalf of bringing the lost to Jesus.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

A CHRISTIAN'S ASSOCIATIONS

When one is converted and becomes a Christian, how does it affect his associations?

He will experience such an inward change that the light, vain, frivilous conduct of worldly associates will be distasteful to him and participation therein will be discontinued. Rom. 6:21, 22.

In place of the love of the world and carnal lusts, there will now be experienced a love for God and the Bible and a delight in associations and conversations with spiritually-minded people. Acts 2:41, 42.

What attitude should a new convert take toward his former associates?

Associations with wicked companions must be suddenly and completely severed, save only that a kindly interest must be shown, and words of kindness, entreaty, and warning given as opportunity affords. II Cor. 6:17; Acts 8:18-24.

Failing to maintain a scriptural reserve and separation will grieve away the Spirit of God and the evil influences flocking back again will retake the soul a captive to sin and Satan. II Pet. 2:20-22; Eph. 5:29, 30.

With well disposed persons who have a kindly attitude towards the truth there may safely be closer association, providing that the line of Gospel loyalty is kept clearly drawn to guard against defilement of conscience by participation in inconsistencies and error.

What are the principal safeguards against injury by unavoidable contact with worldly influences?

1. A clear conscience and the presence of the Holy Spirit in the heart. Rom. 9:1.

2. An aggressive attitude in dissemination and defense of the truth. A few words of Bible truth, fitly spoken, will often stop a flood of corrupting conversation.

Why is it that such a large per cent of our people who become isolated from the Church are drawn away from the faith and fall from their first love? Could not God keep them as He kept Daniel and his three Hebrew associates?

God can keep us anywhere, providing we keep the Gospel attitude. Daniel kept in **personal touch with God** (Dan. 2:17-23) and kept the separating line of loyalty between him and his ungodly associates. Dan. 1:8. All who fail, do so by neglect of these two things.

The peace of the soul and the loyalty of life rise and fall together. I Jno. 4:20, 21. They are not generally surrendered at once, but little by little until the Spirit is grieved away, and the soul falls into spiritual darkness, and the life into destructive error. Samson "wist not that the Lord had departed from him" (Jgs. 16:20).

Did not Christ fellowship with sinners, and is He not our example in everything?

1. Christ was a friend of publicans and sinners and did not refuse a degree of association with them, but He never fellowshiped with them in the sense of participation and enjoyment in their ways.

With Christians we are **united in fellowship when absent from them.** With sinners **we are separate in spirit while present with them.** This is the secret of safe associations. II Cor. 6:14; I Cor. 5:4.

Notice how this is illustrated in the life of Christ:

The friend of sinners.—Matt. 11:19.

Separate from sinners.—Heb. 7:26.

2. Christ is not our example in everything. He stood in places too difficult for us. Is He our example in marriage, in the age to be baptized, and in judgment of motives?

He could safely feast with Pharisees because He was Master of the situation, while a weak and man-fearing disciple would have injured himself and the cause.

Christ's example is no excuse for us to choose worldly companions to delight ourselves in their carnal associations.

How many thousands have fallen and perished from failing to keep this Gospel principle of **being a friend of sinners but distinctly separate from them!**

What is an outstanding characteristic of Christ's association with sinners?

ALWAYS INTRODUCING THE RELIGIOUS ELEMENT, MAKING THEM SAD THAT HE MIGHT MAKE THEM SAFE.

1. Jesus goes among fishermen—gives them a miraculous draught of fishes — the religious element brings Peter down in penitence: "Depart from me for I am a sinful man, O Lord" — called and saved. Luke 5: 8-11.

2. Jesus talks with the woman at Jacob's well, breaking an old and senseless custom — speaks of spiritual water — denounces her religion—rebukes her immoralities — reveals His Messiahship — brings her to salvation. John 4:6-26.

3. Jesus feasts with a Pharisee — shows kindness, and gives salvation to a sinful but heart-broken woman—Pharisee considers himself superior—the Saviour mildly and tactfully rebukes his religious void and leaves him to his thoughts. Luke 7:36-50.

4. A ruler comes to Him by night and tosses a bouquet—Jesus in substance says, "You are a teacher in Israel and do not know the first principles of salvation; you are not saved yourself" — sows the seed of saving truth to grow in after days. Jno. 3:1-21.

5. A young rich man comes to Jesus with such a clean record that He loved and admired him — told him that he lacked one thing: give up his riches and follow Him — he went away sorrowful. Matt. 19:16-22.

Note in all how **religion was the soul of His conversations and He sought to save and not to please.**

What a curse is the popular mode? All bows and smiles and pleases and thanks with chatter of empty nothings by the hour, and fervid expression of mutual admiration that neither feels.

What are common mistakes made by Christians in their associations with the lost?

1. Failing to introduce the religious element in a heart-penetrating way, and allowing them to shape the course of conversation in channels of worldliness, or worse.

2. Talking about religion instead of talking religion.

3. Trying to influence people to **unite with the Church** by flattery and kindness, instead of seriously and tactfully bringing the saving truths of the Gospel to bear upon the conscience to **lead them to repentance.**

4. Arguing religious subjects in heated sectarian spirit instead of, with spiritual tactfulness, sowing the Gospel seed.

Is it wise to try to talk religion to every one we come in contact with?

We should at all times be watchful for opportunities to speak a word for Christ. While we should avoid boldly and bluntly dragging in the subject of religion, like a dog by the ears, and casting our pearls before swine, there can be a mild and respectful approach at which no reasonable person can take offence, and we need not mind the resentment of others. There is a great and neglected field for mission work, lying open before us, in all our associations, and there is a hundredfold more danger of being too reserved than otherwise.

What should be the nature of our associations with others who profess Christianity but do not accept the full Gospel?

Give them encouragement in the truth they hold. Mark 10:17-21. As you have opportunity, show them the way of the Lord more perfectly. Acts 18:24-28. Give no encouragement to such as refuse to live up to the light that they have. Matt. 7:26.

Avoid the fashion of "brothering" everything in the world. Tit. 3:15.

Avoid condemning all that walk not with us. Luke 9:49, 50.

Fellowship belongs only to the faithful.

Do we not throw ourselves open to the charge of proselyting by seeking to influence members of other churches to accept our doctrine?

It would be wrong to do this from a selfish and sectarian spirit, but we are commanded to teach the full Gospel to all men. The fact that people belong to another organization does not exempt us from this duty.

Christ talked the woman at the well out of her church altho she held part of the Scriptures.

What are the outstanding qualities necessary to Gospel effectiveness in our associations?

1. Universal benevolence, or a desire for the welfare and salvation of all men. I Cor. 10:33.

2. A Christian zeal which elevates the religious element high above all other interests. Matt. 6:33.

3. Efficiency in knowledge, and spirit, so that the cause may not seem weak because of our own leanness. Heb. 5:11-14.

4. A loyal and conscientious life so as to command the help of the Spirit and the confidence of men. Acts 2:42-47.

Denbigh, Va.

A TIME TO DANCE

A ball having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed, erroneously, to the influence and interference of their pastor, who, in consequence, received the following anonymous note:

"Sir—Obey the voice of holy scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Eccles. 3:4: 'A time to weep, and a time to laugh: a time to mourn, and a time to dance.'

"A True Christian, but no Hypocrite."

The minister immediately wrote the following reply which, as the note was anonymous and without address, remaining in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others:

"My Dear Sir—Your request that I would preach from Eccles. 3:4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the meantime there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from 'a true Christian.'

"My first difficulty respects the **time** for dancing; although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is **not** 'a time to dance.' We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder storm, would be no time to dance. If we were condemned to die, and were waiting in prison for the day of execution, would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

"But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is 'the time to dance'? From the notoriously pernicious effects of 'night meetings,' in all ages, both upon morals and health, no one will pretend that the evening is the time to dance;' and perhaps it may not be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a **command** to dance, or only a **permission?** Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation? And must 'old men and maidens, young men and children' dance in obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating and making war, and killing men, for which, it seems from the text, there is 'a time,' as well as for dancing.

"There is still another difficulty in the text, which just now occurs to me. What **kind** of dancing does the text intend? for it is certainly a matter of no small consequence to 'a true Christian,' to dance in a scriptural manner, as well as at the scriptural time.

"Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

"'And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances' (Exod. 15:20). This was on account of the overthrow of the Egyptians in the Red Sea.

"The daughter of Jephthah 'came out to meet him with timbrels and with dances' (Jgs. 11:34). This was also on account of a victory over the enemies of Israel.

"The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. Judges 21:21. This was done as an act of religious worship.

"'And David danced before the Lord with all his might.' But the irreligious Michael said, 'How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!' (II Sam. 6:14, 20). Dancing, it seems, was a sacred rite and was usually performed by women. At that day, it was perverted from its sacred use by none but 'vain fellows,' destitute of shame. David vindicates himself from her irony, by saying, 'It was before the Lord;' admitting, that had this not been the case, her rebuke would have been merited.

"On account of the victory of Saul and David over the Philistines, 'the women came out of all the cities of Israel singing and dancing' (I Sam. 18:6).

"'Let them praise his name in the dance' (Psa. 149:3). 'Thou hast turned for me my mourning into dancing' (Psa. 30:11). The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

"'As soon as he came nigh unto the camp, he saw the calf and the dancing' (Exod. 32:19). From this it appears that dancing was a part also of idol worship.

"'Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry' (Jer. 31:4). This passage predicts the return from captivity, and the restoration of the divine favor, with the consequent expression of religious joy."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(4th and Mill Streets)

Greetings in our Blessed Redeemer's Name:—We have had a number of visitors with us since our last report, among them some ministering brethren.

On June 29 Bro. David Mosemann spoke, July 20 Bro. John H. Mosemann, and on July 27 Brethren David Landis and Aaron Groff in the morning and Bro. Jacob Brubacher in the evening. On Aug. 2 Bro. Noah Sauder filled the regular appointment, and on Aug. 9 Bro. Frank Herr spoke in the morning and Bros. Maurice Hess, A. O. Histand, Amos Kauffman, Hiram Kauffman were with us in the evening. On Aug. 17, Bro. David Mosemann filled the appointment, at which time the following visitors were with us: Bro. and Sister Warren Hendrick of Silver Dale, Sisters Elsie King and Rebecca Stoltzfus of Morgantown, Sisters Mary Kendig and Lizzie Hershey of Lancaster, Bro. Nevin Bender of Greenwood, Del., Bro. D. B. Raber of Aurora, Ohio, Bro. and Sister Sanford Landis of Bird-in-Hand, Bro. and Sister Hiram Kauffman of Landisville, Sisters —— Rohrer and Ada Kreider of Lancaster, and Sister Irene McGeary of Altoona. We surely did appreciate the visits from these brethren and sisters and ask them to come again. We also appreciate the help of the brethren and sisters that come in to help us from time to time, for we are laborers together with God.

Our Sunday school and young people's meetings are well attended for the time of the year. Just recently, in a part of the city where many of our children are coming from, we met several children on a street corner, gave them a few Sunday school cards, and invited them to our Sunday school. Soon we had a little Sunday school of about 17 children around us, and we sang a few mission songs. The following Sunday we went out in our auto and brought them in. Matt. 19:14.

We are glad to announce that there are at present two applicants for membership here. May the Lord bless them. We believe that there are many others who are halting between two opinions. May God help them to decide.

We realize that our responsibility has increased, and we earnestly desire that you remember us in your prayers. We are still in need of a consecrated worker at this place. Who will help? You may also help by sending us suitable Sunday school papers and cards for distribution.

In His service,

Aug. 18, 1924. David B. Groff.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Herald Readers, Greeting in Jesus' blessed Name:—On July 30 the children were permitted to go to Cass Co., Mo., for their annual vacation which lasted two weeks. They enjoyed it very much. Aug. 13 they were brought back to the Home, all looking fine and very much enthused over their trip. We feel to thank the Cass Co. brotherhood for their kindness.

While the children were gone we were busy cleaning house, painting, enameling bedsteads, and doing many other things that needed to be done about the Home.

We have 31 children in the Home at present. Am sorry to say that almost every day we must turn down calls from parents that are in need of help with their children.

The work is going along very nicely at present. Only we are in need of more workers. Sister Anna Schweitzer is leaving on a two-month vacation. We have no one to take her place as cook while she is gone. We will also need other workers this fall. We pray mightily to the Lord of the harvest that He may send laborers into His harvest, that these vacancies may be filled as they occur. Or must we say, "The harvest truly is great, but the laborers are few?"

Health is good among the children at present.

Bro. C. J. Freyenberger, former Superintendent, came to the city on a business trip and spent several days with us. Sister Orpha Frey visited her sister, Martha Frey, here several days. We are always glad for brethren and sisters passing thru the city to stop with us.

A. P. Hartzler.

1620 S. 37th St.. Aug. 16, 1924.

Eureka, Ill.

(Mennonite Home for the Aged)

Dear Herald Readers: — At this writing everything in the Home is moving along nicely. Some who had been sick during the spring and summer are improving.

One brother who is blind has a chance to learn a trade free, getting his instructions from a man sent here by the state. He is glad for this opportunity.

We have sixteen inmates and several Mennonite applicants under consideration. A number of non-Mennonites have applied but they could not quite meet the requirements, so could not be taken in. We have room for twenty more inmates.

We have many reasons to be thankful to God for the way in which He has blessed us with vegetables, etc.

We ask all praying brethren and sisters to remember us at the throne of grace that all things may be done to the honor and glory of God.

Aug. 18, 1924. J. D. Smith.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(July 17)

By Emma H. Shank

For the Gospel Herald.

Dear Herald Readers:—You are perhaps trying to escape the heat and find the coolest corner. Here we are having winter: cold, foggy, cloudy weather which chills to the bone. All are wishing for a day of sunshine. The cold is interfering with the attendance at all the missions, but we can scarcely expect anything else, for it is really very cold to sit quietly in a cold room without fire. Then, too, most of the people do not have sufficient warm clothing. On Sunday our central Sunday school attendance fell to 40 — about half of our normal attendance. One mother explained that because of the weather she could not get the children's long-sleeved aprons dried and ironed on Saturday, so they had nothing clean for Sunday and had to miss Sunday school. This was without doubt the cause for many absentees. Most of the children have just one apron and this is washed on Saturday to be clean for Sunday. If the weather interferes, the child is absent, for it is very seldom that any come dirty.

Bro. Shank has been very busy visiting members and converts, and getting a line-up on the work. As this station has been without a resident pastor for three months, the communion service was delayed until we could be here. A member's meeting has been announced for tomorrow night in preparation for the Lord's Supper.

Bro. Shank spent a few days last week in Santa Rosa. He found Bro. Luayza and his little flock of believers hopeful and happy. It has been a struggle for them from the beginning, but they have found Him always faithful and so the work has been slowly but very steadily going on. Bro. S. felt that there is a strong

spiritual life in this little congregation.

In Pehuajo Spiritualists have been trying hard to give the impression that they stand for the same things we do, only that they are a step in advance, being a bit better and having a more advanced understanding of the Bible. So from July 8 to 13 special meetings were held when Bro. N. L. Campillo, an Argentine preacher from Azul, very ably proved to the people the difference between the Christian Church and the Spiritualists. The meetings were not so well attended because of the cold nights. Saturday night the church was nearly filled but Sunday night (on account of the hard rain) there were only fifty present. The members all received a rich blessing and expressed a desire to walk more closely with their Lord; also one soul expressed a desire to come out on the Lord's side.

On the 16th the brethren — Lauver, Lantz, and Shank — had a business meeting in Pehuajo. That night the latter preached, and the next day went on to Carlos Casares. Of this visit Bro. Lauver writes: "Bro. Shank was with us for the first time since returning from the States. The members and all had anxiously awaited his first visit with us."

This leaves the missionary group all well and anxious to press on as He leads.

Trenque Lanquen, F. C. O., Argentina.

ORPHANS' HOME BARN BURNED

For the Gospel Herald.

The workers at the Orphans' Home, as well as the entire community, were startled on Thursday afternoon, Aug. 14, about 2:30, when the alarm was given that the Orphans' Home barn was on fire. Apparently the flames spread so rapidly that by the time the fire department as well as many other willing hands arrived the fire was beyond control and only the horses and harness were saved.

The barn was a bank structure, 32 by 48, with a wing 18 by 30, and a shed 30 ft. in length, with silo connected. The contents consisted of approximately 15 tons of hay, 100 bu. of wheat, all the farm implements, in cluding wagon and a Ford machine. The origin of the fire is a mystery.

The barn was rebuilt and enlarged about 3 years ago and was in good condition. The home is left without a shed of any kind in which to feed or milk, therefore should be rebuilt at once.

Any help given to rebuild will be greatly appreciated and thankfully received. Send all donations to the home direct or to the General Treasurer, V. E. Reiff, Elkhart, Ind. (Stating purpose.)

Earl Miller and wife, Supt. and Matron of the home had left the day before the fire for Indiana. We are glad for their return again.

We also appreciate the efforts put forth by the people of West Liberty and vicinity to control the angry flames.

Sincerely yours,
S. E. Allgyer.

A TIME TO DANCE

(Continued from page 435)

"'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented' (Matt. 11:17). That is, neither the judgments nor the mercies of God produced any effect upon this incorrigible generation. They neither mourn when called to mourning by His providence, nor rejoice with the usual tokens of religious joy, when His mercies demand their gratitude.

"'Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing' (Luke 15:25). The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church and the exhortation of the Psalmist, 'praised the Lord in the dance.'

"'A time to mourn, and a time to dance' (Eccl. 3:4). Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

"'But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod' (Matt. 14:6). In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

"'Wherefore do the wicked live, become old, yea, are mighty in power' (Job 21:7). 'They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him: and what profit should we have, if we pray unto him?' (Job 21: 11, 13-15). Their wealth and dancing are assigned as the reason of their saying unto God, 'Depart from us,' and of their not desiring the knowledge of His ways, and not delighting to serve Him, or pray to Him.

"From the preceding quotations, it will sufficiently appear:

"1. That dancing was a religious act, both of the true and also of idol worship.

"2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.

"3. That it was performed by maidens only.

"4 That it was performed usually in the daytime, in the open air, in highways, fields, or groves.

"5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

"6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

"7. That there is no instance upon record of social dancing for amusement, except that of the 'vain fellows,' devoid of shame; of the irreligious families described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist."

Mr. Wilkenson, author of "The Dance of Modern Society," graphically and forcibly discusses the moral phase of this subject as follows: "It mingles the sexes in such closeness of personal approach and contact as, outside of the dance, is nowhere tolerated in respectable society. It does this under a complexity of circumstances that conspire to heighten the impropriety of it. It is evening, and the hour is late; there is the delicious intoxication of music and motion, perhaps of wine, in the blood; there is the strange, confusing sense of being individually unobserved among so many, while yet the natural, noble shame, which guards the purity of man and woman alone together, is absent—such is the occasion, and still, hour after hour, the dance whirls its giddy kaleidoscope around, bringing hearts so near that they almost beat against each other, mixing the warm mutual breaths, darting the fine personal electricity across between the meeting fingers, flushing the face and lighting the eyes with a quick language, subject often to gross interpretations on the part of the vile-hearted—why, this fashionable institution seems to me to have been invented in an unfriendly quarter, usually conceived of as situated under us, to give our human passions leave to disport themselves, unreproved by conscience, by reason, or by shame, almost at their will. My indignation waxes hotter than can well be controlled. I even seem to myself to have contracted some soil from having merely described truthfully what thousands of fellow-Christians, ignorant of themselves, practice without swallowing a qualm."

Summed up, dancing is an expensive luxury, a disease breeder, a virtue slayer, and a spiritual life destroyer! STAY AWAY FROM THE DANCE!—Sel. by Stella M. Kauffman.

We need organization; we need committees and reports of committees and other things belonging to organization — but we want to be careful that we do not lean on the machinery so hard that we do not feel the need of the Holy Spirit, that oil that keeps the machinery from screeching. —J. S. Mast.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, September First

For we are labourers together with God. —I Cor. 3:9.

The greatest proof we have that God is not impersonal and disinterested in the affairs of men is His indwelling. He not only works with but remains in the closest touch with human life. He has created it and seeks to bring it into and keep it in the closest relationship with Himself. It has been marred by sin and He uses every redemptive agency through Christ to free it. In this He uses His redeemed children to cooperate with Him to save the lost.

We should therefore know God's purposes for us. Jesus gives this in His life and teachings. His Gethsemane, His Calvary, His resurrection made possible overcoming of sin and put love and righteousness on the victory side. Cherish fellowship and be a worker with Him.

"O Lord, keep me so affected towards my neighbor that I may never transgress that royal Law of Thine, of loving him as myself; give me such mercy and compassion, that I may never fail to do all the acts of charity to all men whether friend or enemy, according to Thy command and example." — Thos. a'Kempis.

Tuesday, September Second

For the law was given by Moses, but grace and truth came by Jesus Christ.—Jno. 1:17.

Neither science, history nor research ever yield to us the exact truth. Each field represents some difficulty or mystery as yet unsolved. Jesus never taught or unravelled any of them but came to us as an authority on righteousness and life. He revealed to us God as our Father, infinite, tender, just, merciful. He revealed man as worth more than anything material and **believing man as a child of the King.**

When we come to Christ the author of grace and truth we do not come to One Who was uncertain but Who possessed exact knowledge unclouded by theory and strengthened by experience. I can then go forth in His name unafraid and unashamed and walk in the full sunshine of His face wherein is no mysterious shadow. "In Him was life and the life was the light of men."

"O heavenly Father, the Author and Fountain of all Truth, the bottomless Sea of all understanding, send, we beseech Thee, the Holy Spirit into out hearts, and lighten our understandings with the beams of Thy heavenly grace." — Bishop Ridley.

Wednesday, September Third.

He that loveth father or mother,....son or daughter more than me is not worthy of me. — Matt. 10:37.

Not to love them less, but to love Him more. How appropriate the words of Watt's cradle hymn,

"Mayest thou live and know and fear Him,
Trust and love Him all thy days,
Then go dwell forever near Him,
See His face and sing His praise."

Jesus came to inspire that love in which His will is perfected in us. He came to kindle that sacred flame on every altar. Do we seek success for our loved ones and leave out Christ? Have we failed to put the crown on His brow? When He is the goal of all our effort and when our hearts' affections record His light and holy presence then we shall adore Him more than all else. We must seek His fellowship in our companionships and yield our minds to His master mind begotten of hungry sympathy; we must sincerely and wholeheartedly love Him and we shall then love others as He loved them and our own will be the dearer.

Thursday, September Fourth

By faith he forsook Egypt. — Heb. 11: 27.

Moses had to face a great empire; his people were all unarmed slaves; he himself was an outcast; yet he was convinced that his call was of God and he refused to be called the son of Pharaoh's daughter but gave himself to unselfish devotion to the cause of his people. He saw Him Who was invisible and fearlessly witnessed for Him before the oppressor, the king of Egypt.

Such leadership takes self-sacrificing service. It does not yield to the sin of indifference nor does it compromise with the powers of darkness. It recognizes only that country in which we have an eternal citizenship, whose King frees from the curse and bondage of sin to the glorious liberty of the redeemed.

"Our fathers in their pilgrimage walked by Thy guidance, and rested in Thy compassion; still to their children be Thou the cloud by day, the fire by night. In our manifold temptations, Thou alone knowest and art ever nigh; in sorrow Thy pity revives the fainting soul; in our prosperity and ease, it is Thy Spirit only that can wean us from pride." — Martineau.

Friday, September Fifth

And he erected there an altar. — Gen. 33:20.

Noah after the flood, Abraham on Moriah, and Jacob at Bethel erected altars unto the Lord. In each case they were for thanksgiving and praise and consecration. They were erected either after great deliverance or as tokens of great struggles impending. Such altars signify power with God.

The altar is as truly in our day as in theirs the center of our religious life. When we in our family, individual, or church life lack heart we in reality lack the altar. We need to recognize its importance and present ourselves before it for real worship and spiritual strength. Backsliding begins at the door of our secret chamber where we put other things instead of the altar. Give it first place and God will not fail us.

"I am forced, good Father, to seek Thee daily, and Thou offerest Thyself daily to be found: whensoever I seek I find Thee, in Thy house, in the fields, in the temple, and in the highway. Whatsoever I do, Thou art with me: whether I eat or drink, whether I write or work, ride, read, meditate or pray, Thou art ever with me; wheresoever I am, or whatsoever I do, I feel some measure of Thy mercies and love. O continue Thy lovingkindness toward me forever that all the world may see Thy power." — J. Norden.

Saturday, September Sixth

Keep thy heart with all diligence; for out of it are the issues of life. — Prov. 4: 23.

The real man is the innermost man whose real desires determine his destiny. Therefore we should carefully guard every inroad to the heart. No despoiler of the thoughts and intents of the heart should have a place near it. The Word of God teaches us how to keep our heart's door. Christ must be made its Master and its Controller. The Beatitudes reveal His heart. Do they reveal ours? Do we really desire to be safeguarded against avarice, corruption, hatred and uncleanness?

We alone cannot keep our hearts because of the many enemies which are lurking about. We are driven to our Great Keeper. We can safely commit ourselves to His keeping and know that He will keep us right. Our intellects, our strength, our feeble efforts are all weakness compared to His mighty power to drive and keep away the enemies of the heart.

"We will not doubt our better moments, for in them Thou dost speak to us. We rejoice that Thou hast created us in Thine image. Thy love has stirred us into being. We reach forth to Thee, O Lover of mankind." — M'Comb.

Sunday, September Seventh

Therefore being justified by faith, we have peace with God.—Rom. 5:1.

Read carefully Rom. 1:32; 2:4; 3:20-23; 4:24, 25. By reading each verse carefully and personally applying each one we come to understand more clearly the grace of God toward us. Jesus Christ hath been set forth to be **our** propitiation. Thus kneeling at the Cross we find in it our sufficiency. It is rooted deep in the love of God, is a manifestation of His will, is crowned with the glory of the Son of God and takes the sacrifice of ourselves in communion and soul-winning.

The offered mercy of Christ is the truce of the soul. We came to Him in our undone condition. He stood ready to pardon our unbelief and heed our cries, to effect our reconciliation with the Father and speak peace to our souls. What more could He do? Not we, but He.

"O searcher of hearts, Thou knowest us better than we know ourselves. Thou seest the sins which our sinfulness hides from us. Oh, look upon our contrition, and lift up our weakness, and let the Dayspring yet arise within our hearts and bring us healing, strength, and joy." — Martineau.

SUNDAY SCHOOL LESSON

Lesson for Sept. 7, 1924—Jno. 4:46-54

JESUS HEALS A NOBLEMAN'S SON

Golden Text.—I am the way, the truth and the life. — Jno. 14:6.

Lesson Story.—When Jesus was in Cana of Galilee, the place where He had performed His first miracle, a certain noleman came to Him and told Him of a sick son at his home in Capernaum, imploring Him to come and heal the boy. Jesus spoke at once in a way calculated to test this man's faith. To the warning, "Except ye see signs and wonders, ye will not believe," the nobleman replied, "Come down ere my child die." Jesus was impressed with the nobleman's simple faith, and said, "Go thy way; thy son liveth." The nobleman believed, and went his way. On his return home he was informed that his son was getting better. Upon inquiry as to the time when the son began to mend it was found that it occurred the very hour when Christ spoke the words, "Thy son liveth." This confirmed the faith of the centurion, and he and his whole house believed in Jesus.

Lesson Thoughts. — This miracle, the second performed by Jesus in Cana, is an impressive illustration of the miracle-working power of Jesus. From it we gather the following thoughts:

1. The Gospel of Christ is for "whosoever will." That nobleman, though without doubt a Roman, had the same access to Jesus that any one among Christ's own people had. Because he believed, he received the thing that he was after. "God is no respecter of persons." Today, as in the days when Jesus was upon earth, both Jew and Gentile have access to His saving power.

2. It is too often that people are after "signs and wonders" when they ought to accept Christ in simple faith. That nobleman proved that he thot of but two things: (1) the condition of his boy; (2) the power of Jesus to heal. The miracle was indeed wonderful, but the nobleman was not concerned about that phase of Christ's work. Then, as now, the condition was, "Believe." What we need today, more than any other one thing, is FAITH.

3. It was not necessary for Jesus to go through any particular mode of procedure to perform a miracle. In this case there was no laying on of hands, no anointing the eyes with spittle, no visible manifestation that the nobleman's son believed. All He did was to say the words, "Thy son liveth," and it was so. There is a remarkable difference between the methods used by Christ and those resorted to by the modern "divine healers." With Him miracle-working was incidental; with them, a profession. With Him, His works advertised Him; with them, a publicity agent is necessary. He avoided notoriety, they seek it.

4. "Thy son liveth," said Christ to the nobleman when He dismissed him. "Thy son liveth," said the nobleman's servants as they met him to tell him the glad news of the son's recovery. At the very hour that Christ spoke the words the fever left the patient. It was an act so remarkable that not only the nobleman but his whole house believed.

5. When the Gentile nobleman believed, the kinsmen and neighbors of Christ repected Him. It was here in His own country that Christ performed the fewest miracles, because of the unbelief of the people. The nobleman was convinced by a single miracle; they, who had the opportunity to witness many miracles, would not believe though they might have had an abundance of evidence. This world is full of evidence of the existence, goodness, and greatness of God, but no one is compelled to receive Him against his own will. Where people are wilfully blind, God leaves them undisturbed in their blindness. "God shall send them strong delusion, that they should believe a lie."

6. Faith never goes unrewarded. The nobleman furnishes but one among many illustrations of how faith is rewarded. How do we know the nobleman believed? We know it because he took Jesus at His word. He asked no sign, but simply believed — showed that he believed by going straight home after receiving assurance that the son was healed. His faith was confirmed when his servants told him what had happened. The reason why there are not more people richly blessed as a reward of faith is because there are so few who have a living faith that God can bless. No one who fully trusts in God will ever be disappointed.

7. Another remarkable lesson to learn from this incident is the fact that when one believes this faith is usually imparted to others. The nobleman was not the only one that believed. His whole house, and doubtless others, became believers through the nobleman's faith. When the world has undoubted evidence of your faith, the reasons for your faith will also impress and convert others to the faith. Thus your faith is doubly rewarded. — K.

BIBLE MEETING TOPIC

CHILDREN OF THE BIBLE.—(Jr.).—Psalm 8.

Topic for September 7

MOTTO

"Even a child is known by his doings."

MEDITATIONS ON THE TOPIC

I. Bible Children.—We are thinking of those who are mentioned in the Bible and whose works are recorded there. We know that every person mentioned in the Bible was once a child except Adam and Eve the first man and the first woman. God made them full grown and complete in the beginning. First the man was here. Then from the man, the woman was made and brought to the man. The first child that ever lived was Cain, the first son of Adam and Eve. We do not know much of his boyhood, but he turned out to be a murderer. But I am glad that the second child in the world turned out better in God's sight, though he did not live as long as Cain.

We have written a longer list of the children of the Bible who were good than we have of those who were evil. I do not know exactly the number of each kind of children in the Bible, but somehow I like to think of the good children more than of the bad ones, and I am not sure but God likes to write of them in His book better, too, although He does see fit to tell us of both bad and good so that we may have a good warning and not fall into the ways of evil and reap their evil reward.

I trust too as you study the subject about Children of the Bible that you will study of both kinds of children and perhaps of some you may be asked to write or to tell of some of both kinds in the meeting which you will have together.

Again we find that none of the children of the Bible were perfectly pure and free from sin and fault except one. You can guess at which that one was. So then as we tell the stories of the good children and find that even the best of them outside of the Perfect One were faulty it should lead us to seek to live after the pattern of the Perfect One.

II. The Text.—Ps. 8.—This Scripture tells how God has planned to use the children to speak with their mouths in words of strength. Jesus said that this was fulfilled when the children of the temple said, "Hosannah to the Son of David" (Matt. 21:16,17). Children are at their best when they can remember their Creator and praise Him in the days of their youth. This entire psalm is a psalm of praise to the Lord our Creator. It would be well to learn the words of this psalm and speak it in real praise to the Lord.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Children."
2. Select a Story to Tell about Some of the Bible Children.
3. Find the Scriptures that tell about the most noted children of the Bible.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 28, 1924

Field Notes

The annual conference of the Defenceless Mennonites is being held at Archbold, Ohio (Aug. 27-31).

An All Day Sunday school meeting will be held at the Ephrata Mennonite Church, Saturday, Aug. 30. The program is being arranged for and an interesting meeting is looked for.—A. S. H.

A harvest home and Sunday school meeting will be held, the Lord willing, at the church at Millersville, Pa., Aug. 28.

Brethren John D. Risser and Wilson Moyer are expected to assist home talent in the coming Sunday school meeting at Groffdale, Pa., Sept. 6.

Bro. Noah Troyer, of West Liberty, Ohio, spent Sunday, Aug. 17, with the Midway Congregation near Osborn, Ohio. G.

The Harvest Home and Sunday school meeting at New Danville, Pa., on Aug. 13 was well attended and the talks were very spiritual and edifying.

A brother from Calgary, Alta., writes: "We are thankful for a visit from Bro. David Garber, who gave us four interesting sermons which were very much appreciated."

Bro. Henry D. Heller, deacon for the Stumptown and Mellinger's District, Lancaster Co., Pa., passed to his reward Aug. 13, 1924. May the Lord comfort the bereaved.

We are in possession of a carefully prepared program of a harvest home and Sunday school meeting, to be held Sept. 6 at the Groffdale, Pa., Mennonite Church. The public generally is invited to attend.

This week is being spent by the brotherhood of the Missouri-Kansas conference district in a conference at Harper, Kans. Brethren farther away have the privilege of meeting with them around the Throne.

Bro. Caleb Winey of Peabody, Kans., is spending a few months in his former home community, Juniata Co., Pa., and allowing himself to be used as a preacher of the Word as he visits the congregations.

Next week is the time set apart by the brotherhood in the Iowa-Nebraska district for a conference at Shickley, Neb. The prayers of God's people in behalf of the work there will be appreciated. We hope to hear of a profitable meetig.

Ontario Mennonite Sunday School Conference.—The eighth annual meeting of the Ontario Mennonite Sunday School Conference is to be held this year at Elmira, Ont., Aug. 31 and Sept. 1. Besides home talent, the services of Bro. M. C. Lehman, missionary on furlough from India, have been enlisted. We hope to hear of a wide awake meeting.

Bro. T. K. Hershey is expected to fill an appointment at the Scottdale Mennonite Church, Tuesday evening, Sept. 2.

Owing to a number of important reports appearing in this issue it was necessary to omit the Married and Obituary departments this week.

Bro. Christian Hess is the new minister in the Slate Hill Church near Shiremanstown, Pa. He was ordained by lot on Aug. 12. The Lord bless him in his labors and make him a blessing at home and wherever he is called upon to proclaim the Word.

Friends of the Mennonite Orphans' Home, at West Liberty, Ohio, will not fail to read with sympathy Bro. Allgyer's description of the burning of the barn on that farm. We trust that many will translate their sympathy into cash and that ere long another shelter for their stock will be found on the place.

The brotherhood at Ulen, Minn., has decided to build a new house of worship, as circumstances call for such a step. As the congregation is as yet quite small and nearly all in limited financial circumstances, it will be necessary for friends to help them raise the necessary finances. Those interested may write to either of the brethren, J. C. Gingerich or I. S. Mast, Ulen, Minn.

Illinois Conference.—Since a report seems to have gone out that the meeting of this Conference was postponed to a later date, we are requested to announce that it will be held Aug. 26, 27 with the Sunday school conference following on Thursday, the 28th, as previously announced. There is a special invitation extended to young people to attend on Thursday afternoon, when subjects which are vital to their interests will be discussed.

Correspondence

Freeport, Ill.

Dear Herald Readers, Greeting in the Master's Name:—On June 27 Bro. A. C. Good, Sterling, gave us a stirring sermon. Text, II Tim. 3:1—"This know also that in the last days perilous times shall come." He pointed out two subjects which occupy our minds, as believers, probably more than any others: (1) our relation to God; (2) the pitiable condition of affairs in the world. He showed us that perilous times are existing inside the church as well as in the world.

Bro. and Sister Paul Erb of Hess-

ton, Kansas, and Bro. and Sister Eby, of Lancaster Co., Pa., were also visitors with us on June 29. Bro. Erb was given the Sunday school hour during which he presented to our mind's eye a vivid picture of the children of Israel, their opportunities and disadvantages, their failures and successes in comparison with ours of today.

The fourth of July was spent in a profitable way at this place, a two-session meeting being held on that date. After a few appropriate songs, led by Bro. C. C. Heck, and some fitting remarks given by the moderator, Bro. Daniel Good, of Sterling, devotional services were led by Bro. Wm. Nice of Morrison. The first topic on the program was "What This Anniversary Should Mean to us as Christians," discussed by Bro. S. E. Graybill. The second subject, "Christian Stewardship," was discussed by Bro. S. R. Good, of Sterling. Our brother plainly showed us that these material things are not our own, but are God's.

Bro. H. R. Schertz, of Metamora, discussed the third topic, "The Need of Divine Guidance in Religious and Temporal Life." Many good things were presented. In the afternoon Bro. E. B. Shoemaker had charge of devotional. Bro. John Nice, of Morrison, spoke of "Our Relation to God and Our Government." He showed that although this is a land of liberty and freedom, yet there is need of civil laws. The next topic, "Doing Right Things in a Wrong Way" was discussed by Bro. Shertz. He said, "God's methods cannot be improved. We get God's methods direct from His Word, and not from man-made organizations. The last topic, "What Should be Our Highest Aim as Christians?" was discussed by Bro. Barge of Sterling. We surely enjoyed a spiritual feast during the day.

Bro. and Sister Graybill and Bro. and Sister J. V. Fortner spent July 6 at Sterling. Bro. Graybill preached for the Sterling congregation.

Bro. Wm. Detwiler, of Cherry Box, Mo., is visiting friends and relatives here.

Pray for the work at this place.

July 12, 1924. Cor.

Colorado Springs, Colo.

(Manitou Congregation)

Greetings of love to all Herald Readers:—

On July 17 Bro. C. R. Egle of Meadows, Ill., stopped off here, on his way home from California, and preached for us from II Pet. 1:11.

Our series of meetings conducted by Bro. A. C. Good of Sterling, Ill., closed on Sunday evening, Aug. 10, with no confessions. But we trust that the seed that was so faithfully sown will manifest itself in the lives of every one that had the privilege to listen, as the brother taught us from God's blessed Word. May we not only be hearers, but doers, and go forth witnessing and shining for Jesus. May the Lord abundantly bless and keep Bro. Good as he goes forth in the service of the Lord, and may many souls be won for the Master, through the brother's efforts, are our prayers.

On Monday, Aug. 11, our minister, Bro. S. C. Miller, and family left for their home near Jet, Okla. The brother had been with us since May 16, and during that time had faithfuly taught us, giving a helping hand and fatherly advice wherever he could. May the Lord bless and keep him and use him in His service many more years to come.

So again we are without a minister. We ask an interest in the prayers of all Herald readers, that the Lord may speedily send some one to fill the place.

Sunday, Aug. 17, Bro. Regier, of Newton, Kans., preached for us (in the German language) from I Cor. 1:18.

Attendance in Sunday school has been good so far, but will be decreasing from now on, as some are leaving for their homes.

Again soliciting your prayers in behalf of the work at this place, we remain,

Yours in the Master's service,

Aug. 18, 1924. E. A. Rediger.

Hubbard, Oreg.

(Hopewell Congregation)

Greetings to all in the name of Jesus:—The way of our Lord is best. Everything was created for some cause, even the flowers, birds, and trees. Surely our mission must be greater, but do we successfully do our duty as faithfully as the plant and animal life do theirs?

Even when the Lord permitted Bro. Albert Emmert of this congregation, to be run over by a swiftly moving auto, July 29, it must have been for some cause. His case was very serious, so serious, in fact, that the physicians said there was no possible escape from death. The brother had faith, however, and was anointed that evening. He is now out of the hospital and is getting along fairly well. This certainly shows the wonderful power of God.

The little children of the Portland Mission enjoyed a few weeks' visit in our country homes. They seemed to have enjoyed themselves while in our presence.

One of our ministering brethren and our Sunday school superintendent visited the McImmonds Valley Aug. 3. That is certainly a needy field for service.

The prayer meetings at the different homes are quite well attended with interest.

Our number has grown smaller because of a few of our brethren and sisters having moved to Sheridan and Portland to help in the cause there.

In His service until He calls,

Aug. 18, 1924. H. L.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—There was quite an influx of visitors in our community during the past week, many of whom attended the meeting of the Mennonite Publication Board, a report of which appears elsewhere. There were visitors here from Kansas, Illinois, Ontario, Ohio, Indiana, Virginia, Maryland, and Lancaster, Franklin, Cambria, Blair, Somerset, Mifflin Counties, Pa. Not all of these however attended the meetings of the Board; some of them were here later. The meetings were well attended and marked with interest.

Some of our people who are away at this time are Bro. Daniel Kauffman, who is taking an extended trip thru the Missouri-Kansas section; Bro. Charles Shoemaker and family, who are visiting in Illinois; Bro. and Sister J. A. Brilhart, who are on a trip to eastern Maryland, and Bro. C. A. Brilhart and family, who are in Virginia.

Bro. and Sister D. A. Stull are both on the sick list at this time. We pray that they may be speedily restored to normal health.

A special instruction meeting will be held on Saturday evening, Aug. 23, for the benefit of those who are applicants for membership here. They will be received into fellowship the following day, Sunday. May you remember them and all of us in your prayers.

Aug. 23, 1924. Cor.

Hagerstown, Md.

Dear Readers:—We arrived home from the Scottdale Publication Board Meeting yesterday evening in company with Bros. W. W. Hege, George Keener, Sister Anna Keener, and Bro. David H. Horst and wife who have conveyed us in their auto over the many mountains, taking the Lincoln Highway going out and National coming back. Most all states were represented on these roads. Traffic is so heavy that traveling is dangerous on the highways at present, but He who cares for His people brought us home safely for which we praise the Lord. But it is necessary that we do

(Continued on page 447)

Miscellaneous

SHALL WE KNOW EACH OTHER THERE?

By John F. Huber

For the Gospel Herald.

Shall we know each other there,
In that land so bright and fair?
Fathers, mothers, shall we know,
Sisters, brothers, as below?

Shall we know our children there,
When we meet Him in the air?
Shall we know them as our own,
As we meet around His throne?

Shall we know our neighbors there,
Free from sorrow, free from care?
Shall we know their children, too,
In that land beyond the blue?

Shall I see the Apostle John,
On the bosom of the Son?
Peter, Paul, and Stephen, too,
Of the Father have a view?

Yes, all these I'll truly know,
When to heaven my home I go.
Every one I'll know by name,
And be known of them the same.

Not as families here below,
Nor in groups of few we'll go;
Father, mother, there will be
Brother, sister, then to me.

God our Father there will be,
Loving, kind, and good is He.
We, His children, trophies bring,
And His praises ever sing.

Yes, we'll know each other there,
In that land so bright and fair;
Christ our Elder Brother, too,
Unto Him all honor due.

Lima, Ohio.

THE RELATION OF CHURCH AUTHORITY TO INDIVIDUAL CONSCIENCE

By Menno J. Brunk

(Concluded from last week)

For the Gospel Herald.

At the Jerusalem council (Acts 15), the church at Antioch had determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders. The apostles and elders came together to consider the matter. The apostles and elders discussed and decided the question. The whole Church approved of the decision. They delivered the decrees to keep, that were ordained of the apostles and elders (Acts 16:4). It seems clear that at the Jerusalem conference the discussion was confined to those in whose keeping was the expounding of the Gospel. The decision was recognized at the work of the heads of the Church, and was regarded as binding on all loyal Christians.

One of the qualifications of bishops and deacons (I Tim. 3:4, 5, 12,) is that they are able to rule their own house. "For if a man know not how to rule his own house, how shall he take care of the church of God" (v.5)? A man's capacity for the government at home indicates his ability to govern the Church. A home without discipline is a failure; so also the Church without discipline is a failure. If the minister is not to exercise discipline, why is the ability to rule a qualification? The very fact that the ability to rule is a qualification, proves, that the minister to be true to his calling must exercise discipline in the Church. The elders that do **rule** well are worthy of double honor (I Tim. 5: 17). The minister then is a servant, leader, and ruler of the church, As a ruler he disciplines, metes out penalties, and becomes responsible for the order of the Church." (Bender).

Since the Church is vested with authority and the ministers, the representives of the Church, are vested with authority; what part shall my conscience play in determining my submission to the Church? I do not intend to enter upon an elaborate discussion of the conscience as to what it is and its relation to the intellect and the various moral faculties.

For our purpose here I desire to point out the danger of making the conscience the absolute guide. It is true that to have peace and joy the conscience must be obeyed. Conscience, though supreme, is not infallible. The standard of moral conduct may be imperfect, yet the conscience says, "Obey." Every church member should be honest and sincere, but because a person is honest, is no sure sign that that person is right. At no place does the Scripture say, If ye are honest ye shall be saved.

The heathen bows down before idols of wood and stone to appease his conscience. The Hindu mother throws her babe into the river in compliance with her idea of right and wrong. Are they right because their conscience is clear? Paul is a striking example of an honest mistaken man. He persecuted the Christians with a clear conscience. He verily thought within himself that he ought to do many things "contrary to the name of Jesus of Nazareth" (Acts 26: 9). But he did it ignorantly in unbelief (I Tim. 1:13). Did Paul's conscience tell him what was right? or was he right because he was honest? Certainly not. Neither is a clear conscience or absolute honesty a sure token of a person being right in the present time. The conscience may be seared (I Tim. 4:2), it may be defiled (Tit. 1:15). Therefore we conclude that the conscience though supreme, may be perfect or imperfect, according to our previously accepted moral standard.

The Church is less likely to be mistaken, than is a single individual. But what if I do not see the need of of doing things as the Church sees them? or suppose the Church should ask me to keep aloof from that in which I can see no wrong? What shall be my attitude? As a loyal member I am in duty bound to be in subjection to the Church. Even though I cannot see all things as the Church sees them, it is my duty to obey, unless I honestly feel condemned for yielding to the Church. If my conscience will not allow me to submit, after a heart-to-heart talk with proper representatives of the Church, rather than be out of harmony I would better connect with a church with which I can work harmoniously. I feel sure that no member in our own beloved church has ever gone wrong by obeying the decisions of the Church.

The ministers of the Church are in a better position to render a decision than are the lay members. They have a better knowledge of conditions. They understand the teaching of the Scriptures better than the average lay-member. If the Church has chosen officials according to the qualifications laid down in the New Testament, they are in a condition to pass upon questions before the Church. The qualifications given for the seven deacons (Acts 6:3) were: honest report, full of the Holy Ghost and wisdom. Paul in his letters to Timothy (I Tim. 3), and Titus (Tit. 1) sets forth a list of qualifications for elders and deacons. After the Church has chosen Spirit-filled men, men of faith and wisdom, etc., shall I set my judgment against theirs? God forbid. Yes, rather it becometh me to be in humbe subjection.

Heb. 13:17 is a direct command to, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief.." "If ye love me, keep my commandments" (Jno. 14:15), see also (I Jno. 5:2, 3; II Jno. 6). "And why call ye me, Lord, Lord, and do not the things which I say?" Paul speaks of his greatest sin as consisting in persecuting the Church of God. (I Cor. 15:19).

Obedience to the Word of God, and consequently obedience to the Church and to those over us in the Lord, is essential to spiritual growth. Spiritual growth is essential to true happiness. Whole-hearted o b e d i e n c e

brings a blessing, both in this life and in the life to come.

Harrisonburg, Va.

A BLESSED PRIVILEGE

By Minnie M. Burkholder

For the Gospel Herald.

Prayer is a duty, but much more a privilege. Without prayer we can not live the Christian life. We must receive help from our heavenly Father, and to secure this we must come to Him in prayer.

When trials and temptations come before us we should take it to the Lord in prayer, and ask Him to help us to do or say what is right, and not take our own way about it, for He knows best.

We should do as we often sing:

"Take the name of Jesus ever
As a shield from every snare,
If temptations around you gather
Breathe that holy Name in prayer."

It is also our duty to pray for others. What a blessed opportunity we have to help others in this way. I was often made to think how much better it would be if people instead of criticising the faults of others, would take it to the Lord and talk to him about it, and ask him to help them overcome their faults.

The more we pray for others, the more we will become interested in others.

I love to think of Daniel how earnest he was in prayer, and was often made to wonder how many of us would have faith enough in our God to stand the tests that Daniel stood.

Let us all stand firm for God in prayer or whatever else, let come what may; only trust Him and believe that he is able to deliver you as he did Daniel.

We need the help of God to keep us in the right path. We need Him every hour. In Mark 14:38 we are told to watch and pray lest we enter into temptation.

"Ask the Saviour to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through."

Lancaster, Pa.

HEART ATTACK KILLS JAMES H. MOORE

By John D. Burkholder

For the Gospel Herald.

James H. Moore, formerly foreign manager for the British American Tobacco Company, died of heart attacks. In his room twenty-seven filled prescriptions were found that had been filled in twenty-seven different foreign countries, to relieve heart attacks—all had failed. When a man using tobacco finds that he cannot run or exert himself in any way unusual without getting short of breath or making his heart beat much faster, he is living on the danger line. When the heart and blood vessels and kidneys are diseased resulting from tobacco, all the medical skill in the world cannot restore his vitality. His machine is wrecked—damaged beyond repair. Unfortunately, the smoker does not know tobacco is hurting him until his health is damaged beyond repair. Who has not heard some one say, "Well, tobacco may hurt some people, but it doesn't hurt me," or "If I thought tobacco hurt me I would have sense enough to stop." He does not give it up until he gets short of breath when running to catch a train, or if he hurries a little in going up stairs. Then he begins to think something is wrong.

During the last ten years the use of tobacco has increased very rapidly. During the same time, the mortality from heart disease has increased fifty per cent, hardening of the arteries has increased in the same time two hundred and fifty per cent. In the year 1920 there were 151,000 deaths in the United States from organic disease of the heart. Diseases of the heart, blood vessels, and kidneys including apoplexy, now claim 350,000 annually in the United States. Is it not strange that as the tobacco habit increases, the death rate from heart trouble, high blood pressure, kidney troubles, and lung troubles as well as cancer, also increases?

Lancaster, Pa.

WHY DO WE RECOGNIZE A DISTINCTION IN APPAREL?

By Lena Kreider

For the Gospel Herald.

Ever since man first sinned the human race has been in rebellion against God. God gave us a garb, but man is never satisfied and has changed and altered it until the fashions prevailing among the worldly people are anything but harmonious, and in keeping with the life of the child of God.

God has never failed to warn us of the dangers along life's way and of the snares of the devil. So often in His Word He warns us of our great enemy, pride, and the danger of fostering it in any way.

The garb of the world denotes pride, is immodest. It fails to meet the needs of protection, and comfort, and does not appeal to the one who is Christ-like. It is foreign to the Christian. This demands a distinction in apparel and makes God's people separate from the world. Modern fashions promote pride, extravagance, and waste of time and energy. The Christian garb promotes humility, is modest, is economical, fulfills its purpose of protection and is beautiful.

God is a God of order. The whole creation shows to the observing one the wonderful order of all things of the universe.

When He made man in "His own image," He did not deviate in the least from His great orderly way of doing things. He made man the head of the home, and the woman his helper and companion. God is the first in the scale of authority. Christ second, then man, then woman. The woman's place is the last on the list, but we may well believe it is not the least, for God has given her power which if rightly used can sway the world, and who will refute the statement that it is the woman's wickedness that is leading the world to ruin more than any other one thing? Woman holds in herself untold power for good or evil. Oh, that we might appreciate God's gift, and let Him use us to help save the world, not ruin it.

God has said that it is an abomination for one of either sex to wear the apparel of the other. (Deut. 22:5). He has a reason for all things. He asks nothing of us simply to show His authority, and He always has our good in view. The covering spoken of by Paul in I Cor. 11 fits in admirably with the Christian woman's garb. Notice how kind and considerate our Lord was for the women of every class who came to Him for healing, comfort, advice, and forgiveness. And when He organized His Church and sent the Holy Ghost, the prophecy, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," was fulfilled. It is not only a sign, but Paul says, it is power which we shall have upon our heads "because of the angels." It is a gift of God. Every woman ought to rejoice that He has remembered poor, fallen woman, and given her a place so honorable in His great plan for the winning of the world to salvation. How shameful and unappreciative of His blessings is it to rebel, and refuse to obey this beautiful ordinance which means far more than we will ever be able to realize.

Palmyra, Mo.

What was Jesus as He went about teaching? He was a friend. And so must you be a friend to your pupils if you would help them. — J. A. Ressler.

SOUTHWESTERN PENNSYLVANIA CHURCH CONFERENCE REPORT

1924

For the Gospel Herald.

The Mennonite Conference of the Southwestern Pennsylvania District met in its forty-ninth annual session at the Blough Church in the Johnstown District, Thursday morning, Aug. 14, 1924.

The meeting was called to order by the moderator, Bro. E. D. Hess, and opened by singing, after which Bro. H. B. Keener read from Eph. 4:1-16, and led in prayer.

The following members of Conference were present:

Bishops—J. N. Durr, Aaron Loucks, Jas. Saylor, J. A. Ressler, N. E. Miller.

Ministers—S. G. Shetler, Simon Lehman, L. A. Blough, J. A. Brilhart, G. D. Miller, H. M. Gelnett, Ed. Miller, W. C. Hershberger, E. D. Hess, E. J. Blough, Joseph Saylor, Hiram Wingard, C. A. Graybill, Lloy A. Kniss, Isaac Metzler, J. M. Nissley, Harry C. Blough, Milton B. Miller.

Deacons—D. W. Maust, J. L. Kinsinger, L. D. Yoder, L. H. Weaver, John Harshbarger, Albert Kauffman, Wesley Yoder, S. K. Eash, Loransa Kauffman.

Upon motion Bro. Daniel Kauffman was accepted as a regular member of Conference.

The following brethren were accorded the privilege of honorary members of Conference: Bishops—J. S. Shoemaker, John S. Mast, Noah H. Mack; Ministers—Christian Gascho, J. H. Mosemann, Oscar Burkholder, H. B. Keener, Nevin Bender; Deacons—Uriel S. Zook, J. C. Kanagy.

The minutes of last year's Conference and of a special meeting of the Executive Committee and bishops held at Scottdale, Pa., May 22, 1924, were read and approved.

Bro. J. M. Nissley was appointed assistant secretary.

The brethren—Daniel Kauffman, Lloy A. Kniss, and C. A. Graybill—were appointed a Resolutions Committee.

The Conference sermon was preached by Bro. Noah H. Mack. Text, Jno. 4:24. The brethren—Daniel Kauffman, G. D. Miller, and Jno. S. Mast—responded in testimony and appropriate remarks following the sermon and the reading of the Rules and Discipline. The ministry and also the brotherhood gave rising testimony to the sermon and harmony with the Rules and Discipline.

A number of interesting reports (which will appear later in tabular form as a part of the complete Conference record) were read and approved. In the district there are six districts, sixteen congregations, six bishops, twenty-five ministers, thirteen deacons, and 1650 members—an increase during the year of 74. The total contributions reported during the year amounted to $17,306.60.

Treasurer's Report

Balance on hand July 1, 1923	$181 19
Received from congregations	288 06
Total	$469 25
Amount paid out	219 93
Balance on hand July 1, 1924	$249 32

District Evangelist's Report

Number of sermons preached	177
Number of confessions during meetings	94
Number of confessions before or after meetings were held	8
Number of confessions where one or both parents are Mennonites	37
Number of confessions where parents belong to some other church	10
Financial support given to evangelists	$791 11

Mission Station Reports

Gortner.—Located near Oakland, Md., under the care of Bro. Milton B. Miller. Services held in union church building, morning and evening, monthly. Number of sermons preached, 25; number of members, 3; services attended, well; spiritual condition, fair; hindrances, those common in union congregations; prospects, a probable increase in membership; conditions, favorable for continuing the work; Bible Conference held during the year; needs, evangelistic meetings.

Remarks: A marked interest shown at the Bible Conference; sermons each evening with a fair attendance.

Pinto.—Located in West Virginia near Pinto, Md. Under care of Bro. Ed. Miller. Services in a school house every two weeks. 24 sermons preached during the year, about 24 members. Lost by death or otherwise, 3; services attended, fairly well; spiritual condition, fair; hindrances to the work, scattered members and lack of suitable building; prospects, we should continue a union Sunday school and young people's Bible meetings.

District Mission Board Report

The Mission Board of the Southwestern Pennsylvania District met at the Blough Church, Aug. 12, 1924, when the following business was transacted:

The Executive Committee had appropriated $150.00 to Bro. I. K. Metzler for part support, which was endorsed by the Board.

Upon motion it was decided that the budget for the Altoona Mission be placed at $2,000.00, and the budget for the building debt be eliminated.

The committee on changing locations for the Altoona Mission was retained and authorized to sell the old property if they can sell to advantage.

The recommendation of the local board of the Altoona Mission, that the request of Bro. and Sister Laban Swartzendruber to be relieved from responsibility in connection with the work of the Mission be granted, was endorsed.

Bro. J. M. Nissley was granted permission to purchase a Ford automobile if the means are forthcoming.

The Executive Committee was empowered to appoint all committees.

The following organization was effected: President, N. E. Miller; Vice President, J. B. Zook; Secretary, Hiram Wingard; Treasurer, C. B. Shoemaker.

The following committees were appointed: All-day mission meeting, Ezra Bender, J. M. Nissley, Grant Weaver; auditors for treasurer's accounts, Levi Mumaw, Isaiah Cover, Norman Miller; auditors for Altoona Mission, J. D. Byler, Albert Kauffman, Harry C. Blough; schedule and budget committee, C. B. Shoemaker, Aaron Loucks, Norman Miller. Member of Local Board of the Altoona Mission, J. N. Durr.

Conference endorsed the report.

Sunday School Conference Report

The three books, namely: "Practical Pedagogy in the Sunday School," "Teacher Training with the Master Teacher," and "The Message and the Message Bearer," were briefly reviewed by Bro. W. C. Hershberger. The question of Teacher's Meetings was discussed and the following resolution was adopted:

Since we realize the value of unity obtained, the information gained and the inspiration received in properly conducted teacher's meetings, therefore be it resolved that we favor the conducting of regular teacher's meetings, and we urge every congregation or several congregations combined to organize and maintain such meetings in a manner that may bring about the best results for that particular school or schools.

The delegates' position was discussed and the following resolution was adopted:

Since some of the Sunday schools have failed to elect delegates, therefore be it resolved that we urge every Sunday school to elect a delegate at the time of organization, whose duties are given in the Constitution—Artcile II, Sec. 2, 3.

It was decided to continue for one year from May 1, 1925, the support of Bro. J. N. Kaufman and his two sons.

Upon request permission was given to the Secretary to revise the report blanks.

It was decided to ask our Sunday schools to apply the Sunday school missionary offering alternately to the support of Bro. J. N. Kaufman and his two sons, and to the Altoona Mission.

The following resolution was adopted:

Since the rural field presents such a splendid opportunity for mission work, and since souls are perishing for want of the Gospel, and God has placed before us an open door which by His grace we may enter and labor for Him, therefore be it resolved that we urge our people to more fully consecrate their lives to God and put forth every effort possible to advance His cause and extend His kingdom in the rural districts by the immediate organization of mission Sunday schools.

The Treasurer's report was given, as follows:

Receipts:		
Balance in treasury July 1, 1923	$ 9 63	
Offering at Conference	55 47	
Received for General S. S. Committee	38 25	$103 35
Expenditures:		
Paid expenses committee meeting	$ 14 12	
Speaker expense to Conference	12 50	
Printing programs	8 50	

Postage and stationery	2 00	
General S. S. Committee	38 25	$ 75 37
		$ 27 98
Balance on hand		$103 35

An offering was taken which amounted to $71.00. Bro. Lloy Kniss was elected Moderator for next Conference, and Bro. Ezra Bender was elected Treasurer for three years.

(Signed) Ed. Miller, Secretary.

The report was endorsed by Conference.

REPORTS OF COMMITTEES

Rules of Order

1. That the first two benches of the two tiers on the left side of the middle aisle, and the side benches to the left of the rostrum be reserved for seating of Conference members.
2. That each member desiring to address the Conference shall first rise and address the Moderator, who on hearing him shall recognize him by calling his name.
3. That no motion shall be recognized while another motion is pending.
4. That all questions must be stated before taking action.
5. That all committees shall report in written form.
6. That all whispering shall be avoided while a speaker has the floor.

The report was accepted.

It was decided that the committee on Rules of Order be discontinued and that the Executive Committee arrange for the seating of Conference members at annual sessions.

Merging of Conferences

The Committee is waiting for developments that will make formal steps toward union advisable. A spirit of good-will prevails in both conferences concerned, and the situation seems hopeful.

The report was accepted and the Committee was retained.

Locating Workers

No appeals have been made to the Committee during the year for help in placing workers, hence no work has been done.

Report accepted and Committee retained.

Sunday School Library

We hereby recommend the following books for consideration of this Conference:

"Current Issues," Daniel Kauffman; "India Inklings," Margaret V. Applegarth; "The Christ We Forget," P. W. Wilson; "Guiding Boys Over Fool Hill," A. H. McKinney. We further recommend that an effort be made to bring the complete list of books accepted by Conference to the attention of our Sunday school superintendents and teachers.

Books for consideration next year: "The Great First Work of the Church—Missions," W. B. Stover; "How to Teach a Sunday School Lesson," H. E. Carmack; "The Girl in Her Teens," Margaret Slattery.

The report was accepted, the recommendations adopted, and the Committee retained.

Bible School

The Johnstown Bible School held a six weeks' session, Dec. 31, 1923—Feb. 8, 1924. The faculty was composed of J. A. Ressler, S. G. Shetler and Mrs. S. G. Shetler. Ten subjects were used in the course of study. The total enrollment of students was 51.

The financial report shows:

Balance from last year	$ 75
Receipts	636 59
Expenditures	602 65
Balance in treasury Feb. 9, 1924	34 69

In response to what seems to be a logical demand, the list of courses for the six weeks term of Bible School to be held early in 1925 is thus tentatively arranged:

English I and II; German I and II; Greek I and II; Latin; Bible Geography; Bible Literature; Vocal Music I and II; Sunday School Pedagogy; The Gospel of Matthew; Selected Epistles of Paul; Missions; The Tabernacle in the Wilderness.

Changes, modifications, or additions may be made as they are considered necessary and coming within the scope of the school.

An all-day Christian worker's meeting was held Jan. 24, 1924 which was well attended from this and other Conference districts.

The very marked increase in attendance, of the faithful work done by the student body, the interest manifested by the Church in general and the financial support sufficient to cover the current expenses of this term and to liquidate the former debt, are very encouraging to the Bible School Committee.

The report was accepted.

Permanent Organization of Bible School

Your Committee on permanent organization of Bible School offers the following report for your consideration:

Inasmuch as there is a great need and demand for better-trained teachers and Christian workers in our several churches and Sunday schools throughout the district and whereas there are many brethren and sisters who cannot avail themselves of the opportunity of attending any one of our Church schools, but who could attend a six weeks' course of Bible study nearer home if the opportunity were offered: We therefore recommend that the Conference look with favor on the permanent organization of a "Board of Trustees," who shall be elected as hereinafter provided for, who shall have full power to arrange for and conduct such Bible School in harmony with and co-operation of the congregation where such Bible School is to be held.

Organization

The organization of a Bible School Board of Trustees shall be composed of nine (9) Trustees, constituted and chosen as follows: Three (3) members to be elected by the congregation where the school is to be located; three (3) members to be chosen by the ministerial body of the district where the school is to be held, and three (3) members to be chosen by the Mennonite Conference of the Southewestern Pennsylvania District.

In the event Conference takes favorable action in line with the above report, we further recommend that a committee of five (5) brethren be appointed by the Moderator of this Conference to draft proposed regulations for conducting the school.

The report was accepted and the recommendations endorsed.

Proposed Bible School Constitution

Constitution for the Bible School Board of the Mennonite Conference of the Southwestern Pennsylvania District.

Article I. Name

This Board shall be known as the Bible School Board of the Mennonite Conference of the Southwestern Pennsylvania District. For purposes of this Constitution it may be spoken of as "the Board," or "Bible School Board."

Article II. Purpose and Organization

1. It shall be the purpose of this Board to establish and maintain a Bible School within the Mennonite Conference of the Southwestern Pennsylvania District in accordance with provisions hereinafter prescribed. A majority of the Board shall constitute a quorum to do business.
2. This Board shall be constituted as follows: Three members shall be chosen by the congregation in which the Bible School is held; three members shall be chosen by the ministerial body of the church district in which the Bible School is held; and three members shall be chosen by the Mennonite Conference of the Southwestern Pennsylvania District.
3. The officers of this Board shall consist of a President, a Vice President, and a Secretary-Treasurer, all of whom shall be elected by the Board. These officers shall perform the duties which usually devolve upon those who hold such positions. They shall constitute an Executive Committee to act for the Board between sessions. All work done by the Executive Committee shall be subject to the approval or revision of the Board. The Principal of the Bible School shall be ex-officio a member of the Board and of the Executive Committee.
4. All officers shall be elected annually and shall serve until their successors shall be elected and installed.
5. The Board shall meet regularly during the last week of January of each year, but may meet at any other time for the transaction of any business when necessity requires them to do so. When special meetings are called due notice shall be given to each member of the Board specifying the time and purpose of the meeting.

Article III. General Provisions

1. The Course of Study for each session of the Bible School shall be arranged by the faculty, subject to the approval of the Board, and shall be announced at or near the close of the session of the Bible School next preceding the one in which it is intended to be used.
2. The Bible shall constitute the chief subject of instruction and it shall be the aim of the school to foster love and respect for the Bible as the inspired Word of God, and to inculcate obedience to its teachings.

Article IV. Adoption and Amendment

1. This Constitution shall be effective when it shall have been approved by the Mennonite Conference of the Southwestern Pennsylvania District.
2. This Constitution may be amended by the consent of seven members of the Bible School Board and the approval of the Mennonite Conference of the Southwestern Pennsylvania District.

The above proposed Constitution was approved by the Conference.

Bible School Board

The brethren to serve as a Board of Trustees for the Bible School were elected as follows:

By the Stahl congregation: S. G. Shetler, Lloy A. Kniss, Joe Miller.

By the Ministerial Body of the Johnstown District: Jas. Saylor, L. A. Blough, L. H. Weaver.

By the Conference: Daniel Kauffman, C. A. Graybill, N. S. Maust.

QUESTIONS AND ANSWERS

I. What has this Conference to offer with reference to overcoming indifference on the part of inactive members?

Indifference may be overcome by giving heed to the following:

1. Let overseers be diligent both in the proper instruction of converts and in working to the end that every member may have a definite experience of salvation and right relations to God and the Church.

2. Let our older members set examples of true Christian piety and faithful Christian service.

3. Let the congregation be properly fed from the pulpit, in Sunday school and young people's meeting, and other religious services.

4. Let the Church work to the end that prayer and Bible reading may be a part of the daily record of every member.

5. Let opportunities be provided for active service on the part of every member.

6. Let the light be turned upon the inconsistent lives of indifferent members.

7. Let there be faithful teaching concerning the signs, sin, results of, and punishment for, indifference.

8. Let proper discipline be administered in the case of members who are habitually and persistently indifferent.

II. Of what value are Church regulations as enacted by Conference?

Church regulations are valuable because—

1. They promote unity among faithful members.

2. They are a setting forth of Scriptural truths and teaching as applied to present day conditions.

3. They unify the methods of work and interpretation of Scripture.

4. They serve as a safeguard for weaker members and as a check upon indifferent or wayward members.

5. They aid the Church in administering discipline.

6. They simplify the work of Church government, enabling it to conduct its affairs in an orderly manner.

7. They aid our congregations in meeting present day issues and in wrestling with their problems.

The authority of the Church as directed by the Spirit and Word of God in matters of discipline is distinctly taught in Scripture. Matt. 18:15-18; Jno. 20:22, 23; Acts 13:1, 2; 15:6-31; 16: 4, 5; I Cor. 5; II Thess. 3:6.

III. What relation is there betwen Church discipline and the spiritual life of members?

The chief purpose of discipline is not the exercise of authority but the good of those disciplined. The more efficient the discipline in any church the more normal the spiritual life of its members. In administering discipline we should keep the following ends in view:

1. The application of Scriptural principles in all our regulations.

2. The maintenance of a standard which fosters spiritual development and encourages spiritual activity.

3. To constrain every member, through the love of Christ, to do the will of God and the Church.

4. To restrain those who, ignorantly or otherwise, do those things which mar their testimony and destroy Christian character.

IV. Fallacies and dangers of modernism.

Modernism is the term applied to present day religious liberalism. Some of its fallacies and dangers apparent to men of faith are:

1. Political reformation by those who claim to be God's children. According to Dan. 4:17; Psa. 44:28; 45:1; Prov. 8:15; Rom. 13:4, God may use the "basest of men" or a heathen to carry out His plan. Man's reformation is but a man-controlled system of laws and regulations.

2. Commercialism (Jas. 4:13) that causes trust in riches, high-mindedness, and a forgetting of the needy.

3. Private interpretation of Scripture (II Pet. 1:20) through which we obtain many man-made standards of religion. This unsettles the unstable.

4. Amusement, which manifests itself in eating, drinking and making merry. The satisfying of the lusts of the flesh and the lusts of the eye is detrimental to the spiritual life. I Tim. 5:6.

5. Origin of existence. It is foolishness for man with his limited knowledge and power, to try to reason out "the beginning." Rom. 11:34. Evolution leads men to discredit many portions of Scripture and in its climax brings about infidelity.

6. Unsanctified education. An education in which culture and morality are the basis for salvation, causing regeneration to be untaught, disbelieved, unknown and not experienced. II Tim. 3:7; 4:3, 4.

In short, modernism is but a counterfeit, presenting a form of Christianity with the Christ of Scripture crowded out; a Bible supposed to "contain" the Word of God, but with the idea of direct revelation from a personal God denied; a religion with the thought of the supernatural excluded, leaving it but an improved form of paganism.

V. What should be our attitude toward the Ku Klux Klan?

Because the Ku Klux Klan is among the organizations classed as secret societies, because it discriminates against certain classes such as Jews, Catholics, and negroes, and thus fosters class prejudice and hatred, and because its methods encourage the meting out of punishment to alleged offenders without due process of law, we should hold entirely aloof from it, as well as any similar organizations. Jno. 3:19-21; Acts 10:34; II Cor. 6:14-17; Eph. 5: 11, 12; I Thess. 5:22.

VI. Spiritual life, its importance and how promote it?

The Spirit-filled life is most important because:

1. It is the only life that can overcome the many evils confronting Christians to-day.

2. It is the life that is most powerful in bringing the lost to Christ.

3. It is essential to maintaining an acceptable standing before God.

It is promoted by:

1. Living a consistent prayer life.
2. Having in us the spirit of unity in teaching and living.
3. Fostering a spirit of Christian fellowship.
4. Being firm in our stand concerning Scriptural doctrines.
5. Constantly and consistently preaching Christ to the people.

STATEMENTS AND RESOLUTIONS

I. Concerning Shorn Hair for Women

Inasmuch as the matter of "bobbed" hair for women has given rise to many questions, this Conference submits the following as its attitude:

1. "Bobbed" hair for women is in violation of the following Scriptures:

(a) I Cor. 11:5, 6, 15—which teach us that it is a shame for a woman to be shorn or shaven.

(b) Rom. 12:2; I Jno. 2:15, etc.—which forbid conforming to the world.

(c) Deut. 22:5; I Cor. 11:14, 15—which teach the idea of sex distinction in clothing and hair dressing.

(d) I Tim. 2:9; I Pet. 3:3—which forbid hair-dressing for ornamentation.

2. Women with bobbed hair may be received as members only upon condition of a promise to let the hair grow long.

3. When sisters (young or old) violate the above named Scriptures by having their hair shorn they shall be dealt with as transgressors, not held as communicant members until they are brought to repentance.

We recognize that this is but one among many ways in which the above named Scriptures may be violated; that fashionable hair combing, as well as fashionable apparel, is unbecoming to the Christian man or woman. We therefore urge that those having the oversight of our churches, in co-operation with their respective congregations, adopt such Scriptural ways and means as in their judgment will most speedily and effectively result in restoring the entire membership to the Bible standard in these things.

2. Women Serving as Jurors

As a Conference we endorse the action of the Church in the Johnstown District with reference to women serving as jurors, and we recommend a similar course to the other congregations in the District.

Following is the action of the churches of the Johnstown District.

At a meeting of the ministerial body of the Mennonite Church, Johnstown District, Southwestern Pennsylvania Conference, held at Thomas Mills, Somerset Co., Dec. 7, 1923, the question of women serving as jurors was considered and the following resolution was passed:

Resolved—That we consider it inconsistent and unscriptural for sisters of our faith to serve as jurors, because,

First, The highest duty of woman is that of motherhood and housekeeping, and serving as juror interferes with either or both of these high and Scriptural duties (Psa. 113:9; I Tim. 5:14; Tit. 2:5).

Second, The woman is to be subject to man and not usurp authority over him (Gen. 3:16; I Tim. 2:12; Eph. 5:22-24).

Third, That the unbecoming, impure, and immoral language often brought out in the witness stand and in the jury room is not fit for a virtuous woman to hear (Matt. 19:36; Phil. 1:27).

Be it further resolved, That since we consider it unscriptural for our sisters to serve as jurors, and since our sisters do not exercise the right of suffrage, therefore we petition the President Judges and the Jury Commissioners of Somerset and Cambria Counties to refrain from placing the names of any of our sisters in the jury wheels of the respective counties, and should any of our sisters be drawn as jurors, we beg that they be exempted from serving.

The above resolutions were approved by the congregations of the Johnstown District and forwarded to the office of the President Judges of Somerset and Cambria Counties and in each case a favorable reply was received, granting to the sisters of the Johnstown District the consideration asked for in the petition.

3. Application of Minister

Whereas, a question is confronting those in charge of the work carried on by the Altoona Mission with reference to receiving a minister of another denomination into membership, Resolved, that Brethren J. N. Durr and Aaron Loucks be authorized to look into this matter and to take such steps as they consider scriptural and wise.

4. Sale of Altoona Mission Property Authorized

This, the Mennonite Conference of the Southwestern Pennsylvania District, now in session at the Blough Mennonite Church, Somerset Co., Pa., convened this 14th day of August, 1924.

We do hereby authorize and direct the Trustees of the Altoona Mission or their successors to sell, convey and deliver deed for the Altoona Mission Property located at 1614 Eighth Ave., Altoona, Pa., at such a price as is considered fair and apply the same to the purchasing and erecting of a suitable building to carry on the work.

Amendment to Constitution

The Secretary was instructed to notify each member of Conference at the proper time, of the following proposed addition, as an amendment to the Constitution:—

Article V, Section 5. When a vacancy occurs in any office, by death or removal from the Conference District, or other cause, the Executive Committee of Conference with the bishops, shall fill such vacancy. Any person so appointed shall serve until the next annual meeting of the Conference, or until his successor is duly elected and installed.

Appeal of Casselman Valley District

In response to an appeal for help from the Casselman Valley District, it was decided that the ministerial body of the Casselman Valley District and the S. W. Pa. Conf. each select one brother and these two brethren select a third brother, the three brethren to serve as a committee in assisting the congregations of the Casselman Valley District, no brother to serve in this capacity who is not approved by the congregation named and by the Southwestern Pennsylvania Conference.

Ordination of Bishop

Bro. Aaron Loucks was previously authorized by the Executive Committee and bishops of the Conference District to present the question of the ordination of a bishop to the Rockton congregation. Bro. Loucks reported that the Rockton congregation unanimously expressed themselves favorable to having a bishop ordained in their congregation and appealed to Conference for permission to have a bishop ordained.

The Petition of the Rockton congregation was granted and Bro. Aaron Loucks was retained to complete the work.

Oversight of Schellburg

It was decided that Bro. E. J. Blough be given pastoral oversight of the Schellburg congregation provided it is agreeable to the congregation to relieve Bro. C. A. Graybill and to accept the appointment of Bro. Blough in his stead and that it is agreeable to the Martinsburg congregation to accept Bro. Graybill as a minister of their congregation.

Memorial Resolution

Whereas, it has pleased God, in His infinite wisdom, to remove from our midst our former Conference members, Bishop Abram Metzler of Martinsburg and Deacon David J. Honsaker of Masontown, therefore be it

Resolved, that in these losses we bow in humble submission to Him who orders all things in wisdom and in love, and that we extend our heartfelt sympathy to Sisters Metzler and Honsaker and their families in their bereavement.

Resolved, that a copy of these resolutions be spread upon the Conference minutes; also that copies be presented to Sisters Metzler and Honsaker as a token of our sympathy and good will.

Request

Conference granted the request of the Morrison's Cove District for permission to ordain one or more ministers.

Committees

The following committees were retained:

Locating Workers: J. A. Ressler, Jas. Saylor, E. J. Blough.

Sunday School Library: Levi Mumaw, Hiram Wingard, W. C. Hershberger.

Merging of Conferences: J. A. Ressler, J. N. Durr, L. A. Blough.

Appointments

The following appointments were made:

Bishop Oversight:
Masontown, Daniel Kauffman.
Schellburg, J. N. Durr.

Charge of Mission Stations:
Gortner, M. B. Miller.
Pinto, Ed. Miller.

Trustee of Schellburg Church for three years—Albert Kauffman.

District Evangelist for two years—E. J. Blough.

Member of Publication Board for one year — L. H. Weaver.

Election of Officers

The following officers were elected:

Moderator, N. E. Miller.
Ass't. Moderator, Isaac K. Metzler.
Secretary, C. A. Graybill.
Treasurer, S. K. Eash.

Conference adjourned to convene at Springs, Pa., Aug. 13, 1925.

N. E. Miller, Secretary.

CORRESPONDENCE

(Continued from page 441)

not violate the principles of moderation in speed in caution, lest we be among the transgressors. I allude to God's children.

We passed one accident caused by speeding. The result was the overturn of the auto and the death of a son of the family in it. If death met him without salvation it was forever too late, and another soul was ushered into eternity unprepared.

Many leave their earthly homes at present never to return alive. But that is a very small experience with those who have made the necessary preparation for the Home beyond this vale of tears and sorrow. Natural life is so little esteemed by humanity at present and in the same degree eternal life, which only comes to us by meeting the conditions of salvation, which are repentance toward God, and faith in Jesus, the Savior of the world.

Yours in Christian love,

Aug. 20, 1924. Henry H. Baer.

RELIEF NOTES

For the Gospel Herald.

(Conducted by Levi Mumaw)

Additional letters are reaching the office of the Mennonite Central Committee referring to the crop failure in Russia. The letter printed below from Alvin J. Miller deals with the needs of one of the colonies in the Volga region. No definite action has been taken as yet in organizing for their relief.

In a letter from Moscow dated August 1, attention is called to a plea from the Koeppental Committee for a loan of $5000.00 for a term of five years to keep their schools going. They desire to keep their own schools going but see no way in which this can be done without assistance in this way. It will be necessary for some one to furnish this individually or by a group of persons if any assistance is to be given them. Should there be such as are particularly interested in this colony, please communicate with the Mennonite Central Committee, Scottdale, Pa.

The following communication has been received from Michael Horsch, Ingolstadt, Germany:

"Contributions received by the Christenpflicht from May 1, 1924 to July 1, 1924.

"A. F. Wiens, Chicago, $5.00; C. F. Claassen, Newton, Kansas, $200.00; S. D. Guengerich, Wellman, Iowa, $100.00; Jos. Schantz, Wisner, $5.00; L. Mumaw, Scottdale, Pa., $800.00; Eli G. Reist, Mt. Joy, Pa., $600.00 and $500.00; Jos. Schantz, Wisner, $5.00; through H. S. Bender, Tuebingen, $175.00; H. Fisher, Fairbanks, $10.00; Vernon Reiff, Elkhart, Ind., from S. S. of Sonnenburg, $120.00; Hege, Reihen, 10 marks; 2 food packages from S. D. Guengerich, Wellman, Iowa; 493 chests dried fruit through H. J. Krehbiel, Reedley, Calif. We acknowledge the above contributions with many thanks. May the Lord bless both the gifts and givers."

* * *

Complete Crop Failure Koeppental Tract

Mennonite Central Committee:
Moscow, Aug. 1, 1924.

Dear Friends:—The Mennonite colonies at Koeppental (Trakt) near Saratov in the republic of the Volga Germans has suffered this year a complete crop failure because of the drought. This is not an isolated spot but most of the district from Samara Gubernia south to the Kaspien Sea is again a famine region. They will be in a condition similar to 1921. Following is an extract from a letter from Johannes Dyck, who has been the chairman of our Committee there since 1921, in which he states briefly what the harvest is bringing.

"In Dawlkanowo you were informed concerning the prospective crop failure. At the present time we are able to report more definitely. The crops have even fallen short of our recent expectations. Rye has been threshed in many places. Some had nothing to harvest. In places there was a yield of 20 to 30 pounds to the dessjatine, in other places as high as 8 puds. The average harvest in rye was probably 3 to 4 puds to the dessjatine, while we had hoped to have 10 to 12 puds. Wheat is being cut at the present time and the crop is about the same as rye, certainly not higher, for much has been mowed for fodder or used for pasture, since it was dried up by the drought. All this is said in a few words, but it means great need and poverty. We take the liberty to address you, Mr. Miller, a question which to us is of great importance: Can we count on any help from you in the way of support by giving food to the needy?"

The outlook for the winter is exceedingly dark. Last winter our last shipment of corngrits to that region was distributed to the needy but most of it on condition that a certain amount be returned in grain after the harvest this year which could then be used for purposes of building up the settlement. Needless to say, there will be no return this year from the advance made.

I might add that the people in this settlement came into Russia in more recent years and in general that this is one of the most energetic and hard working settlements. I know that their difficulties are not due to negligence or even to any fever of migration which in some places kept people from work.

We realize here that our people have contributed very generously for the relief of the needy in Russia and we had all expected that no further help would be necessary after this crop, but conditions over which none of us have control are again threatening the life of this settlement and I believe that America will once more come to the rescue.

Very sincerely yours,
American Mennonite Relief
Alvin J. Miller,
Director in Russia.

* * *

To Mr. A. J. Miller, Director of the American Mennonite Relief, Moscow.

Letter of Thanks

We, the undersigned, citizens of the village of Protassowo, Rayon of Orlow, District of Slawgorod, Siberia, would ask you to convey to our American brethren our warmest thanks for the help which we have received in the shape of wheat, flour, meal, etc. Many have been saved from starvation and for this we have to thank, next to God, our American brethren. Therefore we would express our heartfelt thanks to all who have contributed to this work.

Protassowo, July 19, 1924.
41 Signatures.
P. Kroeker,
Chairman of the Village Committee.

MENNONITE PUBLICATION BOARD

Report of Meeting Held at Scottdale, Pa., Aug. 18, 1924.

The following members were present: J. S. Shoemaker, Henry Hershey, S. H. Miller, Aaron Loucks, Levi Mumaw, Geo. S. Keener, D. H. Bender, E. M. Detwiler, L. J. Heatwole, W. W. Hege, L. H. Weaver. Five others were represented by proxy.

Henry Hershey was elected Treasurer of the Board to fill the vacancy caused by the death of Abram Metzler.

The Board authorized the House to purchase sectional book cases for the Funk library.

The following subjects were discussed:

Shall we aim to make the Publishing House a greater factor in the finances of the Church through the profits of the business?

Practical methods of cooperation by the House, Board, and the Church.

The Board authorized the officers of House to solicit funds among the churches to reduce the debts of the Board to $50,000.00.

Resolutions

Because the hand of death has removed from the Publication Board our beloved brother, Abram Metzler, we do recognize the sterling service which he rendered to the cause of our church publications, and we hereby express our sorrow and heartfelt sympathy to Sister Metzler and family in the loss of one who has ever proven himself faithful to his trust. We hereby resolve, that we humbly submit to God's will, and that a copy of this resolution be forwarded to Sister Metzler.

Upon the recommendation of the Publishing Committee, and with the understanding that it will meet the approval of the Sunday School Committee, it was decided to make the following changes in our series of Sunday School Lesson Quarterlies: A Junior Quarterly, and a Junior Primary Teachers' Quarterly to be gotten out, and necessary changes to meet this arrangement be made in the present Teachers' and Primary Quarterlies and the Beams of Light.

In response to a call for a periodical published more directly in the interest of the educational work of the Church, this question was given consideration by both the Executive and Publishing Committees of the Board, and the following conclusion reached: Taking all points into consideration, is was the concensus of opinion that the cause would be served better by reorganizing and enlarging the educational department of the Christian Monitor, and placing it in charge of a suitable department editor. It was recommended that this change be made provided that after due consultation with those directly concerned it be considered the best step to take.

Resolved, that we recognize the opportunity for greater service in the finances of the church through the profits of the business of the Publishing House, and hereby recommend that the management of the House be instructed to keep an accurate account of the cost of the production of our literature, and so regulate the prices charged as to produce a margin of profit commensurate with the investment made; but to avoid any measure that would tend to the commercialization of the business.

Since the Mennonite Publishing House has acquired, through purchase and donations, a valuable library of rare volumes of which the former library of Bro. J. F. Funk is a part, since the fire-proof building affords safe and suitable quarters to keep the books, and since we believe there are brethren in the Church who are willing to contribute to a library fund to be used by the House in securing additional volumes and to care for the same, for the benefit of the Church, therefore we invite contributions from the brotherhood for this fund.

After an interesting discussion on how the workers in the House, the members of the Board, and the body of the Church may co-operate in advancing the cause of Christ and the Church, the meeting adjourned, all feeling that a very profitable meeting had been held. S. H. Miller, Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 4, 1924 (Gospel Witness Established 1905) No. 22

EDITORIALS

"A good name is rather to be chosen than great riches."

But a good name, to merit the term, must be good in the eyes of God regardless of how it may appear in the eyes of men.

There is no sin in being found out —but there is sin in doing the things that look hideous in the sight of God and man after they are found out. Yea, even "the thought of foolishness is sin."

There are three ways in which you may have a part in bringing the work of the Church to nought: (1) by an indifference which makes us a load upon the Church; (2) by a sinful life which encourages infection of sin on the inside and contempt for the Church from the outside; (3) by a wilful perversion of the truth which brings both the Church and its officials into contempt from those whom the Church is supposed to reach.

There are three ways in which you may have a part in the work of building up the Church and advancing the cause of Christ: (1) by living a consistent, loyal, prayerful life, which wins favor from right-thinking people and brings power from on high; (2) by being active in the service, your talents consecrated to God; (3) by defending and promulgating the doctrines and standards of the Church and guarding the reputation of her ministers.

Missouri-Kansas Conference. — It was the editor's privilege to attend the annual meeting of the Missouri-Kansas Conference held at Harper, Kans., last week. Geographically, it is one of our largest districts, including the states of Missouri, Kansas, Colorado, Oklahoma, together with scattered congregations and members in practically all of the states south of the ones named. It is always a delight to attend a conference in that district, for there is an openness and a frankness in discussions that nearly always leave the members in good spirits after the discussions are ended. The "hard times" which meant hardship to so many people during the last few years left their impress upon some of our members, but we trust that even this may result in good. "Whom the Lord loveth he chasteneth." We believe that this was one of the best meetings ever held in the district. We are looking forward to a year of faithful service in all the congregations in the district.

Rationalism.—A few weeks ago we received a letter from a pronounced rationalist. He told of the shortcomings of Abraham, Moses David, and other Old Testament characters who, according to the opinion of our critic, had transgressed about all the points in the moral law. On the other hand, he says, "In the New Testament, Jesus went to the other extreme," etc. He then went on to extol the virtues of rationalism, and almost felt discouraged that the churches were so blind as to cling to the teachings of the Bible and refused to hold on to the "best" there is in religion.

This man has an advantage over some present day critics of the Bible in that he says what he honestly believes. Most critics, while they hold views similar to what this rationalist entertains, try to hide their real views and pose as Christians. But really the most irrational man that we know of is the so-called "rationalist." There is enough evidence of Christianity in sight to convince any rational man that the Bible is true, and that its message should not be doubted by any one.

Why not More Mennonites?—Notwithstanding our boasted progress, there are probably less Mennonites in America today than there were a century ago. In the days of Shem Zook he estimated that there were about 100,000 Mennonites in America, although those figures were disputed by some. Now there are about 80,000 Mennonites (all kinds) in America. When we think of the several million descendants of Mennonites in America, the question naturally arises, Why so few of them in the Mennonite Church? We feel our shortcomings in attempting to answer, but here are a few things for your consideration:

1. No church standing for a full-Gospel religion needs to dream of a very large membership, for there are not enough converted people in the world. It has always been that churches that stood for the true evangelical faith have been comparatively weak in numbers. The lure of the broad way is so strong that neither the Mennonite nor any other church that insists on keeping the narrow way can ever hope to be among the most populous churches.

Aside from this fact, however, there are a number of other reasons why our church is not any larger than it is. Before the present evangelistic wave swept over the Church the membership had dwindled down so that the census of 1890 placed the membership of the Mennonite Church in the United States at 17,000 and all branches of Mennonites at 43.000. The fact that the Church has about doubled in membership since that time indicates that aggressive work counts.

Again, the growth of the Church has been checked by indifference and worldliness. We will notice each of these briefly:

2. History has proven that when the body of members in any church

were not "white hot for God" there was a growth in membership, even in the face of opposition and persecution. But when indifference creeps into the lives of members, so that they neglect to live the prayer life, to read their Bibles diligently, to attend church services regularly or to take an active part when they are there, to obey the unpopular commandments of the Bible. to bring up their children in "the nurture and admonition of the Lord," you can expect results as described in the next paragraph.

3. It is while men sleep that the enemy sows his seeds. While the soul is wrapped in the sleep of spiritual indifference the heart furnishes an excellent seed-bed for the seeds of worldliness. And this is what has happened to too many sleepers. Some have become victims to this world's money, some to this world's fashions, some to this world's pleasures, some to this world's vain show, some to this world's lust for popularity and power, some to other worldly attractions. No man who has surrendered to either of these worldly attractions will peaceably submit to the discipline of any church that insists on holding its membership to the whole-Gospel faith. Members who resent church interference with their assumed liberty to walk "according to the course of this world" are a double injury to the Church: (1) they themselves are not right with God. (2) The influence on their families and others is against the Church.

Men tell us that strict discipline is what drives people out of the Church. That is true only when this discipline is either unscriptural or harshly administered without the spirit of the Gospel. Faithful discipline is always wholesome, even though it sometimes appears severe to those who look at it from the standpoint of human sympathy only. Laxness in discipline simply puts off the day of retribution and multiplies the losses and sorrows of the Church.

Not merely for the sake of getting numbers, but for the sake of saving souls, let every member awake to righteousness, shake off the load of indifference, and shine for God. When the whole Church is wakened up, the dead timber removed, the live branches purged, the whole body active, we may expect the joy of the Lord in its fulness to take possession of our souls, the work of division among us to be stopped, the light of the Gospel to shine in our own homes and communities, and many souls will be won for Christ and salvation and the Church.

PRAYER AND POWER

The title of our subject is "Prayer and Power." Let me say that this is a misnomer. As stated, the words imply that prayer is one thing and power another. On the contrary the two are one, inherently linked together. Power presupposes prayer, and prayer implies power. In other words, power is prayer, and above all, prayer is power. You cannot divorce the two; and what God has joined together, in this as in other respects, let no man put asunder.

Our subject, then, is not so much "Prayer and Power," but rather, "The Prayer that is Power." This leads us to the consideration of the conditions which make for the exercise of that kind of prayer which is power. We address ourselves, therefore, to this topic.

The first requisite of prayer-power is **a life behind the prayer.** Most of us begin at the wrong end of the prayer line. We pray in order that we may have power. God requires that we should have power in order that we may pray. We pray in order that we may be holy. God requires us to be holy in order that we may pray. This is the meaning of Christ's words in John 15:7: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." Failure to take God's order means praying the prayer that is powerless. In such a case—to use Emerson's phrase—God has to say: "Your life speaks so loud, I cannot hear what you say." Getting right with God when we pray means getting things from God when we pray.

The second requisite of prayer-power is **faith.** All things are possible to him who believes, but nothing is possible to him who does not believe. As the writer of the Epistle of the Hebrews puts it: "Without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him." What we need, is an entire abandonment to the promises of God. Modernism, which discounts these promises, will never make powerful pray-ers.

The third requisite of prayer-power **is praying according to the will of God.** This is a truism. But it is a forgotten one. In some way, we must discover God's will and harmonize ourselves with it, if we are to have power in prayer. Here we are in difficulty, for God's will and ways are above our own. This, however, is helpful. Whenever we obtain God's will, three things will be in harmony: God's Word, God's Spirit, and God's providences. If one or two of these is lacking we have not found God's will. We are to pray then for guidance to this juxtaposition. When we have found it, we have God's will and the prayer that is power.

The fourth requisite of prayer-power is **praying in the Name of Christ.** A name stands for personality, character, history and influence. Test Christ's Name by these attributes and see if it fails, even before God Himself. No, God says continually: "This is My beloved Son, in whom I am well pleased." Use then, not your name, nor those of heavenly saints and angels, but the Name of Christ: "Whatsoever ye shall ask the Father in My Name," said Jesus, "He will give it you."

The fifth requisite of prayer-power is **praying in harmony with God's plans.** We are to pray for the Church, that is, for Christians everywhere, that they may be one in inward spirit—which is a very great matter. We are to pray for the world, that it may be well governed, and above all, that men may be saved. And we are to pray for the coming of the King and the Kingdom, that God's will may be done on earth as it is done in heaven. Getting God's thoughts as we pray will be getting God's power in prayer.

The last requisite of prayer-power is **to pray with boldness.** This we have the right to do, since there is a throne of grace. God is waiting for such prayer as this. He wants us to be bold before Him. Such a pray-er is the man who dares, the one who has great adventures with God; the one who becomes a universal man because he relates himself to the universe at large; the superman, because he serves with the supernatural God. And it is this man who has power in heaven and on earth as he prays.—Henry W. Frost in The Wonderful Word.

Some one has said, "The bee can extract honey even from a thistle." In like manner may we also extract something precious from the trials of life. — J. D. Mininger.

THE TWICE BLESSED

By F. B. Raber

For the Gospel Herald.

If he is blessed who hears and sanctions the truth, twice blessed is he who makes it practical in his life.

There are many who will say, "Yes, yes, that's right, that's the truth," but are not willing to obey it. It seems there is little respect for the truth. Perhaps Pilate's question, "What is the truth?" (Jno. 18:38) is a modern one also. It is only those conscious of the struggle against the foe and self, who are anxious to make the truths gleaned from time to time practical.

If he is blessed who feels drawn by the tender chords of love, twice blessed is he who yields to the same.

Christ uttered these words at one time because there was so little response to His love: "O Jerusalem, Jerusalem, thou that killed the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not" (Matt. 23:37).

Many a dear mother is slowly wearing away, being hastened to her grave because those to whom she pours out her love, her life, her very all, do not respond. How it must wound her heart to hear and see something like this: "Mother dear, I love you so much, Oh I just love you so. I don't know what I'd do without you," etc., and upon turning around prove, by actions, that it is not true. Christ loved until His death, and, as the unappreciative crowd crucified Him He said, "Father, forgive them, for they know not what they do."

If the preacher is blessed who preaches the Word in its simplicity and purity, twice blessed is the preacher who lives it.

In this age much is being said, but seemingly very little is lived out. This is one of the things which is ruining Churches and pushing souls into hell. I believe one of the hardest commands or exhortations in the Bible for us to obey is found in Matt. 23:3, where Christ told the disciples and the multitude to observe what the Scribes and the Pharisees said but not to do as they did because "They say and do not." I know God's Word shall not return unto Him void, but God pity the one who says and does not practice what he preaches, for souls are going to be required at his hand. I was shocked when I learned that the conditions of so many Christian homes is the cause for so few doctors professing Christianity.

What the world and the Church need is more strong men and women with a tender conscience, a definite and full obedience to the voice of the Holy Spirit. If thus directed, the real issue will be faced, problems met with the truth. We will seek to have truth triumph whether it will bring honor or dishonor to ourselves, if to our own interest or not. There will be a greater response to Christian love. Members of homes will not be embarrassed when asked "Does Jesus live here?" but will have a ready answer.

If we desire the real Christian blessing, let us strive for it according to principles taught by Christ, as in Matt. 5:43-47.

It may go rather hard at times to be willing to follow as the Lord leads. But know of a truth that what God says is good, yea, the best, for us.

If you have a work to do, do it. Did you ever notice often more time is spent in dreading a task than it takes to actually do it?

If to be a blessing in some way to some one, in the home or not, requires a sacrifice on your part, make it. Don't begin to think, O, yes, but — but I wanted to do this or the other thing, or, I don't want to do it. There is little or no virtue in being so careful what the "I" wants; but instead, is it for the good of others, and is it what Christ wants? So that He might say, "She (or he) hath done what she (or he) could."

Let each one examine himself and ask God to search our hearts also (Psa. 139:23, 24) — not by others but by the Word, and under the direction of the Holy Ghost.

May God help us to be more tender and obedient to His voice.

Aurora, Ohio.

JESUS SENT FOR MAN'S SALVATION
(Jno. 14-17)

By Mary E. Ebersole

For the Gospel Herald.

When Israelites were dying from the bite of poisonous serpents in the wilderness, God directed Moses to place on a pole a serpent made of brass. Whoever looked upon this with faith was healed. Jesus says this is the symbol of Himself—that He must be "lifted up"—as He was upon the cross.

Only when we realize what Jesus' work on earth means for us and what it meant for Him to do it, can we begin to realize what the life from above can mean in our hearts and lives here below—

For—The reason why God sent Jesus into the world.

So loved—The love of God for us cannot be measured—we only know that it is boundless from the fact that He sent Jesus into the world to save us.

World—Not the hills, lands, or oceans, but the people who live in the world.

Gave—Love always gives that which is dearest to itself.

Only begotten Son—In Jesus, God gave us Himself.

Whosoever—Anyone in the world who will except Jesus may claim Him.

Perish—If we will not accept the only thing which can save us we must be lost and can blame no one else but ourselves.

Everlasting Life—The true and godly life that will never end.

Sent not to condemn — The Jews thought the Messias was coming into the world to judge the people but God tells us that He was sent to save.

Elizabethtown, Pa.

"PLEASURES THAT LEAD TO SIN"

By Mollie Schrock

For the Gospel Herald.

There are people who think that if they only have pleasure they will have peace, but this a very sad mistake, for we know that peace and joy come only thru the Lord. We know that we cannot serve two masters as we must either hate the one and love the other, and yet there are many people who are Christian professors who when they get into the company of pleasure-seeking people, blush to speak reverence in the name of Jesus.

Any pleasure that leads our thoughts away from Jesus Christ are harmful. There are many so-called pleasures in this world that lead young people into sin, such as the dance hall, theatres, and gambling dens. These are but a few, however. They all lead young people into sin. We have scripture that the love of money is the root of all evil, and we know that this is true. There are many people who only wish that they had a lot of money, thinking that then they would have real pleasure, but Christ on the Sermon on the Mount said that we should not lay up treasures for ourselves upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But we should lay up for ourselves treasures in heaven where neither moth or rust doth corrupt, and where thieves do not break through nor steal.

(Continued on page 462)

Preacher's Page

SERMON OUTLINE
The Sabbath

For the Gospel Herald.

I. **The Sabbath Day.**
  1. Origin of.—Gen. 2:1-3.
  2. Historical—
    a. In creation.—Gen. 2:2, 3.
    b. In patriarchal history.—Ex. 16:23.
    c. Under the law.—Ex. 20:8.
    d. Under the Gospel.—Acts 20:7.
  3. Why set apart.—Mark 2:27.

II. **The Jewish Sabbath.**
  1. Commanded.—Ex. 20:8-10; Deut. 5:12, 13.
  2. Why kept.—Ex. 8:11: Deut. 5:15.

III. **The Christian Sabbath.**
  1. Christ the Lord of the Sabbath.—Mark 2:28; Luke 6:5.
  2. The risen Lord.—Mark 16:1-8.
  3. The Lord of the Sabbath's teaching.—Mark 2:27, 28; Luke 6:9; 13:11-17.
  4. The first day of the week.—Acts 20:7.
  5. Practice of the early Church.

IV. **What it Means to the Church.**
  1. Rest for the body.
  2. Refreshment for the soul.
  3. Opportunity for Christian fellowship.
  4. Opportunity for Christian service.
  5. Preparaton for the six days of labor.
  6. Preservation of the Christian faith.

V. **Caution:**—Beware lest the affairs of this life crowd out the Sabbath.—K.

A FEW "NEVER FAILS" FOR PREACHERS

For the Gospel Herald.

1. **Never fail** to preach the unadulterated Word of God. The weather, social uplift, science, anecdote, etc., have no place in a Gospel sermon, except as they serve to bring the hearer in closer touch with the pure Word of God. The more Gospel you get into your sermons the more heavenly power there will be in your preaching.

2. **Never fail** to back up your sermons with a consistent Christian life. Of some preachers it is said that their preaching would have more power if they were spirited away immediately after their sermons are delivered, so that people would see or hear nothing of them outside the pulpit. Of others it is said that their lives count more for God than their pulpit messages do. What a blessed thing it would be if all preachers could be put in the latter class. Your pulpit messages mean more to the people when they can feel that you not only preach the pure Word of God but that your daily life is an exact interpretation of the Gospel which you preach.

3. **Never fail** to let the eloquence of sincerity outshine the eloquence in flow of language. When the heart is full to overflowing the love of God and burden for souls, God will take care of the eloquence. Oratory is a fine thing—when it is but the natural powers of man drawn out in fervent love for God and the cause of salvation—otherwise it is but "sounding brass or tinkling cymbal." When you take care that you improve your opportunities, God will take care of your eloquence.

4. **Never fail** to give due credit for all borrowed material in your sermons. It was our privilege to sit under the sound of the Gospel when the messenger delivered a most forceful and impressive message. A few weeks later a brother remarked: "That sermon would have meant more to me if I hadn't known that he was using one of ————'s outlines and failed to give credit for it." On another occasion we heard a brother give an exposition on some important Bible theme. The first thing he said was, "This outline was prepared by Bro. ————;" and then went on in his forceful style to present the outline. There are two reasons why due credit should be given for all borrowed outlines, special thoughts, etc., in your sermons: (1) It is the proper thing to do, (2) When others know that you are borrowing the thoughts of another without giving proper credit they hold you guilty of plagiarism, which is nothing short of stealing.

5. **Never fail** to omit all apologies for yourself in your sermon. It may be that you made no preparation, that you were notified just a minute before you began to speak, that you are without education, that you are not eloquent, and without much influence. But why should you weary your congregation in telling about it? Some of the apologies we hear from the pulpit are not sincere, and others would not be necessary if the minister did his full duty.

6. **Never fail** to stop when you get through. You want to be more concerned about your mesage than about your time. It becomes necessary at times to stop before you are through, but it is never necessary to fill the minutes with words for the sake of taking up all the allotted time.

7. **Never fail** to have a message. There are so many things that the people need and ought to have, so many good things in the Gospel of Christ that are just what the people need and ought to have, that no minister of the Gospel should ever be without a Gospel message. In this connection it may be well to remember that it is as necessary to fill up as it is to empty out. The fuller the fountain the less liable it is to run dry.

8. **Never fail** to look heavenward when in need. "If any man lack wisdom, let him ask of God." "Let us come boldly unto the throne of grace, that.....we may have grace to help in time of need." "My God shall supply all your needs." His promise is, "I will never leave thee, nor forsake thee." Books, schools, conferences, and other helps are but incidentals. We get our help from God—and a failure to recognize this fact casts us adrift from Him to float on the materialism of this world.

9. **Never fail** to keep your eye on your people. Whether you take this to mean that you should look at your people while preaching to them or that you should keep in the closest possible touch with them constantly to see that they are moving in the right direction spiritually, the point is an important one. Vigilance is repeatedly and emphatically taught in the Bible, and should be one of the prominent qualities of every shepherd.

—K.

THE PASTOR AND HIS FLOCK

I am the good shepherd and know my sheep and am known of mine. I know the deep desires of their hearts, their struggles, their trials, their disgust at their own weakness, their joy when they succeed, their sorrow when they fall. I know the things that tempt them and how they struggle day after day against them. I know what warms their hearts and kindles in them new courage and new hope. I know when their hearts are borne down with grief and sorrow and when they need comfort and encouragement. I know why they come to church and why they remain away. I know whether they enjoy their religion or not. I know whether they are cheerful givers or not. I know what they think of the other members of the flock. I know their sons and daughters, the boys and girls. I know how proud they are of them. I know whether these will love the church because father and mother praise it, or whether they will hate it because father and mother criticize it. I know just how their hearts respond to the call of the world when I do not have them set on higher things.

And I am known of mine. They know whether I love them or not. They know whether my attitude is one of helpfulness or criticism. They know whether I love to serve the flock or want the flock to serve me. They know whether I appreciate their efforts or not. They know whether I am interested in their burdens and trials. They know whether my smile is feigned or real. They know whether my sermons are born of a desire to lift up and inspire or to criti-

cize and abhor. They know whether I pray in earnest or perfunctorily to he heard. They know whether I am lazy or diligent in my task. They know when I am "warming over" old sermons or giving them new bread. They know my heart and can read it as well as I know theirs and read them. I am known of mine.

And it is better that we know each other — if we live well. Since it is true we know each other the flock ought to live so that the pastor is proud to point them out as his flock. And the pastor, because of his position, to be as good as they must be better than they. Both should remember, however, that they are human. Mistakes may be made. Each has his weakness, for there is none perfect, no, not one. So let the pastor recognize this in his relation to his flock. The weaker need his greater attention, his fervent prayers, his encouragement, his help. Let him share the shame of a mistake rather than criticize and drive a weakling out of the flock. Restore such an one in the spirit of meekness, considering thyself, that but for the grace of God, it had been you that fell.

The members of our flock are largely what we make them. What food does our flock get from the soul rations we give them? Do we point out clearly and insistently the way of truth that they may travel here? Have we inspired them to press onward and upward? Have we served them in the vicariousness of suffering and sacrifice? Do we satisfy their hunger for real soul food? Do our sermons warn, protect, guide, heal, rescue, and nourish?

I covet for every pastor the respect of his flock, the love of his flock, and the prayers of his flock. I covet for him a faith on the part of his flock that under God he is trying to lead them rightly, and that he loves them. And I covet for him their desire to follow him as he leads. I covet for us the ability to respond to the yearnings of their hearts, when they desire to find a place in our deepest affections, when they want to be led into the holy of holies, when they want to apply their hands to some task for Christ, when they want a burden of disappointment or despondency lifted from their hearts, when they grieve at their weakness and sin. I covet for us a heart that is keen to listen and warm to respond to such calls. I covet for us a unity in our flock, and with our flock, that is born of love, understanding, charity, good will, and hope. If we are truly God's servants I covet for us a following of our whole flock, that when we have gathered into the fold where there will be one fold and one Shepherd, there shall be none missing. — H. H. Helman, in The Gospel Messenger.

WHY IT MATTERS

A layman writes us that his pastor recently said to him, in substance, "What difference does it make about the Virgin Birth if only it be held that Jesus is divine?"

We give one or two reasons why it matters.

In the first place if Jesus was not born of a virgin, either Matthew and Luke lied in writing their Gospels, or else some one duped them. And in either case, the records of early Christianity are impeached and discredited. Is it a thing of no consequence whether the teachings of the New Testament are true or false?

Another reason why it matters is because it is important to have any great doctrine, such as the Deity of Christ, founded on some historical and reasonable basis. If Jesus was not Divinely begotten by the Holy Spirit, when and by what method, having been born as any other human being did He attain to Divinity? There is not a shred of Scripture to base any other theory upon. It could have to support it, at the best, only the empty imagining of some human mind. Disbelievers in the Diety of Christ, like the Unitarians, would topple over such a theory with the utmost ease, and leave it lying low, with none so weak as to do it reverence.

The truth is, the teaching that Jesus was begotten of the Holy Spirit, is consistent and upon the highest possible plane logically. It was the Spirit that brooded over the chaos, in the great beginning, and out of it brought the cosmos; and it is of the Spirit that we are born, when we become the children of God. Under the Divine economy, He is the great, active creating agent, and hence executing the incarnation would seem properly to have been within His providence.

We feel sorry for any preacher who would make such a statement as that reported by our correspondent. He has broken with our Articles of Religion, which he is under vows to uphold, and is doing a quality of thinking (if thinking it may be termed) which we prefer not to denominate.—Southern Methodist.

"Nothing but the genuine humility of Christ can displace our miserable pride."

"We need to watch and pray or jealousy will work havoc among us as Christian workers."

WHEN TO THANK GOD

Can we be as thankful for a promise as for the fulfillment of the promise? Yes, if we trust the one who promises. Suppose a wealthy friend, in whom we have entire confidence, tells us that because he knows we have a financial obligation to meet on a certain date he will, just before the obligation falls due, give us more than enough money to meet it. Do we thank him then, or do we wait until after he has paid over the money?

God has promised us personally to supply all our need. Whenever a need comes into view, do we thank God in advance, or do we keep Him waiting until He has "made good" and then thank Him? "Lacked ye anything?" said the Lord to the seventy, who had been sent out without any worldly emoluments, and they answered, "No, Lord." Supposing we thank God now for His abundant meeting of that need that lies ahead. —Sunday School Times.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is meant by "Plagiarism?" Please define this theft as understood by present day literary writers. What of the sermon "skeletons, sketches, outlines," etc., which can be bought, fixed up, and passed on to the audience? Is not this plagiarism? M. G. G.

Webster defines a plagiarist as "one who steals from the writings of another and passes them off as his own production." Plagiarism contains at least three elements of dishonesty: (1) unfairness to the author of the matter used when failing to give credit; (2) deception of the audience in allowing them to think that the sermon is the result of the research and thought of the one delivering it; (3) dishonesty to yourself in doing that which is wrong. In the case of sermon skeletons, etc., that may be purchased, the first element may be lacking, for the seller gives you permission to use the material purchased; but the user still stands condemned on the other two counts. Some present day literary writers, lecturers, and preachers seem to have little conscience on this matter but that does not lessen the enormity of the evil.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE GOD-PLANNED LIFE

Why do I drift on a storm-tossed sea,
With neither compass, nor star, nor chart,
When, as I drift, God's own plan for me
Waits at the door of my slow-trusting heart?

Down from the heavens it drops like a scroll,
Each day a bit will the Master unroll,
Each day a mite of the veil will He lift,
Why do I falter? Why wander and drift?

Drifting, while God's at the helm to steer;
Groping, when God lays the course, so clear;
Swerving, tho straight into port I might sail;
Wrecking, when heaven lies just within hail.

Help me, O God, in Thy plan to believe;
Help me my fragment each day to receive;
Oh, that my will may with Thine have no strife!
God-yielded wills find the God-planned life.

—Sel. by Lizzie K. Groff.

SIX ESSENTIALS TO AN IDEAL HOME

For the Gospel Herald.

I. **Christianity.** Notice, we did not say, "religion," for there is but one kind of religion that counts. Then why not call it Christianity and be done with it? Every ideal home has Christ enthroned as head of the home, and puts into practice His precepts. A living faith and a faithful Christian service are essential to making the home Christian.

II. **Purity.** Pure religion, pure thought, pure motives, purity in social relations, pure speech, righteousness in business are included in what we call "purity." To the different members of the family, as well as members of the Church, belongs the admonition, "See that ye love one another with a pure heart fervently."

III. **Happiness.** Every child has its start in life in the midst of a shower of smiles. Whoever looked at a baby without smiling or, in the case of sickness or other misfortune, without tenderest sympathy? Keep smiling on the growing children. Home is dearest when happiness reigns. But let us never forget that it is the joy of the Lord and not the foolishness of folly that brings real happiness to the soul. "A merry heart doeth good like medicine."

IV. **Service.** Every member in the home has a positive contribution to make to the well being of the home. Father, mother, sons, daughters, brothers, sisters, all are servants — and the more faithful the service the more exalted the servants. This includes manual labor, use of the mind, diligence in contributing to one another's comfort and well being, faithfulness in promoting the cause of Christ and the Church. Home is the place where children are — or ought to be — trained for service to God and man.

V. **Hospitality.** The same love which imparts sunshine into the hearts of the members of the family makes visitors feel at home when they find shelter under its roof. Neither the telephone, the mails, nor any other thing useful in its place can serve as a substitute for the old fashioned hospitality that meant so much for the happiness of our forefathers. "Given to hospitality," is true of every ideal home.

VI. **Christian Literature.** We want to use the word "Christian" because we believe that there should be nothing anti-Christian about any book or periodical in any Christian home. True, there may be books which, like the book of Esther, may not even mention the name of God, but, like the book of Esther, they should ring true to the principles which God holds forth in His Word. The Bible is the standard by which all other literature should be judged. Keep your homes supplied with the kind of literature that encourages the development of mind and character along Christian lines, if you would have your home measure up to the standard of a real ideal Christian home. K.

GOD SEES

When some of us were children and transgressed our good mother's bidding, we were reminded that "God sees." Just the same does God see now, even though we have grown up to be fathers and mothers ourselves. God sees when we oppress the widow and the orphan. God sees when we tread the path that leads to sin.

But that isn't all. God sees when we strive to follow the path of righteousness. He sees the efforts of those who try to relieve the afflictions and sufferings of the world. God sees the child, the man, the woman who tries to serve Him and live in accordance with the marvelous teachings of Jesus Christ.

I rejoice not only that God sees all the evil of your life and mine, but that He also sees the good in the lives of His created ones the world over. Whatever may be our care, our disappointments, our sin, or our ambition, our hope, or our victory, God sees.—Selected.

TEACH THE CHILD

There is no better time to remember our Creator than when we are young. Therefore it is our duty, as Christian parents, ever to keep before the minds of our children the things that pertain to the Kingdom of God, and to impress upon them the necessity of "giving heed to the things they have heard, lest at any time they should let them slip" (Heb. 2:1). We must remember that the child mind is where the most lasting impressions are made, and, also, that some day we parents are going to step from the stage of action and then, who, O who, will take our place if the child is not taught and "brought up in the nurture and admonition of the Lord" (Eph. 6:4)? If the child is not taught the right way while young there is a possibility of his not accepting Jesus Christ at all.

One thing I wish to mention here is that we should set an example before our children that we will be pleased to see them follow. I had a man say to me the other day that we should send our children to church service every Lord's day; I told him I did not believe in sending children to church. He looked at me with a frown and asked, "Don't you want your children to learn about Christ at all?" "Most assuredly I do, but we should go and take them, instead of sending them." If we impress upon the children that we are deeply interested in the work of the Master, then they will see that we are doing our duty, and will be most sure to follow our example.

O that I had only the talent and opportunity to imprint in the mind of every boy and girl the necessity of this all-important step while they are young, that they may not give the best part of their lives to the Prince of Darkness, but that they would seek first the "kingdom of God and His righteousness." This is an all-important question, and should be the desire of every preacher of the Gospel and also of the overseers of the Church: to spend at least a few minutes at every opportunity or on the first day of every week, as the case may be, in training the children, for in thus training the children, or teaching them the things that pertain unto Eternal Life, and at last we shall reap a grand and glorious harvest.

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). — Apostolic Review.

SUNDAY SCHOOL LESSON

Lesson for Sept. 14, 1924 — Luke 4:16-30

DRIVEN FROM NAZARETH

Golden Text. — He hath anointed me to preach good tidings. — Luke 4:18.

Lesson Story. — One Sabbath morning, when Jesus was in Nazareth, He went into the synagogue, as His custom was, and stood up to read. They handed Him a book, and He read out of the book of Isaiah where that prophet spoke of Him. Having read a few verses He closed the book. All eyes were turned on Him, and He declared that that very day the prophecy was fulfilled in Him. The people wondered. Was not this Joseph's son? It was a most remarkable message, and the people failed to understand. He reminded the Pharisees that He was conscious of their inward opposition to Him, saying, "No prophet is accepted in his own country." He went on and reminded them that while there were many widows in Elijah's time, there was but one of them to whom the prophet was sent; while there were many lepers in the days of Elisha, Naaman was the only leper that was miraculously healed. The Jews were filled with wrath, rose up against Him, led Him to the brow of a hill with a view to thrusting Him headlong over the precipice, but He passed out thru their midst quietly and left them nursing their own wrath.

Lesson Thoughts. — 1. There were several habits which Jesus had which should not be lightly passed over. In the first place, it was His habit to attend religious worship on the Sabbath day. Not only this, but He was an active worker, as is evident from the fact that He "stood up for to read." Count the young man safe who has these two habits. Many people have one or the other of these two habits — some attend regularly and others are active while there; combine the two habits and you have the ideal Sabbath life.

2. One of the remarkable thoughts emphasized by Jesus in reading that prophecy concerning Himself is the fact that the Messiahship of Jesus of Nazareth is clearly established by the prophetic writings. It was one of the favorite methods of the disciples to prove from the prophetic writings that 'Jesus is the very Christ." You want no better proof that Christ is the Messiah of Scripture than the testimony of the prophets. Not only do they present a historical narrative of Christ, but His characteristics and His work are clearly portrayed. Only wilful blindness kept the Jews from recognizing Jesus as the Messiah for whom they had long been looking.

3. There was something about the delivery of Jesus that attracted the attention of the people. The assertion, "All bear him witness, and wondered at the gracious words," recalls another testimony; "Never man spake like this man." He spoke the words of life with such tenderness and power that none could help but notice this characteristic of His life. Yet this did not keep His enemies from becoming more bitter against Him.

4. People in Christ's day made the same mistake that men of today are making. They recognized His remarkable powers, but laid it all to a remarkable humanity. They could not deny His powers, but, "Is this not Joseph's son?" indicates that they went to the wrong source for information. Jesus was not Joseph's son, but the Son of the living God. Not until men recognize Him as the God-man can they come to a just recognition of Him. Jesus did not stop at the remarkable or even perfect manhood. He was that, but even more; He was, and is, the SON OF GOD."

5. What made those Jews drive Jesus out of Nazareth. Did He not have a right to His opinions? Had they not handed Him the Book, and was He not faithful in His service in the synagogue? Why then should they drive Him out, even if He did differ from some of their doctrines? His very presence was a rebuke to them. Their hypocrisy could not be hidden under the searching light of His wisdom and His teachings. They wilted before His withering fire of truth, and determined to get rid of Him. Sinful men are not satisfied with a mere rejection of the plan of salvation; they want Jesus out of their presence. Even the godly man, like Moses, when he comes into the presence of the people, is asked to put a veil over his face, that his life may not shine quite so brightly.

6. The enemies of God can not go farther than God permits them. The wrathful Jews were determined once for all to get rid of this troublesome foe, and started to throw Him headlong over a precipice; but no sooner had they gotten Jesus to that dangerous place than He disappeared out of their sight. Why? "His hour had not yet come." God chose His own time and way in which Jesus might be delivered, and chooses His own time and way in which we are to be ushered from time to eternity. "If God be for us, who can be against us?" — K.

BIBLE MEETING TOPICS

THE GODLY HOME

Deut. 6:1-15; Eph. 5:21-6:10

Topic for September 14

MOTTO

"Blessed is every one that feareth the Lord."

MEDITATIONS ON THE TOPIC

I. **The Home for God.**—A godly home is one whose whole atmosphere and work is for the glory of God. The husband and father so labors and so directs the household in harmony with the law of God and with the purposes of God for the home that the house is ruled wisely. As head of the home, he takes up the responsibility of ruler in the fear of God. His children are kept in subjection with all gravity. Such enterprises are engaged in as will stand the test of strict integrity and Christian principle. Every member of the home is directed in such duties was will tend to develop the best that is in them for usefulness to the home and society and the Church and all with whom they may come in contact according to the standards of righteousness. The wealth of the home is not measured in material substance only, but the virtues and graces of godliness are placed first.

The wife and mother is one who works in harmony with the husband and father. The love which he shows in his concern is returned in quiet submission and respect for him with that affection and devotion that bespeaks true love for one another. In all the aims and plans of the home she is the full partner. In training of children there is no contention or contradiction. The word of the father is seconded by the mother. Decisions cannot be reversed by appeal from one parent to another without the mutual consent of both. Every duty of the home is performed in such a way as to make the home a beautiful harmony in which the mother shapes all minds and hearts and hands to the one plan in the Lord and makes all tend toward a loyal union in which the husband and father is the leader, and Christ over all.

The Bible and the Church and Christian service are the centers around which all activities tend. Loyalty is complete and love and peace and joy are in full sway.

II. **The Text. Deut. 6:1-15.**—In this passage we have the ideal of every home set forth. God's commandments are first in consideration for every family. The children and the coming generations are to be taught and prepared for the fulfillment of God's plan. The material things of life are not to turn away the mind from God who giveth all.

Eph. 5:21-6:10.—This passage gives the sphere of service and duty of each member of the household. Wives, husbands, children, fathers, servants—each have special direction for their conduct in the sphere of service which they hold in relation to the rest of the household.

PERSONAL THOUGHT

My part in making the home godly is in becoming godly myself and filling my place according to God's will.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 4, 1924

Field Notes

Bro. J. R. Shank of Carver, Mo., encouraged the little flock at Windsor by preaching to them on Sunday, Aug. 24.

Bro. E. J. Berkey of Oronogo, Mo, is arranging to engage in evangelistic work in Carver, Mo., field, meetings to begin about the second week in September.

The Ohio Sunday School Conference in its recent annual meeting agreed to support a native worker in the Argentine.

Bro. W. E. Helmuth of Garden City, Mo., filled the regular appointments at the Kansas City Mission on Sunday, Aug. 24.

A Harvest Home and Sunday School Meeting is to be held at New Providence, Pa., Sept. 4. Everybody is invited to attend.

Bro. Maurice A. Yoder of McPherson Co., Kans., preached for the Pleasant Valley congregation near Harper, Kans., on Sunday, Aug. 24.

Bro. D. S. Brunk of Gulfport, Mich., was one of the ministers from a distance who attended the Missouri-Kansas Conference last week.

Bro. I. G. Hartzler of East Lynne, Mo., was with the brotherhood at Pryor, Okla., recently, holding baptismal and communion services.

Bro. John Thut of La Junta, Colo., has been delivering a series of talks on the fundamentals of Scripture in his home congregation.

Bro. Amos Kilmer of Oronogo, Mo., has been filling the regular appointments in Shannon Co., Mo., and reports exceptionally good interest in that needy field.

Scriptural Reasons Why.—The manuscript for this interesting series of articles by Bro. Brunk reached us too late for publication this week. It will be resumed next week.

From the Weekly Mission Bulletin we glean this statement: "Additional funds needed for church buildings in India: Balodgahan, $3785.00; Sundarganj, $2690.00. Work is stopped for lack of funds."

Sunday School Quarterlies. Our work has progressed so far that we are ready to begin mailing orders. If you have not yet sent in your order we will appreciate your doing so at once.

The brotherhood at Yoder, Kans., have recently been favored with sermons from the following ministers: D. D. Miller, Protection, Kans.; J. D. Mininger, Kansas City, Kans.; L. J. Miller, Garden City, Mo.

Bro. A. C. Good of Sterling, Ill., closed a series of meetings at La Junta, Col., on Thursday evening, Aug. 21. As a result there are now nine applicants for membership in this congregation.

Latest reports from India state that the rains are coming in, relieving the drought and causing the rice to grow nicely, for which the farmers, missionaries, and all concerned are glad.

Bro. J. A. Heatwole of La Junta, Colo., visited with the brotherhood at Guyman, Okla., and Perrytown, Tex., while on his way to the Kansas-Missouri Conference at Harper. He reports an encouraging outlook at both places.

A two-day Bible Meeting is announced to be held at Strickler's Church near Middletown, Pa., Sept. 6 and 7. An interesting program has been arranged. We trust that these efforts may be the means of winning souls in this community for Christ.
A. T. G.

Bro. Oliver P. Grosh, together with a portion of his family, of Elkhart, Ind., spent Sunday, Aug. 24, with the little flock at Gravois Mills, Mo. The next morning they accompanied Bro. and Sister J. P. Brubaker to the conference held near Harper, Kans., last week.

Brethren J. D. Mininger of Kansas City, Kans., and L. J. Miller and D. S. King of Cass Co., Mo., were among those attending the Kansas-Missouri Conference who were away from home over Sunday, Aug. 24, and holding forth the Word of Life before a number of congregations in central Kansas.

Bro. Levi L. Hartzler of West Liberty, Ohio, fell from a threshing machine early Thursday morning, Aug. 21, and was instantly killed. It is supposed that he was the victim of a stroke of apoplexy. Bro. Hartzler for the past year had been serving the people at Morall, Ohio, and the alternate Sunday helping at other places. Funeral was held at the Oak Grove Church, Saturday afternoon, Aug. 23. It was very largely attended. Obituary later. S. E. A.

Correspondence

Jet, Okla.

Dear Herald Readers:—On the evening of Aug. 16, Bro. David Miller of Protection, Kansas was with us and preached a very instructive sermon, which was greatly appreciated by our small congregation. May the Lord continue to bless Brother Miller as he visits other places.

Bro. S. C. Miller and wife came

home from Manitou, Colo., last week.

Bro. S. D. Miller and family also recently returned from Idaho and Oregon.

A number of the brethren here are planning to attend Conference at Harper, Kans., next week.

Yours in His service,

Aug. 18, 1924. Cor.

Hollsopple, Pa.

Dear Herald Readers, Greeting in Jesus' name:—We have great reasons to rejoice and be thankful to our kind heavenly Father for the many blessings we enjoy.

On Aug. 9, Bro. and Sister Christian Gascho of Baden, Ont., came among us. On Sunday morning and evening Bro. Gascho filled appointments at the Thomas Mennonite Church, speaking the German, which was very much appreciated, especially by the older people.

On Sunday morning, Aug. 17, Bro. Harry Gelnett of Springs, Pa., filled the regular appointment again at the same place.

We reorganized our Sunday school for the coming year electing the following officers: Supts., Bros. Sem K. Eash, E. E. Thomas; Secys., Sisters Trella Eash, Olive Thomas; Treas., Silas Thomas; Librs., Leora Alwine, Owen Lehman.

Limon, Colo.

Dear Readers, Greetings in the love of Jesus. We have been blessed with many blessings both natural and spiritual. To the Lord be all the praise.

On Aug. 24, our Sunday school was reorganized for another year with the following officers: Bros. J. M. Troyer, Albert Miller, Supts.; Sister Susie Miller, Chorister; Sister Mary Miller, Secy.-Treas.; Bro. L. C. Miller, Correspondent; Bro. J. M. Troyer, B. M. Moderator.

It has been decided to build the new church building on the corner of Bro. Moses Troyer's farm as soon as arrangements can be made.

We heard a good sermon today by our Minister, Bro. L. C. Miller, from the Word of the Lord, as given in Jer. 21:8: "Thus saith the Lord; Behold, I set before you the way of life, and the way of death." We are here to hold up the Word of the Lord. Pray for us that we may fulfill our mission.

In His name,

Aug. 24, 1924. Sarah Hartzler.

Kalona, Ia.

(East Union Congregation)

Dear Readers, Greeting in the Name of Him who loved us. On Wednesday evening, Aug. 13, a series of meetings was opened with our congregation, conducted by Bro. C. F. Derstine. They continued for eleven days, closing on Sunday evening, Aug. 24. In all eighteen meetings were held. The attendance and interest was good throughout the series and Bro. Derstine preached the Word with power. During the meetings eighteen confessions were made, eight young souls making their decision to live for Christ, nine who had made their decision with the Lord before but want to live better, and one to be received by letter. Sinners have been warned and saints have been strengthened in the faith.

One feature that we greatly enjoyed was that Bro. Derstine had his father and mother, Brother and Sister Derstine of Souderton, Pa., with him to enjoy the meetings, this being their first privilege to attend a series of meetings held by their son. "O that men would praise the Lord for his goodness and for His wonderful works to the children of men."

We ask an interest in the prayers of God's people.

Aug. 25. 1924. Cor.

Sterling, Ill.

After being in the Sterling Public Hospital for three months, I am now permitted to enjoy the privileges of home life again. I am regaining my strength slowly. My hand has healed nicely but I am unable to use it on account of the stiffness. I am not able to write to the many friends from far and near, who so kindly remembered me during my sickness—both in correspondence and in person, with their cheery messages of love and encouragement, so I take the way of the Gospel Herald to express my appreciation to all. All of this contributed to the bright side of my hospital life. I have reasons to praise God for the many blessings and the good care I received.

Yours for the Cause,

Melinda Ebersole.

Aug. 26, 1924.

Manson, Iowa

Dear Herald Readers, Greetings in Jesus Name:—The threshing season is drawing to a close here. The Lord has blessed us with a bountiful crop for which we are thankful.

We have organized a Sunday school at West View, twelve miles north of Manson, with Bro. Aaron Bachman as superintendent. There has been an average attendance of about thirty pupils. Our prayer is that the Lord might bless and prosper the work at that place and that it might be the means of reaching some of the unsaved in that community.

On Sunday, Aug. 24, we again held our Annual joint Sunday school meeting with the Alpha, Minn., Cong. This has become a permanent thing and one to which all look forward as a time of spiritual feasting. Bro. A. H. Lehman, of Chicago, was with us and preached two soul-stirring missionary sermons, morning and evening, for which we praise the Lord. The secretary's report will appear in a later issue.

Besides the goodly number that were present from Alpha we had with us at the same time the following visitors:—

Bro. Amon, Henry, Owen and John Yoder, from La Grange Co., Ind; Bro. Lee Graber and wife of Noble, Iowa; also Bro. and Sister Emery and Minnie Eigsti of Morton, Ill.

Aug. 27, 1924. Cor.

Chambersburg, Pa.

(Marion Congregation)

Dear Herald Readers:—We believe we are expressing the sentiment of the brotherhood here, when we say that the Lord has blessed the congregation at this place by revealing whom He would have serve as deacon. On the afternoon of August 21 the voice of the congregation was taken and three brethren were named to pass through the lot. On the following Lord's Day afternoon a large concourse of people assembled to witness the ordination, the lot falling upon Bro. Charles Shank. Our brother and his companion desire the prayers of the people of God.

At this writing Bro. John L. Shank, father of the newly ordained deacon, is at the Johns Hopkins Hospital, where he will undergo an operation in a few days. He wishes to be remembered at the Throne.

It has been decided, the Lord willing, to hold a Bible Conference here some time this fall or winter.

In His service,

Aug. 27, 1924. J. E. Martin.

Scottdale, Pa.

Dear Gospel Herald Readers, Greeting:—The congregation at this place enjoyed an impressive service on Sunday, Aug. 24, when baptismal services were performed. Ten persons were baptized, three received from other denominations, and three by letter from other congregations. We keenly feel the added responsibility in caring for these new members but rejoice that the Lord is still calling a people for His name.

Recent visitors here were Bro. and Sister Daniel Horst, and daughter, Sister Dorcas, of White Cloud, Mich., accompanied by Sister Elizabeth Dingee, Columbiana, Ohio; Bro. and Sister E. S. Thomas and children; Bro.

(Continued on page 461)

Miscellaneous

ALONE WITH GOD

Sel. by Susie C. Hess

Alone with God! O, take the time to pray,
The day is long—crowded to the brim;
Be still and wait—it may be but a moment—
But Christ is there when you've the time for Him.

Alone with God! There's so much strife and hurry
Nothing can wait, we all must clear the line
To do the petty rounds of this world's business,
But He must wait until we have the time.

Alone with God! Time will not always be yours,
If you but knew to-morrow's light would dim,
Would you not see for you to live is Jesus,
And count all lost but time you've spent with Him?

Millersville, Pa.

AN UNEXPECTED CALL

By John B Yantzi

For the Gospel Herald.

Dear Brethren and Sisters, Greetin the blessed name of Jesus Christ, who doeth all things well. "Blessed be the name of the Lord."

On Sunday, Aug. 10, this community was visited by a tornado which has left many sorrows and heartbreaks in its wake. At about 2:30 in the afternoon, what at first appeared like a huge whirlwind was slowly making its way in the direction of the home of Bro. Henry Kuhns, to which a few of the friends and neighbors had gathered for Sunday dinner. The men folks had left just a little while previous in two cars to see the effects of a tornado which had just a little while before passed through a mile and a half north of the Kuhns home. They returned in all haste, but when only a few hundred feet from the buildings, saw them going into the air, completely wrecking the home. The very sad feature was that seventeen persons, women and children, were in the house at the time. Nearly all of the buildings were completely demolished, also three cars. Ten persons were almost instantly killed, and seven injured.

The dead are: Sister Maggie Kuhns, aged 40 years; Stella Kuhns, aged 8; Delmar Kuhns, aged 6; Sister Nellie Birky, aged 14; Blanche Yoder, aged 10; Vera Ruth Yoder, aged 9; Robert Stanley Yoder, aged 7; Ray Vernon Yoder, one year old, Fern Garret, aged 14; Zedda Garret, aged 9.

The wounded are: Mrs. Leola Garret, Sister Belva Yoder, Sister Velma Hoffman, Sister Mary Kuhns, Sister Tillie Birky, little Lucile Kuhns, four years old, and Laura Kuhns, an infant baby one month old.

The dead were all removed from the wreckage to the home of Bro. David Rediger. The wounded were taken care of by the neighbors.

The funeral services were held Wednesday forenoon, Aug. 13, from the home of Bro. David Rediger and thence to the Mennonite Church near Thurman, Colo., and were buried in the cemetery adjoining, except those of Fern and Zelda Garret who were taken in the afternoon of the same day to Flagler, Colo., and buried in the Flagler Cemetery.

The funeral was the largest that this community has ever witnessed, over a thousand people being present from far and wide to show their love and respect to the departed. Again the words have forcibly rung in our ears, "For in such an hour as ye think not the Son of man cometh." "Watch and pray."

Flagler, Colo.

SKETCH OF THE WORK DONE AT THE MEETING OF THE MENNONITE PUBLICATION BOARD AT SCOTTDALE

By Henry H. Baer

For the Gospel Herald.

The meeting on Sunday, Aug. 17, was well attended and the subjects that were assigned to the different brethren were handled in a way that was timely and to the point. One of the things that was emphasized was that the Bible is the Book of all books and all other religious literature should be in harmony with it. Especial care along this line should be exercised with regard to the literature sent out from the Publishing House. The needs of the Church and our homes were discussed and warnings given against having erroneous literature in our homes. Only such as is helpful and uplifting should be tolerated. It was also advised that those who have the supervision of the Publishing House and the workers be sound in the faith and loyal to the Church.

On Monday, Aug. 18, the Board took up the business pertaining to the Publishing House and the spirit of unity prevailed in all the deliberations. The Church and the brotherhood were considered first. While there were some financial matters to consider, too, they were the secondary consideration. Many problems were discussed and thoughts presented concerning the Publishing House and the needs of the Church, so that all present could realize that the Board without exception labored for the welfare of the Church, at the same time taking care of the financial matters. The workers made their contribution in that they are satisfied to labor for a smaller salary than they could get elsewhere. In this way the literature can be furnished at a lower price.

There were different plans discusser by the Board members with the view of assuring a larger margin of profit for the House on its business. There is considerable matter sent out without profit as well as some supplied free of charge, and the papers and Bibles to ministers are supplied at reduced rates. In this that the Publishing House is working on such a small percentage of profit we should pay the subscriptions in advance, thus giving the House the use of the money to buy paper, otherwise we will have the use of the money invested instead of the House as it should be.

It was brought out in the discussoins that there is a goodly amount in arrears. There were plans discussed by the Board in regard to appointing a Field Worker for the purpose of selling books and taking subscriptions for papers. It was decided that this would add too much to the expense of the House. A cheaper plan would be for each congregation to choose a brother for this purpose to provide the people with books and collect the money for the papers in advance, and soliciting those who are in arrears, and that the ministers from their immediate congregations encourage their members to purchase from the Publishing House instead of at other places.

I believe that in this way we would keep in closer touch with the brethren at the Publishing House who deserve our encouragement. We should have the same interest at heart as those who give all their time in the cause of our publishing work. The Publishing House is a Church institution and it seems to me the Church as a whole does not appreciate the work of the House as it should.

It would be a good thing to see that the church papers get to the outlying places where they have no minister. They ought to get the church papers and thus keep in touch with the church work and no doubt they would read the contents more eagerly than they do the farm papers. In some places, however, I fear it is the reverse. I have frequently asked some brother if he had read a certain article in the Church papers and he had not. I hope these few lines may

be read and received in the same spirit that they were written — out of love toward the brotherhood as a whole. In closing I would say, Let us patronize the Publishing House better in the future than in the past, knowing we are laborers together with God.

Hagerstown, Md.

MORE MENNONITES REACH WATERLOO

The second party of Russian Mennonite immigrants, numbering between 55 and 60, arrived at Waterloo on Saturday afternoon, Aug. 2, and were welcomed and placed with their co-religionists in the district. Saturday's immigrants were the remnants of the first large party of 875 which arrived in Waterloo two weeks ago. This small group were unavoidably left at Antwerp on the trip from Russia to Canada owing to sickness contracted on the trip from Russia to Antwerp. They were therefore left in care of the C. P. R. officials there to await their recovery.

As soon as the sick were able to move the party were sent forward arriving in Waterloo on Saturday. Some difficulty was experienced by the local committee in placing the new arrivals but they succeeded finally in giving them all homes in the county. Saturday's arrivals differed not at all from the previous arrivals but seemed to be not quite so wan and hungry-looking. They were loud in their praise of the care taken of them by the C. P. R. officials during their sickness and of the good food suplied them.

As with the first arrivals they were filled with woeful tales of suffering and persecution at the hands of the Soviet before they were able to leave Russia. One widowed mother in tears told a group of kindly solicitous Waterloo citizens of how her husband had been shot just two days before they left Russia for a slight hesitancy in obeying the orders of some petty Communist official. Other members of the party told of their friends, and relatives being shot down in cold blood, murdered, by the Soviets because of demurring at giving up some personal possession which the Soviet officers had taken a fancy to.

The harrowing tales which these unfortunates can tell would fill volumes, but they do not care to talk much of their sufferings but rather want to forget and start life anew in Canada.

A special meeting was held in the Lancaster St. Church of the Mennonite Brethren in Christ, Kitchener, on Sunday morning to ascertain how many of the immigrants could be taken care of by that congregation until such time as the new arrivals were able to get a start for themselves. Numerous families signified that they would care for a certain number of the immigrants who are still coming to Canada this year.— Clipping from the Daily Record, Kitchener, Ont.

THE DOCTRINE OF SIMPLICITY

By Mary Miller

For the Gospel Herald.

Simplicity may be applied to various ordinary things of life; such as speech, business affairs, honesty in words and action, plainness in dress, holiness in all kinds of action. It may be found in some who are not spiritual in heart, because of the wisdom or advantage of doing so, but as Christians, we should be careful of being plain or simple in all our ways.

Simplicity in a Christian begins in the heart. To be simple in heart we must be pure in heart. When we are pure in heart, our actions, words and deeds are pure and we have no desire for things which are not pure, and we'll then be "unspotted from the world" and its evils. It is needful therefore that we walk with eyes open and prayerfully before God, and His keeping power will sustain us, pure and unspotted in His sight.

If the Church of Christ will rise to her Christain privileges she will be a mighty power for God in the world, a standard of purity will be held up which a gainsaying world can not overthrow. Souls that are now reveling in sin will have their "refuge of lies" swept away, souls who sport in their own deceit will be awakened to the awfulness of their condition.

In Matt. 2:12 we read: "Therefore all things whatsoever ye would that men should do unto you do ye even so to them." This is one of the simplicities of our life — to do good to all about us.

Another mark of simplicity is by not being conformed to the world in dress. Gods' people should not be afraid to be different from the world. Some say that we should dress so as not to be noticed. This is right where all around us are consistent in the clothing that they wear. But as the world is going on now in dress, it is as impossible to obey God and not dress different from the world as it would be to live in a community of drunkards and obey God without being different from them on the drink habit. It ought to be as natural for the child of God to appear in clothing that is modest, scriptural, and patterned after that worn by men and women professing godliness, as it is for the worldling to be adorned after the fashion of this world.

As soon as people see that your simple, modest attire contributes to your happiness and usefulness, they will be influenced to pattern after you. But if they get the idea that plain attire makes you feel uncomfortable and that you would not wear it if you were not compelled to the influence acts the other way. A plain garb covering a proud heart filled with love of the world speaks misery. A plain garb covering a pure heart filled with the love of God is at once so natural and so consistent that happiness and contentment are a natural result. Be natural, see that your heart is right with God; and your clothing will indicate that you are one with God.

But we must be consistent along these lines and be careful that we will not be proud of our plain clothing.

We must study all other parts of the Bible and live up to it as well as in the line of dress. Some people seem to get the idea that if their clothing is of the plain kind it does not make so much difference what they do otherwise. Non-conformity means not only plain clothes, but there are many other ways of not being conformed to the world. So we should not make a hobby of one and not practice the rest. It is important that we keep well balanced all along the line — consistent in purity, in piety, in simplicity, in humility, in wholehearted Christian service, in all things pleasing God.

Bay Bort, Mich.

ALONE WITH GOD

By Emma Hartzler

For the Gospel Herald.

The men who have done the most for God in this world are men who were alone with Him in the multitude. David said, "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day."

Every Christian should desire to spend much time alone with God. If our Master needed to spend whole nights in prayer, how much more necessary it is for us to pray.

We should always begin the day with God. Luther once said, "If I fail to spend two hours each morning in prayer, the devil gets the victory through the day."

Christ prayed that He might be able to overcome Satan and it is only

(Continued on page 462)

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, September Eighth

A rich man shall hardly enter into the kingdom of heaven.—Matt. 19:23.

The young man turned away sorrowful because he had great possessions. His heart was set upon them, therefore Jesus told him to get rid of them. His spirit of true benevolence was brought to a severe test and he wavered. The poor young man wanted to climb the celestial heights with a lot of baggage. He refused the new life for it demanded a new mind and heart.

Many a soul is kept out of the Kingdom because of reluctance to accept God's standards of thought and life. Poor deluded souls. Their feasts are their own. How great is their poverty! How paltry their earthly possessions! How great will be their sorrow in the last day! What a great chasm between the Dives and the Lazaruses! For our sakes Christ became poor that we through Him might have riches far greater than gold.

"O God, make perfect my love toward thee and to my Redeemer and Justifier; give me a true and unfeigned love to all virtue and godliness, and to all thy chosen people. Give me a pure heart and mind and renew a right spirit within me."

* * * * *

Tuesday, September Ninth

For I am in a strait betwixt two.—Phil. 1:23.

For Paul to live was Christ and to die was gain. He might have enjoyed affluence, or official position, or explored the treasures of knowledge, or might have escaped many a burden. But he chose the more despised path and became of those who were hunted like wild beasts, slain by the sword, burned at the stake, gored or torn to pieces by mad bulls or madder lions. He chose dangers by land and sea, the wrath of the mob, the hatred and scorn of the world rather than forego the riches which were his through Christ Jesus. So would we. How we, like him, long for release, but it is not yet. A little more service for Him, a little more suffering for His sake, a few more months of living for Him, a few more years of effort to snatch more souls from the burning. All will soon be over. How we shall wish we could have lived better, served Him more faithfully, been more loyal. In a strait, but—

"Lord, I am a miserable and wretched creature, I am in Covenant with Thee through grace. And I may, I will, come to Thee for Thy people. Teach those who look too much on Thy instruments, to depend more upon Thyself."—Oliver Cromwell.

* * * * *

Wednesday, September Tenth

Then the fire of the Lord fell, and consumed the burnt sacrifice.—I Kgs. 18:38.

The fire of divine love makes a mansion, which otherwise would be but a cold heap of masonry, a real home. O, the thousands of homeless rich and wealthy poor! The New Testament says little about homes and altars but a great deal about what makes them. We may know from it the elements that enter into a real home and the proper sacrifices which are acceptable to Him.

So with our Church home. The assembly of God becomes the family of God only in so far as they receive the fire of His love in their hearts and labors. Their fellowship with Him brings inspiration to every individual of the group. Self-torture and personal favor, hinder kinship with the living, loving Christ, the Head of the Body, His Church. It is built up by attachment to Him and should be in every way a foretaste of our heavenly home.

"O give us to love Thy will, and seek Thy kingdom first of all. Sweep away our fears, our compromises, our weaknesses, lest at last we be found fighting against Thee."—W. E. Orchard.

* * * * *

Thursday, September Eleventh

Rejoicing in hope.—Rom. 12:12.

In Rom. 15:13 He is the God of Hope and the Source of our hope; the great central Light from which all our lamps of hope and life are lighted. It is one of the attributes of the Godhead. We may continually hope in Him for "He is the hope of our countenance." He holds the hope of the race in His wonderful provision for man's salvation. We are what we are by His grace; therefore what a privilege to be clothed in the garment of a living hope in Christ Jesus, with all doubts removed, the Light of Life in our hearts in this confused, depressed, deluded world.

Let ours be a living hope in a living Christ Who leads the depressed and cast-down to look up in this world of gloom. Hope brightens the countenance, lightens the burdens of life, and dispels the darkness.

"O God, Thou art Life, Wisdom, Truth, Bounty, the Eternal, the only true God! My God and my Lord, Thou art my hope and my heart's joy."

* * * * *

Friday, September Twelfth

This night thy soul shall be required of thee.—Luke 12:20.

The poor young man had fixed the wrong standards of progress and values. He had the wrong conception of pleasure. The world was much more to him than it should have been. He revealed his unconsecrated judgment and his slavery to mammon. He allowed carnal cravings to enslave him and was blind to the needs of things he was missing.

How needful to acknowledge God, to revere Him, to hold all the virtues He means for us to possess; that our inner musings be of the other world rather than of this; that we be not worldly but **other-worldly** and have treasures laid up there. He designed us for larger, nobler thoughts, greater service, more upbuilding employment, and greater and mightier purposes than a miserable life loaded down with earthly treasures.

"Strengthen us, we beseech Thee, to walk steadfastly throughout life in the better path which our hearts have chosen; and give us wisdom to tread it prudently in Thy fear, as well as cheerfully in Thy love; so that, having been faithful to Thee all the days of our life here, we may be able hopefully to resign ourselves into Thy hands forever."—Rowland Williams.

* * * * *

Saturday, September Thirteenth

Notwithstanding he that is least in the kingdom of heaven is greater than he.—Matt. 11:11.

John the Baptist was not a reed of the marsh which could not stand up to the slightest breeze. He was an iron pillar, a prophet, yea, more than a prophet. He was the voice of God in the wilderness, was neither out for show or social enjoyment, and never wavered in his faith in Christ as the Lamb of God which taketh away the sin of the world. Yet Onesimus, the slave who had received the Lord as his own Savior, was greater than John. He was a brother beloved, and an heir through Christ. John had the vision, Onesimus had the faith.

Faith brings to the trusting child a realization of the priceless possession of Christ within the life, the hope of glory through Him, that He is all and in all, living, reigning, conquering in and through us.

"Let all the people know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture; for the sake of Christ Jesus, Amen."—St. Clement.

* * * * *

Sunday, September Fourteenth

To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.—Rom. 2:7.

The verse following presents a contrast. They are contentious who obey not the Truth but obey unrighteousness. They also shall reap the reward of their deeds. Deeds in the sight of God include not only outward works but inward conditions. God will in His final judgment consider actual conditions in the life and works of those who shall come before Him.

God is no respecter of persons. There is an equality before Him which is hard for us in this world to appreciate. But let us consider that, "In the righteousness of God, in His absolute justice and fairness, each of us hath obtained a like precious faith." It buys for us milk and honey without price, and carefully guards the equality of all the family of God.

"Let the knowledge of Thee increase in me here, that it may be full hereafter."

Let the love of Thee grow every day more and more here, that it may be perfect hereafter; that my joy may be great in itself and full in Thee. I know, O God, that Thou art a God of truth; O make good Thy gracious promises to me, that my joy may be full."—St. Augustine.

Correspondence

(Continued from page 457)

and Sister Reuben Thomas and children; Mrs. J. W. Thomas and son; and Mrs. Joseph Croyle — all of Holsopple, Pa.; Bro. and Sister Henry Bender and family, accompanied by Sisters Lena and Orpha Orendorf and Anna Beachey, all of Canton, Ohio; Bro. and Sister W. W. Holsopple and daughter, Sister Mary, of Versailles, Mo.

Bro. J. A. Ressler and family are at present visiting in Lancaster Co., Pa., stopping at points en route.

Bro. L. H. Shank is taking an extended trip through the west visiting some of his children and other friends.

Mr. and Mrs. Vernon Smith, of East Scottdale, are at present visiting in Kentucky, their former home.

Yours for the Master,

Aug. 30, 1924. Cor.

REPORT OF DAILY VACATION BIBLE SCHOOL AT HESSTON, KANSAS

The second term of the Daily Vacation Bible School was held at Hesston this summer. Because of the co-operation of the town churches, the enrollment was larger than last year. Exactly one hundred pupils were enrolled. The average daily attendance was about seventy-five. The school was composed of any children above the age of three years that cared to come. These children were divided into three groups: the kindergarten, consisting of those who had never gone to day school; the primary, those in the first four grades in public school; and the juniors, those above the fourth grade. Two teachers were employed in each division besides a special story teller.

The school lasted three weeks with two hours of work each day. At 9:00 A. M. the entire school would gather in the chapel hall for the worship period. After song service, Scripture and prayer, the children would be entertained with missionary stories till 9:35. They would then separate into the different classes where the teachers taught them Bible stories, Scripture verses, songs, and missionary stories, and then allowed them some sort of expressional work such as drawing, cutting, modeling, sand-table work and Scripture drills—anything to fix the lessons in their minds. The work in the junior department was Old Testament History, while in the other departments it was stories taken from that period in history.

The teachers and pupils enjoyed the school and the parents of the vicinity are very appreciative of the effort made to keep the children's minds busy with good things and thus save them from the alluring evils about them.

Mary M. Miller.

REPORT OF THE DAKOTA-MONTANA SUNDAY SCHOOL CONFERENCE

Held at Wolford, North Dakota
June 17-20, 1924

For the Gospel Herald.

Tuesday Evening

SUNDAY SCHOOL MEETING

Scripture reading and prayer, by L. S. Glick.

Organization: Mods., L. S. Glick, Simon Gingerich; Secys., J. C. Gingerich, Nelson E. Kauffman; Chor., J. L. Lehman.

The Word a World Message, Simon Gingerich. Sin is a universal condition. The Gospel is a universal remedy. Social conditions are saturated with sin. Industrial conditions intensify the possibility of sin. In every line of human endeavor God's Word is the one remedy.

Sermon, J. M. Kreider. Text, "He that hath ears to hear, let him hear."

Wednesday Forenoon

Devotion, T. K. Hershey.

How May Our Sunday Schools Derive the Most Benefit from This Conference? D. B. Kauffman. Eph. 4:13 and Rom. 12:1, 2 should be the standard of both officers and pupils of the Sunday school. If prayer has ascended for this meeting the Lord will reward us by giving us things to carry home. He does wonders in answer to prayer.

The Threefold Purpose of the Sunday School:

1. **Teaching the Word,** Floy Kauffman. Teaching the Word is a very vital thing. Keep our tables free from modern thought and fiction which is poisonous and taking the place of the Word of God. A failure to teach the pure Word will be punished. The silent influence of a Christian life is often as powerful as much talking.

2. **Bringing Souls to Christ,** T. K. Hershey. Each Sunday school worker should have a great burden for souls. He should be engaged in individual personal work.

3. **Building Up Souls in Christ,** I. S. Mast. "But grow in grace." Workers in the Sunday school are responsible for the building up of the rising generation in Christ. If in any age the Church needed to be awake to her responsibility in this respect it is now.

Song, **Winning Souls for Jesus.**

Value of Thorough Lesson Preparation in the Home:

1. **To the Child,** J. C. Gingerich. It gives the little ones the most profitable kind of employment. It gives them light. It inspires faith and confidence in the Word. To be born in a Christian home and atmosphere is very essential to the training of workers for God. This is a wonderful value for the child.

2. **To the Sunday School and Church,** Elmer Glick. To the Sunday school—A very deplorable fact is that the teaching of the lesson in the home is neglected and the parents expect the Sunday school teacher to teach the lesson alone. Deut. 11:19, 19. To the Church—Many Church problems would be solved if the Sunday school lesson would be taught and applied more diligently in the home. Daily study of the lesson is necessary for the best results.

The Power of Song in the Sunday School, J. L. Lehman. A Sunday school without singing would be very dry indeed. The spirit of the author in his writing should be gotten into the singing. The power of song in the Sunday school cannot be measured.

Wednesday Afternoon

Devotion and Song Service.

Children's Meeting, conducted by A. A. Kauffman and T. K. Hershey.

Worship, J. M. Kreider. God is no respecter of places of worship or of people who worship. Among other things worship is reverence. Children should be taught reverence, not only at the house of God, but also at home. Politeness is also helpful in worship. "God is a spirit and they that worship him must worship him in spirit and in truth."

Do the Results of the Work Show that We are Meeting the Needs? C. F. Derstine. Our Sunday school is a training station, a salt station, and an opportunity garden. The lives of sincere Christians speak louder than many words.

Things which meet the needs of a community: Give men the knowledge of how to be saved. Christian character. Sanctified home life. Spiritual social life. Christian business standards. Give unselfish service to others. Triumphant dying.

Reverence in God's House, L. S. Glick. God's house is understood in two senses: (1) the material house; (2) the spiritual house. Get people to behave themselves (I Tim. 3:15) in the spiritual house and then the first house mentioned will be taken care of properly.

Blessings of a Live Sunday School to a Community, Nelson Kauffman, Eli G. Hostettler. We ought to place the emphasis on "live." Blessings: It shows that there is something to religion. It promotes unity. It discourages Sabbath desecration. The Savior came to make (spiritually) dead people alive.

Wednesday Evening

Devotion, by J. L. Lehman.

Worker's Meeting, C. F. Derstine.

Sermon, T. K. Hershey. Themes: Vision, Prov. 29:13; Revelation, Dan. 2:18; Action, Jno. 2:5.

MISSION MEETING

Thursday Forenoon

Devotion.

"Behold the field," (John 4:35, 36), C. F. Derstine. Jesus looked at the Mission at Nazareth first. The first thing that Jesus said was that the Spirit of the Lord was upon Him. Jesus' homework was to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and to open the eyes of the blind. Then He looked at the world. We should read about missionaries. We should realize our responsibilities. We need definite action. We need consecrated parents.

How may this Meeting Contribute most in Carrying out the Great Commission? Simon Gingerich. Every person has room for further consecration. Let us be resigned to the Mission Board which will be a help toward a greater spirit of unity.

Report of District Evangelist, J. C. Gingerich.

Recommendations of chairman.

Adjournment.

Secretaries.

ALONE WITH GOD

(Continued from page 459)

by prayer that we are able to stand in this present day.

There never was a greater need for saintly men and women than to-day. Satan is busy and the world is moving rapidly in the wrong direction. In this busy age men hardly find time to pray. It was not so in the time of the apostles, for we read that they gave themselves continually to prayer.

In Luke 18:1 we read that men ought always to pray and not to faint. Closet prayers will do more toward fitting us to become useful instruments of God than anything else. There is One who sees and hears in secret and we often need to come to this place in order that we might be better prepared to meet the work of life.

Gridley, Ill.

PLEASURES THAT LEAD TO SIN

(Continued from page 451)

Any pleasures which take our minds and hearts away from God are sinful, and if we are lovers of this pleasure more than lovers of God we are going to be lost. Whatever we do we should do in the honor and glory of God. Our motto for this evening should be observed more closely and if this is done, the pleasures of this world which lead us to sin, will not affect us. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Flanagan, Ill.

As a field unplanted and uncultivated grows up with weeds and bushes, and becomes a habitation of wild birds and animals, so the heart that is not filled with the Word of God, not feasting upon the Bread of Life, will be taken possession of and occupied by the evil spirit; and thus the members of the body become instruments of unrighteousness.—Author Unknown.

Married

Rogish—Ummel.—On Sunday evening, July 20, 1924, at the home of the bride's parents in Limon, Colo., Bro. Mike Rogish and Sister Lulu Ummel were united in holy marriage by Bro. L. C. Miller. May the Lord bless their union.

Ring—Grove.—On Aug. 8, 1924, at the home of Bro. and Sister A. H. Weaver, Kinross, Iowa, Bro. Elbert H. King of Garden City, Mo., and Sister Goldie E. Grove of Waynesboro, Va., were united in holy marriage by Bro. Perry Blosser. May the Lord abundantly bless them on life's journey.

Mininger—Post.—On Sunday, Aug. 17, 1924, Bro. Elias B. Mininger and Sister Maretta C. Post, both of Bethel congregation near Ashley, Mich., were united in holy matrimony by Bro. D. D. Troyer at the regular church services. May heaven's blessings rest upon them as they go through life.

Beck—Augsburger.—Bro. Watson H. Beck of West Unity, Ohio, and Sister Emma Elnore Augsburger of Elida, Ohio, were united in the bonds of holy matrimony on Aug. 12, 1924, at the home of the officiating minister, Bro. George Ross, Elida, Ohio. May the blessings of God be with them through life.

Black—Good.—Bro. Clinton Erasmus Black and Sister Martha Wisler Good, both of Spring City, Pa., were united in marriage, July 2, 1924, at the home of the officiating bishop, Warren G. Bean, Collegeville, Pa. May the Lord bless them as they go through the journey of life.

Bohn—Lantz.—On Aug. 16, 1924, at the home of the bride's parents near Topeka, Ind., Bro. Ernest Bohn of Millersburg, Ind., and Sister Nora Lantz, daughter of Mr. and Mrs. M. D. Lantz, were united in holy matrimony by S. S. Yoder of Middlebury, Ind. May God bless them continually.

Brenneman—Hershberger.—On Sunday evening, Aug. 17, 1924, at the home of the officiating bishop, Bro. Sanford C. Yoder, occurred the marriage of Bro. Simon Brenneman and Sister Cora Hershberger, both of East Union congregation near Kalona, Iowa. May the Lord richly bless the young couple on their journey through life.

Obituary

Nissly.—Christian Reist Nissly, son of Christian L. and Mabel Nissly, died Aug. 8, 1924, of convulsions; aged 21 months. He is survived by his parents and sisters Kathryn, Dorothy, Marian and Janet. Funeral services were held Aug. 11, at Mount Joy by Bros. Isaac Brubaker and Seth Ebersole. Interment in Kraybill's Cemetery.

Shaum.—Matilda, daughter of Joseph and Barbara Weis, was born in Elkhart Co., Ind., Oct. 16, 1876; died in Brutus, Mich., Aug. 2, 1924; aged 47 y. 9 m. 16 d. At the age of 20 years she was united in marriage to Harvey Shaum, to which union were born six sons and six daughters. One son preceded her to the glory world. Besides her husband and eleven children she leaves her father, two brothers and eight sisters to mourn her departure. Clyde Kauffman.

Miller.—Dorothy E., daughter of John W. and Elizabeth Miller, was born near Haven, Kans., Nov. 5, 1923; died at the home of the parents near Kalona, Iowa, July 31, 1924. Her death is mourned by her parents, two brothers and four sisters; also her aged grandfather (John C. Miller), and a host of near relatives and friends. The funeral was held at the East Union Church Aug. 2, conducted by Amos Gingerich of Versailles, Mo., assisted by the home ministers. Interment in the East Union Cemetery.

Buckwalter.—Alta H., daughter of Phares and Cora Buckwalter, was born April 2, 1914; died Aug. 15, 1924; aged 10 y. 4 m. 13 d. She is survived by her parents, two brothers, and two sisters. She suffered very much, being in the hospital for two operations in less than a year. Shortly before she died she told her parents to be sure to remain faithful so as to meet her in heaven. She was a loving and obedient child. We know our great loss is her eternal gain. Private services were conducted at the home by Bish. C. M. Brackbill.

The dear Savior still is living,
Though His form we cannot see,
Still His gentle voice is calling:
"Let the children come to Me."

Bucher.—Sister Barbara (Wissler) Bucher was born in Lancaster Co., Pa., June 26, 1848; died Aug. 8, 1924; aged 76 y. 1 m. 12 d. Nov. 19, 1868, she was united in marriage with Joseph R. Bucher. This union was blessed with one daughter and three sons, one son preceding her to the spirit world. She is survived by a sorrowing husband, two sons, one daughter, twelve grandchildren, six great-grandchildren, who deeply feel the loss of a kind mother and grandmother. Sister Bucher accepted her Savior in early life and remained faithful to her Lord until the end. Funeral services were conducted in the home by Bro. Jacob Hershey, and at the Hammer Creek Mennonite Church by Jacob Hershey and John Hess. Interment in adjoining cemetery. By the Family.

Stoner.—Rhoda R., daughter of Mr. and Mrs. Daniel R. Stoner, died at the home of her parents near East Petersburg, Pa., July 22, 1924. Death was due to a complication of diseases after an illness of six weeks. She is survived by her parents and the following brothers and sisters: Elizabeth, Jacob, John, Arthur, Mary, Daniel, Minnie, Isaac, Charles, and Susie V. Funeral services were held July 24, 1924, at the home, with further services at the East Petersburg Mennonite Church, conducted by Bro. Frank Kreider and Bro. John Gochnauer. Interment in the adjoining cemetery.

"The golden gates were open wide,
A gentle voice said, "Come,"
nd angels from the other side
Welcomed our loved one home."
By the Family.

Blessing.—John Gottfried, son of Gottfried and Christiana Blessing, was born at Ober Sternenberg, county of Welzheim, Wuerttemburg, Germany, Nov. 23, 1849; died Aug. 1, 1924, at the home of his daughter near Nappanee, Ind.: aged 74 y. 8 m. 8 d. He was married to Sally Bleile Nov. 23, 1874. She died July 23, 1912. To this union were born six daughters and three sons. He leaves six daughters, two sons, and two brothers still living in Germany. His companion and one son preceded him to the spirit world. He united with the Mennonite Church in the year 1911 and remained in the faith until death. Funeral at the Mennonite North Church, Nappanee, Ind. Services at the home by D. D. Troyer and at the church by D. D. Troyer and J. W. Christophel. Text, Job.14:14.

Springer.—Eda Oswald Springer was born Feb. 9, 1897, near Aurora, Nebr.; died near Princeton, Ill., July 21, 1924; aged 27 y. 5 m. 12 d. She united with the Pleasant View Mennonite Church near Aurora at the age of fifteen, where she remained a member until her marriage to Gilbert Springer of Bureau Co., Ill., Dec. 14, 1921, when she came to Illinois and united with the Willow Springs Church near Tiskilwa. On Sunday, July 20, she visited at the home of Edward Springer of Princeton, apparently in good health until about four o'clock in the afternoon, when she was affected with acute indigestion, which soon affected her heart and caused her death about ten hours later. She leaves her husband, one son (aged 22 months), her parents, two brothers, one sister, and a large circle of friends and acquaintances. Funeral services were held at the Willow Springs Church by Ira Eigsti and C. A. Hartzler from I Cor. 15:49.

Yoder.—Emma Troyer Yoder, wife of Noah G. Yoder, was born June 30, 1861, in La

Grange Co., Ind.; died at the home of her daughter, Mrs. Walter Miller, at Middlebury, Ind., July 1, 1924; aged 63 y. 1 d. Surviving her are her husband, two daughters (Mrs. Walter Miller and Mrs. Willis Mast of Goshen, Ind.), one brother (Lewis Troyer of Middlebury, Ind.), one half-sister (Mrs. Pearl Studebaker), six grandchildren, and a host of friends. She had a kind and loving disposition and was always interested in the welfare of others, especially her grandchildren. Death was caused by cancer of which she patiently suffered for four years. She united with the Mennonite Church in her youth and was a faithful member until God called her to her reward. Funeral services were held July 3, at the home in Middlebury, and at Maple Grove Church near Topeka, near which place the remains were laid to rest. Services by S. S. Yoder and I. R. Detwiler.

Yoder.—Magdalena Lehman (Kauffman) Yoder was born Dec. 28, 1846, in Somerset Co., Pa.; died at her home near Garden City, Mo., June 30, 1924; aged 77 y. 6 m. 2 d. She united with the Mennonite Church in early years and was faithful until death. She was patient and never complained in her lingering illness during the last six years. Her death was a shock to the family and neighbors. She died while sitting in her chair, the cause of her death being a paralytic stroke. She moved with her parents to Elkhart Co., Ind., where she was married to Jacob Kauffman Dec. 20, 1871. To this union were born seven children. Six are left to mourn the loss of a loving mother and one son died at the age of eighteen years. Surviving children are: Lizzie Slabach, Chris, Feltie, Adam, Anna, and Ella. She also leaves a stepdaughter (Mary Shafer), 2 stepsons (Noah and John), 21 grandchildren, 9 great-grandchildren, 5 brothers, and a host of friends and neighbors to mourn her unexpected death. They moved to Harvey Co., Kans., in 1888, coming to Missouri two years later. The father died Jan. 13, 1890. She was married to Henry Yoder in 1895, who died four years later. Funeral services were held July 2, at the home by Bro. I. G. Hartzler, and at the Sycamore Grove Mennonite Church by Bros. W. E. Helmuth and L. J. Miller. Text, Rev. 14:13. Interment in the Clearfork Cemetery.

"We miss you when the morning dawns,
We miss you when the night returns,
We miss you here, we miss you there,
Dear mother, we miss you everywhere."

Stauffer.—Benjamin B. Stauffer was born in Lancaster Co., Pa., April 15, 1863; fell asleep in Jesus at the home of his daughter (Mrs. Clarence F. Siegrist), near East Petersburg, Pa., Aug. 14, 1924; aged 61 years. He was married to Miss Anna H. Brubacher Oct. 15, 1885. She answered the call Jan. 23, 1910. To this union were born six daughters and one son. One daughter preceded them in death. Those remaining are: Lizzie B., Sarah B., Abram B., Mrs. Levi N. Brubaker, Mrs. Clarence F. Siegrist, Mrs. Clayton S. Wenger. Three brothers and seven grandchildren also survive. He and his wife united with the Mennonite Church in their early life. They both died in the faith. He was waiting patiently for the end after great suffering of four years, often expressing his desire to go home. Funeral services were conducted at the home by Bro. Frank Kreider and at the Hammer Creek Church by Brethren Noah Landis, Jacob Hershey, and John Hess. Text, Heb. 4:9, 10. Interment in adjoining cemetery.

Dearest father, thou hast left us,
Sorrow fills our hearts with pain;
But 'tis Jesus hath bereft us,
And we soon shall meet again.

Wought.—Elizabeth Saylor was born Nov. 28, 1839, at Smithfield, Fayette Co., Pa.; died at her home in Cullom, Ill., Aug. 16, 1924; aged 84 y. 8 m. 18 d. On Dec. 24, 1863, she was married to Joseph Wought, who preceded her in death June 8, 1873. To this union were born two sons, namely Jacob and John. Jacob departed this life at the age of 11 y. 11 m. 14 d. In her young years she united with the Mennonite Church and was a faithful member to the end. Her place in church was never vacant when health permitted. The Church loses a faithful member and the family a kind and devoted mother and grandmother, but our loss is her gain. She leaves to mourn her departure her son John and wife, with whom she made her home, one grandson and one granddaughter, besides other relatives and a host of friends who knew "Grandma" as "always the same" for many years. Funeral services were held Aug. 18, conducted by D. S. Crane at the home, and A. H. Leaman at the church. Text, II Tim. 4:7, 8. Burial at West Lawn Cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Kuhns.—Maggie Kuhns, beloved wife of Bro. Henry Kuhns and daughter of the late John Ernst, was born at Milford, Nebr., Jan. 26, 1884; died at her late home near Thurman, Colo., Aug. 10, 1924; aged 40 y. 6 m. 15 d. Sister Kuhns met her death in a tornado which wrecked their home. She accepted Christ as her personal Savior and was a member of the Mennonite Church from her youth. On Aug. 22, 1901, she was united in marriage to Bro. Henry Kuhns. This union was blessed with ten children, two of whom accompanied their mother to the great beyond. She leaves a heartbroken husband and eight children: Sister Velma Hoffman, Glen Mary, John, Irvin, Lawrence, Lucile, and Laura, an infant baby, to mourn her untimely demise.

Stella Kuhns was born at Chappell, Nebr., Aug. 17, 1915; died at the home of her parents, Bro. and Sister Henry Kuhns, near Thurman, Colo., Aug. 10, 1924; aged 8 y. 11 m. 21 d.

Delmar Kuhns was born at Chappell, Nebr., Jan. 30, 1918; died at the home of his parents, Bro. and Sister Henry Kuhns, near Thurman Colo., Aug. 10, 1924; aged 6 y. 6 m. 11 d.

* * * *

Birky.—Nellie, daughter of Mr. and Mrs. Amos Z. Birky, died Aug. 10, 1924; aged 14 y. 9 m. 10 d. She with a number of other members of the church were at the Henry Kuhn home to visit, and dinner being over just a short time when a tornado struck the place, totally destroying the house and other buildings, killing 10 out of 17 that were in the house. She leaves father, step-mother, and one sister (Tillie), to mourn her sad death. May this be a loud call to the unsaved, "For in such an hour as ye think not the Son of man cometh." Funeral services were held from the home of Dave Rediger, from which place eight of the caskets were taken to the Mennonite Church near Thurman, where services were held in the open in the presence of over a thousand people, conducted by L. C. Miller, Limon, Colo. Interment in the cemetery nearby.

* * * *

Yoder.—Blanche Yoder and Vera Ruth Yoder, daughters of Bro. Joe and Sister Belva Yoder, were born respectively Nov. 21, 1913, and July 12, 1915; aged 10 y. 8 m. 19 d., and 9 y. 28 d.

Robert Stanley Yoder and Ray Vernon Yoder, sons of Bro. Joe and Sister Belva Yoder, were born at Thurman, Colo., Jan. 24, 1917, and Aug. 4, 1923; aged 7 y. 6 m. 16 d., and 1 y. 6 d., respectively. All four met their death in the tornado that wrecked the home of Bro. Henry Kuhns on Aug. 10, 1924. They leave their heartbroken parents and many relatives and friends to mourn their untimely demise. All the above were laid to rest in the Mennonite Cemetery near Thurman, Colo. Funeral services were held on Aug. 13, conducted by Bro. John Roth of Chappell, Nebr., Mr. MaGill, minister of the Baptist Church, Bro. L. C. Miller, of Limon, Colo., and N. M. Birky, the home minister. Testimonies were given by several others.

Eight precious souls from our midst are gone,
The voices we loved are stilled;
The places made vacant in our homes
Can never more be filled.
Our Father in His wisdom called
The boon His love had given,
And though in earth their bodies lie,
Their souls are safe in heaven.

Summer.—Salome (Gnagy) Summer was born in Somerset Co., Pa., March 4, 1842; died at the home of her daughter, Mrs. Henry Lehman, near Columbiana, Ohio; aged 82 y. 5 m. At the age of six years she moved with her parents to Mahoning county, Ohio, where she resided nearly the remainder of her life. She was united in marriage to Levi Summer Aug. 23, 1863. To this union were born seven children (infant son, David, Ella, Sevilla, Vesta, Fred, and Maggie). She has been a faithful and consistent member of the Brethren Church for many years and gave evidence of a living faith and trust in her Savior. During her nine weeks' illness and suffering she was very patient and often wished she could go to her eternal home. She will be greatly missed in her church and home community of friends and especially in the children's homes where the memory of her kindness and self-denial will always remain. She leaves 2 sons, 2 daughters, 22 grandchildren, and 9 great-grandchildren, besides many other relatives and friends. She was preceded in death by her husband (23 years ago), an infant son, her daughter Sevilla (about twelve years ago), and Vesta (9 months). Funeral services were held at the Zion Brethren Church, conducted by A. W. Harrold, Jonas Horst, and Enos Detwiler.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

Miller.—Harvey A. Miller was born in Elkhart Co., Ind., Oct. 15, 1863; died at his home near White Cloud, Mich., Aug. 21, 1924; aged 60 y. 10 m. 6 d. He was united in marriage to Sarah J. Nelson, near Shipshewana, Ind., Nov. 21, 1886. In the spring of 1894, they were both baptized and became members of the Mennonite Church with the Shore congregation. They removed to White Cloud, Mich., in the fall of 1899, and resided in that community since. Bro. Miller was ordained to the office of deacon in the Church, Sept. 28, 1912, in which capacity he served faithfully until physical conditions hindered, but he retained an active interest until he passed away. He was unable to attend services at the church, with a few exceptions, for the last few years, suffering from heart trouble and dropsy. He, however, did what he could for the cause by the mailing of tracts to residents of the community. He is survived by his wife, who has so patiently and unceasingly cared for him, a daughter, Mrs. Grace Mast of White Cloud, and a son, Floyd, of Sparta, Mich.; also three brothers, Ezra of Entiat, Wash., Chancey of Clarksville, Mich., and Frank of White Cloud, and one sister, Mrs. Annie Runnells of White Cloud. There are also eight grandchildren. He suffered much the last few weeks, but his end came peacefully. Two days before his death, he sang No. 89 of the Church Hymnal, realizing that his "days are gliding swiftly by." Funeral services were held at the Union Church, the house used by our congregation for their services, on Sunday, Aug. 24, 1924, conducted by Jacob K. Bixler of Elkhart, Ind. Buried in the adjoining cemetery.

Items and Comments

"One hundred years have elapsed since the song "Silent Night, Holy Night," now sung as a Christmas carol throughout the world, was composed in the little village of Oberndorf, near Salzburg, Austria. In comm-emoration of the event a monument is to be erected in Oberndorf."

"In Japan nothing is easier than divorce, which takes place by the mutual consent o fthe man and woman. Even though the law gives every woman the right to oppose her husband's divorce suit her consent is easily secured. The only formalities required consist of informing the magistrate that such a step is contemplated."

It is reported that Bjergo Larson of Madison, Wis., eighty-nine years old, has read the Bible from cover to cover thirty times. This is quite a record and Mr. Larson says: "I get more enjoyment out of reading the Bible than any other book. Each time I read it I get something new and better from the Bible." This is additional proof that the "story never grows old."

August 15, 1924, was the tenth anniversary of the opening of the Panama Canal to commerce. In the ten years of its operation more than 25,000 vessels have passed from ocean to ocean and have paid in tolls approximately $100,000,000. During the last year the tolls have averaged more than $2,000,000 a month. Its tonnage traffic is now greater than that of the Suez Canal and officials state that it is capable of handling three times the present volume of shipping.

China has recently suffered from a most disastrous flood in which over 13,000 persons lost their lives. It is also estimated that from 10,000,000 to 15,000,000 are affected by the famine that was caused by the flood destroying the crops. Thousands of dollars will be needed for relief operations. The American Red Cross has already called for $100,000. As if this were not enough of a calamity for a nation to face, a clash between provincial leaders is threatening to throw all of China into civil warfare. British and American warships are on their way to Shanghai to protect the interests of these countries. The Chinese, along with the rest of the world, seem to have a few things yet to learn in the way of being at peace with each other and with all men. The "wars and rumors of wars" of Scripture will continue until mankind accepts the authority of the Prince of Peace.

Among the international developments that may well be viewed with gratification is the signing of an agreement by the Allies and Germany in the recent London Conference in which the Dawes plan was ratified. Premier MacDonald of England made this significant statement: "It is the first negotiated treaty since the war. It is the first peace treaty, because we sign it feeling that we have turned our backs on the horrors of war and on the mentality of war." In a separate treaty with Germany, France and Belgium agreed to evacuate the Ruhr, this to take place within a year. To show their sincerity, two towns in Baden, which were seized in 1923, were immediately ordered evacuated. Both French and German parliaments have ratified the treaty, altho there was quite a fight put up against it by some of the elements in Germany. We all hope that these events will pave the way to better times in Europe.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., David B. Groff, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

The famous Leopold and Loeb murder case in which these two young men pleaded guilty to the cold-blooded murder of Robert Franks has closed its testimony. Judge Caverly will announce the sentence Sept. 10. The patient newspaper-reading public may well give vent to a sigh of relief now that the case is closed for the time being. Some of the things that we may learn from the facts brought out in this case are that education without moral and religious training is a colossal failure, and that one of the greatest handicaps that can come to any one is to be placed in circumstances where unlimited money is at their disposal from youth. Just how much money figured in the trial may be seen in that the cost involved a quarter million dollars, the greater part of which goes to fees for alienists and attorneys.

BOOK REVIEW

One Thousand Best Bible Verses

By J. B. Smith

The above is the title of a new and unique booklet of 126 pages containing one thousand choice Bible verses so arranged as to make it convenient for all who are interested in memorizing choice parts of the Word of God. The verses are selected in order from the books as they appear in the Bible, beginning with Genesis and closing with Revelation, one or more verses being selected from each book. A valuable portion of the book is the "Tabulation of Like References." This method of applying the law of association will be found specially helpful in memory drills. In the selection of these verses it seems that the writer had three great divisions in mind, (1) verses generally recognized as favorites; (2) verses dealing with the fundamental doctrines of the Bible; (3) verses noted for their peculiar place in the Bible. All things being equal, the shorter verses were selected. A valuable help to preachers, Sunday school teachers, missionaries, and Christian workers and Bible students generally. The author and compiler is Bro. J. B. Smith, who spent much time and carefully selected these verses, being assisted by his Bible study classes and other students of the Word. The booklet sells for 50 cents the single copy, with libcral reductions when ordered in lots of ten or more. Address either the publishers, The Bible Institute Colportage Association, Chicago, Ill., or the Mennonite Publishing House, Scottdale, Pa.

D. H. Bender,
Hesston, Kans.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

SEPTEMBER, 1924

"Look on the fields; for they are white already to harvest."

EDITORIALS

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Do you have a positive message? This is a question that comes to us with great force in these days of uncertainty and haphazard teaching and preaching. Recently we received a letter something like this:

"I think I am a Christian. I have been going to the ..... church for six years and have sung in the choir of the ..... for about six months. But sometimes I wonder if a person can go through every trying experience and be a Christain every minute. Kindly enlighten me on this subject."

It is not our main purpose to answer this question in these columns, although we want to say that certainly one can be a Christian in every trial and difficulty of life. The thing that we want to impress just now is that here is a sincere young man who has gone to church for years but lacks definite assurance and apparently has a very hazy idea of Christianity in general. He is intelligent, honest, sincere. He has listened to sermon after sermon and has helped to sing the Gospel music that is used in the church he attends. Why in all these years has he not been able to get a clearer idea of what the Christian life really is? There seems to be but one answer. The modern preaching has lost its note of positiveness. There is an uncertain sound in the message from the pulpit and Sunday school class. Many of the modern preachers do not believe in the Bible as the inspired Word of God and some doubt the divinity of Christ Himself. Where there is no conviction on the part of the speaker how can conviction be brought to the hearer? Where doubt and uncertainty are drenching the pulpit how can faith and certainty be transmitted to the pew? There is great need of getting back to or maintaining the positive note in our message to those who are seeking for light. Let us follow the examples of the men of the early Church. "Let all the house of Israel **know assuredly,**" was the positive message of Peter at Pentecost. "**I know in whom I have believed,**" rings out in clarion tones from the pen of Paul. The world is groping in darkness. Many professed Christians are likewise seeking for clearer light. The hazy, uncertain, modern preaching in spite of its lofty idealism and high-sounding platitudes does not satisfy. Only the genuine Gospel spoken from a heart that has experienced what it brings, given by a person who has convictions of its truth can reach and satisfy the hungry heart. "Kindly enlighten me," is the plea of thousands of hearts—many more than we know. Are we giving them that for which they crave?

The Sunday School as an evangelizing agency is not appreciated and used to the extent that it should or could be. It is one of the methods that has been greatly blessed of God in reaching out to unevangelized or neglected districts, and bringing the Gospel message to those who would not otherwise receive it. Through this means souls have been led to Christ, churches have been established, and Christian lives strengthened thru service and teaching. Have we been living up to our opportunities along this line in both rural fields as well as city districts? It is commendable to notice that some of our city missions are starting work in other sections than those in which they are located. Likewise it is encouraging to note the Sunday schools that are being operated in rural districts within reach of our established congregations. But are we doing all that can be done, or are we fully embracing our opportunities? In a recent Sunday school conference the following resolution was passed:

"Since the rural field presents such a splendid opportunity for mission work, and since souls are perishing for want of the Gospel, and God has placed before us an open door, which by His grace we may enter and labor for Him, therefore be it resolved that we urge our people to more fully consecrate their lives to God and put forth every effort possible to advance His cause and extend His kingdom in the rural districts by the immediate organization of Mission Sunday Schools."

Let us study this resolution that its meaning may sink into our hearts. Its message need not be confined to the rural field. It applies just as well to the town and city.

"**It makes my heart burn** to listen to a message like that. It makes me want to go too and help in the work." This in substance was an expression I overheard a young man make after listening to an address from a returned missionary from South America in which the spiritual needs of that country were clearly depicted in connection with a recital of the difficulties and problems as well as the joys and blessings of the missionaries. It is a fine thing to have a heart that burns and yearns for the lost of the earth, no matter in what continent they are found; it is a fine thing to be fired with enthusiasm and zeal to labor for the Master in far-off fields where the Gospel is not so well known as it is in this country. But it is a fine thing too to mix a little sober common sense with our zeal for mission work. It is an easy thing to get roused up under the spell of a stirring missionary message but it is not an easy thing to be a missionary and bear cheerfully all the hardships that are sure to come in missionary life. At this time in this country we are suffering at times from the heat but that is nothing compared to the extreme heat in India and other tropical lands. And while we are trying to keep cool the missionaries in South America are having a hard time to keep warm with their lack of facilities for heating. Then

too there are the active assaults of the adversary that are sure to come. Paul said, "A great door and effectual is opened unto me, and there are many adversaries." Wherever the Lord's people are active the adversary gets in his work, too, and in how many forms he manifests his activity! Does your heart burn? Thank God that it does, but be sure that it is not the passing emotion of the moment. Let it be a burning that will, if it is the Lord's will, lead you to the sunny climes of India, or Africa, or China, or Mexico, or Central America, or the colder lands of Siberia, parts of South America, Alaska, or Labrador and there valiantly battle against sin and for the Lord Jesus Christ. Let the burnings of our hearts be translated into noble service no matter what the cost may be.

REMINISCENCES

By J. S. Shoemaker

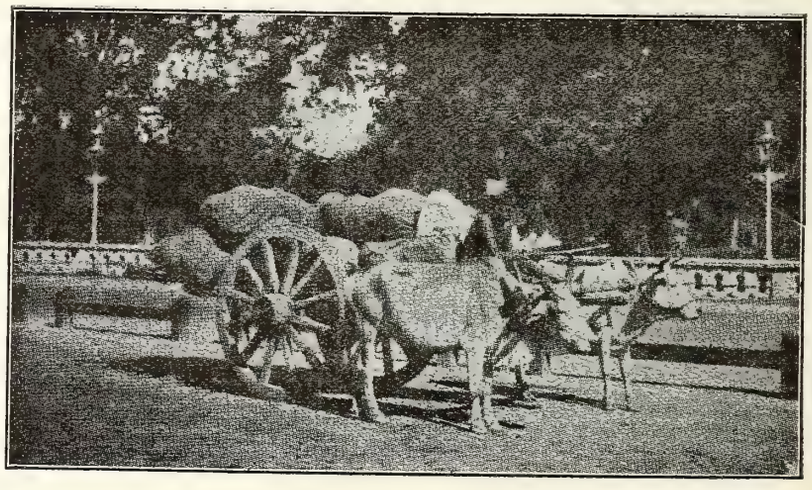
XIV. Observations and Experiences Along the Way from India to the Homeland

The dark pictures of heathen idolatry, superstition, moral depravity, illiteracy, and the low status of womanhood, all combined left us with memories that are anything but encouraging. On the other hand, the faithfulness, devotion and consecration of the missionaries on the field, and the fellowship we enjoyed with the various mission workers while in India have left us very inspiring thoughts long to be remembered. Furthermore, our observations and experiences on our homeward trip were of such a nature that memories of good cheer, and of the Father's guidance and protecting care continue to linger with us.

Well do I remember how the tears of joy moistened our eyes when Bro. M. C. Lapp met us at the wharf in Bombay when we landed in India, and with equal vividness do I remember the tears of sorrow which again moistened our eyes as we bade farewell to the missionaries who were gathered together with us in a farewell meeting that was held at the home of Bro. Geo. J. Lapp at Sundarganj just a few hours before we boarded the train at Dhamtari and took our departure starting on our long journey by way of Calcutta, Penang, Singapore, Hongkong, Shanghai, Nagaski, Kobe, Yokohoma, and Honolulu for the homeland, the land above all other lands which "flows with milk and honey."

Having spent six months in mission visitation and inspection work, and having enjoyed many seasons of real Christian fellowship with the Lord's servants in India, that land of heathendom, it was indeed with deep emotion and heart pangs that we gave the parting hand to those with whom we were bound in the bonds of Christian love and fellowship for a short time in that far off land of open doors.

We were very much pleased to have the brethren M. C. Lapp and J. N. Kauffman accompany us, the former to Raipur on his way to Igatpuri and the latter all the way to Calcutta. With special interest do I remember our visits at the mission stations at Raipur, Janjgir, Champa, and other places as we wended our way to Calcutta, a description of which we gave to the reader in Reminiscences No. X., hence will at this time refrain from giving a report of our pleasant experiences enroute to the seaport from whence we set sail for the homeland.



Bullock Cart, Calcutta

Vividly do I remember our short but pleasant stay at the Lee's Memorial Home in Calcutta, and the devotion of those who were in charge. The day set for sailing finally arrived and with a sense of amusement do I remember the brief feigned medical examination we passed through on the dock just before going on board the ship that was to convey us to Hong Kong. Bro. Kauffman accompanied us to our stateroom, where we had a short season of devotion, singing the song, "Blest be the tie that binds," after which we bowed together in prayer and committed ourselves to God and His loving care, then gave him the parting hand and said "Goodbye, God abundantly bless and keep you." Those memories are both touching and blessed.

On account of the tide being out, (the water in Hooghly River being too shallow to set sail) the ship did not leave the dock until the following morning, March 15, 1911. The distance from Calcutta to the Gulf of Bengal is one hundred and twenty miles which under favorable sailing conditions would have taken but a short time to make, but the slow progress made by our vessel on account of the shallowness of the river and the outgoing tide made it necessary for the ship to call a halt for the space of eight hours after we had gone about two-thirds of the way to the sea. These and other unfavorable conditions and experiences in the way of excessive heat and being annoyed by numerous insects of the pestiferous kind, have left with us some memories not so pleasant to recall.

Our voyage from the mouth of the Hooghly River to Penang, a typical eastern city situated on an island of China, was enjoyed on account of the smooth sailing. With interest do we remember the beautiful scenery and the tropical fruits which grew in abundance at this place. Most of the streets of the city are lined with beautiful trees, a certain variety called the Flame of the Forest which during about three months in the year are covered with beautiful, large, red, flowers, was in full bloom when we were in Penang. Bananas are grown in abundance and cocoanut palms are to be seen almost everywhere within and outside of the city limits. The street leading from the heart of the city to the Chinese temple, about two miles west of its limits, is lined with beautiful palms and other trees with beautiful foliage and flowers such as is not possible for tongue or pen to describe. The same must be seen with the eyes to be fully appreciated. Those

beautiful scenes shall ever be remembered by the writer.

Our observations in the large Chinese Temple built in terrace form on the eastern slope of a mountain were not so inviting because of the positive evidences of heathen idolatry in every department of the massive temple. The idols or gods to be seen at this place were numerous and of various sizes, made in human form, mostly of fine brass kept beautifully polished. These idols represented the various characteristics and attributes ascribed to the gods of the Chinese. such as the god of war, etc.

After leaving Penang we had a pleasant voyage of about thirty-six hours, then we landed at the commodious port of Singapore. Here we remained about two days which gave us a splendid opportunity to study the beauties of nature so marvellously revealed to us both inside and outside this tropical city. The great variety of trees with their fine foliage, and the many kinds of vegetation to be seen, which were so very different from anything we had ever seen in the homeland, prompted us to spend some time in the Botanical Gardens at this place. Some parts of the garden were given to various kinds of beautiful flowers, other parts to fine shrubbery of various descriptions, and still other sections to forestry of the most attractive kind. In the numerous artificial lakes which are in the garden were to be seen many water plants, which surpassed in beauty anything we had seen before. There was one variety of water plant which was of special interest to us because of its mammoth, strangely shaped leaves. Said leaves were from thirty to thirty-six inches in diameter, lying flat on the water with the outer edge turned up making a perfect rim around the leaf one and a half inches high, thus giving it the appearance of the large brass plates which the sellers of sweet meats carry on their heads in the Orient. Time and space will not permit to call attention to other interesting scenes and experiences we enjoyed while at Singapore.

Leaving Singapore our vessel set sail for Hong Kong where we were billed to take passage on the S. S. China, a commodious steamer which was sceduled to sail March 31 for a voyage to San Francisco. Our experiences en route from Singapore to Hong Kong did not leave with us very pleasant memories for the following reasons: Shortly after leaving the harbor at Singapore a brisk wind arose which caused the waters to become ruffled and as a result the steps of those who were walking on the deck of the vessel appeared anything but graceful. By the time we reached the China Sea many of the passengers were trying to feed the fish from an empty storehouse. Fortunately Bro. Hartzler and the writer were not among the number.

The day before our arrival at Hong Kong a Chinese baby was born but died shortly after, and the parents not being permitted to carry the dead child with them to their destination, the father took it to the edge of the vessel and let it down to a watery grave by means of ropes. Such incidents are anything but pleasant to think about. But to the Christian it is comforting to know that in that Great Day, the Day of all days, "the earth and the sea shall give up their dead."

One of the ship officials became ill, just preceding our landing at Hong Kong, which resulted in having the vessel sail into the quarantine harbor at that place. The health officer came on board after the ship had cast anchor, and the report was heralded on deck, that there was a case of smallpox on board. This seemed to have a panicky effect among the passengers. The doctor, however, gave word that the board of health would meet in the morning and if the case was not smallpox the ship would sail to the wharf by 11 A. M., the next day. The S. S. "China" being scheduled to set sail for Japan and America just two hours later, the reader can imagine how we felt, knowing that if we missed our connections at this place it would mean being detained at this seaport at least two weeks longer to catch a steamer of the same class for America. The hours seemed long and tedious from 2 P. M. on Thursday until about noon the following day, when the word came that the case was simply chicken-pox, and the ship was ordered to lift its anchor and sail to the wharf. Feeling confident that we would not have time to catch the outgoing steamer if we went on to the wharf, Bro. Hartzler and the writer hired a launch to take us over to the S. S. "China" which was anchored about two miles distant. We succeeded in reaching the out-going vessel in plenty of time to be numbered among the passengers; nevertheless not having had time to go to the office in Hong Kong to call for the tickets we had ordered, the stateroom which we had engaged was given to another party and as a result there was nothing left for us but a third class room in the extreme front end of the steamer. The apartments were dingy-like and lacked a number of the comforts which we had been enjoying on other steamers but we endured the same with good grace because we were on our way home, which to us meant more than tongue can express.

As Christian pilgrims we are all on our way home, hence life's trivial annoyances and inconveniences should never be allowed to mar our joy, peace, and happiness as we journey toward that heavenly country.

We shall leave you at this point and join you again a month later and have you journey with us to the home land.

Dakota, Ill.

THINGS YOU SHOULD KNOW

Selected by T. K. Hershey

The **area** of the Argentine is rather more than a third of that of the United States.

The **population** is somewhat under 9,000,000.

The **country** is naturally divided into four sections:

1. The Andean, or mountainous sections.
2. The Pampean, or plains section.
3. The Patagonian, or Southern Plateaux and undulating lands.
4. The Timber district of the north, (including the Chaco, Tucuman, Salta, etc.)

The **climate** varies from almost tropical heat in the north to the cold, snowy regions of the Tierra del Fuego in the South, with the delightful temperate climate of the Buenos Aires and Central Provinces section. Here, while the days are sometimes very hot in summer, they almost always redeem themselves by withdrawing in favor of a cool, refreshing evening. When it rains in the Argentine, it rains. But for the exception of the rainy season in the winter, the sun is on duty most of the time, making, it indeed, a Land of sunshine, physically speaking.

The **Principal Products:**

Live stock, grains. wines, fruits, hides, oil, silver, fish, wool.

The mining, fishing and meat-packing industries are continually increasing in importance.

The **Railroads** spread their tenacles away into the remote regions of the country. There are over thirty-five thousand kilometers of track and new lines are in project.

"Buenos Aires is the largest city in South America, the fourth largest in the Western Hemisphere and one of the largest in the world. It has all the problems of an American city, the inevitable problems of industrial unrest, and also immorality, irreligion, drunkenness, ignorance, with difficulties of its own, while it is without the resources of an American city, —the national traditions and spirit and the help of a free Church and ade-

quate schools. Even the Roman Catholic Church is doing little to cope with the problems. In this city the size of Philadelphia, there are only forty Roman Catholic churches and ten Protestant churches for both Spanish and English services. In Philadalphia I believe there are ninety Roman Catholic churches and six hundred and ninety Protestant churches.

Argentina is growing more rapidly than any other South American country. The people who are crowding in from Europe are not bringing their religion with them. Even if it were an adequate religion, demonstrated by its fruits in Italy, and Spain to be good for national progress and individual morality, the immigrants do not retain it on the soil of the new land. They discover here, as a priest told us, that the priests can no longer wield over them the power of the State, and they at once hurl off the old respect for the Church and reject its priesthood whom they had respected only because they feared. A great new nation is taking form here. What form is it to take? Are the deepest of all principles, the elements that redeem, to be omitted from the forces at work upon it?" — From "South American Problems" by Robert E. Speer.

IMAGE WORSHIP IN ARGENTINA

By Mae H. Heshey

For the Gospel Herald.

(This article first appeared in the Monthly Letter issued by the Mennonite Women's Missionary Society," and is now republished by request.)

It is a bright, sunny day, just enough breeze to make it cool and pleasant. Every one you meet on the street seems happy for it is New Year's day in Buenos Aires. (New Year's Day and the visit of the Wise Men — Jan. 6 — are more of a holiday than Christmas itself.) Boys, girls, fathers and mothers are all dressed in their best and enjoying the day. The church doors are open and all day long the people are going in and out. Inside the church the candles are burning, some people are singing, some are kneeling and repeating a prayer, others are making obeisance to the images.

There is one place in the church which draws our attention. It is a representation of the Nativity — the Birth of Jesus. There is a manger of hay with a baby doll representing little Jesus. Near it stand images of Mary and Joseph. There are also images of donkeys, oxen, and cows in the stable. Then, too, we see the Shepherds and the Wise Men as tho coming to visit the Baby Jesus and to worship Him. Most of the people in the church bow down and pray to the images.

The Christmas Story, the Crucifixion, the Resurrection and the Ascension are not new to them. We have not met many in the Argentina, but who knew something of these things, and that there is a supreme being who is God and Ruler of all. They do not accept Him, nor think of Him as their personal Saviour and Redeemer, One who is interested even in the least of us, and One who can cleanse and make of us new creatures.

Their worship and going to church is very formal, and does not have very much effect on the every day life. On Sundays, holidays and other Saint days, the church bell rings reminding and calling the people to mass. Any one may go any half hour from five o'clock to noon. The majority go at ten o'clock and when there is a sermon, it is usually given at this hour. The every half-hour mass is for the convenience of all classes, servants, workmen, employees and others. Some very pious ones go every day as there is opportunity for daily early mass.

When the priest is present, the services are audible, he repeating something and the worshippers responding in a most solemn voice. At times they kneel, then again they rise. There seems to be virtue in oft repeating the same words, those of the Ave Maria, as they call it. Any one who wishes may enter alone, kneel and repeat these prayers silently interspersing them with the sign of the cross on the forehead and the breast.

The priests say the Bible is too holy for the common people to read, but if any one should happen to buy and read one, it must be one that has the signature of the Bishop. Any other Bible is a false one. For this reason many, very many are wholly ignorant of its teachings. A great many do not know what the word Bible means, while others know it is the book that speaks of God and of Christ, but they have never seen it. Some buy it from a colporteur, knowing it is a good book, and to have it in the house may be a blessing even if they do not know how to read.

The Virgin Mary means more to them than God or Christ. Thep speak of her as the Mother of God. She is their Advocate, their Intercessor, the one who bestows or withholds blessings, their all in all. All power is attributed to her. Their worship is surely a form of godliness but denying the power thereof. Images and pictures of Mary are seen in nearly every home. There are also pictures of Jesus on the cross, pictures of Mary and Joseph with the Boy Jesus to which they burn candles and say prayers, but their petitions and supplications are directed to Mary. Prayers are memorized from prayer books. One lady told us she repeated a certain prayer every morning at the cock-crowing hour before rising, another at noon, and still another in the evening, and others for the various Saint Days.



Parade in Trenque Lauquen Carrying Crucifix in Glass Case

After all their penance, confession and prayers, still the awful weight of sin remains. There is no absolution of sin, although the priest promises it after confession. They know they are sinners. Their very countenance portrays the unrest and burden within. The whole life has been spent in seeking that which Jesus only can give. One hope remains which is that after death the priest has power to pray them out of purgatory, no matter how the life on earth has been.

How different life is to them when they understand the Gospel way of salvation and remission of sins which is only through the shed blood of our dear Saviour. In giving one of our

members "Good Bye" when we left on furlough, she presented us with a gift, and knowing their poverty, I said, "Oh, that is too much." "O, no," she replied, "it is not enough. If you had not come to Pehuajo we might still be unsaved and living in sin and away from God. If I only had more to give."

"God is a Spirit and they that worship Him must worship Him in spirit and in truth." Oh how near He gets at such times! It is the Holy Spirit who makes our talk with God seem real and true. May we then look to God Himself by His Spirit to make His presence known and felt. And His holy presence in our life helps us to do the things that will bring the same joy and peace to the Image Worshippers of Argentina.

A TRAGEDY

By C. D. Esch

For the Gospel Herald.

When the chill hand of death is laid on some of our dear ones or there is an accident which suddenly calls away the father and mother of a family, we all say, "How sad!" But there are other things that are met with in this life that in some sense are more sad than death, or even than the thought of a family of fatherless children. Listen to the following story and judge for yourself which would be the most sad. If it were you or one of your children or other near friend that were directly concerned.

Phulmat was a bright young girl left an orphan when she was yet quite young. That was sad for her, no doubt, but she found shelter and care through the loving hands of Christian missionaries near her former home in Raipur, India. She grew up in the girls' orphanage, forgetting her former sorrow to some extent, for she had the companionship of other girls that were in the same condition. She also did well in her school work and was happy to know that she had passed in her examinations and would be a teacher in the school.

While she was teaching one day she felt a peculiar tingling in her left foot. She did not pay a great deal of attention to it but it did not leave. Sometimes it grew worse, then got a little less, but it never left. She became concerned about it and went to consult the missionary. She was given some medicine to apply and told to massage the foot well. But in spite of all that was done for her the foot grew worse.

Then to make matters still worse, a short time afterward she noticed that there was a small ulcer on the great toe of that foot. It did not pain much and seemed to amount to little, but it would not heal up. It continued to discharge a little watery pus and steadily grew larger. There was also an increase of the tingling and pain in the whole foot. She went to see a doctor. He examined the foot carefully said very little about it, gave her some medicine to apply and asked her to come back after a few weeks. This medicine was applied faithfully but with no better results than the former treatment. When she returned to the doctor he advised that she should see anoher doctor who was supposed to know more about those things than he. She went to see this doctor, all the time with fear and trembling as to what the verdict would be. After careful inspection and examination of the whole case the big doctor said something like this, "I am very sorry, indeed, to inform you that you have LEPROSY."

Phulmat and her friends had been fearing this all along and were somewhat prepared to hear it but still when the word was pronounced it pierced like a sword, into her very heart. To think that I am now a LEPER! I will have to leave my present home and friends and go to live in some leper asylum. What can I do there? Wouldn't I be better off dead than alive? Why has God thus dealt with me? Thus she wept and lamented her sad lot. Again she thot the ulcer is only a small one and it amounts to little. Still she was told that she was a LEPER and could not stay with her friends longer but must be taken away where she could get some treatment and perhaps get cured as well as not be a source of danger to the others in the home where she then was.

Thus it was that Mrs. Holland, one of the missionaries in the M. E. Mission in Raipur brought this innocent, tender young lady to our Leper Home in Dhamtari a short time ago. When she saw the place she had to live in and the other lepers (some in the advanced stages of the disease) her heart was broken and she wept bitterly. And who could wonder? What prospects had life now for her? To think that she might become like some of those who were there before her! On account of the overcrowded condition in the old asylum we have no very good place for her to stay. When we move into the new Home conditions will be much better.

However there were others and especially one, Margamma, who came to us in a similar condition a number of years ago. She can be, and is, a real companion to Phulmat, and the two out of mutual sorrow and sympathy for each other, have become real companions. So in spite of it all Phulmat is beginning to look over the clouds. She had learned to know Jesus a number of years ago and is glad for His presence in her life.

She has begun to take the treatment and we hope and pray that she may be benefited by it and cured in time.

Yet we believe she comes to us as a direct answer to prayer. There are a number of young girls who are lepers in the Home and they needed a teacher. A number of them had passed out of the lower grade schools and now needed a teacher who could teach them. We had none, for Margamma was not able to take them further. We were wondering how we were going to meet the need for we could not ask a clean person to go and teach the leper children daily. We prayed to God to show us a way out and now He has answered in this way in giving us a better trained teacher than we had ever hoped to have.

We cannot but feel sad for poor Phulmat. But we are glad that there are places for such people to go for shelter and that there is a treatment that gives some hope. Also that she has some companions and some work that will help her to forget some of her sorrows.

One case like this must touch our hearts. But how like Sin that is working havoc among tender young lives all around us daily!

Dhamtari, C. P., India.

MY EXPERIENCE TRAVELING INTERMEDIATE CLASS ON RAILWAY

By Sarah Lapp

For the Gospel Herald.

There are four different classes that passengers can choose to travel on the railroads in India. First class is the most expensive; next is second class, then intermediate. The cheapest is third class. The great majority of India's people travel third class, but as third class is very inconvenient, crowded and filthy (as a rule) fewer Europeans travel that class than formerly. As I was traveling on my return home in June from Darjeeling, a town on the Himalaya Mountains where I had been for a rest, I thought I would travel Intermadiate Class from there to Calcutta. I left Darjeeling on the passenger at 7:00 A. M. There were only two passengers and myself in the compartment to Siliguri. At the foot of the mountains, we changed trains, and from there to Santihar, a junction where we arrived at 9:00 P. M., I was the only passenger in my compartment. At Santihar I had to change trains again. Having to tra-

vel all night I thought it safest to go into the compartment reserved for women. This compartment was crowded. It was about twenty feet long. There were two rows of seats at each side the length of the car, and one in the middle. The seats had thin cushions on them. There were two doors on each side at the ends. Above the seats on both sides were wide shelves or berths, for passengers to sleep on at night, but this particular night no one slept on them. They used them to store their baggage. There were wooden boxes, tin trunks, bundles tied up in cloths, cooking utensils, water pots, a graphophone, lantern and other household belongings piled on them, and some under the seats, and some even in the two narrow aisles which were about a foot and a half wide. Most of the night there were fifteen women and twelve children in the compartment. I had a seat on the middle benches, near the end, so could see well what all were doing. All but two had room to lie down part of the time. Most of the children's beds were made on the floor by spreading a cloth in the aisle, and the women cuddled up on the seats in such a way that there were not many inches of space left unoccupied. Among the number of women five were widows. All spoke the Bengali language, so I could not speak with them.

At midnight two mothers awakened their babies, took something out of a bottle which looked like honey, poured it into a cup, mixed a little water with it and fed it to them with a spoon. They cried and objected, but the mothers held their heads back and made them swallow it. Then they put them to sleep again.

It was warm that night, but they insisted in having most of the windows closed, fearing the children would catch cold.

During the night a few passengers got off, and others came on, so none had much of a rest. At 6:00 A. M. we arrived in Calcutta where it was very hot. I stayed at a Missionary Home until the next day at 3:00 P. M. I took the train for Dhamtari, traveling second class the rest of the journey. There were only six passengers in the compartment so I had good accomodations that night.

The whole trip was nine hundred thirty-six miles.

Dhamtari, C. P., India.

The Spirit-filled life brings with it that life of love which constrains us to the things which God wants us to do. It brings about a complete separation from the world, a life of holiness and true godliness. — J. S. Mast.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Emma H. Shank

For the Gospel Herald.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." Satan is busy and God's work does not go on without opposition; but thanks to Him, there is victory when we go forward with Him! "He shall bring it to pass;" "He shall give thee the desires of thine heart."

In Carlos Casares the priest and his helpers have been making propaganda against our work. They have visited most of the homes, trying to scare the people and persuade them not to go to the Mission. The priest has patterned after us and rented a hall not far from our branch Sunday school and has meetings there twice a week especially for the children. If he teaches them the things of God we certainly wish him God speed, but it is not likely that the teaching is from His Word. Nor is it likely that he will continue long, if we may judge by what happened at other times. Bro. Lauver writes, "God continues to bless. Our attendance has not decreased. Last night four souls accepted Christ. All except one came from homes where the priest has been trying hard to keep them from attending our meetings."

Sister Luayza and baby Haide spent the past week with us in Trenque Lauquen. She came particularly to visit the kindergarten and to make plans for the kindergarten which they hope to open in Santa Rosa next month. Sister L. was formerly a teacher and will no doubt do well with the kindergarten. Her visit was greatly appreciated by our Christians, for each afternoon we visited in various homes. As she read and explained a bit of God's Word in her sympathetic way, she brought new inspiration and courage to all. I think the week was also a real blessing to Sister L., for it is very seldom she gets away from their own work in Santa Rosa. A change is a rest.

A few of the members at this place have had difficulties among themselves. After these were satisfied, a member's meeting was called. The Spirit was present and all hearts were tender. After a talk from I Jno. 3:1-11 the members were given liberty to express themselves. One after another arose to confess anew his faith in God, his salvation through Christ, and his need of the Holy Spirit for his daily companion and guide. Past failures were confessed, blessings acknowledged, and forgiveness humbly asked for and freely given. Brotherly love and good will were so thoroughly in evidence that we all felt we were ready for the communion, so it was announced for the following Monday night, the 21st. In this country we never announce the communion service publicly, and only members and converts are present. Thus we can have a quiet reverent atmosphere and all is more sacred and full of meaning. On Monday Bro. Lauver came to conduct the service. Thirty-five members took part in the service. Some could not be present because of the cold, sickness, or being at work in the country. Those who were here had a blessed time together and when opportunity was given to tell what the communion and foot-washing meant to them, one after another gave testimony to the peace and joy that filled his soul, until nearly all had spoken. It was a meeting we shall not soon forget.

The weather continues cold, with heavy frosts and ice at night, but we have had a number of sunshiny days the past week which pleases everybody.

In Pehuajo Bro. Lantzes have had to find a new teacher for their school as Senorita Sanquinetti has received appointment to another school. We are all very sorry to lose her, for although not a Christian she is a very good teacher and very sympathetic with our work. We hope the new teacher may be able to keep up the same standard of work, as they have had a large and very regular attendance thus far this year.

It was decided at our missionaries' business meeting that Sisters Gamber and Hallman should stay at this station and Bro. Swartzendruber and family in Pehuajo. The Sisters together with our Bible reader Anita Cavadore now have one large room and one small one here in the Mission Home and are doing their own house-keeping. They are getting ready to take the first year language examinations. In Pehuajo the two families have also divided the Mission Home and each does its own housekeeping. It does not give each family very much room, but it is much more "homey" when each family can, in a measure, at least, be to itself.

Again we beg of you to remember that you have responsibilities for the Lord's work in the Argentine.

Trenque Lauquen, F. C. O.,
Argentina.

"Our lives hang by a single thread, but that thread is held by a Father's hand."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers, Greetings in the Name of our Saviour. We praise God for His wondrous grace and His saving power through Jesus Christ. There have not been very many in attendance at Sunday school of late, mostly on account of quite a few being away on vacations. Attendance at the Children's Meetings has been fair. There have been some boys in who disturbed the meetings but, nevertheless we are glad for the opportunity of giving them the Gospel.

Aug. 3, Bro. Jonas Mininger preached in the afternoon service, and Bro. Henry Bechtel in a similar service August 17. We appreciate this very much.

Pray for us and the work.

In His service,

Aug. 25, 1924. J. Paul Graybill.

Lancaster, Pa.
(112 E. Vine St.)

Dear Herald Readers, Greetings, in the name of Him who loved us, and washed us from our sins in His own blood. We are indeed thankful to our heavenly Father for the many blessings received from His bountiful hand especially for reasonable health and strength, so that we can go about our Master's business rejoicing.

The attendance at Sunday school and children's meeting has dropped some during the warm weather, leaving an attendance of about ninety.

The ministering brethren who came into our midst were, Bro. C. Z. Martin, of Mountville, Pa., who preached for us Sunday evening, Aug. 17, and Bro. Noah Oyer, formerly of Hesston, Kans.. now from Goshen, Ind. who preached Friday evening, Aug. 22.

Just recently we opened a tract press in the basement of the mission building, for the purpose of printing tracts for distribution.

Quite a number of brethren and sisters will soon be leaving for school. We will miss their co-operation with us in our Sunday school and children's meeting.

Continue to remember us in prayer, for without God's help we can do nothing.

In His service,

Aug. 23, 1924. Anna E. Winters.

Portland, Oreg.
(739 Savier St.)

Dear Herald Readers, Greeting in Jesus' name:—About thirty-six of our children attending Sunday school spent several weeks in the country among our people recently. We believe it proved a blessing to the homes as well as to the children.

On Sunday, Aug. 17, we were glad to welcome into our midst about twenty brethren and sisters from Lancaster Co., Pa. These, with a number of others from that locality, are taking an educational tour through Canada and the United States. The minister in their company, Bro. Landis, gave a talk to our Sunday school, and preached two sermons. Four of the young people conducted our Y. P. M. program in the evening. We thank them.

The voice of our congregation has been taken as to the advisibility of ordaining another minister at this place. We expect Bro. Fred Gingerich to come and take the vote next Sunday. The ordaining will take place Aug. 31, the Lord willing. At this time, we also expect to hold our communion services.

Pray for this work, that the Lord may have His way with us.

In His service,

Aug. 20, 1924. Fannie Good.

Job, W. Va.

Dear Herald Readers, Greeting:—On Aug. 2, Bro. D. B. Raber of Aurora, O., and Bro. Nevin Bender of Greenwood, Del., came into our midst. Bro. Bender filled an appointment at the following places: Sunday, Aug. 3, at Birch Grove in the morning, at Italy in the afternoon, and at Bethel in the evening. Bro. Raber preached at Bethel in the morning of same day. On Aug. 11, the brethren left for Roaring, W. Va., where they filled an appointment in the evening. Aug. 5, they returned to Job and went to Wymer School house, where they started a series of meetings. Bro Bender then left for parts further west, while Bro. Raber remained and continued these meetings until Aug. 18. Visible results of these meetings are four confessions.

Bro. Raber then started similar meetings at the Lamber Schoolhouse on Aug. 19. Seventeen confessions are reported thus far.

Aug. 12, Bro. J. W. Weaver of Union Grove, Pa. started a series of meetings at the Bethel Church which is near the Mission Home at Job. These meetings continued until Aug. 21, at which time six precious souls were received in the Church by water baptism. We feel that the brotherhood in general was encouraged and strengthened through these meetings. Bro. Weaver while in our midst also preached the Word at the following places, Aug. 17, at Birch Grove in the morning, at Italy in the afternoon, Aug. 22, at Roaring in the evening, at the Pennington Schoolhouse on the evening of Aug. 23, and again favored us at the Bethel Church with two helpful meetings on Sunday morning and evening, Aug. 24, and at Wymer Schoolhouse in the afternoon. Bro. Weaver left for his home in Pennsylvania yesterday morning, Aug. 25.

We feel sure that the efforts put forth by our dear brother were very much appreciated, and while the good seed has been sown, the Lord only knows how much fruit it may yet bear.

A number of brethren and sisters from Virginia were also with us for a little while in the last few weeks. Bro. Suter and wife left for their home Aug. 18, taking with them two young sisters who expect to attend the Eastern Mennonite School the coming term. Bro. Hershberger left here on Aug. 17, for Roaring, W. Va., where he started a series of meetings on the same evening. Bish. Rhodes held communion at Bethel Church on Sunday morning, Aug. 17, and at Italy in the afternoon. We are glad for the visits by our brethren and sisters.

The writer and his wife have now spent a little over four months in the W. Va. mountains and are both enjoying the work very much. More workers are needed. The people want the Gospel. We were asked to open Sunday school at two more schoolhouses during the summer, but on account of shortage of workers we were unable to accomodate these people. "Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest."

Hiram Weaver.

THE WORK AT OAK SHADE, LANCASTER COUNTY, PENNA.

By Clayton L. Keener

For the Gospel Herald.

Last winter several brethren sensed the need of and saw the opportunity for mission work in Southern Lancaster County, and accordingly a chapel at Oak Shade, in Little Britain Township, which had years ago been used by Baptists, was offered for services. The Mission Board sanctioned the use of the chapel and preaching services have been held regularly every two weeks since. This spring a Sunday school was organized and the brethren from nearby districts are helping out in this work.

A hard road, now under construction, will make this place accessible almost the whole year round. It lies only about one half mile away from said road.

The Lord has been prospering the work and as many as sixty have been

in attendance. May all hearts be united in praying for the spreading of the Gospel message here and everywhere is our prayer.

Nottingham, Pa.

MESSAGES FROM OUR MISSION WORKERS

The Mission Prayer Circle at the E. M. School last year wrote to the various mission stations asking the workers to answer four questions:

1. Have you any definite object that you desire us to pray for?
2. What message have you to those who are thinking of entering the mission field?
3. What are the most difficult problems you have to encounter in your work?
4. What are some of the things that strengthened your convictions and caused you to enter the field?

The answers were much appreciated by the Circle and afterwards I was asked to summarize them for the Gospel Herald. The four articles which resulted follow.

Gertrude G. Nissley.

III. Problems Encountered on the Mission Field

1. To keep a supply of workers on hand.
2. To get sinners to come to church services and to accept Christ.
3. To lead people to a definite experience of regeneration.
4. To establish converts so that they will not be tossed about by every wind of doctrine.
5. To keep unity, love and harmony between all the workers.
6. To keep the children interested in studying the Word and committing it to memory.
7. To hold the children in Sunday school and to interest them so that they will not be unruly in services.
8. To get the older people interested in their souls' salvation.
9. To get people to see and definitely understand what real salvation and true Christianity means because of the looseness of other churches in receiving members and in their discipline. Infant baptism, confirmation, etc., and worldliness in the churches has largely obscured to many people what Christianity really should be.
10. To keep people in peace with one another.
11. To keep satan away from the door.
12. The inconsistencies of professing Christians.
13. To have converts "obey all things."
14. The evils of divorce, labor unions, life insurance, lodges, and false teachings.
15. Employment that will necessitate working on Sunday.
16. To hold the young girls in the Church when there are so few young men with whom they can associate.
17. How to reach and win "ringleaders."
18. Ignorance, indifference, and low aims in life.
19. To teach the children who have inherited so many bad traits to be kind, lovable, honest, truthful, and patient toward each other and toward those who have charge over them.
20. (In the schoolroom) Parents taking the part of children whether right or wrong, no compulsory attendance laws, insufficient equipment, inability of parents (because of poverty) to furnish books.
21. To hold the boys and girls after the age of fourteen.
22. The inconsistencies of those coming from the country churches. What they do speaks louder than what they say. We are put in a position which demands an explanation hard to give. The only thing we can do is to condemn wrong no matter with whom it is found.
23. The rearing of a family at a mission home.

Mt. Joy, Pa.

GOD'S GIFTS AND THE MISSION FIELD

By E. Ruth Charles

For the Gospel Herald.

In Matt. 28:19 we find these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." How often this commission is repeated and the question asked, "Does that mean that all are to go?" And, almost invariably the answer comes back, "No, we can't all go, but we can give money to send others and we can pray."

But, dear friends, I believe Jesus means exactly what he says. He doesn't say, "Some of you go and tell and some pray." But He says, "Go ye," meaning you and me. You say, "I can't go to India, South America, or some other place. I have my family." No, He doesn't ask us all to go there. Isn't that son or daughter of yours, or that dear friend of yours a part of a nation too? He doesn't say foreign nations. He says all nations. And, can't you tell of Jesus' love to them?

I can hear you say, and I have often said it myself, "I know I ought to, but I don't know that I have the courage." What is the matter? It can't be God's fault for He never asks us to do the impossible. Surely, the fault must be with us. Do we really love Him? Is He filling our lives with His Spirit and renewing our minds, or are we harboring the spirit of worldliness? "Out of the abundance of the heart the mouth speaketh" (Luke 6:45). If Christ has filled us with His love and revealed unto us His saving grace, can we keep silent?

Are we ashamed of our Lord and Saviour? Are we ashamed of that atoning blood shed on yonder Calvary and of the power that has delivered us from being partaker in the "second death?" Paul says, and every Christian ought to say, with him, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For, I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Let us say, paraphrasing the words of Paul, "Lord, I am ready to tell Thy Word. If at home, all right; if on a foreign field or in some mission, I am willing to go there: Use me as it pleaseth Thee."

There are other ways besides telling directly and preaching, that we can speak for Christ. We can distribute Gospel literature such as tracts, mottoes, and Bibles to those who have none. We can go to those less fortunate than we are and read to them out of His precious Word.

In Eph. 4:11-16 we find described the work of the teacher and pastor. We find in verse 11 that he gave gifts unto men: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In the seventh verse we find this strengthening thought and evidence for our faith: "But, unto every one of us is given grace according to the measure of the Gift of Christ."

He does not give us these gifts and then say, "Now, go ahead and work it out for yourself." All we need to do is to consecrate our lives to Him and He will give us grace and guidance to do it according to His will and good pleasure.

Now let us look again at the eleventh verse. If He gave these gifts unto all men we must be included. We must have at least one of these gifts. If no other we must be a teacher. If we are to be a teacher it is necessary that "we search the scriptures," and know them. Not only that we may reap "life eternal" but that we can teach the "all things" of His divine Word and interpret them aright. Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." And, in this day and age when there are so many anti-

Christian doctrines preached and taught it is necessary that we stand four-square for the dear old Book. It is also necessary that we watch ourselves carefully, and study His Word diligently for. He says that even the very elect may if possible be deceived. How much more shall those who are not firmly grounded in the faith?

Why has He given us these gifts? To gratify our own lusts and vanity? No; for the "perfecting of saints" and also for winning sinners to Christ. Sometimes it seems as if we are so zealous to get people into the Church; we rejoice that so many came out on the Lord's side, and then sit back and fold our hands. We have done our part and we are well pleased. Yes; we have them in the Church, but do we have them in the Kingdom of God? Do we have them where they will be a "bright and shining light," or will they fill the seat of the hypocrites? And, then will you like the Pharisee of old, look upon their shallow, Spiritless Christian life and thank God that you are not as they? If we neglect to teach them "all things" is it their fault if they have a wrong conception of Christ's Church and think salvation is only "belonging to church?" Christ says to Peter (John 21:15-19): "Feed my lambs." "Feed my sheep." It is not only those who are young in the Christian service, but also the oldest members as well, who need to be reminded and instructed. I believe that there are certain portions of Scripture more clear to some of us because we have experienced them in our own lives. Therefore, if we are willing to be used in teaching and telling the parts God through His Spirit has revealed unto us, and hide them not under a bushel, will the Church not have a unity of faith and will not Christ claim that Church as His bride when He comes to gather His own?

Besides the spiritual gifts which God has given unto us we find that He has given us natural gifts. He has blessed us with health, strength, money and certain natural talents which should also be consecrated to Him and the glorifying of His name.

In Acts 6:1-7 we find the Hebrews condemned. Why? Because they neglected their widows. In spiritual needs? No, in natural things. So we see that we must give an account of our natural talents too.

Among our natural talents money stands out in dazzling letters. It is of all our gifts the one most often misused. It can be either a great blessing or a great curse. How we love to hoard it up and like the miser get it out every day and count it. We worship it as a god. Or we go to the other extreme and spend it lavishly and extravagantly on the outward adorning of ourselves and our homes, but how loath we are to give it to Him! How it hurts and how many excuses we can manufacture to get out of it! Paul says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And how much good might it not do? It could be used in the building of orphanages — there are not half enough — to care for His lambs. In asylums, hospitals, industrial services, educational services, etc., and who knows what the harvest would be? For often in feeding the body, we feed the soul which is after all the primary reason we do things; salvation of the lost is the result we look for.

Certainly, used in this way, your money will bring more than four or four and one-half per cent interest, for He promises a crown of life to the faithful.

Let us therefore be faithful, steadfast in prayer, and look unto Him, the Author and Finisher of our faith for grace and guidance, and may we all hear in that day, "Well done, thou good and faithful servant."

Salunga, Pa.

ON THE HIGHEST AUTHORITY

If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, Jesus Christ came, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed — Judaism. That religion He delared to be outworn and inadequate and the time had come to supplant it with the full and perfect truth that was in Him.

We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him or who were to come after Him. No word needs to be spoken to us beyond His Word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." — Robert E. Speer.

WHAT IRELAND HAS, THE WORLD NEEDS

W. L. Northridge of Belfast, one of the fraternal delegates from the Irish Wesleyan Conference to the General Conference of the Methodist Episcopal Church now in session at Cambridge, Mass., said recently in Chicago:

"Ireland has become a butcher shop. The nightly lullaby by which we went to sleep was rifle fire. Statesmen and all of us had done all we could to make Ireland seem again a Christian country. All seemed in vain. We cried in our shame and agony to God to save us. He answered with a revival. **When the revival came, the shooting ceased.** Men who had destroyed their neighbors' property, confessed their offences and paid, or are paying month by month, for the damage they had done. Outlawed debts were paid or are being paid. Drunkards and drunkards' homes are being transformed. It is perfectly easy to win men to Christ. The church will not hold the people crowding into them."

That which halted Ireland's turmoil would halt Europe's turmoil. The Belgian Gospel Mission is praying for it. A hunded thousand united believers in Germany are praying for it. Thousands in Great Britain, and France, and Italy are praying for it. Will **you** pray and **BELIEVE?** (Mark 11:22-24).

That which has saved Ireland would save Russia — not the red of Sovietism, but the red of Calvary. Millions in that unhappy land are waiting, waiting, waiting for prayer to prevail. Will **you** pray and **BELIEVE?** (Mark 11:22-24).

That which Ireland has, bandit-ridden China needs, and unsatisfied Japan, and seething India, and sorcery-tortured Africa, and shackle-bound Latin America, and the restless, pleasure-mad millions of our own land. What Ireland has, luke-warm, Laodicean Christendom needs! Yea, what CALVARY has, the WORLD needs — Jesus Christ and Him crucified — the world's only saving name (Acts 4:12) — humanity's only saving Gospel (Rom. 1:16) — a helpless race's only hope (Eph. 2:12, 13).

What Ireland has, the world MUST have, — NOT revolution, but REVIVAL, and evangelization! And shall have, when believers throughout the earth say to the hindering mountains, "Be ye removed, and be ye cast into the sea," and shall not doubt in their hearts, but shall believe that those things which THEY SAY shall come to pass; when they pray thus, they SHALL HAVE whatsoever THEY SAY!

The "fearful and unbelieving" shall not possess the land, but "if two of you shall agree" (Matt. 18:19), as Caleb and Joshua agreed, YE SHALL POSSESS IT. If God must wait for a generation of believers, He will wait; but if the true Church of Christ will DARE to believe GOD, to believe Him TODAY, to believe without other sign or evidence than the NAKED WORD OF GOD, then TODAY a believing and SAYING church SHALL HAVE whatsoever in the Spirit it saith!

PRAY FOR REVIVAL!

THE INTERCESSORY MISSIONARY

(A Tract)

Some years ago my eyes fell on the record of a wonderful work of grace in connection with one of the stations of the China Inland Mission where both the number of converts and spiritual character of the converts had been far greater than at other stations, and yet the consecration of the missionaries at the latter had been just as great as at the more fruitful place.

This rich harvest of souls remained a mystery until Hudson Taylor on a visit to England discovered the secret. At the close of one of his addresses a gentleman from the audience came forward to make his acquaintance. In the conversation which followed, Taylor was surprised at the accurate knowledge the man possessed concerning this Inland China station.

"But how is it," Taylor asked, "that you are so conversant with the conditions of that work?"

"Oh," he replied, "the missionary there and I are old college-mates and for years we have regularly corresponded; he has sent me names of enquirers and converts, and these I have daily taken to God in prayer."

At last the secret is found! A praying man at home, praying definitely, praying daily for specific cases among the heathen — this is the intercessory missionary idea. This man had become a real intercessory missionary.

How different the record of missionary service would be, if each missoinary on the field had such an intercessory missionary to hold up his hands!

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6). — S. C. Todd.

The true life is an evergreen. "Because I live, ye shall live also."—Sel.

COUNTING THE COST FOR MISSIONARY SERVICE

Anna M. Snyder

For the Gospel Herald.

Let us first notice a few things about the call of the missionary. The call to salvation precedes the call to service. This call is universal and includes all in every age and nation. It is only those who fully accept the call to salvation that receive the call to service. That is the first step in the life of any individual who wishes to enter any field of activity. If the desire for the things of the world or worldly inclinations cling to us, we are unfit to go out and teach the full Gospel to the lost. How can we teach others what we ourselves fail to do?

All are called to do missionary service in one way or another, and it is only those who are faithful and active at home that are called away from home to take up special work.

To be successful in any undertaking one must first determine the importance of the undertaking and what it will cost to carry it through. Jesus made this illustration, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost ..... lest haply, after he hath laid the foundation, ... (he) is not able to finish it" (Luke 14: 28, 29). We would consider that man foolish who would not count the cost before building a house or anything that involves so much time or money.

I believe the cost for missionary service is great, and for some perhaps greater than others. In the first place it means an unconditional surrender of all that we have; our time, friends, pleasures of home, and all that makes life pleasant for us. For many the sacrifice of loved ones, separation from home ties, figure largely in this cost. But Jesus said, "He that loveth father or mother more than me is not worthy of me." "And whosoever doth not bear his cross, and come after me, can not be my disciple" (Matt. 10:37; Luke 14: 27). When the souls of men are at stake, we should count nothing too dear to give up for their salvation.

Then too, often after entering the work does the cost seem greater. The every-day occurrences in life are a test to us. In any public work we must consider that to work successfully we must work harmoniously with those who are engaged in the same work. It requires a blending of interests, giving up self, with one aim in view — to reach and save the lost. How often we have to fight to keep self conquered!

Many think too lightly of real missionary service. They think a missiouary's life is one of ease and no doubt many for that reason volunteer for service. They start out with high ambitions, thinking of no such things as difficulties, trials, or opposition that might cross their path, and when those times come, they often are not able to bear the strain, and must give up. The fact is, they have not learned to endure hardness as a good soldier of Christ.

We might take for an example John Mark. He started with Paul on his first missionary journey, but after having remained with him but a short time, returned to Jerusalem. When Paul and Barnabas started on the second missionary journey, Barnabas wanted to take John along again. "But Paul thought not good to take him with them who departed from them from Pamphylia, and went not with them to the work" (Acts 15:38). We infer from this that John had turned back in the face of opposition and did not make the sacrifice necessary — perhaps he had failed to count the cost.

Paul gives us a noble example of one who counted and paid the price. He, one of the greatest missionaries certainly endured much for the cause to which he was called. In II Cor. 11, he enumerates some of his afflictions: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Knowing that bonds awaited him on his journeys he said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (Acts 20:24). He only felt that those things worked for him "a far more exceeding and eternal weight of glory."

So we see that the real worth of a missionay's life is manifested when he has taken up the work and proven his ability for that work. It is the daily, sometimes trifling details of life that fit or unfit any one for service. Let us therefore count the

cost and take up our work with a zeal that will win souls into the kingdom of Chist.

Portland, Oreg.

JESUS OUR EXAMPLE AS A MISSIONARY

By J. M. Nissley

For the Gospel Herald.

Text:—"As thou has sent me into the world" (Jno. 17:18).

Missionary: One sent on a mission, delegated by authority with power to transact business.

1. Sent by God. Jno. 3:16.
2. Won others to follow Him. Matt. 5:19, 20; Luke 5:27.
   a. Busy men.
   b. Industrious men. Mark 1:16, 17.
3. Trained others to labor in His absence.
4. A Man with a Message.
   a. Repentance. Matt. 4:17; Luke 13:1-5.
   b. Faith. Jno. 3:36.
   c. Obedience. Jno. 13:17; Mark 16:16.
   d. New Birth. Jno. 3:1-16.
   e. The doctrine of God. Jno. 7:16.
5. Spoke with Authority. Matt. 7:29.
6. Spoke with power. Jno. 7:46.
7. Was Acquainted with the Scriptures. Matt. 4:4, 7, 10; 12:3-5.
8. Aptitude to Teach. Conversations led from the known to the unknown. Examples:
   a. Nicodemus. Jno. 3;1-16.
   b. Woman at the Well. Jno. 4:4-30.
   c. Home of Martha and Mary. Luke 10:41, 42.
9. Personal Worker. Examples:
   a. Young Man. Luke 19:16-22.
   b. Woman at the Well. Jno. 4:4-30. Note.—This is the most successful form of Christian work.
11. Taught His converts to pray. Matt. Chapter 6.
   a. In secret closet.
   b. Not to use vain repetitions.
   c. Gave them a pattern.
12. Taught them the art of Christian Living. Matt. 6,7.
13. Took Advantage of Every Opportunity.
   a. Impotent man. Jno. 5:5-14.
   b. Lunatic. Mark 5:1-19.
   c. Woman with Infirmity. Luke 13: 11-17.
   d. Zacchaeus. Luke 19:1-10.
14. No Respect of Persons.
   a. Poor.
   b. Rich. Jno. 3:1.
   c. Wicked. Luke 5:30.
   d. All classes—"whosoever." Jno. 3:16.
15. Prayer Life.
   a. Prayed all night before pressing duties. Luke 6:12.
   b. After a busy day. Mark 6:46.
   c. For Individuals. Luke 22:31, 32.
   d. For enemies. Luke 23:34.
   e. Much in Secret. Matt. 14:33.
16. Life of Self-denial.
   a. Omitted eating when duties pressed.
   b. Missed night's rest.
   c. Gave up His life. Jno. 3:16; 10:18.
17. Passion for Souls. Wept for Them. Matt. 9:36; 23, 37.
18. Was Persecuted.
   a. By the Devil.
   b. By Men.
19. Encouraging Result. Greater number accepted His teaching after His death than when He was living.

Altoona, Pa.

WHERE IS YOUR "THERE"?

Divine guidance is at the command of the weakest child of God. If he keeps in the path of obedience he can count on God's supply of every need just as much as could the great prophet of whirlwind and fire, of storm and stress. There is a little word in the Bible story of Elijah's guidance which easily might be overlooked, but which was of vital importance to him and is of equal import to us. When God sent Elijah to Cherith, he said: "I have commanded the ravens to feed thee there." When he sent him to Zarephath, he said, "I have commanded a widow woman there to sustain thee." Dr. Scofield once asked: "Suppose Elijah, having such a command had said: 'Of course, the Lord does not care especially that the brook by which I am to live should be the brook Cherith. That would be to interpret his word after the manner of the literalists, in a hard, mechanical way. A brook is meant, not any particular brook, and I know a far pleasanter brookside in my own country of Gilead; I will go there.' Does any one imagine that God's ravens who seem to have been very exact literalists, would have gone elsewhere than to Cherith? Or suppose he had chosen another city than Zarephath, or another house in Zarephath than that of the widow, would he have been on claiming ground?" We sometimes need "the discipline of constantly diminishing resources" in the place to which God sends us.

THE KANAKURU PEOPLE OF WEST AFRICA

Peter C. J. Jansen

For the Gospel Herald.

The Kanakuru tribe live about thirty-two miles north of the Benue, and four hundred and fifty miles east of the Niger River. The soil is fertile and the natives only cultivate sufficient soil to satisfy the immediate wants of the family. Sorghum vulgare preponderates, though millet, maize and groundnuts have their places. Okra and a large gourd are also grown to a certain extent.

The Kanakurus keep many horses and are able riders. They also keep herds of goats and sheep and a few cattle. Though the Gongola flows through the district, no one makes fishing an occupation. The surrounding bush abounds with game.

Shillem, the chief town, consists of an irrelugar collection of round mud-huts in compounds, surrounded by grass mats. The king's compound occupies almost one fourth of the whole area and its entrance consists of a square solid building of mud. The average size of the huts is about twelve feet in diameter, the height of the wall being about five to six feet, the only opening always facing west. The roof is thatched with grass. In entering a compound, one is led from enclosure to enclosure into the penetralia which is covered with fine gravel, a convenient place for receiving visitors, for cooking food, etc. The interior of the hut looks very strange to Western eyes. The floor is covered with gravel and of furniture there is none. A plaited grass mat spread on the ground serves as a bed.

The Kanakuru has to look after his hut and his farm and does not work hard. "Hankali, hankali" (softly, softly), is his motto. "Why," he asks, "should life be so full of work that there is not plenty of time for pleasure?" The most important items in the day's program are the meals, usually two a day. Enormous quantities of food are consumed. A very stiff porridge is made of flour of Sorghum Vulgare and is eaten with a stew, usually made with beef or mutton, or a steak from a crocodile, leopard, hippopotamus or snake. Dogs, cats, rats, mice, bats and squirrels are by no means despised in a stew.

It is supposed that the Kanakuru tribe came from the northeast, forced down by a superior civilization, probably by the Fulani people, but they have always been free. The Hausas gave them their name which is, no doubt, taken from their greeting. The first greeting in the morning is: "Yowa." Answer: "Kanakow"; first: "Kana kudinga"; answer: "Kana ku jang jang." They have no collective name but are named after the different villages. Shillem means an open place.

The Kanakurus are lean, tall, well-built and muscular.

The wand of office carried by the priests is forked at the top and is used only during the wet season (July to October) when their chief sacrifices take place. They believe that the Supreme Being, Progru is the creator and is father of all. He is in "heaven" and hates evil; he is to be feared. If a very evil man dies and comes to his place he will be refused entrance. After death the spirits go to a small hill east of Shillem. It is a nice place and they are supposed to work and marry as in their life time. When there is a feast in the town they all return to look on and may be "seen" now and then by a favored few.

The Kanakurus have certain favored jujus as, for example, snake jujus. If one has been bitten by a snake an offering of beer is made and drunk by the people to honor that juju. Oath-

juju is said to be kept in a special hut. The man to be sworn goes to that hut and places himself in front of the priest and says: "If I have done this act, let me and my family die here." The person committing perjury will die, but the fear of this juju is so great that no one who is guilty cares to do it, but always confesses his guilt if challenged. If the accused be proved innocent the accuser is called on to pay four goats as compensation.

A sacrifice takes place in December and is celebrated in honor of their ancestors. The king kills three bulls, the blood of which is sprinkled over the doors while the meat is divided among the people. For three days the usual drinking and dancing go on.

Every second year after the ancestor feast the boys who have reached manhood spend one month in the dry river bed dancing from morning till night. The people are at liberty to go and beat them as much as they like. Their bodies are full of scars inflicted by bamboo wands. When this trial is ended the boys are considered men and have a right to speak in public.

Polygamy is universal and is by no means resented by the women. The first wife has the leading position, a status to which the others cannot attain. The first wife therefore welcomes the companionship of other women and their help in the household and on the farm. But the results of the system are evil.

The life of the Kanakuru is simple, but he eagerly seizes the opportunity for improvement. He welcomes the European and begins to realize that his way of living and belief is better than his own. He wants to know of the forces which lie at the root of European thinking.

Four years ago, when the Danish Branch of the Sudan United Mission opened a station at Shillem, the name of Christ had never been proclaimed there.

The king, himself a pagan, has unfortunately several Moslems on his council and they naturally try to influence him and to draw him toward Islam. If that happens, the result will be disastrous. But that will not happen if those who work among the Kanakurus truly represent Christ by their words and by their lives. The missionaries are now welcomed by the Africans, but the time may not be far when we shall witness the same state of affairs in West Africa and Africa at large as we do now in the Orient.

The work at Shillem is encouraging. A few young men have definitely decided to follow Christ and receive regular instruction.

The old paganism is tottering, and the people of that great, dark continent must be won for Christ. The Cross will conquer there as it did in Europe when it was first proclaimed centuries ago.

On Sunday mornings the small congregation at Shillem joins with many all over the world in singing:

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

P. C. Jansen in Missionary Review of the World.

THE STARLESS CROWN

"They that turn many to righteousness shall shine as the stars forever and ever." —Daniel 12:3.

Wearied and worn with earthly cares,
I yielded to repose,
And soon before my raptured sight,
A glorious vision rose:
I thought, whilst, slumbering on my couch
In midnight's solemn gloom,
I heard an angel's silvery voice,
And radiance filled my room.

A gentle touch awakened me,—
A gentle whisper said;
"Arise, O sleeper, follow me,"
And thru the air we fled.
We left the earth so far away
That like a speck it seemed,
And heavenly glory, calm and pure,
Across our pathway streamed.

Still on we went,—my soul
Was wrapt in silent ecstacy;
I wondered what the end would be,
What next should meet mine eye.
I knew not how we journey'd thru
The pathless field of light,
When suddenly a change was wrought,
And **I was clothed in white.**

We stood before a city's wall
Most glorious to behold:
We passed thru gates of glistening pearl,
O'er streets of purest gold;
It needed not the sun by day,
The silver moon by night;
The Glory of the Lord was there,
The Lamb Himself its light.

Bright angels paced the shining streets,
Sweet music filled the air.
And white-robed saints with glittering crowns,
From every clime were there;
And some that I had loved on earth
Stood with them round the throne,
"All worthy is the Lamb," they sang,
"The Glory His alone."

But fairer far than all beside,
I saw my Saviour's face;
And as I gazed He smiled on me
With wondrous love and grace.
Lowly I bowed before His throne,
O'er-joyed that I at last
Should in His glorious presence stand
My cares forever past.

And then in solemn tones He said,
"Where is the diadem
That ought to sparkle on thy brow—
Adorned with many a gem?
I know thou hast believed on Me,
And life thru Me is thine,
But where are all those radiant stars
That in thy crown should shine?

Yonder thou seest a glorious throng,
And stars on every brow?
For every soul they led to Me,
They wear a jewel now!
And such thy bright reward had been
If such had been thy **deed,**
If thou hadst sought some wandring feet
In path of peace to lead.

I did not mean that thou should'st tread
The way of life **alone,**
But that the clear and shining light
Which round thy footsteps shone,
Should guide some other weary feet
To My bright home of rest,
And thus, in blessing those around,
Thou hadst thyself been blest."

The vision faded from my sight
The voice no longer spake.
A spell seemed brooding o'er my soul
Which long I feared to break,
And when at last I gazed around
In morning's glimmering light,
My spirit fell o'erwhelmed beneath
That vision's awful might.

I rose and wept with chastened joy
That yet I dwelt below,
That yet another hour was mine,
My faith by works to show;
That yet some sinner I might tell
Of Jesus' dying love,
And help to lead some weary soul
To seek a home above.

And now, while on the earth I stay,
My motto this shall be:
"To live no longer to myself,
But Him who died for me!"
And graven on my inmost soul
This word of truth divine,
"They that turn many to the Lord,
Bright as the stars shall shine."

Selected by a brother, Lancaster, Pa.

WRAPPED UP IN CHRIST

God cannot give us any spiritual blessing except in Christ. We may not understand why; but we must believe this, or reject God's Word. A Christian physician writes to a friend: "Have you thought of the wonderful way in which God wraps us up in Christ? He makes us to wear Christ's name. He makes us acceptable in Christ. He gives us the Spirit of Christ. He grants that our feet may be shod with the preparation of the Gospel of Christ. He even gives us the mind of Christ, that we may think his thoughts. The song we sing is the song of the Lamb. It is through Christ that we enter into salvation, for he is the door. And we are even to be conformed to his image. It is through Christ that we receive forgiveness of sins, and he has power on earth to do it; and it is the companionship and the fellowship of Christ to which we are called. It is the power of Christ that lifts us up to make us efficient in service. It is the peace of Christ that keeps our hearts in the midst of strife. It is is the light of Christ that dispels our darkness in times of perplexity. Surely we can sing, 'Jesus is all the world to me.' " — Sel.

THE LOVE OF GOD

By John Zeiset

For the Gospel Herald.

Ah, yes; "God so loved the world that he gave his only begotten Son." This is all we can say. The most consecrated child of God must say, "We can never reach this height of sacrifice this side of eternity." It would run the ocean dry. I remember, on communion day many years ago, as the minister talked on the great height and depth of the love of God, he related an incident of a school teacher who had resolved never to inflict corporal punishment on any of her pupils. One evening she kept a boy in after school hours. She seemed to be in great trouble, for he had been very disobedient. "It seems there is no way out; I must whip you this time," she said. Then her countenance brightened as she said, "Yes, I see a way out. You take the rod and whip me, and I will call it even." That was too much for the boy. He broke down and cried heartily, and afterwards declared that it was one of the severest chastisements he ever received.

A few weeks later this lady passed away. It is a deep lesson and an impressive model of meekness, a calling to remembrance that "by HIS stripes we are healed." Let us follow in His steps in true meekness and humility, love Him and keep His commandments because He first loved us.

Carthage, Mo.

The work of the teacher is in large measure the same as that of the Great Teacher. His mission was "to seek and to save that which was lost." So must every Sunday school teacher be diligent in the work of bringing lost souls to Christ if his work is to amount to anything. — J. A. R.

"They say, 'Love is blind;' but self love is the blindest of all."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For July, 1924

GENERAL

Plum Creek S S Neb	$ 26 50
Roseland Cong Neb	3 35
Sugar Creek Cong Ia (June)	85 73
Lower Deer Creek S S Ia (June)	46 10
East Union Cong Ia	21 16
David Holsopple	50
Birch Grove S S W Va	5 65
Italy S S W Va	3 82
Invested Interest	48 75
Endowment Interest	95 00
Pleasant Grove S S Ill	12 55
Manson Cong Ia	26 34
Forks Cong Ind	30 60
Fairview S S Mich Teachers Reserve	2 50
Liberty Cong Ia	1 50
East Union Cong Ia	27 03
Greenwood AM S S Del	30 13
Waldo S S Ill	33 25
Lower Deer Creek S S Ia (July)	51 08
Sugar Creek Cong Ia (July)	84 55
Alta Sask Conf	18 15
Creston Mont S S	2 00
Beach Cong O	333 48
Bethel S S O	22 86
Marion Cong Pa	12 10
A Visitor	5 00
Lakeview Cong N Dak	4 47
	$1,034 15

INDIA

General

Salem S S Neb	$43 00
West Union Cong Ia	52 95
Souderton T M Pa (June)	24 05
Endowment Interest	281 25
Snider Cong Ont	40 00
Clinton Brick S S Berean Cl Ind	5 30
Catharina Ruvenacht	40 00
Waterloo Cong Ont	107 00
E R Miller	50 00
Invested Interest	4 00
Josiah J Keim	5 00
Allensville S S Pa	20 79
A Sister Pa	2 00
Liberty Cong Ia	5 50
4th July Mission Meeting Lower Deer Creek Ia	124 40
Metamore Cong Ill	26 30
J P Steiner	20 00
Oak Grove S S Cham Co O	75 00
Canton Mission S S O	9 13
Zion Cong Ore	10 00
E Chestnut St S S Pa	30 00
Mal 3:10 Pa	50 00
Gehman S S Pa	27 00
Fannie M Weber	5 00
Bowmansville Mission Friends Pa	69 00
Providence Cong Pa	29 00
Souderton T M Pa (July)	21 00
Zion Cong Mich	3 00
Berea Cong Ind	15 00
Hopewell Cong Ind	5 78
Shore Y P B M Ind	14 00
LaJunta Cong Colo	9 00
Palmyra Cong Mo	10 95
Mt Zion Cong Mo	17 05
Berea Cong Mo	50
Larned Cong Kan	7 25
E Scottdale Pa	5 95
Scottdale Cong Pa	9 00
Springs Y P B M Pa	25 69
Glade Cong Pa	1 26
Reiff Cong Md	71 55
Fairview Cong N D	5 00
Hagey Cong Ont	15 00
Mary Ann Snider	10 00
Vineland S S Ont	16 00
Samuel Wideman	50 00
Kitchner S S Ont	150 00
	$1,618 65

Missionary Support

Women's Missionary Society	$300 00
Mr and Mrs Ephraim Shantz	300 00
Endowment Interest	12 50
Lockport S S and Cong O	45 00
Blooming Glen Pa	112 50
Yoder Cong Kan	75 00
Spring Valley S S Kan	37 50
	$882 50

Missionary Children Support

W Union S S Prim Dep Ia	$5 11
Invested Interest	15 75
Logan Co Sew Cir O	7 00
Allensville S S (Children)	2 84
Clinton Frame S S Ind	9 00
	$39 70

Native Worker's Support

Boyertown & Hereford Congs Pa	$10 00
A Brother Pa	5 00
Baden Mission Ont	15 00
Invested Interest	18 00
Endowment Interest	32 50
Floyd and Laura Bontrager Mich	5 00
E C Bowman Ont	60 00
Doylestown S S Pa	30 00
A Brother Pa	10 00
East Petersburg Y M B C Pa	7 50
Two Sisters Pa	5 00
Manheim Bible Class Pa	7 50
Fort Wayne Cong Ind	20 70
A Family Ind	30 00
Spring Valley Cong N Dak	5 00
Geiger Cong Ont	12 43
Hagey-Wanner Y P M Ont	30 00
	$313 63

Bible Women Support

Gettysburg S S Y men's Cl Pa	$8 00
Logan Co Sew Cir O	8 00
Invested Interest	11 00
Endowment Interest	7 50
A Brother and Sister Iowa	14 00
Doylestown S S Pa	18 00
Maple Grove Cong Pa	12 00
Chicago Home Mission Ladies Bible Class	10 00
Bethel S S O Aged Sisters Cl	9 00
Holdeman S S Ind	30 00
Clinton Frame S S Ind	6 00
Oak Grove and Pleasant Hill Cong O	24 00
W H Lehman	10 00
	$167 50

Teacher's Support

Ira and Esther Eigsti	$3 00
Maggie Showalter	5 00
Pleasant Hill S S O King's Heralds	2 50
Teachers of King's Heralds O	50 00
Pleasant Hill S S Children	4 19
Ethel Myers	7 00
4 Sisters Pa	9 00
Several Sisters Pa	4 75
Mary K Zimmerman	6 00
Mollie Weaver's Class	5 00
A Sister Pa	5 00
Strasburg S S Pa	14 00
A Brother Ind	50 00
Salem S S Ind	5 00
Elkhart Literary Society	5 00
Mt Zion Cong Mo	35
C W Cooprider's Class	5 00
Oak Grove and Pleasant Hill Congs O	64 40
	$245 19

Medical

Women's Missionary Society	$50 00
Endowment Interest	66 75
E Orwell S S O	7 00
O Grove S S Wayne Co O	7 50
Fairview S S Mich Class 13	5 00
Class 15	5 00
Walnut Creek S S O R H Kolb	7 50
Mattawana S S Pa	11 67
Mrs J P Oyer's S S Cl Mich	2 50
Walnut Creek O Mothers Cl	10 00
A Brother and Sister	5 00
Salem S S Ind	5 00
Mrs P J Hartzler's Cl	60 00
Stahl S S Pa	25 70
	$268 62

Orphan Support

Peoria Mission S S Ill	$7 00
J S Lehman	7 50
Mrs H C Swarr	7 00
Weber S S Ont	51 00
Kitchner S S Ont	60 00
Pike S S O Y Men's Class	7 50
Naomi Erb	7 00
Invested Interest	60 00
Endowment Interest	45 00
Manson S S Ia	30 00
Charm S S O Boys and Girls	7 50
M D Shrock	15 00
Hopedale S S Elmer Martin's Class	15 00
Della Sutter's Class	12 00
Eva A Souder and S S Class	7 00
Simon Litwiller's Class	30 00
Waldo S S Class 20 Ill	25 00
Mattawant S S Ia	12 33
Lower Deer Creek Ia Sunday School	
Class 1	13 00
Class 2	14 00
Class 3	7 50
Class 6	16 00
Class 8	7 50
Clases 9 and 10	7 00
Class 14	7 00
Class 15	14 00
Class 17	7 50
Class 19	7 00
Prim Dep	7 00
Teachers Prim Dep	

(Sisters)	14 00
Teachers Prim Dep (Breth)	7 50
C E Hershberger and Wife	7 00
Ora Brenneman and Wife	7 00
Dan M Yoder and Wife	7 00
Nettie Swartzendruber	15 00
C A Wenger and Wife	7 00
A D Diener	7 50
Walnut Creek S S O Mothers Class	14 00
Plainview S S O Class 13	7 00
E C Bowman	30 00
Norristown S S Pa Birthday offerings	6 00
E W Showalter and wife	15 00
The Schisler Family	14 00
Forks S S Ind	15 00
Harmony S S Ill	12 80
Lena Albrecht & Prim Dep	7 50
H V Albrecht	7 50
Ben Rocke and Class	7 50
John A Albrecht	7 50
Henry V Albrecht and Class	7 00
Joe Springer and Class	15 00
Ed Springer	7 50
Alvin Albrecht and Julius Ioder	7 50
Edward McCloskey & Vernon Eigsti	7 00
Wm Eigsti	7 50
William Landis and Wife	15 00
Mrs Hugh Wolfer	7 00
Howard-Miami S S Mothers Cl Ind	7 00
Reuben C Clymer & Family	58 00
Bethany S S Mich	7 00
Home Mis S S Chicago Beginners	14 00
Sharon S S Prim Dep Sask	30 00
Salem S S Alta	15 00
Oak Grove S S Cham Co O Prim Dep	2 50
Intermediate Dep	2 50
Aged Sisters' Class	2 50
Michael Horst and Wife	18 00
A Rockhill S S Cl & teacher	7 00
Home Mis S S Chi Prim Dep	7 50
Slate Hill & Churchtown S C Pa	28 00
Elmer Zimmerman & Wife	14 00
Lebanon Co S S workers Pa	28 00
Barbara Musser	14 00
Allen Gantz	7 00
Lauvers S S Pa	15 00
Ben Keeners S S Cl	14 00
Hopewell S S Ind Class 3	7 50
Olive Cong Ind	7 50
Yellow Creek S S Prim Dep Ind	14 00
Middlebury Cong Ind	36 30
Earl and Bertha Garber	14 00
Elkhart S S Ind Y L Berean Class	7 00
Class 18	7 50
W Liberty S S Kan Prim Dep	11 35
Thomas S S Pa	22 44
Altoona Mis S S Pa	5 25
Goshen College S S Ind O S Cl	14 00
Oak Grove S S Wayne Co O Prim &Jr Dep	25 00
Lakeview Cong N D	14 00
Spring Valley Cong N D	7 00
Shirkston Cong Ont	29 00
Kitchner S S Ont	60 00
	$1,375 47

Widows' Support

Oak Gr S S Wayne Co O Busy Workers Cl	$20 00
A Friend	5 00
Oak Gr S S Cham Co O Aged Sisters Cl	5 00
D S Weaver and Wife	28 00
Catharina Ruvenacht	20 00
Concord Mis Meeting Tenn	17 00
Sonnenberg S S O	40 00
Effie S Hershberger	8 00
Katie E Hershberger	20 00
Mrs C B Schenck	20 00
Mattawana S S Pa	20 00
Canton Sew Cir O	10 00
Doylestown S S Pa	5 00
A Friend	5 00
Wm Jennings	3 00
Ellis K Godshall	20 00
Yellow Creek S S Ind Salome Lehman's Class	5 00
Mrs S B King's Class	20 00
	$271 00

Sundarganj Church

West Union Cong Ia	$11 30
Hopedale S S Ill	82 50
	$93 80

Balodgahan Church

Strasburg S S Pa	50 00
Elmer Glick	$6 71
	$56 71

Hospital

Bethany S S Mich	$8 50
Mrs Frank Snavely	10 00
Investment Interest	69 50
	$88 00

Teachers' Home

Women's Missionary Society	$74 44

Hope Evangelistic Station

Oak Grove & Pleasant Hill	$19 00
Investment Interest	81 00
	$100 00

Nurses' Home

Investment Interest	$2 25
Bethel & Guilford Congs O	1 75
	$4 00

Leper Asylum Supt Home

Investment Interest	$3 00

Friesen Truck Fund

Bethel & Guilford Congs O	$9 60
Investment Interest	40
	$10 00

High School

Lela I Schertz	$4 00
Endowment Interest	26 50
Lewis Yordy	5 00
	$35 50

New Missionary

Investment Interest	$3 75
Hesston College S S	50 00
	$53 75

Adding Machine

Salem S S O	$20 00
Investment Interest	75
Bethel & Guilford Congs O	8 25
Pleasant Valley Cong Kans	21 00
	$50 00

Sankra Evangelistic

Per D B King Treas Ia	$28 00
A Sister Ia	16 50
A Sister Md	6 00
	50 50

Native Nurse

A Sister Pa	$8 00

Ressler India Trip

E Menn Bd Miss & Ch	$500 00

Mahodi Evangelistic

Endowment Interest	$12 50

Hospital & High School Endowment

Mrs Elmer Shrock	$10 00
A Sister Ind	5 00
Sarah Kurtz	10 00
J B Moyer	10 00
Nancy Kulp	10 00
M J Hostetler	5 00
	$50 00

Personal

Gulfhaven S S Jr Cl Miss	$2 08
Yellow Creek Cong Ind	59 64
	$61 72

Total Receipts for India	$6434 18

SOUTH AMERICA

General

Mt Pleasant S S Va	$51 00
Invested Interest	510 90
Endowment Interest	35 00
Gulf Haven S S Miss	5 24
Forks S S Ind	5 23
Science Ridge S S Ill	14 13
Coodfield Cong Ill	10 00
Waldo Cong Ill	20 00
Providence Cong Va	14 50
A L Derstine	5 00
John Martin	5 00
West Union Cong Ia	47 33
J P Steiner	15 00
Mt Pleasant Cong Va (July)	39 00
Mal 3 10 Pa	50 00
Groffdale Cong Pa	58 00
Max Heller	25 00
Shore Cong Ind	8 63
LaJunta Cong Colo	9 00
Palmyra Cong Mo	9 95
Mt Zion Cong Mo	8 00
E Scottdale S S Pa	1 70
Scottdale Cong Pa	10 00
Stahl Cong Pa	10 27
Mark 15:16	10 00
Fairview Cong N Dak	2 50
	$980 38

Missionary Support

Edward E Miller	$25 00
Woodriver Sew Cir Neb	6 00
Sycamore Grove 3 Brothers & 3 Sisters Mo	64 00
Pleasant Valley S S Kan	15 00
	$110 00

Missionary Children

Delaware S S Pa	$8 09
Investment Interest	6 75
W Union S S Prim Dep Ia	4 56
	$19 40

Native Evangelist

Endowment Interest	$5 00
E Union Cong (June)	69 68
E C Bowman	45 00
Doylestown S S Pa	10 00
E Union Cong (July)	86 00
Men's Bible Class Elkhart	15 00
A R Miller	1 00
	$231 68

Church Buildings

Invested Interest	$32 00
Elmer Glick	6 71
Lima S S Prim Dep O	5 00
Mrs Frank Snavely	10 00
Strasburg S S Pa	50 00
Mumasburg S S Meeting	106 63
Mt Zion Cong Mo	1 00
A Brother and Sister Md	35 00
A Sister Md	5 00
David and Savilla Yoder	50 00
	$301 34

Pehuajo Church

Bethel & Guilford Congs O	$1 60
Invested Interest	3 40
	$5 00

Trenque Lauquin

Invested Interest	$8 00

Bible Reader

A Sister Pa	$16 00
Womans' Missionary Society	50 00
Invested Interest	1 50
Tri-County S S Conf Orrville O	17 57
Midway Cong O	34 25
Canton Mission O	9 13
Smucker Sisters O	5 00
Oak Grove & Pleasant Hill congs	17 25
	$150 70

Printing Press

Oak Grove & Pleasant Hill congs	$4 60
Invested Interest	5 40
	$10 00

Kindergarten

Oak Grove & Pleasant Congs	$45 00

New Missionary

Invested Interest	$1 40

Publication

Josephine Schrock & Class	$5 00

Personal

Mrs Rohrer's S S C	$5 00
A Sister Md	5 00
	$10 00

Total for S. America	$1877 90

CITY MISSIONS

Altoona, Pa.

Thomas cong Pa	$13 71
Weaver cong Pa	37 00
Scottdale cong Pa	18 25
Building Debt	
Schellburg cong Pa	4 00
Allensville A M cong Penna	23 76
Blooming Glen cong Penna	44 33
	$141 05

Canton, Ohio

Int on Annuity	$5 50
A Brother O	5 00
Sarah Rohrer	5 00
A Sister O	1 00
Sugar Creek S C O	10 00
Jacob Sommers	3 00
Oak Grove & Pleasant Hill congs	30 00
Canton Mission S S O	15 02
House Income	20 00
	$94 52

Chicago Home Mission

Catherina Ruvenacht	$20 00
Endowment Int	206 25
Investment Int	7 50
A Sister Md	2 00
Mrs A M Zook	10 00
Willow Spgs cong	4 50
E Petersburg S S Pa Sisters B C	10 60
Thomas cong Pa	13 70
Scottdale cong Pa	6 00
	$280 55

Chicago 26th St.

Invested Int	$14 00

Ft. Wayne, Ind.

Shore cong Ind	5 00
Endowment Int	1 55
Interest on Annuity O	5 50
Friends O	6 00
	$18 05

Lima, Ohio

Int on Annuity O	$5 50
Investment & Endowment Interest	7 25
Nellie Hagey	5 00
—— Bowman	5 00
Friends	5 77
S S Offerings	12 27
Sunday Eve Offerings	4 21
Belmont Addition	
Logan Co Mission Meet	50 00
Mose Brenneman	3 00
Friends	95
	$98 95

Los Angeles, Calif.

Bethel cong Ore	$5 00
Albany cong Ore	10 48
	$15 48

Argentine, Kans., Church Bldg.

Pleasant Hill cong Neb	$5 50

Kansas City, Kans.

Sylvia & Dan King	$3 00
E Orwell S S O	7 00
Sonnenberg S S O	38 00
Bethel & Guilford cong O	16 33
Liberty cong Ia	1 00
Woodriver S S Neb	20 00
Bethany S S Mich	9 46
Stahl S S Pa	15 00
W Fairview S S Neb	72 25
Blooming Glen cong Pa	44 33
Catlin cong Kan	2 00
Berea cong Mo	25
Mt Zion cong Mo	1 50
Bethel cong Mo	3 35
	$233 47

Knoxville, Tenn.

Blooming Glen cong Pa	$44 33

Mexican Mission

Invested Interest	$4 50
Bethel & Guilford congs Ohio	93
	$5 43

Peoria, Ill.

Catharina Ruvenacht	$20 00
Willow Spgs S S Ill	4 50
Harmony S S Meeting Ill	9 97
Morrison cong Ill	13 00
Union S S Ill	11 45
Mrs J J Camp S S C	9 50
Stahl S S Pa	5 50
	$73 92

Youngstown, Ohio

Investment Int	57 50
Endowment Int	87 75
	$145 25

Toronto Mission

Snider	3 95
Latschar cong	$20 50
Waterloo	47 85
Kitchener	69 75
Blenheim	13 75
	$155 80

Portland, Oreg.

Nampa cong Ida	$15 50
Bethel cong	7 10
Zion cong Ore	12 50
Sheridan cong	4 00
Sheridan Mission Meet	53 05
	$92 15

Wichita, Kans. Mission

Catlin cong Kan	$3 00
Mt Zion cong Mo	25
	$3 25
Total for City Missions	$1285 90

CHARITABLE INSTITUTIONS

Children's Home

Invested Interest	$7 50
Zion Children Missionary Day Oreg	20 00
Mt Zion cong Mo	50
Bethel cong Mo	3 35
Investment Interest (Jr Qr Fd)	8 25
Chief Mich cong	6 79
Mrs Gaddys Friend	3 00
Special Support	239 50
	$288 89

Orphans' Home

Special Support	$202 25
Mt Zion cong Mo	10
Sycamore Grove cong Mo	24 76
Blough S S Pa	19 00
Mr Schertz	1 00
Casselman cong Pa	1 23
Mart Book	2 00
Scottdale cong Pa	3 00
Bauman Sisters	10 00
O Grove & Pleasant Hill cong	15 00
Invested Interest	3 00
Endowment Interest	91 88
Orphans' Home School Bldg. Invested Interest	22 20
Orphans' Home Hospital Invested Interest	30 80
Farm Income	20 59
	$446 81

Old People's Home

Eliza Stauffer	$45 50
Invested Interest	4 00
Endowment Int	684 37
Maple Grove cong Pa	45 50
Freeport cong Ill	35 00
Science Ridge S S Ill	15 57
Elkhart cong Ind	45 50
Mt Zion cong Mo	15
Lower Deer Creek S S Ia	22 00
Pleasant Grove S S Ill	12 20
Lydia Smith	45 50
George Andrews	13 00
Ezra Yordy	80 70
Carrie Leeds	34 66
Mr Camly	26 00
Barbara Imhoff	5 00
Lena Strubhar	5 00
Farm Income	5 66
Lucy Wortinger	80
Perry Secor	2 50
Kate Ehresam	2 00
Aaron Garber	5 00
	$1135 61

Sanitarium

Invested Interest	$9 00
Endowment Int	39 00
	$48 00

Millersville Orphanage

Skippack cong Pa	$24 00
Total for Charitable Institutions	$1933 31

OTHER FUNDS

General

Zion cong Mich	$18 25
Clinton Frame cong Ind	49 16
Clinton Brick cong Ind	14 00
Shore cong Ind	10 00
Emma cong Ind	14 85
White Cloud Mich	2 56
Midland cong Mich	5 12
Spring Valley S S Kan	30 32
Protection Kans	9 00
Pennsylvania cong Kan	38 00
E Holbrook cong Colo	11 17
Pleasant View cong Okla	14 45
Mt Zion cong Mo	6 50
White Hall cong Mo	3 40
Berea cong Mo	25
Tuleta cong Tex	3 65
Firdale cong Ore	7 48
Nampa cong Ida	7 98
Hopewell cong Ore	4 34
Bethel cong Ore	6 34
Albany cong Ore	7 46
Thomas cong Pa	19 62
Casselman cong Pa	1 24
Scottdale cong Pa	9 60
Kauffman cong Pa	20 00
	$314 74

Annuity

A Bro & Sister	$1000 00

Administration Expense

Endowment Int	$250 00
Invested Int	724 00
	$974 00

Aged & Disabled Missionaries

Bethel & Guilf'rd congs O	$2 13
Endowment funds	200 00
Invested funds	10 25
	$212 38

Bible Fund

Endowment	$12 50

Russia Bible Fund

Investment Interest	$9 65
Bethel & Guilford	35
	$10 00

Bible Dept. Goshen College

Symensma Endowment Income	$117 50

Book & Tract Fund

Scottdale cong Pa	$1 75
Providence cong Pa	16 00
A Brother Pa	10 00
Howard-Miami cong Ind	20 75
Salem S S Ind	10 97
Leo cong Ind	20 92
Fairview Mich	23 00
	$103 39

Cornelius Pontius Fund

Investment Int	$4 50

Church Building Fund

Bethel & Guilford congs Ohio	$1 46
Berea cong Ind	8 50
Endowment Int	15 00
Investment Int	6 00
	$30 96

Conference Funds

Dak-Mont Conf Dist	$21 94
Milan Valley cong Okla	5 90
Scottdale cong Pa	2 25
	$30 09

District Missions

Dak-Mont Conference	$81 70

Evangelizing

Invested Interest	$9 00
W Liberty cong Kan	15 82
Endowment Int	137 50
Penna cong Kan	17 05
Catlin cong Kan	2 75
Mt Zion cong Mo	6 60
Berea cong Mo	50
	$189 22

Evangelizing & Bible Conf.

Dak-Mont Conf	$97 80

Mennonite Board of Education

Union S S Ill	$6 60
Blough cong Pa	10 00
	$16 60

Missionary Preparation

Bethel & Guilford congs	$2 60
Investment Int	1 50
	$4 10

Missionary Home, Goshen, Ind.

Investment Int	$1 00

Penna. Old People's Home

Glade cong Md	$2 87
Scottdale cong Pa	3 00
	$5 87

Rural Missions

Middlebury cong Ind	$11 19
Menno Chupp	5 00
Shore cong Ind	5 00
Mt Zion cong Mo	75
Cherry Box cong Mo	8 50
Investment Int	3 00
Endowment Int	2 50
	$35 94

Schools

Albany S S Ore (E Menn School)	$8 89
Dak-Mont Dist (E M S)	7 08
J P Steiner (Goshen Col)	5 00
J P Steiner (Hesston)	5 00
	$25 97

S. S. Conference Mission Fund

Thomas S S Pa	$98 54
Kaufman S S Pa	14 64
Blough S S Pa	9 10
Stahl S S Pa	18 88
	$141 16

Bible School

Dak-Mont Conference	$5 00
Total Other Funds	$3413 82

SUMMARY

Alta-Sask Dist Board	$110 15
Canadian Treas	528 23
Dak-Mont Board	251 49
Eastern Menn Board	655 23
Franconia Dist Board	360 49
Illinois Dist Board	338 07
Ind-Mich Dist Board	635 68
Iowa-Neb Dist Board	1081 08
Mo-Kans Dist Board	585 62
Ohio Dist Board	559 42
Pacific Coast Dist Board	260 24
Southwestern Penna Dist Board	442 70
Wash Co Md & Frank Co Pa Dist Board	128 65
Mennonite Board of Missions & Charities	10032 21
Total	$15979 26

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.
1711 Prairie St.
Elkhart, Ind.

GLEANINGS

Tokyo Public Schools

The primary schools in Tokyo are now open to Christian teaching once a week. This remarkable state of affairs, so full of significance for the future of Japan, was brought about by Japanese initiative. The Mayor of Tokyo recently called into consultation the Rev. S. Imamura, General Secretary of the National Sunday School Association of Japan, and asked him to suggest the best method for the spiritual and moral education of the young citizens of Tokyo. Mr. Imamura accordingly presented a plan of sending speakers to the different schools once a week and agreed to secure the speakers. This the Mayor at once accepted, and a program for the next few months was made out. This is a wonderful door of opportunity as well as a great responsibility for the Sunday school workers in Japan. After March, the National Sunday School Association was to be solely responsible for the speakers and the money to provide the same. Mr. Imamura reports that $2,500 may be needed per year to carry on this work and that a group of lay Christians are already organizing to get behind the proposition.

A Belated Confession

A lay evangelistic worker named "Brother Shlemoon" in the American Presbyterian Mission at Hamadan, Persia, has been especially successful in preaching to Moslems. Recently, in the large village of Bahar, an old man invited him home, and when there told him he was 100 years old, and had for many years been a follower of Jesus, although none of his family knew it, as he was nearing death and did not want to stir up any trouble. He was well-to-do, with many fields and vineyards, and still able to attend to business. He could read, and had a New Testament. Shlemoon asked him what he was to say to God when He asked him why he had not won any in the family? Noting that he seemed especially fond of one of his grandchildren, he begged him to teach him to follow Christ and teach him who He was, and so keep the light burning when the old man was gone. He replied that he believed that was just what God had sent him there for, and when they parted asked him to come again soon. He went again the week following, and was made very welcome and to his great joy, the old man had made a public confession of his faith before the whole family, and read to them from John 14. When through one of the daughters-in-law said, "And here you have been getting ready for those mansions and never told us anything about it." His older son also reproached him and said, "Why have you not shared these blessings and this light with us." Not one of them reproached him for being a Christian.

Afghanistan Opening Up

Dr. H. A. Lichtwardt, medical missionary of the Presbyterian Board in Meshed, Persia, writes, "Afghanistan is opening up and several 'foreigners' have entered this formerly closed territory. The Afghan consul at Meshed holds out very favorable hopes for our mission force securing permission to enter, and as soon as a second doctor is available on the field, an effort will be made to secure passports. Many of our operative cases come from Afghanistan, and they invariably ask, 'When are you coming to Herat to open up a hospital? We have many sick people who are unable to take this long, expensive trip to Meshed.' Previously we would answer, 'As soon as your country is opened up to foreigners.' Now the doors are swinging open, and with a sufficient staff we can enter."

The Bible in Afghanistan

As an encouraging proof that wherever in Afghanistan the written Word has obtained an entrance it has brought light in the darkness, Major-General Sir George K. Scott-Moncrieff tells in the Record of the British and Foreign Bible Society the story of a man whom he knew in 1880, when he himself was a junior officer in Kabul. Sixteen years before, this man, Yahiya Khan, after going from one famous mosque to another seeking spiritual satisfaction, learned the truth from the C. M. S. missionary at Peshawar, who gave him a New Testament. Back in his mountain village, some forty miles north of Kabul, this man had studied God's Word, and as a result, his father, his wife, and his children had come to believe in Christ. His desire at this time was to arrange to have his family to go Peshawar and be baptized. "It would take some little time," says the writer, "for the application (to be permitted to pass all the posts on the line) to be granted, and so I told him to come, pending the official sanction of the request, to my quarters daily, so that we might read the Scriptures together. He did so and I found him to be a most deeply consecrated Christian, 'a man of God thoroughly furnished,' and evidently a most spiritually minded man. Yet he had been living for sixteen years entirely cut off from all that we usually term the 'ordinances of religion,' his spiritual life entirely sustained by the Word, and in any case that would be his consolation and light to the end."

Gandhi's Advice to Christians

When Gandhi was asked some time ago what advice he would give on making Christianity fit in with India's needs, so as to make it appear less a foreign religion, his reply, according to the Dnyanodaya, was: "Preach your religion without diluting it, and never tone it down."

Where God's Love is News

Miss Sarojivi Mittra, an Indian Christian worker with the London Missionary Society, writes in the Chronicle: "Our country is waking and advancing, wanting and striving to choose a place for itself. I think it is our work to awaken India by blending the gracious sound of the Father's love with that sound of national awakening." She goes on to show from her own experience how the story of God's love is received by those who hear it for the first time. She and some of her students, when lost one day on their way to a certain village, were guided by an old man to an open space, where there were two tiny thatched cottages, and about a dozen men and eight or ten women. "In simple Bengali," she says, "I tried to tell them the story of the Prodigal Son and of God's wonderful love. We were amazed to see how eagerly they listened, and some of them had tears streaming down their faces. The old man who had led us there said, 'Ma, we have never before heard what you have been saying. We did not think God was our father; we are common, low, and poor, and people despise us. That God loves us is something quite new to us."

Why Moslems are Anxious

The progress of Christianity in the Punjab is making some of the thoughtful Moslems in that section of India anxious. One of them writes in a Mohammedan magazine, Review of Religions, "The Christians, it will be noted, now form a considerable portion of the Punjab. Though evidently more than 80 per cent of their number come from the so-called low castes, i. e., Chuhras, Chamars, etc., yet the abnormal rise in their numbers in comparatively recent years should not be despised on that account. It is, on the other hand, admirable and speaks volumes in praise of the missionary activities of the Christian community. We have to face the stubborn fact that the Christians now number more than 300,000 in our province according to the census tables. This calls for the serious and immediate attention of the Moslems, particularly of the Ahmadiyya community. Unless prompt and efficient measures are taken Christianity will establish itself firmly in the land, and another community will thereby be added to the number of our antagonists in the soil ..... It is high time that Moslems should start a regular campaign against the activities of the Christian missionaries in their respective districts, and should leave no stone unturned to try to win over the new Christian converts to Islam, and for the future should so organize themselves as to leave no loophole for the Christian missionary."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 11, 1924. (Gospel Witness Established 1905) No. 23

EDITORIALS

"In all thy ways acknowledge him, and he shall direct thy paths."

John the Baptist lived the right kind of "wilderness life." He was in the wilderness physically, but in spiritual matters he was the constant companion of God. The more complete our consecration to God the more complete our separation from the world.

Several of our conferences have passed resolutions with reference to bankruptcy. One thing connected with this question that should receive intelligent attention is the matter of scrupulous care that we do not contract debts unless we are morally certain that we will be able to pay them.

Here is one thing that makes honest people marvel: There are those who can not see how people dress, for they pay so little attention to it. Yet for some cause they manage to conform to the fashions of the world, or follow soon after. When attention is called to the fact that their clothing does not fit to their professions they pay so little attention to it that they go right on walking "according to the course of this world." Why, in the face of paying so little attention to the matter of clothing, do they always get on the world side and never on the Church side?

Iowa - Nebraska Conference. — It was the editor's privilege to attend the recent conference in the Iowa-Nebraska district held near Shickley, Nebr. One of the first things that attracted one's attention was the wide range of ages represented in the ministry. At one end of the line stood Brethren Joseph Rediger and Albrecht Schiffler, aged 80 and 78 respectively, while at the other end were a number of brethren who were both young in years and in the service. In fact, many of the ministers in the district are young men. When we remember that the Conference is solid for the conservative faith, it confirms our conviction that you can trust young men who are consecrated. The Conference was harmonious thruout, and a number of important resolutions were passed. Long live the work in the Iowa-Nebraska district.

Bible Nonresistance.—All people agree that war is destruction to life and property, and a breeder of other curses.

Most people agree that peace is to be preferred to war, and that all people should work for peace and discourage war.

But too few people who talk for peace stand for it under trial. For instance, many who decried war prior to the World War were among its most active propagandists after war was officially declared.

Many who today are loudest in support of peace and in denunciation of war sidestep the issue when they are asked to declare themselves against having any part in war under any circumstances.

Therein lies the real issue. "The weapons of our warfare are not carnal." All people who are sincere in their profession of nonresistance will, under trial, prove themselves loyal to the Prince of Peace. Neither tongue fist, club, the law, the sword, nor any other weapon should be used by Christian people in carnal warfare.

Murder — is the destruction of life with malicious intent. It may be popular or unpopular, depending upon circumstances. When, a few months ago, the news of a brutal murder was sent out from Chicago, there was an almost universal cry for vengeance upon the murderers. This kind of murder is usually condemned.

Another form of murder is that which is known as "birth control," but which in most cases is an attempt at birth prevention. In some respects this kind of murder is more brutal than that of young Franks in Chicago. He had the power to cry out and thus appeal to the sympathies of his slayers, but the little, innocent, unknown infant can not even do that. He was slain by boys who were no immediate kin to him, but brutal parents, thru birth prevention, deliberately take the life of their own offspring. Such prospective parents, whether in or out of wedlock, who resort to medicines or other expedients to prevent either conception or birth, have hearts full of both lust and murder, and will face God at the judgment bar as the vilest of murderers — unless they repent.

Another form of murder is that of harboring malice in the heart. John says, "Whosoever hateth his brother is a murderer." If this sin were more often called by its right name it might have the effect of bringing more people with malice in their hearts to a realization of their condition.

Character assassination is another form of murder. A faithful worker, minister or layman, is made the subject of slander or misinterpretation, loses his influence, and though he may retain his integrity and standing before God, other souls are lost because of the loss of his influence over them. The serious part of this sin is that it not only wrecks lives but results in the eternal destruction of souls that might otherwise have been saved.

The sure cure for murder is salvation. Get the soul saved, and the love of God fills the heart and deeds and words of kindness take the place of malice and works of destruction.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

FINDING AND MAINTAINING THE TRUTH

Is spiritual truth limited to the Scriptures, or may we expect contributions of essential spiritual truth from the fields of science and philosophy?

The Bible is God's Word and God's Word is truth. Jno. 17:17. It contains "all things that pertain to life and godliness" (II Pet. 1:3) and by it the man of God is throughly furnished unto every good work. II Tim. 3:16, 17. While science and philosophy may be useful in a degree in corroborating the truths of revelation, they are neither able to discover nor destroy a saving truth. If all the works of science and philosophy should suddenly fall into oblivion, the Gospel pillars would remain unshaken and it would still be the power of God unto salvation (Rom. 1:16), but if the Gospel should suddenly be obliterated and the remembrance of it perish from the earth, science and philosophy could never raise it from the grave, nor supply a saving substitute. Acts 4:12.

Why is it that there are so many different churches, holding different and even opposite doctrines, and all claiming to build upon the Bible?

This is because of the weakness and imperfection of man, and not because of any fault in the Word of God.

The scientists are studying God's book of nature, and while they like to cast reflections against the churches, for lack of unity, you will hardly find two in a thousand among the scientists that agree in their interpretation of the book of nature!

Is there any truth in the saying that the Bible is like an old fiddle upon which any tune can be played?

Human testimony is often, by ignorance or trickery, turned from its true sense, and even to the opposite; the Word of God is liable to the same abuse. A fiddle is made and designed to play various tunes **but the Scripture is designed to give forth only the one full, complete, and unchanging message of salvation and duty.** II Pet. 1:20, 21. Such sayings lack in reverence and cast reflection against the reliability of the Scriptures.

If the whole body of Scripture is alike inspired why is prominence given to the New Testament over the Old in teaching Christian duty?

Every Scripture is good when used in the way and place that God intended, but otherwise it may become the instrument of death instead of life. II Pet. 3:16.

Every implement upon a well-ordered farm may be fully approved, but that does not mean that one can break ground with a harrow or cut wheat with a drill.

Scripture must be used in the place and manner intended. II Tim. 2:15.

Do not these facts call for a specially trained leadership with years of theological training to insure a correct interpretation and application of the Scriptures? And is it not a very grave mistake to place the responsibility of leadership upon preachers and teachers without such training?

In the apostolic church they were to tell the good news of salvation as they went about.

The conditions of salvation and common Christian duty are simple enough that the unlearned, now as well as then, can teach, providing they have the grace of God in their hearts, and the Holy Spirit's illumination. The complex and different theological questions are matters for church councils. Acts 15. They are too hard for the great, intellect-worshiping theological seminaries as is manifest by their tendency to surrender all that is supernatural, and that reason cannot fathom.

The churches that have placed the Bible in their hands have found to their sorrow that their **interpretation** is in reality **mutilation,** and the supposed defenders of the faith turn out to be corrupters of it.

The wise and learned, in a thousand years, could not discover and establish the great doctrines of nonresistance and nonconformity to the world, but **the persecuted, poverty-stricken ruralists and tradesmen enlightened by the new birth and the anointing Spirit, found them promptly, with other neglected but essential truths, maintaining them against fire and sword and publishing them to the world!**

Again, where among the popular churches will you find men from the great theological training schools showing the power, fruitfulness and unworldliness as such untrained (?) men as Finney, Spurgeon, and Moody, none of whom were products of college or seminary?

The greatest enemies of the church today are not the blatant infidels but the religious infidels, products of the theological seminaries with their influence creeping over the earth like the lice of Egypt.

Is learning necessarily hurtful to religion?

True learning is always a support to truth, and a great many of the world's men of learning have kneeled at the feet of Christ and added their testimony to the infallibility of the Book, but popular learning of today is shot thru and thru with destructive error so that it has become a real enemy to the Church and saving truth.

True learning, under strict guardianship of a Spirit-filled church, is a power for good, but when dominated by a cold, hard, worldly man-worshiping intellectualism it is bound to scatter the seeds of error and infidelity.

Religion can use learning as a **handmaid** but not as a **doctor** or a **master.**

What are the most important factors in the interpretation and application of the Scriptures?

A full knowledge of the letter of the Word, a rich experience of saving grace, and the illumination by the Holy Spirit. Col. 3:16; I Cor. 2:14.

The natural man, no matter how wise and learned, or how long he has belonged to church or been in the ministry, can not know the things of the Spirit or be a safe interpreter.

What are the most important rules of Bible interpretation?

1. To rightly divide the Word of truth there must be a clear distinction made and held between the requirements of the Old Covenant, which was the rule of life for the Jewish Church, and the New Covenant which is the rule of life for the Christian Church. Heb. 8. Failing in this, confusion and contradiction will arise thru teaching as duty what the Gospel does not require and defending what the Gospel does not allow.

War, divorce, polygamy, and Saturday keeping of the Sabbath are samples of things for which "Bible" authority is claimed, but are contrary to the Gospel.

2. That as the people under the Old Covenant were to keep it fully, under severest penalty, just so Christians are to obey **all things** of the new—the promises of Christ's presence and favor to the end are upon that condition. Mat. 28:20.

3. All Scripture passages must be interpreted so as not to conflict with other parts of the Scripture — all Gospel truths make room for each other.

To illustrate: **The love of God** is often unscripturally expanded so as to leave no room for the justice of God and the Bible doctrine of hell. No true interpretation makes one doctrine destroy another. In the same way the **gentleness of Christ** is made

to obscure and antagonize **the severity of Christ,** tending to make discipline in the Church almost a forgotten doctrine.

4. Spiritual things must not be given a literal interpretation and literal things must not be given a spiritual interpretation. Here a great degree of Bible knowledge and Spirit illumination is required.

By literalizing what is spiritual come such errors as the water burial of the Baptists and the wafer god of the Catholics, and by spiritualizing what is literal come the universalists' denial of hell and the liberals' denial of the personal second coming of Christ, and many other hurtful errors.

What are we to think of the statement so often heard that if Christ and the apostles were living now their teaching and lives would be different from that recorded in the Scripture?

This is a good example of modern theological trickery.

There is no profit in such hypothetical questions which suppose the impossible.

To be sure **IF** Christ were here now in the flesh He would not preach to multitudes in Solomon's temple — He could not be condemned by Pilate — AND HE COULD NOT FULFILL THE PROPHECIES! But what is the use or intention of such senseless suppositions?

Spiritual wisdom will recognize in them a cunning attempt to break the authority of the unchangeable Gospel.

Is God's Word of less authority than Himself?

True disciples cannot look with favor upon any sort of word-jugglery which makes God's Word of less than infinite authority in its proper interpretation and application.

There is no Scripture whatever for separating God's authority from His Word.

What is to be thought of such statements as, "The Church existed before the Bible and would continue to exist if the Bible should be destroyed?"

All such statements as this and the foregoing have their origin with destructive critics and are intended to undermine the confidence of the people in the infallible Book, and there is no excuse for persons claiming to be orthodox, to be peddling them about to the confusion of the minds of the people.

The leather, ink, and paper is not the Bible.

When the Church was founded the whole body of Gospel truth reposed in the divinely appointed apostles to be given out by inspiration of the Holy Spirit. After the apostles had departed to be with the Lord the whole body of Scripture, unassembled, was with the Church as really as today.

Remove the Bible from the Church and she would fall into error and ruin as Israel did when they lost the Book of the Law. We possess, in reality, only such portion of the Scripture as we rightly interpret; upon this ground Christendom possesses only a fractional Bible which accounts for the so-called failure of the Church, which is puzzling the great men of the world today. **A fractional Bible is the secret of the trouble.**

If a whole Gospel, wrongly interpreted in part, allows the breakdown of the churches in their aim and purpose, how would they do without a Bible?

God's Word is truth (Jno. 17:17), the Church is the pillar and ground of the truth (I Tim. 3:15). Outside of these is, and can be, no saving message.

Denbigh, Va.

SEVENTH AND FIRST DAY SABBATHS

By George Hostetler

For the Gospel Herald.

On the seventh day God rested after his work of creation. The first day of the week Christ arose from the dead and finished His work of redemption.

The seventh day Sabbath belongs to the first or Old Covenant which was a shadow of the New Covenant or first day Sabbath, and also of our eternal rest in heaven. Matt. 11:28-30; Heb. 4:1-11; Col. 2:16, 17. It is one of the ten commandments, engraven on tables of stone, and will stand forever, but no one has ever been able to keep the ten commandments except Jesus, Rom. 3:20, and all that are under the Law are under the curse. Gal. 3:10. In Rom. 7 we see the pen picture of a man trying to save himself by the deeds of the law, but the more he tried the more he finds that it is impossible. The law became his schoolmaster, rebukes and chastens him till in the anguish and travail of his soul he cries out, "O wretched man that I am; who shall deliver me from the body of this death?"

Then his soul was born again. Christ delivered him from the bondage of sin and death, into the glorious liberty of the sons of God, from the Old Covenant to the New, and with open face beholding as in a glass the glory of the Lord, he was changed into the same image, from the glory of the Old which was to be done away, into the much greater glory of the New. II Cor. 3:6-18.

In Lev. 23 we find some special shadows of the first day Sabbath. V. 24 says on the first day of the seventh month they were to have a memorial sabbath; v. 27, on the tenth of the same month an atonement Sabbath. Vv. 39 and 40 tell of a seven day feast unto the Lord beginning on the fifteenth, of which the first and eighth are two sabbaths, making four for this month, and if the one on the tenth had been on the eighth they would have been a week apart and would sometimes have all come on the seventh day Sabbath. But now it never can, and the way it was to be kept makes it a perfect pattern for our first day Sabbath.

Isa. 58:13, 14 is a prophecy clearly pointing to the first day Sabbath. It tells how we should keep it, and promises blessings if we do. If it referred to the seventh day it would say, "Thou shalt keep it, or surely die." Matt. 28:1 says, "In the end of the Sabbath." (Mark says, "When the Sabbath was past.") Then on the first day of the week the Lord arose from the dead. The German translation makes it plain: Matt. 28:1, "On the first holiday of the Sabbaths;" Mar. 16:2, "On a Sabbath," and in v. 9 it says, "On the first day of the Sabbaths;" Luke 24:1, "But on one of the Sabbaths;" Jno. 20, "On one of the Sabbaths, and "On the evening of the same Sabbath," (v. 19); I Cor. 16:2, "On each sabbath."

All of these are given as "the first day of the week," in the English, and the two translations taken together clearly show that a new line of sabbath holidays was started on the Lord's resurrection day on the first day of the week.

In Heb. 9:4 we read of the ark of the covenant which is a type of the Church. In it were preserved the golden pot, a type of the body and humanity of Christ, and Aaron's rod that budded, a type of the growing number of kings and priests in the New (Rev. 1:6), and the tables of the covenant, the ten commandments. And if all scripture given by inspiration is profitable to us, how much do we still need that part which was graven on stone by the finger of God for a standard of righteousness, to show our shortcomings, even being under grace, and having received the spirit of adoption that we may cry, "Abba, Father."

Aurora, Oregon.

I can not be loyal to God and the Church if I simply preach the things that are pleasing to the people.—E. F. Hartzler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers: — We can praise the Lord for the blessings He is giving us. In our cottage prayer meeting recently there was a young woman willing to confess Christ as her personal Saviour. We were glad for her willingness to forsake the pleasures of the world and her desire to be obedient to the "all things" as taught in the Word. We solicit your prayers in her behalf. Also at the hospital there was an aged man seventy-two years old who confessed Christ. How glad we are for the mercy of the Lord extended to these souls.

The Lord willing we expect to hold our harvest services on Thursday evening, Sept. 4.

Labor Day being a holiday for the city, we took our Sunday school scholars to the mountain for the day. In the morning the children played together, at noon we gathered together for the lunch that was brought along. At 2 P. M. we were gathered for services. Our moderator for the meeting was Bro. L. Swartzendruber. Our program was as follows: Devotion, Bro. W. Faust; Talk to the Children, Sister Nanna Swartzendruber; Object Lesson, Sister Lura Lauver; What Should be our Motives for this Outing? Bro. Warren Dodson; Recital Psalms 119, Sister Rosella Ash; God's Great Out-of-Doors and What we Receive from it, O. D. Yoder; Results of the Fallen Nature, General discussion. Sixty in number all enjoyed a profitable day on the mountain. Bro. O. D. Yoder, who has been labouring in the Railroad Shops in the city for the last several years and assisting in the mission services, has left the city with the intentions of enrolling as a pupil at the opening of the E. M. School, Harrisonburg, Va. We wish the Lord's blessings upon his preparation for his future work.

Sister Rozella Ash is spending two weeks' vacation at her parents' home, Springs, Pa.

The following visitors were here recently: B. F. Brubaker and wife, Mt. Joy; J. H. Mosemann and wife, D. Stoner Krady, Jacob Eby, Lancaster; N. H. Mack and wife, Anna Ackerman, Elva Sauders, New Holland; Floyd, Owen and Alvin Yoder, Springs; J. L. Mast, Samuel T. Yoder, Belleville; Nevin Bender, Greenwood, Del.

Cash Receipts for the Month

No. 514	$ 5 00
No. 515	1 00
No. 516	1 00
No. 517	1 00
No. 518	1 00
No. 519	1 00
No. 520	5 00
No. 521	2 00
No. 522	25 00
Thomas Cong	13 71
Weavers Cong.	37 00
Scottdale Cong.	18 25
Blough Cong.	8 08
Martinsburg Conj.	7 40
Springs School	4 80
	$ 130 94

Cash Value of Clothing and Provisions

Martins Congregation	$ 6 00
Allensville Congregation	7 00
Paradise Sewing Circle	10 00
Goodville Sewing Circle	1 80
Conestoga Sewing Circle	2 00
Groffdale Sewing Circle	3 80
Bossler Sewing Circle	1 90
Lewisville Sewing Circle	11 00
	$43 50

Many thanks for your Support,

We beg a continued interest in same,

Sept. 2, 1924. J. M. Nissley.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(July 31)

By Emma H. Shank

For the Gospel Herald.

Dear brethren and sisters:—"Hitherto hath the Lord helped us." The missionaries in Pehuajo have been having some knotty problems to handle and some rather discouraging experiences, but, as Bro. Lantz puts it, "God is good to us; He always sees to it that some happy manifestation of His love comes in to give us new courage and assurance of His nearness when things look bad." Such an experience has come since our last letter. We have all had brought home to us anew God's wonderful forbearance and love for the lost.

William Allen when a young man left his home in England, came to the Argentine, and here married a native girl, and reared his family. He lived to be seventy-four years old, came to Pehuajo to visit a daughter, and while with her, was stricken with pneumonia. Some neighbors, realizing that his physical condition was very poor and knowing that he was English, asked Bro. Lantz to visit him. He did so, finding the old man nearing the end and in desperation. He confessed that he was a sinner and saw absolutely no hope for the future. Bro. Lantz assured him that there was yet a ray of hope and beginning with Isa. 1:18 led him on to Jno. 3:16 and thus to behold "the Lamb of God that taketh away the sin of the world." The poor old man remembering the things of his boyhood (he had gone to Sunday school in England) was able to grasp the message of grace and accept God's offered mercy. God gave him two more days to live — days of peace and quietness of soul that he had never known before in all his long life. The family was very much affected and requested a Christian funeral. This gave Bro. Lantz the opportunity to speak to a large number of people. Let us pray that these closing scenes in the life of the old father may be the means of bringing salvation to the wife and children.

Last week Bros. Lauver and Swartzentruber made a trip to Buenos Aires on business. While they were gone Sister S. and Doris stayed with Sister Lauver in Carlos Caesares.

Pablo Cavadore has again completed his round among the neighboring towns distributing Gospel literature, selling Bibles, holding cottage meetings, etc., as he has opportunity. Bro. Shank accompanied him one day to Pelegrini our nearest large town. There is a growing conviction among all the missionaries that we must try to do something definite in this town in the near future.

There are many cases of "grippe" and bad colds everywhere but thus far we have escaped. Those of the missionary group are all well.

Again we ask you to pray earnestly for the work and workers in Argentina. We need your help.

Trenque Lauquen, Argentine.

MESSAGES FROM OUR MISSION WORKERS

For the Gospel Herald.

IV. Things that Strengthened Convictions and Caused Workers to Enter the Field

The Mission Prayer Circle at the E. M. School last year wrote to the various mission stations asking the workers to answer four questions:

1. Have you any definite object that you desire us to pray for?
2. What message have you to those who are thinking of entering the mission field?
3. What are the most difficult problems you have to encounter in your work?
4. What are some of the things that strengthened your convictions and caused you to enter the field?

The answers were much appreciated by the Circle and afterwards I was asked to summarize them for the Gospel Herald. The fourth article follows.

Gertrude G. Nissley.

1. Seeing the great need.

2. The command of the Saviour to "Go and teach all nations" and the

promise, "Lo, I am with you alway."

3. The blessings in Christian service.

4. A desire to do more for the Master.

5. Impressions received thru visits with ministering brethren who had been to the fields and seen the condition of the people.

6. Impressions received at a mission meeting when a brother spoke of Christians all living in Christian communities, and enjoying life, while the outside world was dying without Christ.

7. The harmony seen in the way the Spirit was leading, the way the Church was directing, and the call of the community.

8. A vision of what it means for a soul to go to perdition and a deep sense of responsibility toward them.

9. The convicting power of the Holy Spirit.

10. The direct call of the Mission Board.

11. Visiting with the brethren and sisters in unconverted homes and seeing the awful sin that took hold on lives.

12. Feeling my own responsibility as a Christian to win lost souls.

13. The scarcity of those who are willing to go.

14. Impressions received at a church school and during a summer's stay at a city mission.

15. Realizing that those who are strong owe something to those who are weak, and that to whom God giveth much, of him God requireth much.

16. Seeing men striving for place, honor, and wealth in the world, giving their time, health and all, the thought often came, "Why not give the best of my time — my young years to Him?"

17. A deep personal experience with God.

18. A vision of the greatness of His love.

19. A glimpse of the value of a soul.

20. The great need of real true Bible teaching and living.

Mt. Joy, Pa.

CHURCH BUILDINGS NEEDED IN INDIA

By M. C. Lehman

For the Gospel Herald.

About four years ago it became evident to the congregations worshiping at Balodgahan and Sundarganj in India that new buildings as houses of worship would be needed.

The houses in which they had been worshipping were small and temporary structures built at a time when it was thought inadvisable to ask the American Church for financial help. The buildings were erected with funds donated by missionaries from their living allowance and by poor Indian Christians who donated a month of their total income to build the churches and in many cases worked on the churches free of charge.

These buildings are now too small to contain the congregations that worship in them.

The Indian Church is growing and now numbers about twelve hundred communicants. More than half of this number belong to the Balodgahan and Sundarganj Congregations, there being approximately three hundred and fifty members at each place.

The Sunday schools at each place are considerably over four hundred in enrollment. The Girls' Orphanage is located at Balodgahan and the Boys' Orphanage at Sundarganj. This means that the new buildings at each place would be well nigh filled in the beginning.

Some funds have already been received for each of these churches and work in constructing them was begun. Funds did not, however, continue to come and the work on the buildings had to be stopped. Work is now stopped for lack of funds. For Balodgahan $3785.00 and for Sundarganj $2690.00 are still required.

The congregations have in each case donated liberally for their own buildings, much more when rated at percentage of income, than Mennonites in Canada and United States need to give to construct these church buildings. They are entirely too poor, however, to build their own church buildings as yet. The buildings are both simple and substantial in structure.

This appeal is placed before the brotherhood in North America with the hope that a number of congregations, conferences, Sunday schools, Sunday school classes or individuals may respond soon in meeting this urgent need and allow the buildings to be finished.

At a meeting of the Executive Committee of the Mennonite Board of Missions and Charities held at Chicago, Aug. 30, 1924, the above letter by Bro. Lehman was considered and ordered printed in the Gospel Herald. We urge that our brethren and sisters who are stewards of the Lord's money may give and contribute as the Lord has prospered them. The need is great and the cause great and we trust the Church may not allow the Lord's work to suffer.

Thanking the brotherhood for their generous response in the past, we are,

Your humble servants,

Executive Committee,
Per S. C. Yoder, Secy.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

NOTES FROM THE GIRLS' ORPHANAGE AND SCHOOL

By Anna Stalter

For the Gospel Herald.

The Girls' School opened on June 16, after two months' vacation with a better staff than we have had before. Four of the teachers are living in the new Teachers' Home which is nearly enough completed to accommodate them. A little finishing up is to be done yet.

Sister Good left for Darjeeling on June 26 where she is spending the month of July for a change and is also taking advantage of the time for language study where she is able to employ a good language teacher.

A new Matron is getting acquainted with the work of the Orphanage.

When out of school a number of the girls are engaged in sewing, some do the cooking, and many of them spend their afternoons in carrying rubbish, stone, or dirt to fill up holes about the compound that have been mosquito breeding places. Most buildings have the brick or stone laid up in mud and many are entirely built of earth so that building always leaves undesirable places not far away. In this malarious part of the country it is important to get rid of those places and the girls are helping to do it.

This year we have sown a few fields of rice for the girls to do the weeding. To be able to weed rice is quite an art as the wild rice is so nearly like the other that it is difficult to tell them apart.

The rains have been very late in coming in this part of the country. The rain-fall so far has been much below normal this season and we can not help being anxious about it as such seasons as this often result in famine.

Two girls from the orphanage have gone to take the Nurses' Training this year, two are in normal school, and seven are in English school. Some of them will no doubt take Normal Training later but are too young yet to enter that department. Two of the latter are in the first year, two in the second year, two in third year and one in fourth year. One is in Kindergarten Training Division, the other in regular Normal School. All are in institutions of the Disciples' Mission, Bilaspur, C. P. We expect much from these girls in the future. Will you give them your prayers?

Dhamtari, C. P., India.

"What shall a man give in exchange for his soul?"

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FATHER

This dear word wakens kindly thought
Of willing service, nobly wrought—
Of faithful love, and courage fine,
That blesses with a strength benign.

Who is it toils long year on year,
Because to his heart we are dear?
Who builds for us a safe retreat,
And makes straight paths for little feet?

Who blesses always, even when
We stray beyond his watchful ken,
And care and sorrow are his lot
Because his love we have forgot.

O rugged strength that keeps its faith,
And trustingly, forever prayeth,
"He will return from danger wild,
He will come back to us—my child!"

O father! may we be to you
A strong, sure help, steadfast and true—
We would delight, with gifts of good,
The spirit of true Fatherhood.

—Benjamin Keech.

THE CHRISTIAN HOME

Home! What a magic word that is. It is one of the sweetest in our English language. The thing that it stands for is a priceless possesion. Do we always regard it as such? Do we endeavor to make it all of that and more?

In many languages there is no word for home as we think of it. The word "house," meaning a place to eat and sleep, is all that many people have. But we have this beautiful word and the wealth of meaning that goes with it. What can we do to make it live in the minds of our children?

We want our children to be religious; to love and worship God; to take Jesus for their Savior and Example. We have our church services, the Sunday school, Vacation Bible school, and other institutions which we maintain to teach our children these things. Have we in our effort to make these institutions efficient forgotten that even they, very important factors in the religious life of children though they be, are second to the home? The home as a religious institution is world-old, and in influence it is second to none.

But just what is religion? If it were memorizing Scripture, learning and hearing lengthy prayers, and listening to learned discourses, it were very easy for our children to acquire it by being sent to some religious institution. But these exercises are religion only as they very definitely affect and mold the life of those taking part in them. Religion is living our lives in a Christian way. Of course, religious knowledge is quite necessary, but it must be very definitely applied to our everyday living before it becomes religion.

The home is the first and the most important place in our lives. It is here that we learn our greatest lessons, and most important of all it is in the home that we live them out. Living day after as an active member of a truly Christian home is the greatest religious education that any one can receive. Through training and constant care children can be brought to a full Christian life.

The home is divinely fitted to give to the child Christian training. The responsibility rests on the home, and it cannot be delegated to any outside institution. The church and its varied organizations supplement and complete the religious life, but the church cannot substitute for the home and its training.

This means preparation on the part of the parents. The most effective teaching is accomplished through example. Parents should constantly keep in mind that they should be a living example of the precepts they would teach. Indeed, if lives are lived rightly, precepts are not needed, for children are quick to imitate their elders. Here is our opportunity. But to live as Christ would have us live before our children means that we must follow Him closely; it means that we must consecrate ourselves to Him and to His teaching.

Then, too, we must study our children. This is not difficult to do in this day when literature on child training is so plentiful. Never before has so much been printed with a view to helping the parent to understand and teach his child in the most acceptable way. We take great pains to become thoroughly efficient in our special line in the business world, and we ought to give no less time and thought to the training of our own greatest opportunity God has given us.

The teaching and training of our children should be part of our daily home life. It is not just for Sunday and church; the proper training of our children is a problem to consider in all we do. Children do not divide their lives into that which is religious and that which is secular. Everything we do, if done rightly, is religious. We eat, drink, sleep, bathe, exercise, and keep our bodies strong and healthy in order that we may serve God. Our everyday duties, if performed in this light, take on a new interest. And if we get this attitude toward daily right living the children will catch the spirit and learn one of the great lessons of religion, for religion is living right, the Christian life.

Let Moses say to us, as he said to the Israelites: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In other words, we must make religion a part of the daily life which we share with our children. If we do this our efforts will be crowned with success and we will see our children walk in the Jesus' way, advancing "in wisdom and stature, and in favor with God and man."—The Gospel Messenger.

BE TRUE

Bertha Heyerley

For the Gospel Herald.

We read in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We can be true to God by keeping His commandments. Jno. 13:17 says, "If ye know these things, happy are ye if ye do them." God's Word is true from the beginning, and God is the Author of the Word of truth. We can be true in doing little things, as we read of John that "He did no miracle, but all things he said of this man (Jesus) were true."

The surest way, the best way, the only right way to overcome all temptations is to be truthful at all times. No matter what comes up, tell the truth. If we must confess a wrong act, even if it causes us to lose friends it always pays to tell the truth. It keeps us out of trouble to tell the truth. If we say something, people know it is true, because they can depend on us. We must not only be true in our talk, but in everything we do.

"Ye shall know the truth and the truth shall make you free." Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

Albany, Oreg.

Unless one has a vision of his own lost condition, a vision of sin, he will never have a vision of Christ and salvation. — J. S. Mast.

SUNDAY SCHOOL LESSON

Lesson for September 21, 1924.
Mark 1:35-45.

JESUS MAKES A MISSIONARY TOUR

Golden Text.—Thou canst make me clean. — Mark 1:40.

Lesson Story.—One morning Jesus rose up a long time before day, went to a solitary place, and there prayed. When Simon and they that were with Him found that He was gone they followed Him. When they found Him they said, "All men seek for thee." Jesus said, "Let us go into the next towns, that I may preach there also." They went, and He preached in the synagogues in all Galilee, casting out devils.

There came a leper to Him, beseeching Him, and saying, "If thou wilt, thou canst make me clean." Jesus put forth His hand, saying, "I will; be thou clean." The leprosy departed immediately, and Christ sent the leper away cleansed. Notwithstanding that Christ charged him that he tell no man about it, he went and "began to publish it much, and to blaze abroad the matter." Because of this the fame of Jesus was greatly enhanced in all that country round about.

Lesson Thoughts. — 1. The first thought of the lesson is worth our most thoughtful consideration. People often get up a long time before day to meet a train, to wait on the sick, to get ready some special work they have to do; but how many of us get up a long time before day that we may seek a solitary place and there wrestle with God in prayer? It is this, no doubt, that accounted for the remarkable success that Jesus had on this missionary journey. Meetings born of prayer usually result in the birth of many souls.

2. Have you ever noticed how little Christ was swerved from His purpose by the thought of popularity? "All men seek for thee," said Peter and the rest after they had found Him. Ordinarily that would be a temptation to the average individual to remain there and enjoy the popularity, at least for a season. But not so with Christ. "Let us go into the next towns, that I may preach there also," was His next remark. He was not after popularity but "thought it not robbery to be equal with God," He "made himself of no reputation." Follow Jesus in this, and you will also follow Him in winning souls for the everlasting Kingdom.

3. Two things are said of the ministry of Jesus: (1) He preached; (2) He cast out devils. Both belong to the Christian ministry. Preaching, however eloquent and impressive, is a failure unless there are some devils cast out of the hearts of sinners. John's first message was a message of repentance. Likewise Christ's first public message was, "Repent, for the kingdom of heaven is at hand." Casting out devils is the first and greatest object of preaching.

4. In the cleansing of the leper we have a vivid type of the salvation of sinners. Sin, like leprosy, is incurable, except by miracle. No matter in what form or in what place it first develops, it will bring about death unless cured by the hand of the Almighty. This leper came to Christ in faith, and his faith was rewarded in a complete cleansing. The leprosy departed from him "immediately," not after a long period of time. So the sinner, if pardoned, is cleansed immediately, not by a slow process. Let every sinner read his model in the person of that leper who was gloriously cleansed and with faith seek and accept the cleansing from the hands of the Great Physician.

5. That leper was not content with a mere cleansing. He spread the news abroad. So remarkable was this cleansing, and so clearly were the facts laid before the people, that "Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter." If all who have had the miracle of grace performed in their hearts would be as free in publishing the good tidings abroad as this leper was after he was cleansed. there would be an infinitely greater amount of business for the King. In this connection may we quote Christ's instruction to another man whom He had healed: "Go home to thy friends, and tell them what great things God hath done for thee."

6. The first thing the leper was commanded to do was to show himself to the priest, as the law had commanded every cleansed leper to do. So we also should show ourselves to the great High Priest of our profession in humble recognition for blessings received. Having presented ourselves to Him, let us go out and spread the good news abroad. Jesus, on this occasion, was not only making a missionary journey Himself, but He was preparing others to spread abroad the missionary message. Let us be faithful missionaries by carrying a loyal message for Him. — K.

BIBLE MEETING TOPICS

THE MESSAGE OF THE MISSIONARY.—Matt. 28:18-20

Topic for September 21

MOTTO

"How beautiful are the feet of them that preach the gospel of peace."

MEDITATIONS ON THE TOPIC

I. **The Missionary's True Message.**—A true message must be the whole counsel of God. A half message can but leave the soul in delusion as to its real state. While we emphasize the "good tidings" side, of right, there should be a presentation of that side which shows the need of salvation and emphasizes the goodness of the tidings because of the great deliverance it brings from the wrath of God against sin. Any presentation of the Gospel that does not present Hell as well as Heaven cannot expect to deepen the sense of the soul against the terrible abomination of sin before God and the wonderful love by which He redeems us. If we present only the law of holiness without showing the deliverer from sin, we do but make men wretched without showing them the way of peace and rest. The birth of a Saviour implies a lost condition before the Saviour is welcome. Before we can appreciate peace with God we must know that we are without it. Before we can know the fullness of hope in Christ, we must know the condition we are in without Him. The feeling of safety or hope is of no value to us unless that feeling is founded upon the facts about our standing before God.

The true message of the missionary is founded upon Christ and His work in behalf of sinners. All the ordinances, all the restrictions, the service of the Christian, every act of Christian duty, must have its source in the great fact of the cross of Christ. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Any delivering of the message that presents the doctrines in a way that makes men feel justified by their keeping of the law rather than by the grace of our Lord Jesus Christ is a misrepresentation of the truth. Nevertheless any presentation of the Gospel that emphasizes grace but discounts the importance of obedience and a life of righteousness has failed of the true meaning of Christ's sacrifice for sin and does not reach the point of salvation at all. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

II. **The Text. Matt. 28:18-20.**—These are the words of what is generally called the Great Commission. Note the "all power," the "all nations," "all things" and "alway" of this commission.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Gospel."**
2. Telling the Story of Jesus.

For Young People
1. The Purpose of the Gospel Message.
2. Telling it to One Who Never Heard it Before.
3. Conditions of Salvation.

For Older People
1. Fundamentals of the Message.
2. The Importance of Observing all Things.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 11, 1924

Field Notes

Bro. Herman Kreider, Wadsworth, Ohio, is speaking in the State of Illinios in behalf of the relief work in the Near East.

Bro. Alvin Yordy of Eureka, Ill., has been spending several weeks in the vicinity of Milford and Beaver Crossing, Nebr., in the service of song.

Ten young people were baptized at the Mennonite church near Roseland, Nebr., on Sunday, Aug. 31, Bishop D. G. Lapp officiating.

The Illinois Sunday School Conference has decided to help support and train a member of the Church in South America for future mission work.

The annual report of the Mission Board of the Missouri-Kansas Conference district shows a total contribution of $11,158.09 during the past year.

Bro. D. S. King of Garden City, Mo., preached at the Pennsylvania Church near Newton, Kans., on Sunday, Aug. 24, at the Wichita, Kans., Mission in the evening.

The brotherhood of the Lower Deer Creek congregation near Kalona, Ia., is looking forward to a series of meetings conducted by Bro. D. D. Miller of Middlebury, Ind.

Bro. E. D. Hess of Masontown, Pa., is scheduled to conduct three revivals in Illinois, Pleasant Hill, Metamora and Cullom being the places. A tent will be used at some or all of these places.

The Sixty-eighth Quarterly Mission Meeting was held at the Oak Grove Church, West Liberty, Ohio, on Sunday afternoon and evening, Aug. 31. The attendance was large and good interest prevailed. A.

Brethren Daniel Nafziger of Hopedale, Ill., and Nicholas Birky of Thurman, Colo., spent Sunday, Aug. 31, with the brotherhood near Milford and Beaver Crossing, Nebr., filling the regular appointments at East and West Fairview churches.

Bro. Albrecht Schiffler, an aged bishop at Roseland, Nebr., continues hale and hearty, preaching the Word and bearing other responsibilities pertaining to his office. Bro S. took an active part in the recent Church Conference held at Shickley, Nebr.

The congregations at Deep Run and Doylestown in Eastern Pennsylvania have arranged to hold Bible Instruction meetings in close succession. The meetings begin at Deep Run on Wednesday morning, Sept. 10 and continue until the next afternoon with no evening services. At Doylestown from Friday evening, Sept. 12 to the evening of Sept. 14. Bros E. F. Hartzler, Marshallville, Ohio, and Aaron Mast, Westover, Md., are the instructors.

Bro. and Sister Earl Miller, who have spent some time in the Virginia field, have arranged to locate at Lima, Ohio, to assist in the work at that place. May the Lord use them in pointing souls to the Lamb of God, and give them much joy in His service. A.

Brethren S. C. Yoder and W. R. Eiched served as Moderators of the Iowa-Nebraska Conference last week and Brethren Simon Gingerich and Silas Horst were the secretaries.

The total contributions to charitable and religious purposes through the Mission Board of the Iowa-Nebraska district during the past year amounted to $10,329.49.

Nine bishops, sixteen ministers, four deacons, and nearly one thousand lay members worshipped and labored together in the Iowa-Nebraska Conference near Shickley, Nebr., last week.

The brotherhood in the vicinity of South English, Iowa, are looking forward to the privilege of spending the first two weeks in October in a series of meetings conducted by Bro. A. C. Good of Sterling, Ill.

Bro. Joseph Rediger of Milford, Neb., was one of the active workers at the Conference near Shickley, Neb., last week. He has lived his four score years, is leaving a bright testimony behind, and earnestly looking forward when he can meet his Maker face to face.

One of the worthy enterprises of the Church is the work at Manitou, Colo. The little flock there is now without a resident minister. Any minister who might be interested in spending some time there will do well to correspond with Bro. J. A. Heatwole, La Junta, Colo.

Bro. T. K. Hershey gave an interesting and instructive message concerning the work of our Mission in South America on the evening of Sept. 2 at the Scottdale Church. He was accompanied by Sister Hershey and their daughter, Sister Beatrice, and son, Lester. Bro. Clayton Graybill, Martinsburg, Pa., also worshiped with us that evening.

Bro. J. P. Brubaker of Gravois Mills, Mo., filled the regular appointment at Hesston, Kans., on Sunday evening, Aug. 31. In company with Bro. Grosh and family of Elkhart, Ind., Bro. and Sister Brubaker were on their return home from the Missouri-Kansas Conference at Harper.

Illinois Conference.—Preliminary to the Conference proper the ministerial body met at the Waldo Church, Flanagan, Ill., on Tuesday, Aug. 26. A deep spirit of harmony prevailed and the presence of God during the Conference was keenly felt. Bro. C. F. Derstine gave the opening address of Conference and Bishop Samuel Gerber preached the Conference sermon. Throughout the three days' session no less than thirty-six brethren addressed the Conference. Sectional meetings were held for the young people and also for the children. The Sisters' Sewing Circle of the state held two interesting sessions. Brethren E. D. Hess, Masontown, Pa., Elias Brunk, Harrisonburg, Va., Silas Weldy, Wakarusa, Ind., C. L. Graber, Goshen, Ind., Herman Kreider, Wadsworth, Ohio, Chas. Shoemaker, Scottdale, Pa., were among the visitors who gave valuable assistance. The Young People's Session was highly appreciated. Ten young people addressed a large crowd. Many tears were an evidence of the sincere acceptance of their service. A climax was reached when about three hundred young people came forward in the tent and sang, "Faith of our Fathers." Keynote expressions were "The Unchanging Word," "No Compromise," "The Old Fashioned Gospel," "A World Wide Call to Repentance," "Our Optimism the Eventual Triumph of the Living Christ." Thirty-five bishops, ministers, and deacons attended the Conference. Bro. Silas Weldy, Wakarusa, Ind., preached the closing sermon. To the last the inspiration and instruction of the Conference were enjoyed, for the Lord was there.

Correspondence

Elkhart, Ind.

Instead of the regular Young People's Meetings and preaching services, the Sunday evening services for the five Sundays in August were devoted to the study of I John, using a chapter each evening. The increasing attendance showed that the work was appreciated.

Bro. E. J. Berkey of Oronogo, Mo. is expected to begin a series of meetings here about October 7. Our desire and prayer is that sinners may be converted, and saints built up. Pray earnestly to God to this end.

Kingman, Alta.

Greetings to the Herald Family:—The Lord has done great things for us whereof we are glad. He hath sent us showers of blessings both temporal and spiritual. The beginning of the summer was somewhat dry and crops in some places were at the point of suffering. However the summer rains began and continued until the ground was well soaked.

During the time when the natural rains were refreshing the earth, our souls were also refreshed by the Word of Life as it was brought to us through David Garber of Elizabethtown, Pa. Bro. Garber labored with us for six days, preaching seven sermons and giving instructive talks before several sermons. The Word fell on good ground and resulted in seven souls confessing Christ, four during the meetings and three following, and a general encouraging of the brotherhood.

May the Lord bless our brother as he goes on his way preaching the Word.

Pray for the work here.

August 26, 1924. Cor.

Willow St., Pa.

(Brick Congregation)

Greeting in the Master's Name:—On July 6, the congregation at this place was favored with a visit by Bro. and Sister Joseph Boll, Manhein, Pa. Bro. Boll gave a short talk to the Sunday school and also broke the Bread of Life to us.

The Y. P. M. had the privilege of having a number of visiting brethren lately. Bro. Elmer Martin, Mellinger's congregation, Bro. Abram Landis and Noah Zimmerman, Ephrata congregation, and Bro. C. Z. Martin, Columbia Mission. They richly admonished us and we were glad for their kind visits and may they come again. Bro. Clarence Weaver and Bro. Frank Enck were also present with us on Missionary Sunday.

On Aug. 17, we had a pleasant surprise by having Bro. and Sister Ira Landis, Landis Valley congregation, come into our midst. Bro. Landis gave a very helpful message especially for the children from Prov. 16:18. Bro. and Sister Martin Book and children, Cora and Raymond, of Sterling, Ill., also worshiped with us that morning.

The Harvest Home and Sunday school Meeting was held on Aug. 21. The meeting was well attended and was a rich spiritual feast for our souls. May we ever treasure the precious truths in our hearts the brethren presented to us and may they spring up and bring forth fruit to the honor and glory of God.

A few of the members from this place have recently visited the Columbia Mission. May God's special blessing rest upon the mission workers as they work with the children who are so helpless in their environment. We never know what mighty saint may blossom from the tiny seed of the Gospel that is sown in the soil of the human heart.

Sister Myrtle Denlinger who was sick and was not with us for six weeks is again privileged to be with us. Sister Edna Weaver who was at the hospital for a few days is also with us again. Bro. Elmer Witmer who is suffering from an affection of the heart is somewhat better but still remains in a serious condition. Some time we shall know why the dark threads were as needful as the threads of gold and silver.

We ever seek an interest in your prayers for the work at this place,

Yours "till He come,"

Gertrude M. Lefever.

Aug. 27, 1924.

Peabody, Kans.

(Catlin Congregation)

Greetings to all:—On Aug. 17 Bro. J. M. R. Weaver and wife worshiped with our little flock here. Bro. Weaver used the Beatitudes for the subject of his sermon and reminded us that twenty years ago he preached to our congregation on the same subject. Our prayer is that God may spare the brother and sister for many more years of usefulness here below.

On Aug. 24 Bro. and Sister Kauffman and Bro. and Sister Hershberger and Grandma Esch worshiped with us. They were on their way from Garden City Mo., to Harper, Kans., where they expected to attend Conference.

Sisters Swartzendruber and Schweitzer also stopped here while on their way from Kansas City to attend Conference. The former spoke to our Sunday school, giving some idea of the work in Kansas City.

On the evening of Aug. 31 we were favored by a sermon by Bro. Daniel Kauffman, Scottdale, Pa. He preached with his usual fervor and enthusiasm, using I John 1:7 as his text. We thank all these visitors for their help. Come again.

Crop conditions in our country are the best we have had for a number of years, for which we are thankful.

We crave an interest in your prayers.

Benj. Horst.

Sept. 2, 1924.

You can not well separate Bible study and the prayer life. If you weaken your prayer life it will weaken you in Bible study. And if you weaken your Bible study you will also weaken your prayer life. — Irvin Stonerook.

Miscellaneous

"I KEEP THY PRECEPTS"
(Psa. 119:100-103)

By A Brother

For the Gospel Herald.

I keep Thy precepts, know Thy truth,
  It gives me strength, and spurs me on
In days of toil and days of youth;
I leads me on in ways of truth.
  It leads me on where saints have gone.

From evil ways I have refrained
  My feet, that I might keep Thy Word;
Oh, wondrous joy that I have gained,
And, oh, what heights I have attained—
  Oh, how can men desert Thy Word?

Thy judgments, too, I have not left,
  For Thou hast taught to me Thy will;
Nor do I long—of joys bereft—
To be in sin a sinner still;
  But Thee—Thy cause—I do accept.

The sweetness of Thy words to me—
  Much sweeter far than other joys—
The sweeter grow while seeking Thee;
Not like the joy the worldlings see,
  Who nought but evil thoughts employ.

Mohnton, Pa.

PRESENT DAY OPPORTUNITIES OF OUR YOUNG PEOPLE

By Minnie Roth

For the Gospel Herald.

The young people of the Mennonite Church have a great opportunity as well as a great responsibility.

Why are the young people needed in the Church? What kind of young people are needed? Let us ask ourselves this question. What if everyone were just like me, what kind of a church would we have? Are we doing all we can to help the cause of Christ as living lights and being willing to help along in every way possible?

First, we must have the right start. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We are not fit to work for God unless we have our sins forgiven and live unspotted from the world and walk in godliness. The Church is in great need of young people who are true, faithful followers of Jesus.

The world is dying in sin. We have the heathen and ungodly people right at our doors as well as those in need and distress. Can we stand idly by, neglecting our own salvation as well as the poor people who do not have the knowledge of God? Each one of us has some God-planned purpose in life. Some may be ministers, some teachers, and some can quietly work at home filling the place God has for them.

The future church depends on the young people of today. As we see the Church, even our own dear one, drifting farther along with worldliness, we wonder what it will be in just a few years. We must be more serious, more godly, and live as far from the world as possible.

If we could only understand the need of being separate from the world and that the fully consecrated life is the easiest and happiest life to live, we could be of more service.

Be not be discouraged when you do not see a great place open for you. Let us faithfully fill our place where we are. If we cannot have success in the common things of life, especially in our homes we are not ready for a greater place. Let us be kind, obey our parents, love and help each other, and I am sure we will please God.

The devil is always busy capturing those who are weak and those who stay too close to the border line. If he cannot do it in one way he will do it in another. We can see his works in the Church as well as in the world and I believe it is a great opportunity for young people to fight against him as much as possible. He is so cunning. He says, "Oh, this once won't hurt you;" "Just this once;" or "It is nobody's business, just that little thing won't hurt you." But how often when we yield does he let it go at that? Larger things will creep upon us and the first thing we know he will have full control over us. We cannot serve two masters; we cannot serve God and the devil at the same time. We are either helping the work of God or we are a hindrance to it. One unfaithful church member can destroy in a short time much that the faithful ones can do in a long while.

Let us be true to the Church. "Obey them that have the rule over you." "Love one another." "Be at peace with all men." I am sure that if we obey all the commands of God we are filling the place He has for us and greater opportunities will open up before us and it is only through the help of God and the Church that we can do anything.

Let us stand by our ministers, teachers, parents, and all Christian workers who are true to God.

We must be about our Father's business as Jesus was when a very young boy. If we follow Him we cannot go astray. David gives good advice to young people in Psalms 119:9, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." I Tim. 4:12, "Let no man despise thy youth but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Thou therefore endure hardness as a good soldier of Jesus Christ."

Portland, Oreg.

ANSWERED PRAYER

By Bertha Hunsberger

For the Gospel Herald.

The Bible is filled, piled up, with promises. People look at them and talk about them and say how lovely and beautiful they are. But how few appropriate the promises for themselves. We may talk much about this Book, we may say sweet and pretty things about it, and about the people who claim its promises, but unless you personally appropriate the promises they are valueless. Nothing but unbelief hinders God's Work in our souls, and in the supply of our temporal needs. This Book was written for this life. This Book was given, and the promises were given, that we might be supplied here with a sufficiency of grace and with the things that we need.

You remember that when the disciples went out they had no extra coats and no money — nothing on hand. But Jesus had told them to seek first the kingdom of God and His righteousness and all these things should be added unto them. Now He was talking about food. He was talking about raiment. All these things shall be added above the grace, and the Love, and the power, and you remember when they came back and reported to Him, what they had done, He asked them the simple question, "Lacked ye anything?" They answered and said that they lacked nothing. Every need had been supplied.

This Book is a practical Book. Our Lord Jesus is the most practical of teachers. He says He will take care of us. He says He will supply our needs. He says He will keep us from falling.

If He will do all these things for us, we are the richest people on earth.

There is to every trusting soul a promise of blessing that covers any and every need that the human soul can ever have. From the day when we give ourselves to Him until He comes and takes us to Himself, any trouble, any sorrow, any tribulation, any temptation is covered by a promise in this Book. More and more, then, we want it, as our spiritual food. You alone know your heart's need. You have some kind of trial, some one else has another. Jesus says of every incident, of every circumstance, to every person, "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Do not say, "Oh, I wish I could believe, I wish I could feel that to be true." It is true whether you feel it or not. But if you believe it

you will feel it, and you will never feel it until you believe it. You say, "How can I believe when the trials and circumstances of mine are so difficult? How can I?" "Well, believe." "Yes, but how can I?" "Well, believe." There is nothing so unreasonable as doubt.

How lovely is my Lord and my Saviour, who has said that He will never leave me and will never forsake me. Oh, let us get upon believing ground. Just as you are, trust God. Just where you live, trust Him. Believe Him under all circumstances. Do not wait for the feeling about it, but believe. His promise is, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24. Oh, it is blessed, it is glorious to trust Him.

It is the duty of every Christian to pray to God. The teachings of the Bible, and of experience agree in establishing the fact that blessings both temporal and spiritual may be and are obtained in answer to the prayer of faith, which would not be received without the prayer. This is entirely consistent with the unchangeableness of God. The condition on which blessings are promised is that they be asked for. "Ask, and ye shall receive." Anything contained in the precepts or prophecies of the Bible, so far as it indicates God's will toward us, may be a proper subject of prayer. To pray aright, we must ask according to God's will and we must ask in faith. When we know not what to pray for as we ought, the Spirit helpeth our infirmities and maketh intercession for the saints according to the will of God. Under the Spirit's leadings Christians may pray for the supply of their wants and obtain things; for the cure of the sick, and they shall be raised up; for the rain and for sunshine, as these are needed and have them; for the conversion of sinners, and blessings upon believers, and they shall follow accordingly. These results follow unfailingly, because the Holy Spirit, who inspires the prayers, operates Himself in nature or in grace, to bring about the answer. But, except when prompted by the Spirit, these prayers will be of no avail. If we remain constantly surrendered to God and looking to Jesus, He will show us by the Holy Spirit when and how to pray the true prayer of faith and this is praying in the Holy Spirit.

In James 5:17, 18 we read words like these: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months: And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." We may sometimes pray to God asking favors of Him, which are not for our good, which He withholds from us for our good. But if we insist upon having certain things God may also grant it, but to our hurt. Oh, that we may ask aright and say as Christ, when He prayed, "Oh, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

Wadsworth, Ohio.

THE BIBLE THE GREATEST OF ALL PASTURE FIELDS

By Levi Blauch

For the Gospel Herald.

In Psa. 100:3 we have this language: "Know ye not that the Lord he is God? It is he that hath made us, and not we ourselves. We are his people, and the sheep of his pasture."

First, we notice that the question is asked whether we know that the Lord is God. Yes, we know that the Lord is God. Then we are told that it is He who made us. Yes, we believe that, for we of ourselves could not spring into existence. It is thru the wisdom and power of God that we are in this world. Thirdly, we are informed that we are His people; and if we are His people we are also His sheep. Christ is the true Shepherd. "To him the porter openeth, and the sheep hear his voice." He calls His own by name, leads them out, goes before them, and the sheep follow Him, for they know His voice.

Now if we are His sheep we will not follow strangers. But we will feed on His pastures, the blessed Word of God. In the twenty-third Psalm we read about the green pastures and the still waters. This shows that this great pasture field, the Bible, is evergreen. The still waters are flowing quietly, the fountain is open wide, the pastures always plentiful, sweet, pure, wholesome, strengthening. The beautiful springs are numerous, daily watering the field. Those springs of living water are ready to quench every thirsty soul that enters the pasture field. The bread of life, which is the manna from on high, is always plentiful, so that every hungry soul can be satisfied. What a wonderful pasture field. It contains no poison, no untruth, and gives comfort and satisfaction to every soul that enters. The lost soul receives forgiveness, mercy, and truth (Psa. 88:15), the saints are strengthened and daily feed on the manna of righteousness.

It is in this field that parents, teachers, and ministers get the right kind of food for handing out to children, young people, the middle-aged, and the aged. The parent, teacher, or preacher who reaches outside of this pasture field, partakes of the bitter weeds of worldliness, and presents the same to those under his care thru fun and levity is making a great mistake; for the Word as found in this pasture does not advocate teaching of untruth, neither of foolishness in sacred things. If we wish to partake of the pasture field furnished by this world we will fare no better than those who have forsaken the right way and have gone astray, feeding on forbidden pastures.

Dear people, if we would enter that glorious, wholesome, peaceable, delightful, eternal pasture field in the world to come, we must enter and feed on the great pasture field (the Bible, here on earth. "God is a Spirit, and they that worship him must worship him in Spirit and in truth." He is our God, and we are the sheep of His pasture. "I will bring them into a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 'I will feed my flock, and I will cause them to lie down, saith the Lord God of Israel" (Ezek. 34:14, 15).

"By me, if any man enter in, he shall be saved; and shall go in and out, and find pasture" (Jno. 10:9). This verse proves to us that if we would enter this spiritual pasture field to receive spiritual food for the soul we must enter through Christ, accept His teaching and make it a part of our lives. We are taught to live the overcoming life, which is possible only by partaking of the spiritual food as found in the greatest of all pasture fields, the BOOK OF BOOKS.

May heaven's blessing rest upon all God's children, is my prayer.

Johnstown, Pa.

CONCERNING DEFENSE DAY

By Christian L. Zook

For the Gospel Herald.

The country is going to celebrate Defense Day on Sept. 12. The world has time to take a "day off" to see how many men can be mustered and armed for war. Here in Lancaster they have formed a committee which is to make very effort to mobilize the public.

It just came to my mind that it might be appropriate for the churches to gather at their places of worship observing the day in the service of our Lord, a day of prayer and fasting.

Ronks, Pa.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, September Fifteenth

Who is he that gave thee this authority. Luke 20:2.

Jesus is now near the close of His earthly ministry. The fig tree had withered. Mary had only the night before anointed him with precious ointment, and He had made His triumphal entry into Jerusalem. He had also purged the Temple. The rabbis who marvelled at His teaching when he was twelve years of age question His authority now. They are bringing the shadow of the Cross upon Him, but they are blind to His kingship as the Son of the Highest. They could not comprehend the love of God which had given Jesus for this hour but were ready at the instigation of Judas to bear Him away bound for mock trials, the mercy of the mob, the suffering of the Cross.

Read this discourse in connection with Matt. 24 and 25 and Luke 21 and note the Father's will concerning the last days and the source of the authority which Jesus had during His lifetime and shall retain throughout all eternity.

"I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desires than to accomplish Thy will. Teach me to pray. Pray Thyself in me."—Fenelon.

Tuesday, September Sixteenth

Whosoever cometh to me, and heareth my sayings, and doeth them.—Luke 6:47.

Jesus denied Himself to no one. Friend and foe found Him ready to meet their need. He was a foe to none but the devil and his host. His heart yearned for the friendship of all, therefore the appeal, "Come unto Me." He never showed favoritism, enjoyed the association of the home and the companionship of the individual, and found joy in feeding the multitude. While He came as the Son of Man He was also present as the Son of God. To let one's soul feast with Him in communion, celestial values become greater and we more greatly prize our heavenly citizenship. By hearing His words and doing them we become active participants in the affairs of Heaven and come to appreciate the value of divine justice and love.

"O Lord, let me not henceforth desire health or life except to spend them for Thee, with Thee, and in Thee. Thou alone knowest what is good for me; do therefore, what seemeth Thee best. Give to me or take from me; conform my will to Thine; and grant that, with humble and perfect submission I may receive the orders of Thine eternal providence; and may equally adore all that comes to me from Thee; through Jesus Christ our Lord."—Blaise Pascal.

Wednesday, September Seventeenth

Whom therefore ye ignorantly worship, Him declare I unto you.—Acts 17:23.

The untaught heart instinctively turns toward a power not of itself. It seeks to worship the Creator of all things. The sons of our first parents built altars and sacrificed thereon. Noah built an altar after deliverance from the Flood. Even many whose lips have ordinarily never uttered a prayer cry unto God in their trouble.

When asked what the strongest argument for prayer is Samuel Johnson answered, "There is no argument for prayer. It is a practice like eating and drinking." Carlyle wrote, "Prayer is and remains the native and deepest impulse of the soul." How much more natural for the regenerated soul to come to the Father in communion not only in time of trouble but with our joys, our problems, our cares, and our desires to be worthy of Him.

"Hide not Thy face from us we beseech Thee, O Lord. Enlarge Thou the narrowness of our souls, that Thou mayest enter in. Repair these ruined tabernacles that Thou mayest dwell therein."—St. Augustine.

Thursday, September Eighteenth

That was the true light, which lighteth every man that cometh into the world.—John 1:9.

One must experience this to know it. "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life." We cannot prove the priceless worth of the Son of God to the world, we must hold Him up before them that they may know Him and experience His saving grace. He will draw all men to Him.

The Light of the world is known, not by His beauty, but for the Light He sheds on our way. He has left to us His revealed will, a sacred volume which we carefully peruse that we may know what Light He has for us. It is not half truth, half light, nor dispenser of half freedom, nor a mere sharer of an intellectual axiom leaving us in the shallows of despair.

"All who so conceive and so use the written Word and who will follow the path illumined thereby will find their way to the Incarnate Word whose name is called Jesus."

"Lord show us the Father and it sufficeth us."

Friday, September Nineteenth

And whoso shall receive one such little child in my name receiveth me.—Matt. 18:5.

What we owe to these precious little ones has been called an eternal debt for we have brought them into the world. How unwelcome some of them are. The fuzzy little lapdog receives greater affection than some of them. The children are endowed with heavenly gifts and graces yet how many of them are shoved out into the cold world unsheltered and unprotected.

Unprotected childhood spells social ruin to a community and to the nation. All possibilities for progress and welfare in the future slumber in their little brains and God bless the parent, the guardian, who recognizing this, fosters in them healthy spiritual, moral, mental and physical growth. No wonder a certain great leader said, "The death of a beautiful child is a national calamity, for there has been taken from us a bright hope for the future."

"For this child I prayed; and the Lord hath given me my petition which I have asked of him: Therefore I have also lent him to the Lord; as long as he liveth he shall be lent to the Lord."—Hannah.

Saturday, September Twentieth

As I hear, I judge: And my judgement is just.—Jno. 5:30.

In our days glaring headlines in the press print the flauntings of God's holy Law but it gives little or no space to their rebuke. Society gasps at crime put pulls the curtain over the depravity of man. To become Puritan would be considered almost a crime against society, and how lightly esteemed are the warnings of spiritual leadership and how heedless are the throngs of the populace at the judgments of the Son of God upon sin and unrighteousness. Conscience has almost ceased to become awakened as a beacon pointing to the right.

Let us give better heed to the voice of the prophet and seer. Let us give our great Redeemer the preeminence, He who hath come that we "might have life and have it more abundantly." We need to pray much for wisdom to deal with the vexing, social, national, and international ills of today.

"O eternal God, sanctify my body and soul, my thoughts and my intentions, my words and actions, and whatsoever I shall think, or speak, or do, may be by me designed for the glorification of Thy name to be effective and successful in the work of God according as it can be capable."—J. Taylor.

Sunday, September Twenty-First

See..that thou make all things according to the pattern showed to thee in the mount.—Heb. 8:5.

We always want the latest—the latest news, the latest fashions, the latest productions, the latest designs—not that we may improve upon them but that we may imitate them. King Ahab in II Kgs. 16 saw an altar in Damascus which he admired and returned and desecrated the Temple by having one made after that latest fashion.

We get our pattern for our work, wear, and relationships either from God or from the devil. If we would rid ourselves of the worldly we must conform ourselves to the Divine. If we would resist the evil influences about us we must cultivate the speech, thought, and behavior of that

world in which we have our eternal citizenship. Our heart throbs must be heavenward.

"Lord God of all wisdom grant me that wisdom from above which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good works, without partiality without hypocrisy."

RELIEF NOTES

(Conducted by Levi Mumaw)

Under date of August 26 we received a cable from our workers in Russia asking for Five Thousand Dollars immediately. We replied at once advising that we could not meet this request because our funds would not permit it. A further reply from them reads as follows:

"Urgent Four Thousand Dollars immediately. Need Ten Thousand soon for early grain purchase."

This brings to us the situation our workers are again facing because of the crop failures already reported and the new reports now reaching us. According to these reports, the several colonies in the Volga district in Russia have suffered complete crop failures as well as the colonies of Siberia. In these areas probably one-third of the Mennonites in Russia and Siberia are affected. The reports from the Ukraine or Southern Russia indicate that enough has been harvested to provide food for the winter for these colonies unless the tax levied by the government will reduce these stores to such an extent that there will not be enough left to cover their needs.

The accompanying illustration shows the actual condition of a family in Siberia as found by our workers in that section. The family is standing beside the low hut of earth that serves as a place to live.



A Family in Siberia. Dwelling Place in Background

We have a photo of a group of sixteen children from this same section which we dare not present for publication. The photo represents the actual condition found here in July of this year. Out of the sixteen children there are three that are naked, another that has a few rags hanging over its shoulder. The ages of the children range from about five to twelve years. The group is divided about equally in boys and girls. Those that have any clothing are only half covered and would not have any material shelter for the cold winter of that country. During a recent clothing distribution made possible by a shipment from the colonies in Russia these children were given one outer garment each. How shall they face the cold winter before them?

It has not been considered advisable to send clothing to Russia from America because of the high cost of transportation. We can however provide funds through which clothing can be bought for them in Russia and placed at their disposal as well as the food that they need.

We are pleased to report that thru your assistance the Mennonite Central Committee has been able to forward regularly each month since the first of the year $4,000.00 for the work in Russia and Siberia. This has not all been possible thru the contributions reaching us. There had been a small reserve from which the needs were met in case the monthly contributions were not sufficient to meet this program. We are sorry to report that this reserve is now exhausted and with the new conditions arising in Russia, our further assistance for these unfortunate people will depend wholly on your contributions for the work.

By a special effort we are able to meet the first demand of the cable above and the Four Thousand Dollars will be made available for our workers within another week. How shall we provide for the Ten Thousand Dollars that will mean so much to those who are facing starvation unless help can be brought to them?

Scottdale, Pa., Sept. 5, 1924.

DIFFICULTIES IN THE WAY OF SECURING A CHRISTIAN EDUCATION AND HOW TO OVERCOME THEM

By Clinton A. Beachy

For the Gospel Herald.

The difficulties may be these: A lack of time, a lack of money, and possibly a lack of interest.

Taking these in their order, the first difficulty is a lack of time. If we find a thing worth while, as a Christian education surely is, we can find time for it, even if our daily program is crowded. There will be some things, which we can well neglect, for they may be only those of pleasure or of very little value.

How few of us can say that we possibly cannot find an hour a day to study the Bible and say it honestly. A fairly good education in the Bible may be obtained by private study, but it is much better if you have the privilege of taking Bible study in some good school, for there you will get different viewpoints from your own and will be expected to prepare your work.

Naturally, if you are poor, some self-denial must be made in order to get the education in some school. It is possible to work while learning and thus earn your way through.

As the Bible becomes more interesting the more you study it, it will be an easy matter to keep up an interest in Christian education. For some, who are very little, if any, interested in this education, may need to use forceful attention until they create a greater interest in it.

No matter if it is difficult, in some way overcome the difficulty and secure a Christian education, for it is a great help all through life.

Eureka, Ill.

Hell! Some people don't want to hear that word. But, friends, when the Judge of all the earth will come and pronounce judgment upon the unsaved, that's where they will go. — J. H. Mosemann.

There is too little being taught about nonresistance. When I hear what people have to say about assessors, tax collectors, etc., it makes me feel that this talk doesn't sound like the voice of lambs. — N. H. Mack.

SPECIAL MEETINGS

For the Gospel Herald.

New Danville, Pa.

Report of Harvest Home and Sunday School meeting held at New Danville Church, Aug. 13, 1924.

The meeting opened with singing. Aaron Harnish read Isa. 5:5 and offered prayer.

Topics and Speakers: **Address of Welcome,** Maurice Hess; **Harvest Sermon** (Psa. 116:12), Daniel Lehman; **Jude 3,** Ira Landis; **How to Safeguard the Minds of Our Children against Present Day Evils,** J. C. Clemens; **Talk to Children,** Harry Frank; **Qualifications of a Superintendent, and Sunday School Teacher** (Tit. 1:6-9), Abram Brenner; **Compromisings of the Church and the World in our Day,** (II Cor. 6:14-18), Abram A. Landis; **"If ye love me, keep my commandments"** (Jno. 14:15), Amos Stoltzfus.

Organization: Moderator, Seth Ebersole; Secretary, Aaron G. Shank; Choristers, Harry Frank, Ernest Gehman.

The interest and attendance were good. We praise the Lord for the spiritual feast. May God bless the brethren for their labors. Let us thank the Lord and praise Him for the many blessings He is continually showering upon us.

Secretary.

Westover, Md.

Report of the Sunday school meeting held near Westover, Md., Aug. 18, 1924.

Topics and Speakers:— **Prayer,** John Hess; **How to Prepare the Sunday School Lesson for Teaching,** Samuel Zook; **Teaching by Precept,** Jonas Neuhauser; **Teaching by Example,** David Yoder; **Children's Meeting,** Eli Swartzendruber; **The Importance of Consecration in Early Life,** Jonas Neuhauser; **The Victorious Life,** John Hess; **Pitfalls and Safeguards,** John Hess; **Punctuality,** Clarence Hartman; **Sermon** (II Kings 5:1, latter clause), John Hess.

Some Thoughts Presented:—If we regard iniquity in our hearts the Lord will not hear us. The Sunday school lessons are prepared, we need to prepare ourselves. Jesus taught by precept in His sermon on the Mount. Let Him be our guide. Our lives should be good examples from the time we accept Christ as our Savior until death. Man can make things but not create them. Samuel is an example of consecration in early life. We must be overcomers and good soldiers of Jesus Christ. The Bible is our safeguard. Carelessness and prayerlessness are pitfalls. Don't put off being a Christian until your doom is "Too late, too late." God alone can cleanse us from sin.

Our prayer is that all may have profited by these meetings.

Ruth Hostetler.

Long Green, Md.

The seventh annual Gospel meeting was held Thursday, Aug. 21, 1924, with the Mennonite congregation at Long Green, Md.

Organization:—Mod., Amos B. Stoltzfus; Chors., Milford Hertzler, Jonathan King; Secy., Jos. G. Kennel.

Subjects Discussed:—**Christ's Love for the Lost; Saved by the Power of the Blood; The Christian's Standard: The Way to Heaven and how to get There.**

Speakers:—J. F. Bressler; J. M. Hertzler, John A. Kennel, J. M. Shenk.

Thoughts Presented:—There is positively no salvation except by the blood of Christ. There is power in the blood not only to redeem and save us from sin, but also to keep us from sin. It takes the precious blood of Jesus to cleanse the heart from sin in order that the Holy Spirit can enter the heart and take possession of man. The love of Jesus Christ is so great that man cannot comprehend it. Christ died for us that we might live for Him. Christ is the greatest example for a Christian's standard. The Christian's standard requires a high aim in life. They that dwell in the secret place of the Most High have a Christian standard well worth having. If we would get to heaven we must assuredly first be on the way and the only access to the way is by Jesus Christ who is the only way. The way to heaven is a holy and safe way.

This was a very interesting meeting as are all the meetings held with the small congregation at this place which now numbers only seven members, one sister having gone to her eternal reward just recently. The meeting was represented by six different states, namely, Maryland, Pennsylvania, Virginia, Louisiana, and Alabama; also Argentina, S. A. Many precious truths were presented and old acquaintances renewed. May the choicest blessings of God go with all who had the privilege of being present. Secy.

Mountville, Pa.

Report of a Harvest Home and Sunday School Meeting held at Habecker's Church near Mountville, Pa., Aug. 14, 1924.

Organization:—Moderator, John Gochnauer; Choristers, Jacob Newcomer, Elmer Strickler; Secy., John G. Habecker.

Harvest Sermon, D. N. Lehman. Let us be as much concerned in the sowing of the spiritual seed as in the sowing of the natural.

Address, Sin, C. Z. Martin. Sin is any word, thought, or action contrary to God's Word. Deliverance from sin is through Christ.

Address, Repentance and Restoration, J. C. Clemens. Confessions, righting wrongs and obedience to God's Word are all evidences of repentance. Repentance brings restoration. The growth in grace is thru repentance.

Talk to Children, C. Z. Martin. At birth a child is pure, but sin defiles. Purity from sin means happiness. "Keep thyself pure."

Address, The Christian's Service, J. C. Clemens. A new birth must precede Christian service. To succeed the Christian worker must offer something better than the sinner already has.

Address, Rewards for the Faithful. I. B. Good. It will be a great reward to be present with Christ in "that great day." To win the reward means to uphold Christ and Him crucified.

Secretary.

Manheim, Pa.

Report of Sunday School and Harvest meeting held at Kauffman's Church, Aug. 7, 1924.

Order of Program:—**Devotional and Address of Welcome,** Bros. Benjamin Stauffer and Aaron Wenger; **Benefits Derived from Attending Sunday School,** Frank Kreider; **Harvest Sermon,** Isaac Brubaker; **How Conduct Missionary Giving in the Sunday School?** John W. Weaver; **Devotional,** Seth Ebersole; **Children's Meeting,** Amos Myer; **Relation of Church and Sunday School,** Noah Risser; **The Sunday School Workers in Everyday Life,** Jacob Hershey; **The Object of a Sunday School Meeting,** Harry Frank; **Fundamentalism versus Modernism,** Amos Myer; **Sermon, Sincerity of Purpose,** John Hess.

Some Thoughts Presented:—The Sunday school promotes Bible reading, interest in song, and is a great help to keep the Sabbath day holy. Many times, we like the ancient Israelites, cannot stand prosperity and are unthankful for our daily food. Let us give unto the Lord as He has prospered us. Our giving should be regular, generous, cheerful, systematic. The Church should be a Bible training school. Young people will do something; unless we lead them we will lose them. The enemies of the Church are not all on the outside. Ninety percent of the life is character. The things taught must be put to practice in our lives. A life without an object in view is a sad life. The world is full of religion but not Christianity.

Secretary.

Willow Street, Pa.

Report of Sunday School Meeting held at the Willow Street Mennonite Church, Aug. 21, 1924.

Topics and Speakers:—**Harvest Sermon,** C. M. Brackbill; **The Relation between the Home, Sunday School, and Church,** Levi Sauder; **Upon Whom Does the Success of the S. S. Depend?** Harry Frank; **Teaching the Child to Recognize the Goodness of God in all Things,** Noah Risser; **Life's Cube, Its Length, Breadth, and Height,** I. B. Good; **Present Sunday School Problems and How to Meet Them,** Henry Bechtel; **The Necessity of Reverence for the Sabbath,** John Mosemann; **Sermon,** Henry Bechtel.

Organization:—Moderator, David Landis; Secretary, Clarence Keener; Chors., Ira Myer, John Kauffman.

Some Thoughts Presented: Man was not created to die. God's plans are permanent. Home is where God and human beings dwell together. Home is where love lives. The Church is the only organization that lives and gives the Gospel. The S. S. teacher is responsible to the child, the Sunday school, and to God. What little we can do God will require of us. It is not for us to alter the plan of salvation. The cube of life is not completed as long as we are not filled with the Spirit. We do not have time to resist those who wrong us. The problem of the S. S. is sound teachers. Picture-taking on the Lord's Day is irreverent. People are now calling for leniency. The Christians are the salt of the earth.

An offering of $73.40 was taken for mission purposes. Secretary.

Manson, Ia.

Report of the joint Sunday school meeting of the Alpha, Minn., and Manson, Ia., Sunday schools held at the Mennonite Church at Manson, Ia., Aug. 24, 1924.

Organization:—A. H. Leaman, Moderator; Chris Garber, Assistant; Edna Eigsti, Secy.; Vernon Hooley, Chor.

Subjects and Speakers:—**Aim and Purpose of This Meeting,** General Discussion; **Growth of S. S. Work in the Mennonite Church,** Minnie Swartzendruber; **Sermon** (II Tim. 4:7, 8), A. H. Leaman; **Children's Exercises,** A. H. Leaman; **The Parent's Duty to the Children in Relation to the Work of the S. S.,** Chris Garber; **The Work of the Holy Spirit in the Life of the S. S. Worker,** Ella Zook, Amon Egli; **Round Table Discussion—Individual Responsibility in the Sunday School,** conducted by Ira Miller; **How a Sunday School Worker's Everyday Life Affects His Work,** Kate Kauffman, Charles Bute; **Our Need of Christ, His Need of Us,** Martha Zehr, John Garber; **How May We Get our Young People to Realize the Responsibility in Y. P. M. Work,** Gertrude Bute, Aaron Bachman; **One Minute Talks, Subject: What the Christian Life Has Meant to Me,** Irene Garber, Cora Zehr, Martha Swartzendruber, Ora Keiser, John Swartzendruber; **Sermon** (Mk. 16:15; Rom. 1:16), A. H. Leaman.

Some Thoughts Presented: Purpose of this meeting: To encourage us in S. S. work, to enjoy fellowship with the brethren, to be made stronger in the Lord, to better fit us for service, that the Son of Man might be lifted up. Parents must believe children are a heritage of God to be able to shoulder responsibility. They must give children godly instruction, must be concerned about the eternal life of the child, should get them to the S. S. on time. The Holy Spirit must have first place in the life of the workers. He is our Comforter, teacher, source of power, directs our will, and gives us victory over sin. The parents should spend much time with the children at home in the preparation of their S. S lessons. The young people should consecrate themselves, should accept opportunities in learning and working in the S. S. The will, emotion, and intellect should be developed in the proper relationship. The worker should be an example of believers (a) in word, (b) in conversation, (c) in charity, (d) in spirit, (e) in faith, (f) in purity. We need Christ for salvation, for victory over Satan, for power in our Christian service. He needs us in His harvest fields, to bring lost souls to a saving knowledge of Him. In getting young people to realize their responsibility we should give all some work to do, depend on them, refrain from destructive criticism, teach them in the home, pray for them, live a real exemplary Christian life. The Christian life is one of self-denial, of victory over Satan, a happy life of peace and contentment and satisfaction—a complete change from death unto life. It insures full access to the Father's throne and holds no fear for the future.

Secretary.

If you and I would make an impression on a lost world they must see by our lives that we have received something.—J. D. M.

Married

Miller—Springer.—Bro. Titus Earl Miller and Sister Alma Magdalene Springer, both of Elkhart, Ind., were united in marriage at the home of the officiating minister, Bro. J. S. Hartzler, June 29, 1924. May they be true to their Lord all through life.

Gross—Hiestand.—At the home of the officiating minister, Bro. David L. Gehman, Fountainville, Pa., on Aug. 20, 1924, Bro. James E. Gross of Fountainville, Pa., and Sister Elizabeth L. Hiestand, Doylestown, Pa., were united in the bonds of holy matrimony. May the Lord abundantly bless them.

Schmucker—Martin.—On Aug. 23, 1924, Bro. Raymond Schmucker and Sister Margaret L. Martin, both of Canton, Ohio, were united in the bonds of holy matrimony, at the home of the groom's parents, Bro. J. D. Miller officiating. May God's richest blessings attend them through life.

Obituary

Miller.—Pauline Miller, daughter of Milo and Susan Miller, was born at Elmdale, Mich., Dec. 23, 1923; died at the Bloget Home, Grand Rapids, Mich., Aug. 6, 1924. Her entire life was one of suffering. She is survived by her parents, two brothers, two sisters, and many other relatives and friends. Funeral services were conducted by Aldus Brackbill at the house, Aug. 7. Interment in the Mennonite cemetery near Elmdale, Mich.

Myers.—John A. Myers was born March 24, 1890; took his life on August 5, 1924; aged 34 y. 4 m. 12 d. He was born in Brown Co., Ind., where he lived until the year 1912, when he with his family moved to Sheridan Co., Mont., where he lived at the time of his death. He was united in marriage to Lemanda Marshal. To this union were born four daughters: Donna, Dorothy, Mildred, and Muriel. His wife, four daughters, mother, two brothers, and three sisters survive. His father and two sisters preceded him in death. Ill health and financial distress are thought to be the causes that led him to commit this act. Funeral services Aug. 7, at the house, conducted by L. A. Kauffman. Text, Psa. 39:4. Interment in Dooley Cemetery.

Souder.—Ervin R., son of Bro. Wallace and Sister Ella Souder, was born Aug. 17, 1924. After being with us for three short days, our darling was transplanted to the heavenly shores, there to blossom in the New Jerusalem. May we say with Job of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Surviving him are father, mother, and 2 sisters (Margaret and Esther), four infant brothers having gone before. Short services were held at the house Aug. 21, by Brethren Joseph Ruth and Wilson Moyer. Interment in the Rockhill Mennonite burying grounds near Telford, Pa.

Oh, that dear one, how we loved him!
Oh, how hard to give him up!
But an angel came down for him
And removed him from our flock.

By the parents.

Wenger.—Bro. Henry H. Wenger was born near Harrisonburg, Va., Feb. 14, 1856; died Aug. 21, 1924; aged 68 y. 6 m. 7 d. He was in failing health for more than a year, but it was not until late in the summer that his condition became serious. On Thursday evening, Aug. 21, he had a stroke of apoplexy, from which he died a few hours later. He was married to Sallie R. Swope, who preceded him in death five years ago. To this union were born five sons (Frank, Henry, John, Benjamin, and Jacob) and two daughters (Elizabeth and Mrs. Mattie Hill); also seven grandchildren survive him. Bro. Wenger moved to Sellersville, Pa., six years ago and remained on a farm until last spring when he moved to Telford, Pa., with his son Jacob, at which place he died. He was a consistent member of the Mennonite Church for many years. He often spoke of the love of God and had a longing desire to depart this life and be with Christ. With full assurance and confidence he fell asleep in Jesus. Funeral services were held at the house, Aug. 25, by Bro. Wilson Moyer and at Blooming Glen Church by Bros. Frank Swartz and Jacob Moyer. Text, II Tim. 4:6-8.

Gone to heaven is our father,
Gone to his bright home above;
He has left us, oh, so lonely,
But we hope ere long to meet him
Over on the other shore.

The family.

Hartzler.—Levi L. Hartzler, son of Jonathan B. and Martha Yoder Hartzler, was born in Logan Co., Ohio, Jan. 5, 1875; suddenly passed out of this life on the morning of Aug. 21, 1924, at the age of 49 y. 7 m. 16 d. In usual health he left his late home near West Liberty, Ohio, on this morning to assist in threshing, at the Ralph Hartzler home on the Hugh Kiser farm, and while engaged in work on the top of the machine he was suddenly stricken with what is thought to have been apoplexy, and fell to the ground, resulting in almost instant death. In his early youth he accepted Christ as his Savior, and united with the Mennonite Church in Logan Co., Ohio, ever living a true and devoted Christian life. In 1911 he was ordained to the ministry in Ashtabula Co., Ohio, where he had charge of a small congregation for about two years, and later served the congregation at Medway, Ohio, as pastor for several years. For the past year he served as minister of a small congregation near Marion, Ohio. It can truly be said, he always delivered his messages with a spirit of fervency and firmness and with no uncertain sound. No, as a man, he was not faultless, but his deep devotion to his Master counterbalanced his faults and shortcomings. He recently expressed himself that he felt his life-work was near its end, "nothing more for me to do." So he was ready to go. We believe his sudden departure will preach a more profitable sermon than any previous messages have ever been able to. He was married to Ella E. Stutzman, Dec. 28, 1902. This union was blessed with four children (Anna Belle, Paul, Martha and Mary), all of whom are left to mourn the loss of a good Christian husband and father. But we are comforted with the blessed assurance that our loss is his eternal gain. Funeral services were held at the home by J. J. Warye, and at the Oak Grove Church, by C. H. Byler, S. E. Allgyer and A. I. Yoder, Aug. 23, where eight hundred people met to pay their last tribute of respect. Interment was made in the Hooley Cemetery.

Saltzman.—John H. Saltzman was born near Lacon, Ill., Jan. 10, 1863; died at the Mercy Hospital at Burlington, Iowa, Aug. 23, 1924; aged 61 y. 7 m. 13 d. He accepted Christ as his personal Savior in his youth, uniting with the Amish Mennonite Church, and remained a faithful member until death.

On Jan. 19, 1888, he was united in marriage with Anna Steinman. Six children were born to this union. They lived in Livingston Co., Ill., until in the spring of 1903, when they moved to a farm he had purchased near Wayland, Iowa. About three months ago while assisting one of his sons in moving, his left ankle was painfully bruised, which necessitated the amputation of the foot. He was, however, recovering nicely from this injury when on Saturday noon members of his family invited him to take a little trip in the automobile which would be a change and serve as recreation after being confined to the house much of the time. They drove over to Kingston, Iowa, for a little visit with a relative who was helping with the threshing. After the visit they started home at about four o'clock in the afternoon but got only about a mile on their way when going up a hill the driver missed his gear and the car slowly backed off a bank about ten feet high, rolling over and landing on its wheels on the road below. Evidently Bro. Saltzman was thrown out and the car rolled over him. The rest of the company escaped with minor bruises, but Bro. Saltzman's condition was considered serious from the first. A doctor was called and he was hurried to the hospital where medical attention was given him but he passed away almost immediately. One daughter preceded him in death. He leaves his deeply bereaved wife, one daughter (Mrs. Sam Wyse), four sons (Elmer of Mt. Pleasant, Iowa, Eli of Donnelson, Iowa, and Ollie and Edwin, at home), one brother, two sisters, five grandchildren, and a large concourse of friends and neighbors to mourn their loss. In the death of Bro. Saltzman the Church loses a faithful member, the community a good, honest neighbor, and the family a kind and affectionate husband, father, and grandfather. May we all bow submissively to him who holds the destinies of lives in His hand and by faith hold on to the Savior who is our Advocate with the Father that when our last hour comes we may be ready to answer His call. The funeral was held at the Sugar Creek Church, conducted by the home ministers, Daniel Graber and Simon Gingerich. Texts, Psa. 103 and I Sam. 20:3. Interment in the cemetery nearby.

Items and Comments

In response to many requests the New York Bible Society has just issued a large type edition of the Gospels of Matthew, Mark, Luke, and John, bound separately for the use of patients in hospitals. They are to be sold for three cents a copy.

The visit of the Prince of Wales to America is occupying considerable space in the headlines of our newspapers of late. While the Prince is usually commended for his democratic disposition and his general geniality his record for keeping late night parties hardly sets a very good example for one of so high a station in life.

It is reported that nearly four times as much paper is used by Americans at the present time than was used thirty-five years ago. At the same time materials for papermaking are getting scarcer and scarcer, especially the pulpwood from the forests. Just what solution will be worked out for this problem is hard to see. Possibly the time will come when newspapers will have to be made smaller.

The civil war which China has been staging recently seems to be making considerable headway in the incerase of fighting if not in any actual changes made in the standing of armies or conquests on the part of any of the contending forces. The fighting is centering around Shanghai but the outsider seems to have considerable difficulty in finding out what it is all about. Foreign warships are gathering in the harbor and the situation seems to be hourly growing in tenseness.

It is reported that the United States produces about 35 percent of the world's supply of tobacco, which amounts to 4,000,000,000 pounds. If all the land used for this purpose were used for something of more value and all the persons employed in tobacco industries were employed in something of benefit to mankind we are sure the general welfare would be increased, not to say anything of the positive injury caused by tobacco that would be eliminated.

In spite of the restrictive immigration law under which only 357,000 immigrants, theoretically, were to be received into this country during the fiscal year which has just closed, the number actually admitted is said to be 670,587. The excess is due largely to the fact that there are no limitations on the immigration from Canada, In addition to the immigration from our neighboring lands, some foreigners may come to these countries and then find their way across the border in some way, since parts of it are not closely guarded.

According to official figures the toll of railroad grade crossings for the year 1923 reached the alarming total of 8,582. Taken one by one these accidents do not attract much attention but if all these people were killed in one accident the effect would be alarming to say the least. It pays to be careful in this as in many other things. It may be a good thing to exercise even more caution than might be considered needful. Those 8,582 deaths should have a sobering effect on all who drive recklessly over railroad crossings. It is to be hoped that they will hasten the day when the deadly grade crossing will be abolished.

FINANCIAL REPORT

Of the Eastern Mennonite Board of Missions and Charities
For August, 1924

For the Gospel Herald.

Altoona Mission Support	
Ephrata Y P M	$10 00
Kraybill's S S	18 25
	$28 25
Children's Home, Millersville, Pa.	
Ephrata Y P M	$15 00
General Mission Fund	
Paradise Pa cong & S S	$228 39
Bro I D R	15 00
Old Road S S	8 00
Mt Joy & Kraybill's cong	72 44
New Holland Jr S C	15 00
Good's cong	49 00
John Musselman	400 00
Ivan Z Musselman	350 00
Class No 8 E Petersburg S S	1 70
Rent Columbia Bldg	18 00
Mechanics Grove S S	26 69
Kinzer cong & S S	75 65
	$1259 87
German Children Relief	
Mellinger's cong	$323 06
Stumptown cong	230 00
Hess S S	1 00
Joseph Sensenig	5 00
Mary Sensenig	1 50
	$560 56
Eastern Mennonite School	
Risser's S S	$21 15
Mt Joy Pa S S	18 30
E Chestnut St S S Lanc Pa	17 00
Kraybill's S S (Velvie Mullennaux)	5 55
	$65 00
India Mission	
F M & M E Herr	15 00
Landisville Pa S S	42 66
Joseph Sensenig	5 00
	$62 66
India Support of Native Worker	
Lydia Sauder's S S C	$37 50
Three Classes E Petersburg S S	15 00
Manheim Bible Study Class	7 50
Ephrata Pa Y P M	45 00
Y M B C E Petersburg S S	7 50
	$112 50
India Orphan Support	
Elmen Leaman & Jos Brackbill S S C	$28 00
A Bro Paradise Pa	7 00
Samuel Fry's Class	12 00
	$47 00
India Fannie Hershey Lapp (Personal)	
Sara A Lehman	$5 00
India Ghatula Dispensary	
Anna N Ranck	$10 00
India Teacher's Support	
F M & M E Herr	$20 00
India Medical	
F M & M E Herr	$20 00
India Bible Women Support	
Ephrata Y P M	$18 00
Alice R Kemrer's S S C	6 00
	$24 00
Lancaster, Pa., Mission	
Ephrata Y P M	$10 00
Near East Relief	
John L Garber	$10 00
Allen Gantz	2 00
Mrs Anna Longenecker's Class	2 50
Ada Garber's Class	5 00
Samuel Longenecker's Class	5 00
Irvin Kraybill's Class	5 00
E L Heisey's Class	5 00
Anna Gish Class	5 00
Barbara Musser's Class	5 00
David Garber	5 00
Irvin Kraybill	5 00
	$54 50
Reading, Pa., Mission	
E Petersburg S S Sister's B C	$9 50
South America Mission	
Mt Joy Y P M	$6 57
Slate Hill S S Annual Meeting	48 50
Frazer Pa cong	45 82
Primary Class Frazer Pa S S	7 00
W J Handrich & wife	5 00
	$112 89
South America Church Bldg. Fund	
Hanover Pa cong	$33 25
A Bro & Sister Bossler's cong	25 00
Lanc Associated Sewing Circles	135 00
John L Garber	10 00
Gantz cong	80 45
	$283 70
South America Printing Press	
Stauffer's cong	$51 00
Ephrata Y P M	10 00
	$61 00
Total Receipts for August	$2761 43

Gratefully acknowledged,
Eli G. Reist, Treas.

LANCASTER CONFERENCE

The Lancaster Conference will meet in its regular fall session on Oct. 3, 1924, at the Mellinger Meetinghouse, the Lord willing.

The Executive Committee will meet at the same place on Wednesday previous at 1 o'clock. All bishops of said Conference are invited to be present.

The bishops will meet in regular session at the same place on Thursday morning previous to the regular session of Conference. Noah H. Mack, Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, SEPT. 18, 1924 (Gospel Witness) Established 1905 No. 24

EDITORIALS

"God sent not his Son into the world to condemn the world, but that the world through him might be saved."

When parents, preachers, teachers, and all others responsible for the training of children stand together as a unit in the work of bringing up children "in the nurture and admonition of the Lord" the children are liable to stand as a unit for God and godliness.

Did Christ violate His own teachings? Some people seem to think that He did. Notwithstanding His teaching on nonresistance, they would make it appear that He was quite a militant when He drove the money-changers out of the temple. Notwithstanding His teaching on humility, His rebuke of the Pharisees for their pompous display on public occasions, and the definite teachings of His disciples against fashionable attire (which are also the commandments of the Lord. — I Cor. 14:37) some people would have us believe that because nothing is said about His apparel being different from that of other people, therefore He followed the fashions, regardless of what either He or His disciples taught.

Such reasoning is repulsive to every friend of God. It is unbecoming to any Christian man — to say nothing of the perfect Christ — to teach one thing and practice the opposite. The life of Christ was in exact conformity to all His teachings, or He could not have been so true or perfect a man.

Personal workers whose burden it is to have their fellow workers lead a consistent Christian life may learn a lesson from the pineapple. Take a pineapple that is a little green, and you have a hard time pulling out the leaves. But as soon as the apple is ripe the leaves pull out easily.

Now for the application. People must ripen up before they give up unscriptural things easily. Go to an unconsecrated person and try to pick jewelry and other superfluities off his person and you will have a hard time succeeding in your effort. Get that person fully consecrated to God and these things come off easily. It is right that we keep pulling on these things, but we should first seek to get the heart in proper shape to let go of things unscriptural.

"The Lord of the Harvest."—Readers will have noticed the large number of reports of special harvest services which have been published recently. This is the time of the year when our hearts are turned to the Giver of the natural harvest. Christ spoke of the "Lord of the harvest" in connection with spiritual things but it is important, too, to remember that the same Lord supplies us with all that we have in temporal things. "He maketh his sun to rise....and sendeth the rain," was also spoken by the Master. And Paul in his address before the heathen people at Lystra spoke these beautiful words, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." It is very fitting that God's people should come together in special meetings of praise and thanksgiving for the bounties of the harvest. Our people have long observed this custom. It is a beautiful one and we are glad that it is continued. Let us make sure however, that we meet with the real spirit of praise and worship and not of mere custom or form. "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." "O give thanks unto the God of heaven: for his mercy endureth forever."

Defense Day. — Well, it's over! There were parades, speeches, a good deal of holiday for some people, military men to the front, some wartime memories revived, and then evening came and there were dances and other forms of night revelry. What will be the result? It either was a military demonstration or it was not. If it was not, what was the good of it? It brought no wheat into the garner nor bread on the table. It brought no one nearer to Christ and His ideals, it elevated no one's moral standards.

If it was a military demonstration it not only did no good but did a great deal of harm. By other nations the day can not but be taken to mean a challenge. It's the chip on the shoulder daring any one to knock it off, the gun in the hands of the cowboy daring a challenge, the Irish shillalah with its "Who tread on the tail of my coat?" Calm men in Japan have already expressed great regret because of the influence this day will have over their inflammable countrymen. The same may be true in other nations.

The secular press as a rule aided in the demonstration — as might be expected. It is encouraging to peace-loving people that there was a vigorous protest from some high quarters, and a lack of hilarious enthusiasm among people in general is also a hopeful sign. The movement came from military men, and this must be taken into account in estimating the outcome.

And as a conclusion, we wish to raise at least one voice in the expression of an earnest hope that the day will never be repeated. "If there is no good reason for doing a thing there is at least one good reason for leaving it undone." — R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2: 7, 8.

But speak thou the things which become sound doctrine.—**Titus 2:1.**

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—Jno. 14:15.

THE BIBLE ON TONGUES

By John H. Mosemann

For the Gospel Herald.

Speaking with tongues was to be one of the signs that follow those that believe as mentioned in Mark 16: 17, 18. These signs no doubt followed the early Christian Church and were doubtless fulfilled in those days according to verse 20.

The question has been raised, "Do these signs continue today?" There are those who stress the tongue sign as being as necessary today as an evidence of being a Christian as in those days. If this be true the other signs should equally follow, viz., taking up serpents without injury and drinking deadly things, yet remaining unharmed. There is much stress on the tongue sign with little or no stress on the two latter signs. Why should the former one be stressed and not the latter ones also?

If the "tongues" movement of today is of God it should be carefully carried out as the Scriptures teach and enjoin. This, to say the least, should characterize the movement.

Let us notice some things the Scriptures have to say regarding the matter of speaking with tongues.

1. The Scriptures teach that speaking with tongues was a gift that not every one in the early church possessed, and therefore it could not follow that unless one spoke with tongues he was not a Christian. I Cor. 12:10, 30.

2. The Scriptures teach that to speak in tongues, when no one understands that which is spoken, is not benefiting the hearers and is rather to be discouraged. I Cor. 14:1, 2.

3. Paul wished the Corinthians could all speak with tongues. But he had a greater wish for them, viz., that they might all "prophesy" instead. He declares that a person who prophesies (speaking edification in an intelligible manner that people can understand) is greater than one who speaks with tongues (unless he interprets). Is not the wish reversed in our day? I Cor. 14:5.

4. Paul claimed he would not have profited the Church by coming to them and speaking with tongues. I Cor. 14:6.

5. Paul discouraged speaking with tongues in the church, when he said, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (I Cor. 14: 9).

6. Paul disbelieved in the use of sounds that give no sense, and regarded it similar to the words of a barbarian, wholly unintelligible. I Cor. 14:7-11.

7. A man who had the gift to speak with tongues was commanded to pray that he may interpret. I Cor. 14:13.

8. Paul could speak with tongues, but preferred to speak five words that would be understood, than ten thousand words in an unknown tongue. I Cor. 14:18, 19.

9. In an assembly where all speak with tongues at once and attended by the unlearned and unbelievers they would be justified in declaring Christians mad. I Cor. 14:23.

10. When there were those in an assembly who had the gift to speak with tongues they were commanded to do so by two or the most by three, and that by course (one at a time) and one should interpret. If there was no interpreter he was to keep silence in the church. I Cor. 14:27, 28.

11. To have a number to speak at a time, created confusion and was forbidden. God is not the author of confusion, but of peace, as in all the churches of the saints. I Cor. 14:33.

12. Speaking with tongues was not to be forbidden except as noted above. I Cor. 14:39.

13. Tongues were for a sign, to them that believe not, and not to believers. I Cor. 14:22.

There is nothing in Scripture to indicate that the Apostles held meetings for weeks, speaking in tongues. There are only three instances on record of them speaking with tongues connected with the work and labors of the apostles. (1.) On the day of Pentecost (Acts 2); (2.) When Cornelius was converted (Acts 10); (3.) When the twelve were rebaptized by Paul, not having previously heard that there was a Holy Ghost. Acts 19: 1-7.

The three occurrences referred to were about eight and ten years apart respectively, which would indicate that the apostles did not put the gift of tongues on an equal basis with preaching God's Word.

From the above we conclude: that the gift of tongues was a gift of God to the early Church; that the tongue sign was given to the early Church for the furtherance of the Gospel among the unsaved; that the tongue sign was not to be misused nor substituted for speaking to edification in the Church, and preaching the Word of God; that a few words understood are better than thousands of words not understood; that supposed speaking with tongues today (and not genuine) is of Satanic origin; that speaking with tongues without an interpreter was unscriptural.

Lancaster, Pa.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

GOVERNMENT AND LEADERSHIP

What relation is there between government and leadership?

While there may be leadership, in a sense, without government, as in a revolt against the Church or a rebellion against civil powers and in various other lines, good and bad, no institution or organization can perpetuate itself without a permanent union of government and leadership.

What are the prime and indispensable qualities of leadership as related to effective government?

Knowledge of its principles, unfaltering loyalty thereto, wisdom in administration and authority to maintain them. Isa. 11:2-4; II Chron. 1: 10; Prov. 29:2; Titus 2:15.

All blustering against government by authority and extolling such a leadership is unscriptural and vain — no church or nation can endure upon such a basis — it would be like a ship without a helm, drifted by every tide, and the sport of every storm.

What is the most perfect form of government for mankind?

All government originating with and limited to human authority and wisdom, must be imperfect, and subject to decay, and final ruin, whether the form of it be monarchial, democratic, or communistic.

True peace and liberty will never come through human forms of government; they came into existence as a result of the race drifting away from God, and are tolerated only for a time.

The true, God-chosen form of human government is a **theocracy** — a government by immediate direction of God; a government for the people, but not by the people.

Such a government God gave to Israel, civil and ecclesiastical, and such He has given the Christian Church in its spiritual phase, as will be clearly understood when we re-

flect that neither the law of the Church nor its mode of administration is subject to the will of the people, but Spirit-called representatives of the Church make rules in harmony with the Word and Spirit to meet the exigencies of the changing times in preservation of the settled principles of the divine constitution.

When all human forms of government shall fall into irrecoverable ruin, then shall begin the universal and unlimited theocracy which will continue through the endless ages. Dan. 2:44; Rev. 11:15.

What place, if any, is there in the Christian Church for the spirit of democracy or rule by majority?

There is not one word of authority in the New Testament for majority rule. Suppose such a method in family government, — what could we expect? It would not be less disastrous in the Church.

There are, however, many things arising in church work which can not involve a sacrifice of principle, or compromise with error, which are rightly subject to the will of the majority.

Moses and a minority ruled out the golden calf; Elijah as a minority ruled out the majority of Jezebel; and Paul without council or ceremony ruled out the Corinthian fornicator who was having the support and sympathy of the congregation.

In Acts 15 is clearly set forth the government of the Church through divinely chosen representatives who discussed the questions, made the decisions, and issued the **decrees for to keep** which were accepted by the constituency who had no voice in the deliberations, or decisions, but whose interests were protected by a divinely-appointed representative.

It was a majority that drowned the world, rejected God and Samuel for the imposing Saul, divided the Kingdom under Jeroboam, rejected the Messiah, and will finally accomplish a general apostasy. Matt. 24:37-39.

The Bible definitely recognizes the rule of divinely-chosen representatives, but nowhere recognizes **the rule of the people.**

While elders have the **responsibility** of preserving the purity of the Church (Eph. 4:11-15) and therefore **authority** to accomplish the same, the so-called laity have the privilege and right to use their influence, through the Spirit in a thousand ways, to the welfare of the Church, the authority of elders, councils, and conferences being a rightful check against error and unscriptural innovations.

Through what channels can the light that God gives the laity be communicated to the Church?

Through private conversations, representation on various public programs, in Sunday school class and teaching, all open discussions, in published articles, in council meetings where leaders should always invite suggestions for greater church efficiency, and by handing in questions for consideration by conferences.

As children may exert great influence in shaping the standards of the home but have **no authority to rule**, so, as aforesaid, the laity have a wide field of influence and activity, but **no Scripture authority to rule.**

That church which exchanges the divinely-appointed government by Spirit-called leaders, for the earth-born, man-pleasing, God-dishonoring democracy is a fallen church which forfeits the promises of God.

Is there a real divine right of kings, governors, and overseers of the Church, or do all rulers receive their authority solely from the governed?

In spite of the present unpopularity of this truth and many abuses that have arisen, there is a true Scriptural doctrine of divine right of rulers in church and state. This, however, does not include injustice and oppression.

How can bishops and elders have more authority than the people who gave them their office, and may take it from them?

All authority originally reposes in God. Elders and churches have only delegated authority as provided by the Scriptures. A million people outside the Scripture order have no authority to set a leader up or down. Jesus was still a King of the Jews after the multitude had rejected Him.

The authority of a minister or bishop comes **from God through the Church** and a rejection must be from the same source or it is void.

As more water can flow through a channel than can be retained in it, so more authority can pass **from God through the Church to the ministry than is active in the membership.** For example, the ministry receives authority from God through the Church to administer the ordinances but the body of the Church itself has not this authority.

What constitutes an autocracy in the Church?

Ruling in an arbitrary manner, according to personal will or caprice, without a Scriptural foundation.

A civil officer is not an autocrat because he enforces the laws of the land, ordinances of the council, and orders details for the safety and convenience of the people. A bishop is not an autocrat when he seeks to uphold the Scriptures, and rules of conference and congregation, and rules for the purity and welfare of the Church.

Upon what grounds does the Church make rules beyond what is given in the Scripture?

When the Bible teaches obedience to home, nation, elders, and Church, **it clearly implies detailed regulations outside of specific Bible mention,** but not contrary to Scripture principle.

If it is the duty of the Church to enforce the Bible rule against women wearing **gold** and **pearl ornaments,** does not the welfare of the Church, and consistency require a Church rule that diamonds, rubies and the like are also barred, and that all apply to men as well as women?

When the Bible rules against superfluities and fashions does it not include the neckties and dudish haircuts of men as well as frills, laces, and ear-puffed hair of women?

Can the Church allow dancing, theater-going, pugilism, indecent, promiscuous bathing, and tobacco-chewing and puffing without becoming guilty and corrupt?

If advices and remonstrances fail, the only thing left is **rules or retrogression.** ....

If gold and pearls were not too insignificant for Bible rule, why should things of the same class, and worse, be too small for church legislation?

What are the prime qualities of Church leadership?

First of all to be sound and loyal, and secondly to be gifted to **extend and defend** the whole counsel of God. II Tim. 2:2.

Great abilities connected with faithfulness and loyalty are a great honor and blessing to the Church.

Great abilities connected with unfaithfulness and disloyalty work great sorrow and shame.

What is the duty of leaders to those under their charge?

1. To teach all the counsel of God. Acts 20:27.
2. To preserve peace and fellowship with purity of doctrine and life. Acts 2:42.
3. To be patient and tireless on the one hand and unyielding and uncompromising of principles on the other. II Cor. 6:4; Jude 3.
4. To be without partiality and hypocrisy. Jas. 3:17.

What is the duty of members toward those that are over them in the Lord?

1. To pray for and cooperate with them. Heb. 13:18.
2. To esteem them very highly for their works' sake, especially such as labor in the word and doctrine. I Tim. 5:17.
3. To be in willing submission and obedience. Heb. 13:17.
4. To minister to them in temporal

(Continued on page 495)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Toronto, Ont.

(2174 Danforth Avenue)

Dear Readers of the Gospel Herald: We greet you in the Name of Him who loved us and gave Himself for us, and has called us out of the darkness into His marvelous light.

The superintendent and his wife have been left alone in the Mission this summer in the absence of human coworkers we have felt the Lord very near. We are very glad that our sister, Etta Perry, has returned to render her valuable services in the various activities of the Mission. We are also waiting patiently for the return to the city, of several young people who are continuing their studies at the Toronto Bible College and other schools. Their helpfulness in the singing, in the Sunday school and in the general work will make a large contribution.

We had the special privilege of having a number of friends from our own Province and from several states of the U. S. to visit the Mission this summer. The first Sunday in August, Bro. and Sister Josn C. Paul with their children and other relatives gladdened our hearts by their visit. To Bro. and Sister Paul it seemed like coming home because they had lived here for a number of years and Bro. Paul had served as Supt. of the Sunday school. A few days later Bro. Baer and family from Hagerstown, Md., gave a short visit while on their way to Waterloo County.

The various meetings at the Mission have been fairly well attended this summer. The attendance at the Sunday school last Sunday was 139 in spite of the fact that 10 of our most regular scholars were at the Ontario S. S. Conference. At the Bible Study Class which is held each Sunday afternoon, the attendance is not so large but the interest is good. We are making a devotional study of the General Epistles. We find these writings intensely helpful especially the Epistles of Peter and John. In the evening service the pastor has been preaching a series of sermons on the Seven Churches of Asia.

The workers appreciate the many gifts and donations sent in by our kind friends. We owe special gratitude to the members of the Vineland Congregation for the fresh fruit they have been sending this summer. We also feel thankful to the Latschar and Floradale churches for their gifts. The brotherhood in this Province have taken upon themselves an added responsibility in caring for the Russian brethren, and this work of love is highly commendable but according to a recent report of the treasurer of the Mission interests of this district, the contributions for the city and foreign mission work have shown a decided decrease. "My brethren, these things ought not so to be." We hope that our congregations will continue to house and provide for the unfortunate Russians, but we also hope that the supplying of material help to those needy ones will not prevent the various missionaries, at home and abroad, from bringing the gospel of Christ which is the power of God unto salvation."

Yours in His Glad Service
L. S. Weber.

Portland, Oreg.

(739 Savier Street)

Dear Readers of the Gospel Herald, Greetings in our Redeemer's Name: On Sunday, Aug. 31, we had a very impressive ordination service at this place when Bro. Paul N. Roth was ordained to the ministry. Bishops N. A. Lind and F. J. Gingerich having had charge of the service. We solicit your prayers in behalf of our young brother and his companion that they may be willing and useful instruments in His service.

In the afternoon of the same day we held communion services. Nearly all the members were present, and also we had a good representation from the churches in the Valley to partake of the sacred emblems. We praise God for these privileges. May He keep us faithful in His service "till he come." Pray for us.

The Workers.

WEEKLY LETTER FROM THE ARGENTINE

(August 6)

By Amos Swartzendruber

For the Gospel Herald.

Dear Brothers and Sisters in the Homeland, Greetings of Isa. 40:29, 31:—News comes from Trenque Lauqen that they had their hall entirely filled last Sunday evening. Some of the Sunday school children gave a little program previous to the evening meeting. People always like to hear the children take part in a meeting. On Monday there were nineteen persons who attended the meeting for instruction to converts. All of these are anxious to be received into the Church. Several of them have declared their intentions lately. The others have been waiting for instruction for some time.

Bro. and Sister Lauver, and the brethren, Hernandez and Carranza, and Sister Santillan visited three towns south of Carlos Caesares last week for the first time. They distributed portions of the Bible and tracts, also sold Bibles and Testaments. They found hearts that were open to receive the truth, and expect to hold a meeting in one of the towns this week. We are praying that the seed sown may bring great results in the salvation of lost souls.

In Santa Rosa they started a kindergarten the first of this month, with an attendance of nine the first day.

What shall we do with the old and disabled people who come to the Mission for help? This is the problem that confronts the missionaries now. Likewise what about orphan children who need attention? We have some cases of both disabled and orphan children at present, but we have no funds designated for their care. For about two months Bro. Lantz's and we together have been taking care of an old man. It was impossible for us to keep his wife also (who is 85 years old and just a little childish) and so the only thing we could do was to take her to the Catholic poorhouse. At present the old man is staying with Bro. Shank, which costs extra carfare, and is not very satisfactory to us, neither to the old man. A little girl has been coming to the door every few days for some time asking for bread and other things to eat. On Sunday she came again and when we asked her where her mother was she said she was sick in bed. We thought it might be well to investigate a little, and went with the girl to her home and found that her mother was not sick at all. There are many cases like this, but there are also many who actually are in real need of help. However, after an investigation (which is always necessary) a person can always tell at least what ought to be done. We hope that some one will soon be led to start a fund for he aged infirm and orphans in South America.

We have had some real sand storms these last two days.

Keep on praying for the work in the Argentine, and especially for those of us who are studying the language.

Pehuajo, F. C. O., Argentina.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, September Twenty-second

And Hezekiah went up unto the house of the Lord, and spread it before the Lord.—Isa. 37:14.

Both king and prophet kept trustful hearts during this crisis. A heathen host was coming to lay siege to the city. Israel had no earthly allies and could only look UP for reinforcements. The answer to prayer and faith was wonderfully manifest in discomfiting the enemy and causing them to return to their own country. Read the whole narrative of Isaiah and II Kings 19.

The anonymous letter, the bitter reproach, the unkind and malignant fabricated lie, the false rumor are born of malice and fear by some enemy. Trust God to send you the angel of comfort who will bring you the sweet message, "That which thou hast prayed to me, I have heard." God knows the libel, the ill-treatment, the enemy's reproaches before we do but He desires to read them again with us alone and graciously deliver without us harboring any ill will toward those who may have wronged us.

"O Lord, since Abel's blood was shed malice and hatred have wrought havoc in the earth. Pride and covetousness have driven men to slay and defame, and betray his fellow. Do Thou bring peace on earth and good will to man for Thy name's sake."

* * *

Tuesday, September Twenty-third

Thou shalt put in the breastplate of judgment the Urim and the Thummin.—Ex. 28:30.

These were stones which were to signify the "Yea" and the "Nay" of the Lord. Though heaven and earth pass away yet His Word of truth, of judgment, of blessing, of cursing, shall never pass away. The day of the earthly high-priest has passed but the Urim and the Thummin remain in possession of Him who has passed into the heavens and sitteth at the right hand of God and who is forever a High priest after the order of Melchisedec. His edicts are plain, His way is not hard for He has gone the way before us.

We need the assurance of divine judgment as a safeguard against sin and a comfort for the life hid with Christ in God. It helps to make us sensitive to the least utterance through the revelation of His will which He hath left on record for us. Know His Word and thou shalt know His will.

"Eternal God, lead us into the blessedness of the mystery of communion with Thee. Bow our spirits in deepest reverence before Thee, yet uplift us into the sense of kinship that we may continually cry, 'Abba, Father.' "—M'Comb.

* * *

Wednesday, September Twenty-fourth

For I know that my Redeemer liveth.—Job 19:25.

It was not through affliction for Job did not understand whence his suffering came. It was not through loss although he blessed God for it. It was through a faith that clung to the Almighty. It is not enough that we know His mighty workings in nature or the secrets of the powers that work in the elements; that we be conversant with all the secrets of science, art, or mathematics; that we merely know what things He hath taught us; or even that we keep His precepts. We must come to know Him, then will we be at peace. Thus we do not become toiling slaves but ministers of grace freed from unworthy interests and passions and from the scepter of selfish thought. By faith in Christ, "There brightens the immortal hope which lights our pathway."

"O Lord, Thou hast made us for Thyself, and our hearts are restless until they rest in Thee."—St. Augustine.

* * *

Thursday, September Twenty-fifth

There is that scattereth, and yet increaseth.—Prov. 11:24.

We scatter influence, deeds, goods, sunshine or shadow as we go along life's pathway. God's arm is not shortened; why should we withhold from those in need? His blessings are manifold, why should we refuse the beggar at the back door? Why not dispense blessing instead of bane, since our Father withholds not from those that ask Him? How often we scatter abroad and afterward regret the misspent life! Prof. Alfred Russel Wallace once wrote a book defending radical evolution. During the last few years of his life he awoke to the fallacy of his contentions and retracted his stand of many years. He said, "Nothing in evolution can account for the origin or soul of man. The difference between man and other animals is unbridgeable" He longed to gather and destroy what he had scattered, but too late. Follow Christ, who lived and died to save and whose every service was sacrificial. He taught and practiced true benevolence.

"O Lord, Thou who blessest the evil and the good, teach me to hold out the hand of mercy toward all, for all need Thee and Thy love."

* * *

Friday, September Twenty-sixth

Thy word have I hid in my heart, that I might not sin against thee.—Psa. 119:11.

Thank God for the Bible

Tune, "How Firm a Foundation"

O how can we thank Thee, our God for the Bible?
Whose truth doth each century clearer reveal;
The fountain of wisdom and source of all knowledge,
The court of humanity's final appeal.

O, here Thou revealest that Thou art our Father,
The hand that hath fashioned and caused us to be;
O, "resident forces," "electrons," and "atoms,"
Could never have made or loved us like Thee.

O, how can we thank Thee, our God, for the Bible?
The Gospel's glad story nor else had we known
Of sinners redeemed and made meet for Thy glory,
Of sinners redeemed who shall sit on Thy Throne.

Then glory, and honor, dominion and power
Ascribe to the Trinity again and again,
To Father, and Son, and the blest Holy Spirit,
Forever and ever, forever. Amen!

—James M. Gray.

* * *

Saturday, September Twenty-seventh

How shall we escape, if we neglect so great salvation?—Heb. 2:3.

Christ set aside His heavenly glory and through the supreme sacrifice of Himself wrought out our salvation. By believing upon Him we have become the recipients of this wonderful provision. God is the author of it and is glorified through the trusting, saved soul. To the child of God there is no fear either of Satan or of death. He also possesses the blessed hope for time and eternity. What more can we say of His goodness, His grace, the finished work on Calvary, the eternal verities which are the hope of the soul. But what of him who rejects the offered mercy? He now and forever must tremble at the justice of God, the realization that bodes no good for him, and that he shall be severed from all that gives eternal joy, banished from the presence of God forever into an eternal hell.

"O God, grant us that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy strait path may not stumble, through Jesus Christ our Lord. Amen." —Wm. Bright.

* * *

Sunday, September Twenty-eighth

If ye then be risen with Christ, seek those things which are above.—Col. 3:1.

The reality of the risen Christ becomes an established fact in our lives after we have experienced His living presence with us. A Hindu pundit asked Sadhu Sundar Singh to prove to him the reality of Jesus Christ. The Sadhu merely asked, "If you should see a shining stone in a field how would you know whether it be a diamond or some other?" The only answer the pundit could give was, "I would handle it carefully, and examine it in order to know from my own experience." The Sadhu admonished him to go and do likewise with Christ and there would be no further need of obtaining proof of His reality.

If He be in us — and He is if we believe — we will seek those things which are above where Christ sitteth at the right hand of the Throne.

"Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." — David.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ONE MORE DAY'S WORK FOR JESUS

One more day's work for Jesus,
  One less of life for me;
But heav'n is nearer,
And Christ is dearer,
  Than yesterday to me;
His love and light
Fill all my soul tonight.

One more day's work for Jesus;
  How glorious is my king!
'Tis joy, not duty,
To speak His beauty;
  My soul mounts on the wing
At the mere thought
How Christ my soul has bought.

One more day's work for Jesus;
  How sweet the work has been,
To tell the story
To show the glory
  Where Christ's flock enter in!
How it did shine
In this poor heart of mine!

One more day's work for Jesus—
  Oh, yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
  At each step of the way;
And Christ is all—
Before His face I fall.

O, blessed work for Jesus!
  Oh, rest at Jesus' feet!
There toil seems pleasure,
And wants are treasure,
  And pain for Him is sweet;
Lord, if I may
I'll serve another day.

—Robert Lowry.

A SABBATH EVENING MEDITATION

By Jacob H. Mellinger

For the Gospel Herald.

This has been a beautiful Sabbath day, rather warm but seasonable. To some of us it has been to some extent a busy, but nevertheless a pleasant day. Here along the Lincoln Highway, there is so much noise and confusion; so many automobiles passing, often at the rate of several hundred an hour, making a regular "sinners' parade" as a certain writer has expressed it. So many seem to be bent on pleasure or business even if it is the Sabbath. But in spite of the bustle and noise, in spite of the great amount of Sabbath-breaking, all nature is so calm, so peaceful, so restful and as Mamma and I sit alone in the twilight, the events of the day come crowding back into our minds.

We think of the morning Sunday school and church service at Paradise, where Mamma and the girls attended and listened to a stirring sermon on the words "Follow me," by our old schoolmate and life-long friend, Bro. J. A. Ressler of Scottdale. We think of Bro. Ressler's work and of the journey he expects soon to take to his old field of labor in India. We think of the service son and I attended at Red Well, at the foot of the Welsh Mountain, about two miles from where Bro. Ressler began teaching school just forty years ago, when he was a stripling of seventeen. Here Bishop A. L. Martin and the writer conducted service for an interested little congregation of between fifty and sixty, a goodly number for here. We met new and old friends, but so few who attended when this was our Sunday school and church home, when we helped at the Welsh Mountain Mission years ago. How the time has flown! How the things have changed!

Then we think of the pleasures we experienced when we reached home and found our fellow laborer Bro. John B. Senger and wife who had come to pay us a visit. We think of the pleasant time spent together in social intercourse, and in visiting some old people this afternoon. We visited an old sister sorely afflicted with asthma. For a long time she has been unable to lie down or even to recline. But she shows a fine spirit of resignation and dependence upon God. Another old sister we called upon is in her ninety-first year. We found her cheerful and happy as usual. On account of soreness, in her feet, walking goes very hard with her; otherwise she is well. An old brother of eighty-eight welcomed us heartily. Once a strong and hard-working man, he must now content himself with easier tasks. He still takes a keen interest in spiritual matters and in the welfare of the Church. We think of the pleasant and profitable conversation we had with these old people, and others, and how they enjoyed the short services held, and how they are all so tenderly cared for. Surely we saw the commandment "Honour thy father and thy mother," obeyed. May God richly bless those who are so mindful of the need of the aged.

Again we are made to think of the interest manifested in Sunday school and church work, and of the seeming desire for spiritual growth and development. We experienced the power of the Spirit assisting in divine service. We saw God's power and goodness manifested in a dear brother, who through a terrible accident several weeks ago was brought very near the valley, but who has been graciously restored to his family and friends. We realize that God has kept us safe from dangers seen and unseen, that He has kept us in the hollow of His hand, that He has guided us with His eye.

But the day has drawn to a close. The brother and sister have returned to their home. The young folks have gone to young people's meeting and church service. And in reviewing the events of the day, we realize that it has been a day of blessing to us. While we in our weakness have tried to fill our place and to be helpful, we have found as usual that we have received even more than we gave, that in service as in material things, "It is more blessed to give than to receive." How was our heavenly Father pleased with the way we spent the Sabbath? "Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord."

"O holy day! O happy day!
  O day of days the best!
We worship at God's glorious throne,
  And there find peace and rest."

Soudersburg, Pa.

BE CAREFUL WHAT YOU WRITE

Some persons are never easy until they are gossiping. They tell all they know, and write to their friends all the petty details of matters which do not at all concern them. But the persons who tell all they know are sure to tell a great deal they do not know and so do great mischief. They gabble, and gossip, and tell tales, speaking of things which they do not half understand, and so inevitably misinterpreting matters which they discuss, until sensible people are afraid to have them in their homes.

Any person admitted into a family should know better than to talk or write about the affairs which pertain to the household, and persons who will accept the hospitalities of a home, and repay the privileges enjoyed by retailing the tittle-tattle and gossip which can be picked up in almost any family, prove themselves ignorant of what belongs to good breeding, and unfit to be trusted in society.

A sensible man would as soon have a skunk in his yard as to have a gabbling, gossiping, tattling, talebearer in the house who tells all she knows and guesses at and invents the rest. The person who hears but does not talk, and who is able to hold his tongue and restrain his curiosity, stands like a massive brick wall in the midst of a devastating conflagration, which checks the progress of the fire, and saves trouble and ensures safety.

—Publisher Unknown.

SUNDAY SCHOOL LESSON

Lesson for Sept. 28, 1924

REVIEW

OPENING PERIOD OF CHRIST'S MINISTRY

Golden Text.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — Jno. 3:16.

Introductory. — Having come to the end of the quarter, we pause for review. These lessons cover the period of the life of Jesus from the time of His birth till He was well established in the ministry. For convenience, we will divide the review under three heads: Historical, Miracles, Teachings.

I. **Historical.** — For an accurate history of Jesus it is necessary to keep in mind what the prophets wrote about Him. In the prophetic writings we find a detailed history of Jesus from the time of His birth until His crucifixion. Beginning at His birth in Bethlehem, we observe the annunciation to the shepherds, and the subsequent visits of the shepherds and the wise men; the presentation in the temple, the flight to Egypt, and the subsequent return to Nazareth; the visit to the temple at the age of twelve, at which time He gave remarkable evidence of His powers; the baptism, temptation, calling of first disciples, and beginning of the active ministry. The history of the first thirty years of His life is very brief, but enough is known to give us an estimate of the powers of His childhood and to impress us with the fact that even His early life gives evidence of the fact that in His earth-life He was both God and man.

II. **Miracles.** — Performing miracles was not the principal work of Jesus. On the other hand, it was simply incidental, showing Him as a compassionate Saviour, ready to respond to every petition of faith. His coming to earth is announced by Him and others as a mission "to seek and to save that which was lost." Yet we should not overlook the importance of His miracles, for therein we have an evidence of both His sympathies with suffering humanity and of His heavenly powers. The lessons of this quarter bring to our attention the following miracles:

1. His first miracle, when, at the feast in Cana, He turned water into wine.

2. His miraculous cleansing of the temple, at which time He showed His displeasure with the practice of profaning the house of the Lord by prostituting it to commercialistic purposes.

3. The healing of the nobleman's son, in which He won the hearts of many by simply speaking the word and the son was healed.

4. The disappearing from the midst of His enemies at Nazareth when they had determined to cast Him down headlong over a precipice.

6. The cleansing of the leper, an event which greatly enhanced His fame.

It is well to notice that in each of these cases the miracle was distinct, complete, instantaneous, and could not be explained on any other ground than that it was the work of one in touch with super-human and supernatural powers.

III. **Teachings.** — A number of very important teachings of Christ are manifest in these lessons. Among these we note:

1. That even at the early age of twelve He recognized His divine parentage and declared that He must be about His Father's business.

2. That for Him baptism was necessary in order "to fulfill all righteousness."

3. That "it is written" is sufficient to thwart the tempter in every time of temptation.

4. That the house of the Lord is a house of prayer, not a place for merchandising or a place for entertainment.

5. That the new birth is essential to salvation.

6. That God sent His Son into the world to bring salvation to all who believe in His name.

7. That whosoever drinks of the living water shall have everlasting life.

8. That God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

9. That the prophecies in the Old Testament referring to the Messiah are fulfilled in His life and ministry.

In all His work we have evidences of His being the Messiah of Scripture, and in all His teachings we have evidences of His great love and power. A study of His early ministry prepares us for His teachings in the later ministry, set forth in the lessons of the succeeding quarter. His talk with Nicodemus and with the woman at the well reveals to us His powers as a personal worker as well as an expounder of the faith. And as these and other individuals were drawn to Him and edified by listening to His instructive talk, so may we also seek the exaltation which alone can come through a daily fellowship with Him. —K.

BIBLE MEETING TOPICS

THE CHARACTERISTICS OF GOOD HYMNS AND SONGS.—Rev. 14: 1-5; 15:2-4

Topic for September 28

MOTTO

"Sing unto God, sing praises to his name."

MEDITATIONS ON THE TOPIC

I. **Good Hymns and Songs.**—"That is a good song," some one remarks when they hear a certain song. And, as we hear the remark, we wonder just what it is that has touched the responsive chord in his or her heart. Sometimes we find such persons are simply passionate for musical sounds, and almost any piece of music that has a sweet blending of sounds would awaken within them a similar response. Again we find that the sentiment of the words has reached another person because they fit to their own experiences and they call the song "good." Sometimes a song may have been sung a number of times without making any special impression until it was sung on a special occasion, such as following a special appeal to the lost, or at a funeral, or at the parting of a friend, or at some time of special trial or victory.

With such a setting in the human heart for response we need yet other tests before we may call a song "good" in the real sense. There are many popular songs in the world whose waves of emotion go to the ends of the earth, but which nevertheless, we would not call good. It might be good in the sense of reaching human emotion, but not good in the sense of bringing about better and more godly men and women through its influence. No song is good unless it affects a work in harmony with the Gospel of Jesus Christ, ennobling characters and bringing them into the truth and blessing of the grace of God Some of the finest sentimental songs in which there is much that could not be called evil have nevertheless a tendency toward idolatry and false worship which make them more dangerous than songs recognized as really bad. Such are usually found in what are called patriotic songs, or songs exalting some great man or woman, which fall short of giving Christ the preeminence in all things, or promote teaching contrary to the Gospel.

SUGGESTIVE ASSIGNMENTS

For Choldren

1. Text-word, **"Sing."**
2. The Best Song to Me.

For Young People

1. 1. The Scriptural Element in Good Hymns.
2. The Human Experiences Expressed in Good Songs.
3. The Fitness of Words Making the Song Valuable.

For Older People

1. Why Good Songs and Hymns are not Used More.
2. Cultivating an Appreciation of the Best Hymns and Songs.

Gospel Herald

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THURSDAY, SEPT. 18, 1924

Field Notes

Bro. Oscar Burkholder of Breslau, Ont., is at present holding a series of meetings at Elida, Ohio.

Bro. Daniel Kauffman of this office was engaged in a series of meetings at Wellman, Ia., during the past week. — H.

Bro. G. D. Shenk, one of our bishops in the Oregon field, has changed his address from Suver to Sheridan, Oreg.

Sister Nora Miller, Hesston, Kans., is a new worker at the Children's Home, Kansas City, Kans. Two other workers are expected soon.

Bro. D. D. Miller began a series of meetings at Lower Deer Creek Church near Kalona, Iowa, last week, if previous plans were carried out.

A letter from India dated Aug. 11, states that the rainy season is well on. Indications are favorable for a good crop of rice, and health in general is good.

Ordination. — As will be noted in the correspondence from Portland, Oreg., Bro. Paul N. Roth is the newly-ordained minister at that place. May the Lord abundantly bless him in his responsible calling.

Bro. Henry Bricker, Chambersburg, Pa., for many years a minister in the Strasburg Congregation, Franklin, Co., Pa., answered the last summons on Sept. 10. We extend our condolences to the bereaved family.

Bro. Sanford Yoder of Kalona, Ia., is now located in Goshen, Ind., where he is actively taking up his work as President of Goshen College. He made the trip by automobile and plans to be settled in his new home by the time school opens on Sept. 17.

Work has been started at the new barn at the Orphans' Home, West Liberty, Ohio. A second-hand silo has been secured which will be put up immediately. Contributions for this work will be much appreciated. It will be remembered that the farm buildings were destroyed by fire recently.

The new church building located at Elmira, Ont., which has been in course of construction since last spring, was dedicated on Aug. 31. The regular meeting was held in the forenoon and the dedicatory service was held in the afternoon. An address was given by Bro. Oscar Burkholder, Breslau, while Bishop Jonas Snider, Waterloo, preached the dedicatory sermon. Bro. M. C. Lehman preached in the forenoon.

Correspondence

Ephrata, Pa.

Dear Herald Readers, Greetings:—"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). We are enjoing God's love in this corner of His vineyard, both in spiritual and natural things.

On Aug. 30 an all day Harvest and Sunday school meeting was held here which was full of good things to the spiritually-minded. Very hot weather and a large attendance is reported. Bros. Amos Stoltzfus, J. F. Bressler, Noah Risser, J. D. Wert, John W. Hess, Eli Sauder, Stoner Kready, and Martin Metzler were the speakers. No doubt we shall see a full report later by the secretary.

Recently Bros. Rhine Adelfer and Menno Souders of Montgomery Co., were with us on Sunday morning in the service and taught us faithfully from the text, "Be ye followers of God, therefore, as dear children." We ask them to come again.

A class of twenty-six young people, were baptized and received about six weeks ago. They are the hope of the future, and are the direct result of the meetings held by Bro. John W. Weaver in May.

The Sewing Circle reports an all day meeting at the home of Sister Eva Shaeffer on Sept. 3 where a quilt was entirely finished.

Teachers' meeting is held semi-weekly on Wednesday evenings, in the church at present. All teachers are welcome. We are glad to see some from other districts with us and taking part, as it is profitable to study God's Word together.

Our young people's meeting is well attended every Saturday evening. Live topics are discussed and speakers make it very interesting. All are invited, young and older ones.

One of our number, Sister Selena Zimmerman, wife of Bro. Samuel Zimmerman, was laid to rest on June 28. Our sympathies are with the aged brother. Sister Zimmerman was longing to be at rest, where we believe she now is.

A new rubber matting has been laid in the church and ante-rooms lately, which is noiseless and a great improvement.

Sept. 1, 1924. Lizzie Mengle.

Mazeppa, Alta.

(Mt. View Congregation)

Your correspondent being away for a few months no letters appeared from Mazeppa.

I arrived home on August 25. Had a very nice time while away; saw the wonderful handiwork of God in a great many places. We were at Chicago Mission over one Sunday and at the Toronto Mission over another. They are both doing a good work. We also saw the wonderful work of God in the Niagara Falls. We can heartily testify to the fact that God has been good to us, keeping us from all harm and danger, and in the hollow of His hand. Surely the Lord watches over His children.

Quite a few of the people from here went to Montana Conference, which was held July 8 to 11. They said they had a real profitable time.

On July 12, Bro. David Garber came among us and held revival meetings till the 21st. One soul gave up the pleasures of this world and the Christians were encouraged to keep on the good way. On August 31 the sister was baptized. Luke 15:10: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The people in this community are starting to cut grain. The crops are fair, but not as good as last year. But we praise the Lord for what we have, for it is beyond our expectation. May God's richest blessings be bestowed upon all Herald readers.

Sept. 3, 1924. Myrtle Miller.

Conway, Kans.

(West Liberty Congregation)

Dear Herald Readers, Greeting in the Master's name:—A number from

this place had the privilege of attending the conference at Harper, Kans. We received many blessings there which will strengthen us for the Lord's service.

We are always glad to have visiting brethren and sisters stop with us. On Sunday, Aug. 24, Bro. J. D. Mininger and family worshiped here with us. Bro. Mininger preached two very helpful sermons. In the morning he used Jno. 3:5 for a text pointing out the seven proofs of the New Birth. In the evening he spoke on "The All Sufficiency of the Blood of Christ."

On the evening of Sept. 2, Bro. L. J. Johnston of Cherry, Box, Mo., preached for us.

Pray for the work at this place.

Yours in His service,

Sept. 5, 1924. Cor.

Hinton, Va.

The Lord's work continues to prosper in our locality. On Aug. 31 fourteen souls were added to the Church by baptism at the Bank congregation near Hinton. Bro. S. H. Rhodes officiated.

On the evening of Sept. 6, a series of meetings was begun at the Peake Church, Bro. Wm. Jennings of Concord, Tenn., being in charge. May his labors be rewarded with many souls for his hire.

Bro. D. B. Raber of Aurora, Ohio, closed a series of meetings at Laurel Fork, W. Va., recently with thirty confessions. Bro. S. H. Rhodes is now on the field looking after the work there.

Bro. Raber is now holding meetings at New Erection, W. Va.

Cor.

Minot, N. D.

Dear Readers of the Herald, Greeting in the name which is above every name.

Some one said while here some time ago that we should write often enough to keep our congregation on the map. This is a pretty busy time but praise the Lord who gave us something to make us busy. Threshing is in full sway. In looking over the prairie, it seems to be well filled with shocks of grain with here and there a straw pile in the making. There are many young brethren here to help in this work, coming from various places, Hesston, Kans., being represented the strongest. We are glad too, that these brethren have brought their religion with them and are willing to be used in the Great Harvest field of the Lord.

Alva Kauffman of Kenmare spent Sunday, Aug. 31, with us. He was here in the interest of the Bible school to be held some time during the winter months.

J. C. Gingerich of Ulen, Minn., who is also one of the Bible School Committee, was also here over Sunday and conducted baptismal services when two sealed their vows with God and the Church. There were also at the same time three reclaimed, so we have many things to be thankful for both in a spiritual and temporal way.

The weather is very warm during the day but cool at night. Frost has been at work around us but in a radius of several miles there has been no damage yet, while in less than ten miles the corn has been killed. Health is good at present.

In His glad service,

Sept. 5, 1924. L. S. Glick.

New Povidence, Pa.

Greetings in the name of the Master who called us out of darkness unto His marvelous light. During the month of May revival meetings were held here by Bro. Sanford Landis. An aged man was baptized on his sick bed about the time of the meeting. On Aug. 17 eleven precious souls were received into church fellowship by water baptism. The sermon was preached by Bro. Landis and the baptism was administered by Bishop Abram Martin. Three were reclaimed. Another one is to be received later. These are among the visible results of the meetings.

Our Sunday school has an average attendance of about 100. The Sunday school meeting held Sept. 4 was a time of spiritual refreshing. Among the speakers were brethren Christian Brackbill, John W. Weaver, John F. Bressler, Amos Stoltzfus, Sanford Landis, I. B. Good and Levi Souder. The topics were timely and the discussions interesting and instructive.

Sept. 7, 1924. Aaron O. Ressler.

Canton, Kansas

(Spring Valley Congregation)

Greetings to all Herald Readers:—On Sept. 1, we were privileged to have Bro. and Sister Mininger and family from Kansas City with us. Bro. Mininger preached for us a very helpful sermon, using as a text the words from Jude 20 and 21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." May we be willing to be obedient to those words. Bro. and Sister C. J. Freyenberger, of Iowa, also visited a few places in the neighborhood. We have great reasons to rejoice and be thankful to our kind heavenly Father for the many blessings we enjoy both temporal and spiritual. May we all strive to be more faithful in our service for the Master.

Pray for us.

Sept. 8, 1924. Ella Landis.

Upland, Calif.

Dear Herald Readers, Greeting in Jesus' name:—On Sunday, Aug. 24, we enjoyed a very pleasant visit from our Lancaster, Pa., brethren. Bro. Simon Landis preached for us at the Los Angeles Mission in the morning and again in the evening at the Brethren in Christ church at Upland.

Bro. O. H. Shenk is conducting the tour with 63 in the party.

Beulah College will open Sept. 8. We are expecting a good attendance. The Lord has been blessing abundantly. May the grace of God be yours now and forever.

Yours in His glad service,

B. P. Swartzendruber.

Ayr, Nebr.

(Roseland Congregation)

Dear Herald Readers, Greeting in Jesus' blessed name:—We have great reasons to rejoice and be thankful to our kind heavenly Father for the many blessings we enjoy.

Quite a number from this congregation had the privilege of attending the Iowa-Nebraska Conference which was held at Shickley, Nebr., Sept. 2-5. On Sunday, Sept. 7, we were glad to have with us Bro. Simon Gingerich of Wayland, Iowa, who preached for us both morning and evening.

We are always glad for these Spirit-filled messengers who help us on our way.

We ask an interest in the prayers of God's people.

Yours in His name,

Sept. 8, 1924. Mary Gingerich.

North Lima, Ohio

Greetings:—As requested by friends we will endeavor to give a brief account of our recent trip through the Central and Northern states.

We left Aug. 8, 3 A. M. traveling through Ohio, Indiana, Illinois, Iowa, Nebraska, Kansas, Missouri, Wisconsin, and Michigan.

In Elkhart Co., Indiana, we attended services at the Yellow Creek Church morning and evening. Bro. Christophel preached in the morning. In the evening Bro. D. D. Miller delivered a sermon on the Devotional Covering, bringing to us anew the special spiritual blessings that we can receive in the observance of this teaching.

A brief stop was made with friends in Chicago, who showed us many

(Continued on page 496)

Miscellaneous

WHEN EVENING SHADOWS FALL

By A. C. Kolb

For the Gospel Herald.

When shadows fall across our way,
Somewhere a light is shining;
And though the clouds look bleak and dark,
They have a silver lining.
The joys which brighten life's sad days
Are rifts of light which greet our gaze
To gladden us 'mid weary toil,
Lest we should shrink from earth's turmoil.

Then, as we ponder God's great might,
And contemplate the meaning
Of all His works, we find delight
Into our hearts a-streaming.
He sends us sunshine; also cloud;
To teach us though the heart be bowed
With grief or woe, yet He is near
To mitigate sorrow with cheer.

In some sweet way He lifts the pall
Of dull gloom, so depressing,
And heav'nly visions yon unfold,
A Father's love expressing.
Where darkness was, there He sends light;
Where murky haze obscured our sight
He drives the shadows all away:
We glimpse the bright, eternal day.

O wondrous truth! Though life may be
A sea by tempests driven,
And storm clouds sweep across the lea,
And faith by doubts be riven,
Still God's own eye on us doth rest:
He has His way our faith to test:
Nor will He suffer ill or harm
To wrench us from His loving arm.

So, when the evening shades appear,
And twilight calm enfolds us,
We feel His presence very near,
Revealing love so boundless.
He points to where the setting sun
Portrays the course our life has run;
Assures us that the morning's ray
Will bring to us a better day.

And so we gather strength anew,
While to our toil returning,
And diligently keep in view
The goal of our hearts' yearning.
Then, work all done, we reach life's end,
He, being our sure, unfailing Friend,
Calls us to rest. And sleep shall be
The gate to immortality.

Herbert Sask.

SOME TRAGIC INCIDENTS IN MENNONITE HISTORY

By L. J. Heatwole

For the Gospel Herald.

In the obituary column of the Gospel Herald of September 4 mention is made of eight deaths that occurred very suddenly in the Mennonite home of Bro. Kuhns near Thurman, Colo., on Sunday, Aug. 10, 1924. In this circumstance eight souls are said to have been hurried into eternity without a moment's warning, owing to a force (uncontrollable by man but directly from God) of storm energy that was expended upon a particular spot where people of our faith and descent were located. The scene of more than a thousand people assembling to witness the lowering of eight caskets into as many graves at the same time, is one that will abide in the memory of generations, not only in the community where the tragedy occurred, but serves to touch the chords of sympathy and awaken throughout a whole church, north, south, east, and west, a new and deeper consciousness of the fact that human life is a most uncertain issue.

The incident of a number of deaths in Oregon from eating canned beans late last year, the death-dealing shot that took the life of the superintendent of the Welsh Mountain Mission, the tragic death of Dorothy Kauffman from the hand of an assassin on July 2, 1923, while far from her home at Westover, Md., with the instant death of Paul Gehman, Salem, Pa., on July 7 of the same month and year, and the very recent accident of Aug. 21, causing the sudden death of Levi L. Hartzler of West Liberty, Ohio, have each left their own peculiar impress on the minds of thousands of our people in states and provinces where the Gospel Herald is read.

Along with these accounts we turn to mention the outstanding event in Mennonite history in the way of tragedy and wholesale massacre of Mennonites in America. Though we look all the way down the vista of one hundred and sixty years, the incident still lingers in the memory of hundreds of descendants of the present generation.

The incident at Thurman, Colo., brings to the mind a most vivid recollection of the death, at the hands of Indians, of a Mennonite minister, his wife, and six children, which occurred in August of the year 1764, at a point four miles northeast of Luray, Page County, Virginia.

The immediate section is today regarded as having been the cradle of the Mennonite Church in the state. The denomination itself has long been extinct in these parts and of the membership that worshiped there, all that remains in the population of the county today are the many familiar Mennonite names of Baer, Blosser, Brenneman, Brubaker, Funk, Good, Grove, Heistand, Kauffman, Rhodes, Stauffer, Strickler, Weaver, and Zimmerman.

The total loss of these families with their large following, of itself, looks like a calamity to the Virginia congregations. For here is a loss in numbers to the Church of material that can rightfully be called her own, that may number many hundreds of souls. On a recent trip made there by the writer and a number of representative members of the Church for tract distribution, of "Who the Mennonites Are, and What They Believe," as well as for taking part in the celebration of the 160th anniversary of the massacre of John Rhodes and his family, the impressions left on the mind of the writer and those of his companions, can not well be described in words. A monument was unveiled at the spot where in the year 1729 Hans Rood, or as read in plain English, John Rhodes, established by the side of a beautiful spring his humble home on a tract of several hundred acres of choice land, lying immediately on the west side of the Shenandoah river. Here he lived unmolested for more than thirty years and in the meantime reared a large family. Here also he preached a whole Gospel regularly on Sabbath days either in his own home or in the homes of others of similar faith.

These people had chosen to neighbor with and share a common hunting ground with the Indians on the wilderness border rather than to face the intolerant attitude of English settlers located east of the Blue Ridge mountains. How, then, do we account for the awful act of massacre that befell this harmless and peaceable family that had for a whole generation held the confidence and good will of their Indian neighbors? It was because the Indians suffered themselves to become the tool of such white men who were enemies to the English and indiscriminately made the most remote settlements their object of attack.

The hundreds of visitors who were present at the time of the unveiling of the monument were given the details of the massacre by P. S. Rhodes, a direct descendant, of how the father was shot while standing in the doorway, how the mother and son were killed in the yard, a son shot from a pear-tree, and still another who was killed in the river while attempting to cross. Two daughters and another son lost their lives after being taken captive, because of refusing to go with the Indians.

The speaker made the incident most strikingly real by relating how, while the awful work of taking the lives of her parents was going on, a daughter, Elizabeth, snatched up her little sister, a babe of one and a half years, and ran to the barn, followed by an Indian. She entered and secured the door behind her. While the Indian ran back to the house to get fire, Elizabeth crept out at the rear of the barn, and, still carrying her little sister, ran through a field of tall hemp, to the river, which she crossed safely and reached the home of a neighbor. The remaining son, whose name was Michael, was taken by the Indians to their camps wes-

of the Ohio river and held a captive for three years.

Before the Indians took their flight they set fire to all the buildings, and because the father had fallen dead in the doorway, the body was partly consumed.

After all was over, the neighbors assembled and buried the bodies of all the victims side by side on the river bank. Their graves may be seen today marked by unlettered head and foot stones. In personally visiting the actual ground on which this tragedy occurred we are made to feel that without exception, this is perhaps the most harrowing and calamitous tragedy that God has ever permitted to befall the Mennonite Church in America.

Dale Enterprise, Va.

TEACHING WE NEED NOT FEAR

Sel. by Rebecca H. Hauck

"But we preach Christ crucified" (I Cor. 1:23).

Falsehood prevails and error abounds these days — the last days. Therefore we need to be very careful as to what we accept as truth. But we need not be afraid of the teaching that makes Christ and Him crucified prominent and that gives Him the preeminence, nor of the teaching that leads us to respect and reverence the written Word of God, though it may flatly contradict a great deal of our present-day teaching, even that which is widely and enthusiastically accepted.

Any teaching that leads men to chase feelings, thrilling and wonderful experiences, and peculiar frames of emotion, is misleading and dangerous. It leads to self-occupation and diverts the mind and heart from Christ. It throws them in upon themselves, their feelings, their emotions, and their experiences as a ground of evidence and assurance, and, so detracts from the Word of God and paves the way for all kinds of delusions and fanaticism. Any teaching that seeks to get men occupied with themselves and to look within for the ground of faith and assurance is antiscriptural and dangerous.

Assurance is the result of faith that is grounded in the Word of God. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). The true objective of faith is Christ and the facts revealed in the Word concerning Him. Faith reckons to be true, what God declares to be a fact. What God declares about Christ in the Word is the objective. True faith is faith that rests upon Scripture and not faith that rests upon feelings or emotions and experiences.

Christianity is not something that comes from Christ, but Christianity **is Christ.** In Him the believer has wisdom, righteousness, sanctification, redemption, eternal life, immortality, and eternal joy. In short in Him we have a complete Saviour to deliver from the awful fall in Adam, and to lift us upon a plane of infinite glory. The sum and substance of Christianity is **Christ.** The apostle sums it up in one terse and magnificent sentence: "Christ is all, and in all" (Col. 3:11).

We need not fear any teaching that exalts Christ and honors the Word of God. But alas! in how many instances and places they speak a good deal about Christ, but do not preach Christ. They tell men what they may receive from Christ or from God because of Christ, but they do not tell them what the believer is in Christ and what Christ is made of God to the believer. They speak of experiences from Christ but not of position in Christ. Subjective experience and objective reality is the burden of their teaching. The Word is frequently honored only as a source to hatch a creed from, but its authority and power is not recognized as the medium of the Spirit's operation. The Holy Spirit operates through the Word as Christ is set forth according to the Word. True Bible teaching makes prominent the eternal **Sonship** and **deity** of Christ, the perfect **humanity** of Christ, the **Cross** of Christ, **resurrection** of Christ, the **leadership** and **Lordship** of Christ, the **indwelling** of Christ by the Holy Spirit, and the **coming again** of Christ. Where Christ is given a place of pre-eminence, in teaching and preaching, the Holy Spirit is pleased to manifest His presence and power, and believers love to meet for fellowship and mutual edification. Where this is the case, sinners too, will be attracted, convicted, and saved.

Lancaster, Pa.

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species—always supporting and often leading the way. Its very presence, as a believed book, has rendered the nations emphatically a chosen race; and this, too, in exact proportion as it is more or less generally known and studied. —Coleridge.

The **"backbone"** of the church, society, state or nation is not found among the **"popular"** individuals in either.—J. A. Liechty.

WHAT JESUS PROMISED TO DO FOR US

By Edna Slagel

For the Gospel Herald.

The coming of Jesus to this earth for the purpose of carrying out His great part in God's plan for man, made it possible for us to have the joys a Christian may experience — freedom from the bondage of sin, victory over everything that would drag us down, joy in His service, fellowship with the Father, and an understanding of His purposes for us. Without the coming of Jesus to reveal the Father, we could never have known the depth of the goodness of God and of His eagerness to bless us.

One of the things that Jesus promised to do for us was to intercede for us at the Throne. In Hebrews 9:24 we read "For Christ is not entered into the holy places made with hands, ...but into heaven itself, now to appear in the presence of God for us." And in Heb. 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

One of the gifts we receive from God through the intercession of Jesus is the Holy Spirit. In Jno. 14:16 Jesus says: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

When Jesus made this promise He was about to leave His disciples. With His going they seemed to see the end of all the things they had hoped for through Him. But He was wiser. He could be at only one place at a time as long as He was in the flesh. The Holy Spirit could work in the hearts of men everywhere.

After Pentecost the disciples understood and were willing and eager to go on with the task Jesus had given them — that of spreading the good news of the Gospel of Jesus Christ to the ends of the earth.

But Jesus interceding for us with the Father, and the Holy Spirit in our lives was not the limit of God's plan for us through the ministry of Jesus. John says in Jno. 14:2: "I go and prepare a place for you" "that where I am there ye may be also." This life is often hard and unpleasant. It is the sure hope in Jesus' promise for the future that has given many a Christian courage when going thru a dark hour. Even our best moments here are only a foretaste of what we may hope to enjoy over there.

Flanagan, Ill.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

In the month of July 6,783 persons were fed regularly by the American Mennonite Relief in Siberia. An average of 5,832 were fed per month since February 1, 1924. During this time the cost per month per person was as low as 40 cents according to tabulated reports now in possession of the Mennonite Central Committee. Certain increases in the cost of grain, etc., have brought the cost per month per person to 55 cents for the month of July. This gives an explanation for the appeal for $10,000.00 as brought to your attention in Relief Notes of last week.

It was hoped that the work in Russia and Siberia could be closed this fall and certain action had been taken pertaining to this but it is quite evident that we must continue the work for another year if we will save our people in Siberia and in the Volga districts of Russia from starvation. The Mennonite Central Committee stands ready with its offices to forward all funds received for this purpose. The organizations at Moscow and in the stricken districts are ready to administer the relief. Will we be equal to the task of providing the necessary funds to meet the need?



The Family of the A. M. R. Chairman of the Colony Halbstadt, Orlover Volost, Siberia

The following letters from the Moscow office will speak for themselves relative to conditions facing the clonies mentioned.

Crop Failure in Slawgorod and Pavlodar Settlements, Siberia

Mennonite Central Committee
Scottdale, Pa.

Dear Friends:—Over a week ago I sent you copy of the telegram received from our District Representative, Wittenberg in Slawgorod as follows:

"Hot winds have reduced the crops by about one-half. The harvest has begun. Taskuduk, Taldekulduk completely consumed by the drought.

"Wittenberg."

Today a letter from Mr. Wittenberg was received, brought from Slawgorod by the Baptist Representative, which confirms the telegraphic information and states that the condition is even worse than had been set forth in the telegram. He writes on Aug. 2 that:

"In consequence of the hot winds the grain fields matured too soon and the harvest came from 10 to 14 days earlier than was expected, and the wheat harvest has already begun. In Taskuduk and Taldekulduk district of Pavlodar there will be no harvest. Mosdekul and Tursunbaj will have a crop ranging from 9 to 10 puds per Dessjatine.

"The Slawgorod settlement will have a crop averaging from 10 to 15 puds. Many dessjatines will yield nothing.

"Wittenberg."

Attention must first be called to the fact that a very small acreage was seeded this year, so small that if there had been a very good harvest the grain would have been sufficient to provide food for the winter but not enough for seed next spring and practically nothing would have remained with which to procure other necessary supplies, such as clothing. But not only is the acreage small, but in many places there is no harvest and the small acreage that will produce a crop is so withered by the hot winds that the people are in despair. In the Pavlodar settlement the harvest will be probably from 0 to 10 poods per dessjatine, in the Slawgorod settlement it is estimated that average yield will be from 10 to 15 poods, but in very many fields there will be no crop. If we take, for example, the highest figure given as the possible average yield, 15 poods per dessjatine, and convert these figures into American measure, we will have, the estimate allows, three to 3-10 bushels of wheat per acre. (A pood equals 36 pounds, and a dessjatine, 2.7 acres.)

The Mennonite families are generally large. Let any large Mennonite family in a community that depends almost entirely on its wheat crop consider how it would feed a family of eight until the next harvest from a ten-acre field of wheat, part of which yielded nothing and part 3.3 bushels to the acre. There are no food reserves whatever; they depend almost entirely on wheat. The small quantity of vegetables and potatoes raised in the gardens were also withered by the hot winds and will contribute very little to the food supplies.

A number of familes will have sufficient to carry them safely through the winter and to the next harvest, but the large proportion of the Mennonite population will not have enough for food. How shall they live through the next winter? What will become of them? Must we not take part in answering this question?

Very sincerely yours,
American Mennonite Relief
Alvin J. Miller,
Director in Russia.

* * *

Dear Friends:—Appeals for help are coming constantly from the Volga districts. The following appeals have been received from Neu-Samara:

"The A. M. R. village committee of Kaltan herewith informs you that the crop in rye averaged only about two and a half puds to the dessjatine. It is rarely the case that one even sees spots surpassing this yield."

(9 subscriptions.)

Koltan, Luxemburgskaja, July 22, 1924.

"Since in consequence of the poor harvest we see no possibility to provide sufficient food for the coming winter, we would herewith ask the Luxemburg A. M. R. relief committee to aid us by the distribution of foodstuffs, for our fields of grain were damaged by locusts and much of the grain was destroyed by the heat of the sun. To this we testify by signing our names as citizens of the village of Bogomasow.

(33 subscriptions).

July 23, 1924.

These are not over-drawn pictures but actual statements of conditions as they are. I feel sure that these appeals will not be left unanswered.

Very sincerely yours,
American Mennonite Relief.
Alvin J. Miller,
Director in Russia.

Scottdale, Pa., Sept. 9, 1924.

"BEHOLD, HE PRAYETH"

A true man of God will always find time to pray, and will never neglect prayer. The Scripture tells that Daniel went to his room three times a day and prayed to his God. He had time to pray..... This man who was the chief man in the kingdom—you might say a ruler of the whole world at that time—found time. I doubt whether or not there was a man living in his day so busy as this man, and he found time. He had not only the king's business to attend to, but his own private affairs also, and had to watch those one hundred and twenty rascals from stealing the government, and yet he prayed three times a day as aforetime, and he prayed with his windows open toward Jerusalem. J. H. Jowett.

THE BIBLE

By Clinton A. Beachey

For the Gospel Herald.

The Bible is a priceless treasure,
Whose values are of boundless measure.
Of all the many books I "hold,"
It weighs the most, for 'tis pure gold;
When you're in doubt consult the Book,
To find the way our Master took.
'Twill guide us on the upward way;
With us His words shall forever stay!

Eureka, Ill.

INDIANA-MICHIGAN DISTRICT SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

Report of the Annual Sunday School Conference of the Indiana-Michigan District, held at the Emma Church, Emma, Ind., Aug. 12-14, 1924.

Tuesday Evening

The delegate body met first after which the Conference was opened by the Moderator, Oscar Hostetler. After song led by Rollin Hostetler, Bro. Allen Christophel conducted the devotion, reading Deut. 6:4-9. He also offered an earnest prayer in behalf of the Conference and those on the program.

Christian Hospitality, Menno Yoder. People used to be more sociable. Prosperity has made us selfish. It is hard for a stranger to find a place to stay all night among our people. A church that is not hospitable will die out and doors are sure to close. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Minutes of previous meeting were read and accepted.

The Bible the Word of God, C. L. Graber. Isa. 40:8. The Word of God standeth forever. The Bible interests everybody. Luke 1:14. Luke wrote with a perfect understanding. The purest men the world ever knew were men that studied the Bible as the Word of God. The Jew is a living witness that the Bible is the Word of God. The Bible contains nothing but the truth. Nations are ruled by the Bible. "Heaven and earth shall pass away, but my word shall not pass away." "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:8).

Wednesday Morning

8:30. Choristers' Conference by J. I. Weldy.

Songs, 1 and 2 in Hymnal.

Prayer, B. B. King.

Two speakers, J. D. Brunk and Frank Blough.

Bro. Brunk gave the names of our past choristers and some are as follows: Joseph Funk, Abram Burkholder, J. S. Kauffman, David A. Heatwole, Samuel Brunk, C. H. Brunk, J. M. Shank, A. B. Kolb, and Walter Yoder. Bro. Brunk said many of the old songs were more solid than those written to-day. We need more solid Spirit-filled songs to-day.

Aim in Selecting and Singing of Songs, Frank Blough. If singing is not worshipful it is not singing. Choristers need to know their Sunday school lesson in order to select proper songs.

9:30. Conference Proper.

Devotion, Josh. 1:6-9, Harvey Yoder; Prayer J. Z. Birky.

Book Study—I John, Noah Oyer. John was with Jesus three years. John has written to tell us that Jesus is the divine Son of God. John said, This is the message we have heard from him, and we declare it unto you. When sin enters into our life our fellowship with God leaves. The Theme of the book is fellowship and love.

Fundamental or International Lessons, J. S. Hartzler. Two of our classes at Elkhart studied the Fundamental lessons for about six months and liked them very well. They start with the first book of the Bible and in studying them we get the whole Bible more completely than the International lessons give it. We need Bible knowledge that is connected in order to learn it right and get the good out of it.

(A resolution will be found later)

Calling of The Sunday School Teacher, I. W. Royer. Paul told Timothy to "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Some people get exalted when they are appointed as teachers. Some get sore if they are not given the office. There needs to be a wrestling with God before choosing our Sunday school teachers. Jesus says, "Teach the Word," and it is the only way the world will know Christ. A teacher needs to walk lowly and humbly in our work to-day. The minister needs the teacher's help and cooperation in building up God's kingdom. When God calls a man He prepares him but when we call them we fail to prepare them as we should. We need to be careful as to what lesson helps we use. We need to teach Bible truths and not men's ideas. Prepare for the labor—in prayer, in study, by visiting pupils, and be faithful as we are called of God to teach at all times.

Meeting closed by prayer by Bro. D. D. Miller.

Wednesday Afternoon

Devotion, Matt. 6:19-24, Norman Hobbs.

The Opportunities in Teaching:—

The Cross in Christian Faith, Simon Beck, Anna Christophel.

The Transformed Life, L. J. Pletcher.

Christian Liberty, Menno Each.

The Right view of the Present World Apostasy, C. C. Culp.

The Doctrine of the Bible as Upheld by the Church, Orie Miller.

A few good points:—The cross is the foundation of the Christian's faith. Matt. 16:24-25. Paul said preach Christ and he preached the same. Too much "I" and not enough "Christ" in our teaching to-day. We are sure to teach just what we are filled with. From the abundance of the heart the mouth speaketh. We need to go with Jesus in the Garden and see what He went through for us before we can hold Him up. Can we see Him pray there? The angel of the Lord will come to us when we endure hardships for Jesus' sake.

The cross makes us think of something hard to endure or bear. Jesus went in the garden of Gethsemane in agnoizing prayer for the sin of the whole world. He drank the bitter cup that we may have life. He was nailed to the cross for our sins. We have been redeemed through his suffering and death on the cross. In order to be a true follower of Christ we must take up our cross daily and follow Him. We need to live such pure lives that our lives will speak louder in leading souls to Christ than the teaching we give from our lips. We cannot lead others one step higher than the plane we have attained.

When our work is done will we be able to say as did the apostle Paul? We have fought a good fight. We have finished our course, We have kept the faith, and henceorth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give us. We need to present our bodies a living sacrifice. We hear some good sermons, talks, and lectures but don't see enough real Christian living back of the message. Too many people are only existing, not living. We need to desire and seek the fellowship of our Lord and Saviour. We need to be more earnest in our prayer life before teaching. Sin has brought bondage and Christ came to bring liberty. We need liberty. We need liberty before we can teach it. We can not teach liberty when we are in bondage, so let us seek the Lord for liberty as it is the only way we shall get it. Apostasy is a studied and deliberate departure from the revealed truth, denying the Lord Jesus Christ and teaching the doctrine of man. We go wrong when we do not know God. Many are learning and yet not coming to the knowledge of the truth. Not born again. An apostate is self-willed and despises the plan of Jesus Christ. Jesus is on our side and we need to all contend for the faith. One with God is the majority. "If God be for us who can be against us?" In order to sell something we need to first believe in the thing we are going to sell to make a success. We as teachers must first believe in feet washing, the devotional covering, and nonresistance before we are able to really teach them with effect to our pupils. If all the humility we have is to kneel down and wash our brother's feet we have very little. Nonresistance is good in the time of war but if we don't have it at all times we fail to have the true kind we read of in our Bible.

Delegate Meeting

Bro. S. L. Weldy acted as chairman and Bro. Ira Johns led in prayer, after which the following work was taken up.

The subject for paying for the dressing of the conference tent was discussed and after a good understanding the delegate body voted in favor of taking an offering to pay the bill which amounted to $208.00.

Bro. T. K. Hershey spoke of the need of more native workers in South America and also said they have three men available and is asking three conference districts to each support one of them, which would mean each conference district should raise $660.00 for the support of the worker and his family. The plan was accepted and the Executive Committee of the Ind.-Mich. district were elected to formulate a plan how the money is to be raised.

Wednesday Evening

Devotional and prayer by Moses Steiner.

Round table by I. W. Royer on following topics: **Calling our Sheep or Going after them, Which?; Overcoming Spiritual Indifference; Seeing our Pupils as the Future Church; Awaiting and Expecting Results.**

Many good thoughts were brought out.

In the absence of Bro. Sanford Yoder, Bro. Noah Oyer and Bro. C. L. Graber were asked to occupy his time, which they did, Bro. Oyer gave a brief exposition of the Sermon on the Mount. Some main points are as follows: Where there is no growth we are not normal. In the Kingdom we expect Spiritual growth. Jesus expects us to be poor in spirit. We need to be meek also hunger and thirst for righteousness. When we think of our humility we lose it. Great people make us feel at home when around them. No great man says anything about his greatness. When we measure up ourselves with the life of Christ we will surely be humble. Jesus condemned the scribes and Pharisees be-

cause they had a form of godliness but inwardly they were full of dead men's bones.

Unless we have love for one another we can not be an heir of God and joint-heir with Christ.

Three Visions of Jesus, Past, Present, Future, by C. L. Graber. Luke 2:16. Babe in the manger. Luke 24:51. Carried up into heaven. Acts 1:11. Shall come again. Jesus' life didn't begin in Bethlehem but back in eternity. God gave His Son so we could have eternal life. We value a gift by what it costs the giver. God gave His best. Stephen saw Jesus standing at the right hand of His father. Jesus is anxious to help all of us into the Kingdom. Jesus' blood cleanses us from all sin. He is interceeding for us now. Jesus says, Watch and pray, for ye know not what hour the Son of man cometh." Many are watching but not doing anything. Existing but not growing. We are called and chosen and we need to be faithful to win the crown.

Thursday Morning

Conference for Young People and Junior Meeting workers conducted by David Yontz. In order to pull weeds we need to get on our knees and get at the roots in order to get them out. For the Lord's work to be a success through us we need to spend much time on our knees in prayer.

Devotional, Conference general. Matt. 5:13-16, V. E. Reiff.

After a few pointed remarks on the lesson read he offered an earnest prayer for the days meeting and for all of the Sunday schools represented.

Practical Lord's Day Observance, Simon Sommers.

After God created the earth He rested on the seventh day. He also said. "Six days shalt thou labor and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt do no labor." Jesus went to the synagogue on the Sabbath day as his custom was. We make the Lord's day services too much like a machine.

The Holy Spirit our Guide and Comforter, J. S. Horner. The Holy Spirit is our Guide and Comforter. When the Holy Spirit has the right of way in our hearts then only are we able to do the Lord's work.

The Treasurer's report was read and accepted. The report showed a balance of $263.96 in the treasury.

An offering was taken which amounted to $270.08. $208.00 to be used for dressing of the tent and some to help defray the expense of conference.

Sunday School Work in South America, T. K. Hershey. The young people in South America are ready to read the Bible and quote Scripture verses. The Picture roll means much to the people in South America. The Catholic priests try to break up our Sunday schools. A number of the Catholic girls have been converted and are now good teachers in our Sunday schools. Our five stations have twenty-eight Sunday school teachers. Our teachers go over the City and gather in the stray pupils. One of our young girls goes out at three o'clock on Saturday afternoons and gathers other children for the Sunday school. Bro. Hershey showed a very interesting chart which showed the growth of the work in South America. He also showed a map of South America that one of their boys drew for him. The best way to spread the Gospel in South America is by native workers.

An interesting Children's meeting was conducted by Anna Yordy. A few songs were sung and many Scripture verses were quoted by the children. Sister Yordy aimed to impress the need of caring for their bodies as their bodies are the temple of the living God. She said in order to keep the soul well we need to read the Bible, and ask Jesus to keep us pure. Bro. T. K. Hershey taught the children to sing a song in Spanish.

The Place of Our Young People's Meeting in:—

Fostering the Mission Spirit, Amsa Kauffman.

Planning our life for God, Jay Hostetler.

Creating a Love for the Word, George Diveteman.

Helping to Decide for Christ and His Service, Floyd Weaver. Jesus was interested in the equipment of His disciples as well as sending them out in the work. The Holy Spirit is the Equipment we all need. Jesus said, "Tarry ye, until ye be filled with the Spirit." There is a need of workers on every side.

Mission Study Classes are needed in our churches. We need more unity among the old and young people of our churches and an infilling of the Holy Spirit before the work will prosper, and souls be led to accept Christ as their Saviour. When the Holy Spirit comes into our lives we will look upon the fields and help carry the message to the lost. We need to find God's plan for our lives. We need personal fellowship with God then serve our fellow men. In the year 1919 only 23 percent of the people of the United States were church members. We need to be much in prayer and meditation and take our work more seriously to accomplish anything in the Lord's work. We need to love and read the Word more as it is our Lamp and Guide. God's Word is pure food for our souls. The Superintendent of our Young People's Meetings needs to keep himself in the background but always be ready to help in the work.

What Influence for Good and Evil Does Reading Have on the Lives of our Young People?; Edwin Weaver, Mrs. Frank Pletcher. Paul told Timothy to give attention to reading. Reading determines our character. It either builds us up or tears us down. John Wesley was led to his field of labor by what he read.

Thursday Evening

Sunset meeting, **"Here am I,"** by T. K. Hershey.

A very interesting meeting was conducted about three hundred attended. After the meeting five young people from different churches expressed their desires to be missionaries. The meeting was held on the lawn.

Conference proper. Devotional, I Chron. 29:5-29. C. C. Culp.

Religious Conditions in Palestine, Nellie Miller. In order to understand those people we would need to live with them for a year. The Jews will go a long way to worship but would not hesitate to kill a Christian. Palestine has been the home of three religions, the Mohammedan, Jewish, and Christian.

The Lost World and an Uplifted Christ, T. K. Hershey.

He referred to three passages of Scripture: John 12:32, "I, if I be lifted up, will draw all men unto me." I John 5:19, "The whole world lieth in darkness." Matt. 18:11, "Jesus came to seek and save that which is lost." One half of the world is without the saving knowledge of Christ. Jesus said, Go everywhere and preach the Gospel. People are getting too rich to go and preach the Gospel. The devil reigns too often in the hearts of believers. Peter needed a vision before he went to the Gentiles. He that holds up Jesus hides himself.

Conference closed with a good spirit and the Lord alone knows all the benefits derived from the meeting.

The new officers elected are Bro. B. B. King for three years, and Bro. Ray Yoder for two years. The Executive Committee now stands:

B. B. King, Chairman; Ed. Martin, Treasurer; C. W. Leininger, Secy.; Silas Weldy and Ray Yoder.

The Resolution Committee consisting of Bros. V. E. Reiff, Noah Oyer, and J. W. Kanagy drew up the following resolutions:

Since questions have been raised about relative value of different Sunday School Lesson Systems,

Be it resolved:

1. By the Indiana-Michigan Sunday School Conference in session Aug. 14, 1924, that we ask the Church Conference to give advice in this matter.

2. That we encourage the General Sunday School Committee to continue their study of the relative merits of various systems of lessons and submit their finding at the earliest possible date.

3. In the meanwhile we encourage the faithful use of the present uniform series of lessons with appropriate helps.

Be it resolved:

That the Indiana-Michigan Sunday School Conference assembled Aug. 12 to 14, 1924, express its appreciation for the sacrifices made by the members of the Emma congregation, and for the Christian hospitality shown to all visiting brethren and sisters who have enjoyed these sessions of Conference.

C. W. Leininger, Secy.

SPECIAL MEETINGS

For the Gospel Herald.

Hagerstown, Md.

Report of the Sunday School Meeting held at the Reiff Mennonite Church, Aug. 27, 1924.

Organization:—Mod., Denton Martin; Chor., Benjamin Horst; Secy., J. Harry Martin.

Topics and Speakers:—**Where Lies the Responsibility of S. S. Work and Why?** John F. Grove; **The Results of United Effort,** S. R. Eby; **Evils Arising from Nonattendance,** Amos Myer; **Reward of an Honest Life,** Noah W. Risser; **Children's Meeting, Amos Myer; The Spirit of a Christian Home,** Irvin Lehman; **The Sin of Modern Pleasure-seeking,** W. W. Hege; **In the World but not of the World,** Noah W. Risser.

Some Thoughts Presented:—The S. S. is the Church at work. Each member should be engaged in loyal service for Christ and thus bear the responsibility. United effort of the Church in prayer, work, and praise brings humility, prevents strife and contention, and brings salvation to the lost. Absence from S. S. leads to evil influences, Sunday desecration, ignorance of God's Word, and sorrow for opportunities lost and may result in a life worse than wasted. Honesty is rewarded here on earth by the blessing and deliverance by God from the snare of the devil and in heaven by being in the presence of God and enjoying all the glories of heaven. Reverence, love, prayer, hospitality, self-denial, generosity, cheerfulness, and sobriety show forth in part the spirit of a Christian home. The trend of modern pleasure-seeking is so degraded that Christians cannot take part therein without failing. The one in the world but not of

the world marries only in the Lord, is separate in clothing, and abstains from politics and worldly amusements and keeps free from business entanglements of the unjust. Secretary.

GOVERNMENT AND LEADERSHIP

(Continued from page 483)

things as they have need. I Cor. 9:1-14.

What mark of final apostasy do we see manifesting itself?

That many are heady, highminded, and despisers of government. II Tim. 3:4; II Pet. 2:10.

Should leaders flaunt their authority or keep themselves in the background?

Any unnecessary display of authority is contrary to the word and spirit of the Gospel and hurtful to the cause of Christ.

It is well to be as modest and reserved as is consistent with the duty to preserve purity and loyalty in the Church.

However, the popular tendency to make the Church leaders simply religious figureheads to be gradually eliminated must be met with firmness and given no place.

Aaron and Saul were "rear leaders," but Moses, Elijah and Paul are types of true leadership which stand in front with God, face a frowning populace, and maintain the unpopular truth.

Denbigh, Va.

Married

Martin—Sauder.—On Aug. 30, 1924, occurred the marriage of Bro. Paul E. Martin and Sister Annie Sauder, both of East Earl, Pa. Bro. Benj. Weaver performed the ceremony at his home at Goodville, Pa.

Huebner—Zimmerly.—At the home of the officiating bishop, Bro. C. N. Amstutz, Apple Creek, Ohio, on Sept. 4, 1924, occurred the marriage of Bro. Peter Huebner of Russia, and Sister Selina Zimmerly of Orrville, Ohio. May the Lord abundantly bless them.

Mast—Schrock.—Bro. Chester Mast of Shanesville, Ohio, and Sister Clara Schrock of Barrs Mills, Ohio, were united in marriage on Sept. 6, 1924, at the home of the officiating bishop, Bro. J. S. Gerig. May the rich blessings of God be with them as they journey together through life.

Histand—Good.—On Aug. 23, 1924, at the home of the bride's parents, occurred the marriage of Bro. Abram L. Histand of Bucks Co., Pa., and Sister Fannie K. Good of near East Petersburg, Pa. Bishop Isaac H. Brubaker performed the ceremony. May the rich blessings of God attend them through life.

Schrock—Hochstetler.—On Aug. 26, 1924, at the home of the officiating minister, Bro. Sanford C. Yoder, near Kalona, Iowa, occurred the marriage of Bro. Elmer Schrock to Sister Alma Hochstetler, both members of the East Union congregation. May God's richest blessings attend them through life.

Nussbaum—Amstutz.—On Aug. 31, 1924 Bro. Amos Nussbaum and Sister Persis M. Amstutz were united in the bonds of holy matrimony at the Swiss Mennonite Church near Dalton, Ohio, Bro. C. N. Amstutz officiating. May God's blessing attend them through life.

Miller—Mann.—On Thursday evening, Aug. 26, 1924, at the Prairie Street Mennonite Church, Elkhart, Ind., Bro. Cleo Aaron Mann and Sister Nellie Marie Miller were united in holy marriage by Bishop D. A. Yoder. May God bless them continually through life.

Beyeler—Burkholder.—On Sept. 2, 1924, at the home of the bride's parents, Bro. and Sister E. M. Burkholder, Smithville, Ohio, occurred the marriage of Bro. Elmer J. Beyeler and Sister Mabel Burkholder. Bro. J. S. Gerig performed the ceremony. May heaven's blessings rest upon them in their journey through life.

Landis—Root. Forrey—Root.—On Sept. 3, 1924, at the home of Bro. and Sister Jacob Root of near East Petersburg, Pa., occurred the marriage of their twin daughters, Sara K., married to Bro. Elvin Landis, and Sister Fannie K., to Bro. Earl Forrey. Bishop Isaac H. Brubaker officiated. May the Lord bless them through life.

Obituary

Kauffman.—Infant son of Chauncey and Amelia Kauffman, New Wilmington, Pa.; born Aug. 24; died Aug. 25. Father and mother remain to mourn the loss of a little life that budded on earth to blossom in heaven. Short services conducted at cemetery by Edw. F. Zook.

Eby.—Esther Eby (nee Brubacher) was born Feb. 5, 1863; died at her home, 53 Menno St., Waterloo, Ont., Aug. 30, 1924; aged 61 y. 6 m. 25 d. She was united in marriage Nov. 8, 1881, to Benjamin Eby, which union was blessed with 3 sons and 7 daughters: Phares, of Kitchener; Luella, Mrs. Edgar Snider, Waterloo; Mabel, Mrs. Josiah Bearinger, Waterloo; Mina, Mrs. Alvin Shantz, Waterloo; Beulah, Mrs. Abram Shantz, Waterloo; Samuel, Alpheus, and Vera at home. Two daughters preceded her to the glory world. A sorrowing husband, 8 children, 7 grandchildren, 2 brothers and 2 sisters remain to mourn her loss. Early in life she gave her heart to the Lord and joined the Mennonite Church of which she remained a faithful member till death. She had been suffering patiently from cancer for two years. Funeral services were conducted at the home and at East End Mennonite Church. Burial in adjoining cemetery. Brethren Jonas Snider and Noah Hunsberger were in charge of the services.

Lehman.—Susanna, daughter of Christian and Elizabeth Lehman, was born in Franklin Co., Pa., Nov. 16, 1830; departed this life Aug. 19, 1924; aged 93 y. 9 m. 3 d. In 1842 she with her parents came to Ohio in covered wagons, settling in Richland Co. In 1848 they moved to Allen Co., where Sister Lehman has ever since resided. On Jan. 16, 1851, she was united in marriage to Christian Lehman who preceded her in death 23 years ago. To this union were born 13 children, of whom 8 are still living. Besides these, 13 grandchildren, 10 great-grandchildren and one brother mourn the loss of a dear, loving mother, grandmother, great-grandmother, and sister. Soon after her marriage she with her husband accepted the faith and united with the Mennonite Church and lived a true, devoted Christian life and died in the hope of a risen Redeemer. Services in charge of Geo. Ross at the Salem Church.

"Death has called away dear mother,
In the lonely grave to lie;
Yet her soul is sweetly resting
In that home beyond the sky."

Yoder.—Thornton L. Yoder of Leslie, Mich., oldest son of Solomon and Sarah Yoder, was born May 17, 1856, in Logan Co., Ohio; died in the Foote Memorial Hospital in Jackson, Mich., Aug. 19, 1924; aged 68 y. 3 m. 2 d. Cause of death general carcinoma. When a small boy he with his parents moved to Cass Co., Mo., where he grew to manhood. On March 16, 1888, at Bozeman, Mont., he was united in marriage to Florence M. Noble of Harrisonville, Mo. To them was born one daughter, Mae, now Mrs. C. O. Brown of Saffordsville, Kans. His wife died Oct. 27, 1892. On Dec. 5, 1901, at Woodland, Idaho, he was again married to Emma Obert of Harrisonville, Mo. To this union two sons were born: Lyle, March 23, 1903; Dale, March 6, 1904. They died just four days apart, July, 1904. About the year 1893 he united with the Baptist Church in Harrisonville, Mo., from which church he never moved his membership. Funeral services were held at the home near Leslie, Mich., Aug. 20, by Mr. Thurston of the Congregational Church. The remains were brought to Cass Co., Mo., and funeral services held at the Sycamore Grove Church Aug. 23, by the Brethren I. G. Hartzler and W. E. Helmuth, after which the body was laid to rest in the Clear Fork Cemetery. He leaves to mourn his departure wife, one daughter, one sister, Mrs. Barbara Blank, and two brothers, S. R. Yoder and J. B. Yoder, of Cass Co., Mo.

Brenneman.—Susannah Brenneman, daughter of Bishop John M. and Sophia Brenneman, was born Nov. 5, 1839, in Fairfield Co., Ohio; died Aug 15, 1924; aged 84 y. 9 m. 10 d. At the age of nine she moved with her parents to Franklin Co., Ohio, near Winchester. A few years later the family moved to Allen Co., Ohio, where she grew to womanhood and united with the Mennonite Church. On June 2, 1863, she was united in marriage to C. B. Brenneman of Orrville, Ohio, with whom she lived in matrimony for 61 years. To this union were born three daughters: Sophia E. (married to Isaac Shenk), Lydia M. (deceased), and Mary C. (married to Charles Brenneman). Besides her husband and children she leaves three sisters, seventeen grandchildren and thirty-four great-grandchildren to mourn her loss, which to her is eternal gain. She served the Church faithfully as deaconess and always took a live interest in the Cause of Christ, encouraging the saint, admonishing the careless and indifferent and had a deep concern for the salvation of the lost. Her spirit of sacrifice and intercession was specially in evidence in connection with the active work of her husband who was a pioneer in evangelistic efforts in the Mennonite Church. His services were in demand far and wide, thus frequently necessitating his absence from the family circle. At times when the work in places seemed heavy to our brother and the prospect unfavorable she would encourage him with a kindly letter, urging him to continue in the work and assuring him of her prayers, with the result that God would signally bless the work in the salvation of souls. Bro. Brenneman attributes the blessing following his work largely to her support and prayers and hopes she may reap her full share of reward.

Our departed sister bore her last illness with patience and resignation and repeatedly expressed her desire to go home. May the memory of her godly life, her noble Christian example and her steadfast hope be a challenge and inspiration to many.

Funeral services were conducted at the Salem Church in charge of the home ministers.

CORRESPONDENCE

(Continued from page 489)

of the places of general interest in the city.

Going from Chicago to Hesston, Kansas, was a three days' trip and showed a mileage of about 950 miles. We especially enjoyed visiting Bro. B. W. Baer, an aged uncle, 86 years old, whom we had not seen for some forty years, also attending services with the brotherhood at this place at both morning and evening assemblies, Bro. Maurice Yoder imparting a message at both services.

At this point we faced homeward making a three days' trip to Sterling, Illinois, stopping one night with some friends at St. Joseph, Mo. In Sterling, we enjoyed four days, meeting old friends and attending Lord's Day services, hearing Bro. Kreider deliver inspiring sermons at morning and evening services. The fine attendance and enthusiastic spirit of the churches was especially appreciated.

From here, going to Milwaukee, a seven hour ferry boat trip to Muskegon, Mich., was a novel experience, finally arriving in Emmet Co., Mich.

This was my home forty years ago. It was my pleasure to meet old acquaintances and my brother who also lives in this place. It was an unusually pleasant occasion to see both old and young meet in a song service of worship. This was held in the home of Bro. Clyde Kauffman, pastor of the Brutus congregation.

Next, a sister was visited near Harrison, Mich., at which place a Friday night meeting of the Holdeman Church was also attended.

From here the last stage of the trip was completed arriving home the morning of Aug. 31.

In all 3,863 miles were traveled, 100 miles by steamboat, 40 miles by rail in a side trip to the Mackinac Islands (Lake Huron) and 3,723 miles by auto. Our gasoline mileage was 19 1-2 miles per gallon.

The party consisted of our own family and sister-in-law making five people in all. Five nights were spent in a tent which we carried along. It was possible to reach the destination planned each day with the exception of one. The day it was expected to reach the vicinity of Cedar Rapids, Iowa, by what now seems almost providential delays, we were saved from possible danger which we would have incurred by staying over night in the tourist camping grounds which were deluged by a series of cloudbursts. In fact the grounds were flooded so suddenly that tourists had to be rescued with boats. A concrete bridge had sunk two feet when we crossed and was entirely washed away several hours later.

"God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the stream whereof shall make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved: God shall help her, and that right early" (Psalm 46:1-5).

We want to take this opportunity to express our appreciation and thanks for the fine courtesy and Christian fellowship which we received during this journey.

Henry Leinbach.

Elizabethtown, Pa.

The workers' meeting of the Elizabethtown Sunday school, will be held Wednesday evening, Sept. 24, instead of Sept. 25, 1924. The program is as follows.

Lesson for Oct. 5, The Choice of the Twelve, Bro. Reuben Miller.

Lesson for Oct. 12, The Sermon on the Mount, Bro. Simon Garber.

Lesson for Oct. 19, The Parable of the Sower, Bro. Irvin Kraybill.

Lesson for Oct. 26, The Stilling of the Storm, Bro. Walter Herr.

Sept. 10, 1924. Mary E. Ebersole.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—The past week has again brought a number of visitors into our community. Bro. Yake and family entertained friends of Manheim, Pa., in the persons of Jacob Kreiter and wife, Elizabeth Kreiter, and Harry K. Mease. Sister Yake and the two little girls, Marnetta and Ethel, accompanied them on their return to Lancaster Co.

Sister Christina Horsch and Bro. and Sister Harold Bender returned from Germany last week, accompanied by E. H. Correll. We are glad to welcome them to the homeland. Bro. and Sister Bender have already left for Goshen, Ind., where Bro. Bender expects to teach at the College. Mr. Correll is also on the Goshen faculty. Bro. Menno Horsch who is a student at Earlham College, Richmond, Ind., also spent about a week at home.

Martin Ganzer of Baden, Germany, is the latest immigrant coming to our community. He will likely go to Ohio to work on a farm.

Bro. Irvin Burkhart, of Clarence Center, New York, is visiting here. He took part in our midweek prayer meetings at Scottdale and East Scottdale.

Our mailing department is busy sending out quarterlies. Send in your order if you have not already done so.

Bro. Loucks spent a day at Altoona this week in the interest of the work at that place.

In His glad service,

Sept. 13, 1924. Cor.

I have carefully and regularly perused these holy Scriptures, and am of the opinion that the volume, independently of its divine origin, contains more true sublimity, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books, in whatever age or language they may have been written."—Sir William Jones.

CONFERENCE ANNOUNCEMENTS

Lancaster County

The Lancaster Conference will meet in its regular fall session on Oct. 3, 1924, at the Mellinger Meetinghouse, the Lord willing.

The Executive Committee will meet at the same place on Wednesday previous at 1 o'clock. All bishops of said Conference are invited to be present.

The bishops will meet in regular session at the same place on Thursday morning previous to the regular session of Conference. Noah H. Mack, Secretary.

Washington Co., Md.—Franklin Co., Pa.

The Lord willing, the Washington Co., Md.—Franklin Co., Pa. Mennonite Church Conference will be held at the Chambersburg Church on Friday, Oct. 10, 1924, at 9:00 A. M.

The District Mission Board will meet at the same place on Thursday previous at 1:00 P. M.

Jos. E. Lehman, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 25, 1924 (Gospel Witness Established 1905) No. 25

EDITORIALS

"Thy word is truth."

"The truth shall make you free."

"Let every man speak truth with his neighbor."

"Speaking the truth in love" is the Gospel rule for every Christian.

Have you ordered your Sunday school supplies for the fourth quarter?

Three more conferences are to be held among us this year. We trust that the same spirit of brotherly love and loyalty may prevail in them as that which characterized our conferences held thus far this fall.

You will never be able to live the overcoming life unless you lay down the old life and take the life of the cross. Christ does not force the cross upon us, but we can not live the new life without it. Our will must be upon the altar. Christ said, "If any man will come after me, yet him deny himself, and take up his cross daily, and follow me." The "old man" is too great a burden for any child of God to carry.

What are your plans for the coming fall and winter? As a congregation you may be counting on holding a series of meetings, possibly a Bible conference, hold regular services, and in a general way work for continued growth in the Lord's cause. As individual members we should aim to include faithful service and a constant Bible reading habit as among the things belonging to the winter's program. Many of our young people would do well to at least consider the advisability of taking some correspondence Bible course. Either of the heads of our schools would be glad to correspond with you on this subject.

Strife. — Paul uses the seemingly contradictory statements: "The servant of the Lord must not strive" — "Fight the good fight of faith." We are commanded to abstain from strife, yet admonished to "contend earnestly for the faith." The explanation is found readily in the difference between carnal and spiritual warfare. Every soldier of the cross is at his best when he remembers that "the weapons of our warfare are not carnal." Both tongue and fist are carnal weapons when any other motive besides love moves them.

When once your will is against sin and you have even a little faith in God your success in the Christian life is assured. But if you cherish sin, giving it a long and loving goodbye, you will be sure to be overtaken by it in short order. Paul must have had this in mind when he wrote: "Abhor that which is evil; cleave to that which is good." When men hate evil, and for love to God cleave to the good, they are on the safe side. What a poisonous serpent is to the body so is sin to the soul. Therefore avoid its serpentine bite — and you will, if you recognize it in its true light and act accordingly.

Mennonite Schools. — Last week marked the opening of Goshen and Hesston colleges, while the Eastern Mennonite School at Harrisonburg, Va., opened the week before. The correspondence from Harrisonburg, which we print on another page, shows a commendable increase in enrollment, and we hope to hear of there being a still further incearse later on. Goshen College has enrolled over a hundred students, with prospects for more. That is considerably less than on former occasions, but is enough to demonstrate the capacity of the institution to function in a substantial, loyal way. We hope to hear of the total enrollment in that institution passing the two hundred mark before the present school year is over. The correspondence from Hesston indicates one of the highest enrollments in the history of the institution. May God bless these three institutions, and make them a blessing to the cause of Christ and the Church.

Church Attendance.—An Exchange writes on this subject and deplores the growing lack of interest in matters of religion. With the passing away of the old-fashioned faith in the Bible as the infallible Word of God and a consequent disbelief in divine judgment for the sinner there is a corresponding falling away of interest and falling off in church attendance.

In this connection it is well to notice that artificial means of increasing attendance at public services are only temporarily successful. "Go-to-Church" propaganda is effective only for a little while. Theatricals and movies in connection with church activities sooner or later lose their charms. A community church attracts as well without as with religion. The moment you get away from the fact that the house of God is a place for people to **pray** and not to **play** you are forced to resort to artificial expedients to keep up an interest.

The thing which our people should not forget is that the churches having the highest percentage of attendance are the ones that rely solely on the pure Word of God to hold the attendance and the attention of the people. In other words, the plain, humble, unpopular churches which hold most rigidly to the idea of keeping entirely separate from the world and worldliness have the largest average attendance compared with their total membership.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

THE DRIFT AND THE REMEDY

Upon what grounds is it held, and taught, that the world is growing better, and that mankind have worked their way up from savagery?

As a rule it will be found that those who hold to the verbal inspiration of the Bible believe that both world and general Church are adrift, that the worst epoch of human history is yet future, and that at the second coming of Christ, the true disciples of the Lord will be comparatively few.

Those who hold to any of the various forms of evolution (which ascribe to man a natural origin, and a consequent loose theory of inspiration, believe that as the race has arisen from the lower forms of life and savagery, so it will continue onward and upward toward perfection, notwithstanding temporary reactions and scriptures that may appear to carry a different message.

The advocates of evolution are bound to hold that the world is getting better or make an unconditional surrender of their whole position.

The believers in the infallibility of the Scriptures are bound to hold that there is a general drift from **paradise** to **perdition,** except a remnant in each dispensation, who lay hold upon the life lines of saving truth provided thru divine revelation.

Is it not clear that the people under Moses were advanced above those in the days of Noah, and that the apostolic church was above the standards of the Jewish period?

This sounds plausible indeed, and is a sample of a thousand cases of exegetical jugglery by which false teachers lead the people astray.

If the high standards of the Jewish economy, and the higher standards of the Gospel would have come into existence as a product of human intellect, thru natural evolution instead of by revelation from God, there would be some ground for such a conclusion; but since each dispensation of the world has ended in failure, after God had placed man, repeatedly, upon a free footing, we have a conclusive proof that the tendency of the race is and has ever been downward.

1. God created man in a perfect state of holiness and happiness—he fell into a deplorable state of sin and sorrow.

2. God placed fallen man on probation under sacrifices and promise of a Savior—they degenerated and drifted beyond hope, and the flood was sent and swept them all away—except a loyal remnant.

3. A new generation springs from the righteous seed of Noah, but they soon are drifted into ungodliness and idolatry.

4. God gave them up to their own devices, and called Abram to be the father of a righteous seed; gave them Moses and the Law, but they drifted to rejection, at the close of the ministry of Christ, **and notwithstanding their culture and earth-born refinements they were declared to be worse than the people of Sodom and Gomorrah!**

5. Christ gathered the nothings (Jno. 15:5; I Cor. 13:2) of the Jewish wreck, taught, converted, sanctified and energized them by the Holy Ghost and founded the Christian Church, which is not to spread and grow until the whole world is won to Christ, but to preach the Gospel to all nations, **"to take** out of them a people for his name" (Acts 15:14).

When we reflect that the **last war** was **the worst war,** and the great statesmen of earth were fearful of of the downfall of civilization itself, how can even the most obtuse intellect fail to understand the handwriting on the wall of human events, even if they cannot see it plainly in the written Word?

If the race is not advancing, how account for the character of Christ? Was He not superior to Adam? Has the world not progressed in ten thousand ways beyond the ancient times?

It is not disputed that the world has inherent powers to rise, in things material and intellectual (Dan. 12:4) —the ruinous drift is moral and spiritual—a drifting away from God and good. II Thes. 2:3-12.

While Christ was higher than Adam **He was not evolved from the race** but given, supernaturally, from heaven. Jno. 17:5.

If otherwise, why have not the succeeding ages produced still higher types?

True greatness is not measured in terms of **earthly power, wisdom,** and **culture,** but in **unselfishness, holiness,** and **loyalty to God.** John the Baptist, though dwelling in the wilderness and clothed in camel's hair was greater than Pharaoh, Solomon, or Gamaliel (Matt. 11:11), and a half-witted bushman, if regenerated, is a higher type before God, than a lordly, self-conceited infidel, **inventing** evolutionistic history of the race, while a sinking world looks on, in admiration, like gaping simpletons. Such are "wells without water," and clouds that are **driven** by a tempest," the end of which is mist and darkness forever. II Peter 2:17.

Even if the world is incurably adrift can we not rest secure in the promise of Christ that "the gates of hell shall not prevail" against the Church?

There is no doubt but that the promise of Christ will be kept and a true remnant preserved faithful to the end, but this remnant will not include any churches that surrender the fundamentals of the Gospel.

The seven churches of Asia (Rev. 2 and 3) drifted quickly until some were threatened with rejection. The great Roman Catholic church has drifted clean away from the evangelical faith. The Unitarians' chief tenet is a denial of the Deity of Christ and so have no saving faith.

Almost the whole religious world is honey-combed with vanities, pleasures, dollar worship, and immoralities while their religious beliefs are being shaped by the intellectual precipitations of philosophical word-jugglers, instead of being built up in the true faith of the infallible Book as is necessary to preservation of the Church.

Is this picture not too dark and gloomy to be true? Does this not, in reality, make Satan and sin the victors, and drive God and truth out of the world?

The picture of the whole race, from paradise to perdition, is dark indeed, but just as true as it is dark, the only exceptions along the tear-wet, blood-stained way, are where individuals and peoples looked up to heaven for help, and were filled with light and glory and salvation. This opportunity is open to the world today and all the earth **might** be filled with light, but a discredited Bible, and Savior, are shutting the gates of paradise against mankind.

The dispensation ending with the flood makes a dark picture, so also with the rejection and scattering of the great nation of Israel, and Christ's picture of the broad and narrow ways —but all are true.

The Scriptures nowhere teach that the Gospel will conquer the world, but that it will **"take out a people for his name"** (Acts 15:14) and the rest be overwhelmed in irrecoverable ruin.

It is well to remember that the dark colors of the pictures, in the galleries of human history, are by man's choosing and not from God; and upon our choice, as a church, we rise or fall today.

While human duty is clearly set forth in the Scriptures, the closing scenes of human history are wrapped, in part, in clouds and mystery,

over which the children of God contend; but this much is clear to all, **that God and truth will triumph,** and **Satan and sin will fall,** and that an innumerable company of redeemed souls will dwell in everlasting light, across whose path no shadow of sin or sorrow will ever fall again.

What is the cause of churches drifting away? Has God made no provisions whereby they may be made secure in truth?

God has made full provisions in the Gospel for the preservation of every individual and every Christian church—**if the Scripture rules are followed no church can ever drift away.**

What are the vital points upon which churches fail?

1. There must be maintained a real Spirit-filled ministry, sound in doctrine and life, able to create a spiritual atmosphere in which carnality and disobedience cannot thrive. Acts 6:3; 5:11-14; I Cor. 14:25. While human learning and the various lines of properly regulated training may be useful to the ministry, they can never take the place of the **spiritual discernment and power** which comes alone thru the indwelling of the Holy Spirit. I Cor. 2:14.

2. There must be a **regenerated** membership, **loyal and active;** to fail in either point will certainly manifest itself in swift and serious decline.

3. There must be maintained true Scriptural overseers. with the same qualities as an effective ministry and ability to maintain the truth against all opposers, and with spiritual discernment quick, wide, and deep, and a holy boldness to deal with errors as they arise, without fear or favor, not waiting until the weeds have gone to seed and multiplied beyond control. Acts 20:27-31; Titus 1:9-13.

4. There must be church rules and restrictions to guide the young and uninformed and to restrain the disobediently inclined.

While **persuasion** and **convincement** have their place and should always precede the stronger Scriptural measures of **rebuke** and **discipline** they can never safely take the place of them. Matt. 18:17; Heb. 13:17.

5. The unfaithful and rebellious must be barred from council, fellowship, and religious activities until the good offices of the Gospel work their restoration. If these fail, the final provision for the preservation of the purity and power of the Church is excommunication—an almost forgotten doctrine. I Cor. 5; II Thess. 3: 6, 14.

6. In support of Scriptural discipline, and indispensable thereto, is a true, unexaggerated and undiminished Scriptural avoidance of the unfaithful, so as to be a standing rebuke to their rebellion, and a bar to the spread of their spiritual contagion, but leaving an open door for their repentance and reclamation. II Thes. 3:6, 14; I Cor. 5; Rom. 16:17.

This Bible course being followed, no church could ever drift away. Ministry and bishops are responsible before God to have them carried out. Heb. 13:17.

Every individual under this divine plan has all the advantages and opportunities in a saving Gospel, with room for unlimited Christian activities, but with no privilege to undermine and destroy.

Under leaders like Aaron, Eli, and Saul the **people** and **relatives** will corrupt the Church, and set things adrift; but under leaders with the spirit of Moses, Elijah, and Paul, the truth will be maintained at any hazard, regardless of the quality or quantity of opposition.

Yes, God has a full and unfailing remedy for the drifting race—it is the true Christian Church. There is also an unfailing remedy for the drifting churches—complete Gospel rule for organization and operation.

Will the race in general forsake their own ways and yield to the requirements of the Church? They will not.

Will the drifting churches surrender their complicated, man-pleasing, earth-born systems, and yield to the Gospel rule?

"The Judge standeth before the door" (Jas. 5:9).

Denbigh, Va.

NONCONFORMITY POINTERS

By M. S. Steiner

For the Gospel Herald.

(This article appeared in the Herald of Truth under date of Sept. 1, 1893. It is such a clear statement of **principles involved that we feel it has** a live message for our readers of the present time.—Editor.

One of the great hindrances in making the plain dress effective is the timidity of its wearers. The expression of plain people too often indicates a despondent mood caused by obligation to duty. A happy countenance and a free heart are attractive whenever seen or in what ever circumstances placed. Look upon wearing a neat, comfortable plain dress as a grand Gospel privilege, a great blessing of the Christian religion, and those about you will respect and appreciate your presence. You must feel at home in your simple way of living, and first learn to respect that way of living yourself before you can expect the world to respect it. Defend your position intelligently, and make a mark in the world in some trade, profession, or calling and your easy and graceful appearance will make a lasting impression for good. Major Perry says, "There is a service which is rendered because it is expected, but there is also that which is rendered, often unconsciously but always effectively, because it is prompted by the heart." Yesterday a lady came into my office,

Somewhat Prejudiced

against the way our people dress. I told her the Salvation Army Society too requires its members to wear the "uniform" and it seems to be an inducement to success. "Well," said she, "that is a different thing. It is no disgrace to dress like they do." The secret of the whole matter is this; they are not ashamed of their dress and by their boldness they make the world respect them. Their dress in and of itself is no more attractive than ours, but their position is more to be admired. The lady realized the fact. Says

"The War Cry"

"There is a brave little woman working here at statistics who, without any particular light or leading in the way of a special call to wear the uniform simply makes a practice of doing so, and altho there have been duties which have fallen to her lot to perform in which that miserable nondescript article known as a plain hat has ordinarily been looked upon as a condition of success, she has not been seen on a single occasion for a very, very long time, either coming in or going out without her bonnet." Unless a conviction causes people to uphold a nonconformity doctrine there will always be trouble and little good accomplished.

The Half-Way Theory

has frequently been tried but just as frequently proved to be a failure. While glancing through the columns of the Aug. 9 number of the "Gospel Banner," I was again reminded of the fact. The writer of "Whither Are We Drifting" makes use of these words; "Comparing our present condition with the discipline of the Church and the condition when founded we are made to exclaim with sadness, 'Whither are we drifting?'" The difficulty seems not to have arisen on account of a wrong condition of things "when founded," so far as an outward apeparance is concerned, but on account of members being allowed to "drift." The facts in the case seem to be that it is impossible to keep a church "unspotted from the world" in fashion and vain display in dress unless her members

(Continued on page 507)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(4221 S. Rockwell St.)

Dear Readers, Greeting:—It pleased the Lord to bless His work, so we have enlarged our chapel. The Lord willing, we will have our dedication in October. Our address has been changed from 4215 S. Rockwell St., to 4221 S. Rockwell St. Will you please make a notice in the Gospel Herald of it?

We wish you God's blessing,
Yours for His cause,
A. F. Wiens and workers.
Sept. 13, 1924.

Millersville, Pa.

(Mennonite Children's Home)

The workers of the Mennonite Children's Home, Millersville, Pa., had a new experience on the evening of Septemeber 16 when fire broke out in the wardrobe of the boys' dormitory. The superintendent being away from the home, he returned when the fire alarm was sounded and he with others who had gathered in, used the fire extinguishers effectively.

After the fire company arrived, it was discovered that an electric light bulb was covered with bedding and ignited the woodwork and bedding, the light being turned on by someone, in all probability one of the smaller boys. We are grateful to our heavenly Father for His protection as well as to the kind neighbors and village fire company for their promptness in rendering assistance. Five minutes later there would have been a serious fire and probably the entire building would have fallen prey to the flames.

There are thirty children in the Home and others asking for admission. Will you pray that we may continue the work of caring for the needy and in this way help us in the work? The work is strenuous and since Hettie Musser, one of our faithful workers, has gone to assist her afflicted sister, the work is still heavier. We are glad that neighbors are lending a helping hand. Our treasurer's account shows a very small amount in the treasury and we need your help financially.

Give as the Lord has prospered you and we are sure you shall receive a blessing.

Yours for needy children,
Sept. 17, 1924. The Workers.

West Liberty, Ohio.

(Orphans' Home)

We are glad and thankful for the few that have responded to our plea for material help through the Gospel Herald to rebuild the barn at the Orphans' Home. We are trying to make a dollar go as far as possible, but with the high cost of both material and labor, we are still short in funds to finish the barn and silo. Carpenters are busy at work, and we are looking forward with pleasure to the time when we can have a barn again and all paid for. Thanking you in advance for the help you can give, we are

Yours in His service,
Sept. 18, 1924. S. E. Allgyer.

WEEKLY LETTER FROM SOUTH AMERICA

(Aug. 13)

By Amos Swartzentruber

For the Gospel Herald.

Trenque Lauqen

A woman who lives next door to a newly converted Christian family has been convinced that she needs a Saviour. She came to us requesting that she might enter the class of those preparing for baptism. Also four girls and two young men have expressed the same desire. Pray that the seed sown in these hearts may grow into fruitage for Christ.

Sisters Hallman and Gamber have taken their final examinations for their first year's Spanish study. They give evidence of real progress in the language.

Carlos Casares

Last Wednesday we made our second trip to Cadret. The cold and stormy weather prevented us from holding an open air meeting as we had planned, but instead we held meetings in three different homes where the people listened to the message. This was the first such experience for some of the native members who had accompanied us. They entered into the work very heartily and enjoyed it. This is a town about twelve miles from Carlos Casares, and we hope to visit it regularly.

The members and converts enjoy the cottage prayer meetings which are held every Saturday evening. We are all praying and looking forward to a great awakening, that will result in the salvation of many lost souls in the Argentine. Will the readers of the News Letter join us in their daily prayers?

Pehuajo

Last week the writer with two of the members went to visit Mones Cazon, a fair-sized town, about fifty-five miles from here. We had never been to this town and so did not know how we would be received. We left home early in the morning, and were able to distribute "The True Way," Gospel tracts, Gospels, and sold Bibles, Testaments, over the entire town. At one place we were asked into the house, which gave us the opportunity to have a little service, after which they bought a Testament with the last twenty cents in the house.

One man, as I was trying to explain to him what the Bible was, said, "Yes, those things may be all right for the young folks to read, but we are too old to start studying the Bible." Even though I do not have the Spanish very well, in a case like this a person will make use of every word you know, in order to show people their need of a Saviour, and how to get acquainted with HIM.

We were still about forty miles away from home when we had engine trouble, and did not get home until about eight o'clock in the evening. Tire and engine trouble can usually be expected when going to these out-of-the-way towns over rough and sandy roads. But how would we get there without the Ford? May the Lord bless those in the homeland who have helped to buy Fords, to spread the Gospel in this way, and may He bless the spreading of His Word.

Pehuajo, F. C. O., Argentina.

INDIA NEWS NOTES

By Mina B. Esch

For the Gospel Herald.

For two days and three nights we have had almost steady rain and every low place is full of water and still the rain continues. We can not get away from the house unless we do as the Indian — dispense with footwear and a big portion of our clothing or have high rubber boots and a good rain coat.

But we are happy for this wet weather and it is just what the farmers need and have been anxiously looking for, as the rice must be cultivated and that can be done only when the fields are full of water. Because of a canal that has been dug the water has been hindered in draining off as it usually did, so to the front of our bungalow we have a vast lake and with another day of such rain, I fear it will be near our

doors. Our Nellie said this morning, "Why, mamma, we are living on an island."

Bro. Smuckers arrived at Dhamtari on July 24 on their way home from the hills. Because of some committee meetings they had to attend they spent almost a week with us. They were very happy that the heavy rains had held off so late and so Bro. Esch was able to take them to their home at Mahodi in his Ford in about two hours. If they would have gone in the Tonga or cart it would have taken a day. They will not likely be out again for a few months, but they were anxious to get to their work.

Bro. Kaufman's arrived from Naini Tal on July 26 and are also glad to be back at their work. They say they find plenty to do. Bro. Kaufman is busy with the new church and hopes to be able to complete it in a few months. We shall be so happy to have a proper house of worship at this place.

Bro. Troyer's returned from Darjeeling on Aug. 1. They had been there since April but they were busy all the time with their language study and hope to complete the first year's examination in October.

With the exception of Sister Good, who has been given a month of special leave in preparation for her third year's language examination, all our missionaries are now at their homes and all find plenty to do to keep the days and weeks full.

The children who have been left in the hill schools write that they are keeping well and are busy in school. The time is passing by very rapidly, yet they cannot keep from counting the days till they come home and quite often say, "We get very lonely and homesick at times." You can imagine about how their fathers and mothers feel when this part of the letter is read. But we commit them to God's care for He is good and will be father and mother to them.

Sister Wenger, who so faithfully cared for the work here during the hot season, has taken a few days to rest and visit in the home of Bro. and Sister Friesen at Sankra. If the present weather continues we fear her stay will be prolonged, for the streams will be impossible at this time.

The hospital attendance is not so heavy such rainy days, but yet there is always enough to keep the doctor busy for a few hours. Two women who have been in the wards for a few weeks because of operations are now dismissed, but they can not get to their homes because of the high water. The attendance for last month was unusually large for this season of the year, there being over a 1000 patients. If each of the these heard something of the Gospel message we have faith to believe there will be fruit.

I was much impressed the other day, when I was at the hospital for a short time and heard the way in which Asra, the Indian nurse, was giving the message to the various patients. An old man came in and was telling his troubles and wanted help at once for he was in pain and then he wanted to get back to his fields and home. She said to him, "Yes, you are very much concerned for your body and your farm, etc., but what are you doing for your dying soul?" He said, "I came here for help for my soul too." So she gave him a wonderful sermon in a way he seemed to understand and appreciate, and I was praying that that seed was on good ground.

Another came complaining about there being no rain and the rice was drying up. So Asra said, "Well, you don't pray; that is why God doesn't send rain." He said, "Yes, we do pray." She said, "If you want something concerning your fields or houses, etc., in the village, do you go to the owner of Dhamtari or the owner of your own village?" Of course he said, "To my own master." So she said, "Then why do you go to your idols and false teachers, etc., when you pray instead of to God for He made you and gives you your life, and not your idols." Then she told him of how God created us and how He loved the world so much that He gave His only begotten Son, and again I prayed that the words would not return in vain.

Thus we see what wonderful opportunities there are to testify for the Lord, if only all of our Indian Christians would use them. We as missionaries are so handicapped because our language often does not convey the real force that we desire in the messages we give.

Pray for us, that even though our language may not be perfect, our lives will be such a testimony that we can reach many by simply living and working among them.

Aug. 8, 1924.

SOME GREAT OPPORTUNITIES
What Shall We Do About Them?

By J. W. Shank

For the Gospel Herald.

The Argentine Mennonite Mission has now occupied five towns where a beginning of Gospel work has been made. Around us there are a dozen other towns whose population averages from three to five thousand. Appeals are coming to us from all sides for the Gospel. The entire towns are not calling for us, but there are interested families in many of these towns who are anxious for the day when we can begin work.

A week ago the writer in company with our native helper, Bro. Pablo Cavadore, went to Pellegrini. Two years ago, when Bro. Lauver and myself were there, an old man dying with tuberculosis begged us to open a mission there. Today that man's son publishes a small newspaper and on the back page he prints each week a portion of the Gospel of John. A priest tried to make him stop printing the Gospel portion. The young man told me of his experience with the priest in these words. "No, I will not stop publishing that portion of Scripture, not if you pay me fifty pesos a month. My dear old father who is now in his grave planted in my heart a love for the truth of the Gospel and I am going to defend it with all of your threatened opposition!"

How our hearts leaped with joy as we saw the beaming countenance of the young man. Surely God is preparing some soil there for the Gospel seed. Bro. Cavadore also found a family who were keen with desire for the opening of work in their town.

Besides this town there are Catrilo, Tres Lomas, Salliquelo, Anguil, Henderson, Magdala and others who are ready right now for some active work. Bro. Cavadore has been visiting most of these towns once a month, but this is not sufficient to get the people into the true light.

HERE IS THE OPPORTUNITY: with the help of our native brother, Pablo Cavadore, and the expectation that Bro. Juan Micheli will also be able to give his full time to the work in the very near future, we believe that we could make a beginning in at least four of these towns. The plan would be to have each of the towns visited once a week either by one of the native brethren, or by one of the missionaries, or both. Then on the day of the visit we would have a Sunday school service and a preaching service.

THE OPPORTUNITY OF THE HERALD READERS IS THIS: in each of these towns we would have to fit up a hall and pay monthly rent. In such towns the rent is usually smaller than in the larger towns. We could depend some upon the people in these towns to help with the expense, but **we would need about fifty dollars for fitting up each hall and then perhaps twenty dollars a month**

(Continued page 508)

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, September Twenty-ninth

Whosoever is born of God doth not commit sin.—I Jno. 3:9.

The desire for sin has been removed. There has taken its place the ardent desire to please Him in all things. There has come into the heart dislike for sin. It has become repulsive. We have accepted Christ and crossed the Rubicon from sin to righteousness and we are now led in the green pastures of His grace and the still waters of His peace.

There are six tests of regeneration in this epistle which are sure signs of the work of grace in the heart: Righteous life and deeds (2:29); we are freed from the reign of sin (3:9); there is no will to sin for love reigns (4:7); we exalt Jesus Christ as Lord (5:1); the world is dead to us (5:4); the wicked one toucheth us not (5:18). How can we sin when we love our Savior more than anything else in this world?

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—David.

* * *

Tuesday, September Thirtieth

For our light affliction, which is but for a moment, worketh for us a far more and exceeding weight of glory.—II Cor. 4:17.

One of the great comforts from following Christ is that He sanctifies our trials and tribulations. They become for us the discipline of a kind, loving Heavenly Father. Dr. James Smudge gives us the following message: "Suffering is remedial when rightly received. Troubles are the tools by which God shapes us into beauty and usefulness.....The black threads in the loom are as essential as the white ones. Trials are the rough file to brighten our virtues; they are the sharp, whirring wheels to cut and polish the jewels of character; they are the fiery furnace purging away dross that the gold may appear.....Sanctified afflictions are spiritual promotions, are the shadows of God's wants. They drive us to Christ."

"The troubles of my heart are enlarged: O bring me out of my distresses. Look upon my affliction and my pain; and forgive all my sins."—David.

* * *

Wednesday, October First

But ye are come....to the general assembly and church of the firstborn.—Heb. 12:22, 23.

Read carefully vs. 18-24 inclusive. The apostle in graphic terms shows the transition from the old to the new dispensation. He represents the old by the mount, burning, blackness, darkness, tempest, trumpet sound, and sights from which the eyes are hid. Even to touch the mount meant death. It was a mount of fiery judgment upon disobedience to Law. What a comfort we have in being able to come, in faith believing, to Jesus, our great Mediator, by whose grace we are saved. He, by virtue of the atonement, has become the rightful Head of the assembly of the firstborn, His Church.

As believers in Him, we are bound together by that common tie of faith and practice. We are members of His body and witness to the world the work of grace which hath been wrought in us. We ought to be ready to devote mind and heart to maintain unity, and share our common joys and burdens, and meet around a common mercy seat before the Throne.

* * *

Thursday, October Second

Upon this rock I will build my church.—Matt. 16:18.

Jesus has His disciples alone with Him in Caesarea Philippi and receives from them the honest confession of the heart uninfluenced by either friend or foe. It was an honest expression of faith in Him as the Son of the living God. It implied a readiness to accept all that was or would be given them for their own and our edification.

It was this confession and exercise of Faith in Christ as Prophet, Priest, and King which forms the groundwork of the Church. No human being can stand for more than a mére witness of divine grace. Without the ordinances, administration, and discipline, vows of loyalty are but an empty shell. What a privilege to own Him Lord of all! What a firm foundation for the saints of the Lord!

"Thou art my Rock, O blessed Redeemer;
Thou art my Refuge where I may hide;
Thou art my Rock to shelter and bless me;
Ever in Thee I safely abide."

* * *

Friday, October Third

Not forsaking the assembling of ourselves together.—Heb. 10:25.

The heathen individually worship their gods. Neither do they possess brotherly love. They only know the common bond of circumstances and fate. Not so with the follower of the Lord Jesus Christ. We have a Great High Priest and can draw near to Him with the full assurance of faith (v. 22.. We have received His love in our hearts and seek the highest good of the brotherhood. We also seek mutual help and strength for the battles of life.

We that fear the Lord love to often meet together. The Lord hearkens and notes our assembling, extends our influence and blesses every sacrifice we make for the Church in His name. What we need today is an ardent desire, yea, a passion for the conquest of each other's good will and love. Having established that, then look out upon the fields which are already white with the harvest and unite every power to bring Christ and His Church to the lost at home and abroad.

* * *

Saturday, October Fourth

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—Eph. 4:29.

We are renewed in the spirit of our minds, have put off the former conversation, have become a new creation, and speak the truth as members one of another in the family of God. Evil either in thought, word, or deed has no place in our lives and relationships. If spiritually minded we will also seek to preserve the highest possible integrity of the congregation to which we belong.

Our communication in conversation, teaching, and pronouncement for or against evil determines our fitness or unfitness to be recognized as loyal subjects of the King of kings and trustworthy brethren and sisters in the household of faith. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

* * *

Sunday, October Fifth

He that believeth and is baptized shall be saved.—Mark 16:16.

The writer was asked to baptize an individual in the River Jordan "for the novelty of it." To have exercised such a solemn rite under such circumstances would have been sacrilege. The man was not a believer. Only believers' baptism can consistently be recognized by the Church. One who has confessed his Savior, given evidence of a change of heart, and can witness to God's grace, sins forgiven, and new life in Christ Jesus finds it a joy to seal his vow of loyalty to Christ and the Church by water baptism.

It is also our high privilege to receive the baptism of the Holy Ghost, of fire, of love divine, and of suffering and sacrifice for Christ's sake. God hath set His seal upon us and we labor for that which endureth unto everlasting life.

"Death to the world we here avow,
Death to each fleshly lust;
Newness of life our calling now,
A risen Lord we trust."

CONSECRATION

Selected by J. W. Howdyshell

Dear Saviour, help me every day,
To live more nearly as I pray,
I would walk daily by Thy side,
And trust in Thee, whate'er betide.

Help me to live so near to Thee,
Thy likeness may be seen in me;
Make me so gentle, kind, and true,
That I would do as Thou wouldst do.

To win some precious soul to Thee,
My errand here on earth would be;
And every day till Thou shalt come,
To do some good, to help some one.

Junction City, O.

SUNDAY SCHOOL LESSON

Lesson for October 5, 1924
Matt. 10:1-8

THE CHOICE OF THE TWELVE

Golden Text. — Freely ye have received, freely give. — Matt. 10:8.

Introductory. — As the ministry of Jesus developed He strengthened His work through the appointment of leaders who were afterwards ordained to the apostleship. This was in accord with His general plan of organization. Paul's admonition, "Let all things be done decently and in order," was the statement of a rule practiced by our Saviour throughout His entire career on earth. The twelve apostles named in today's lesson were the God-ordained men to oversee and to lead the Christian Church. For this purpose they were called, and trained. When Judas proved unfaithful, the Church found another apostle in Matthias, as recorded in the first chapter of Acts.

The Twelve Commissioned. (1). —When Jesus called the twelve disciples whom He had chosen as His disciples, He empowered them to attend to all the duties connected with their work and gave them instructions as to what they were to do. They understood clearly what they were to do, and were vested with sufficient power to do them. God never calls any one for any kind of service unless He also supplies the needed qualifications, either by natural endowment or by special gifts. The three things especially mentioned are unclean spirits, sickness, diseases. Power over these was convincing evidence to the people that the power of God was with them in their ministry.

Names of the Twelve (2-4). — Can you name them? Not many can. Even those well versed in Scripture have some difficulty in keeping the names of all the apostles in their minds. Here they are in pairs:

Peter and Andrew
James and John
Philip and Bartholomew
Thomas and Matthew
James (the less) and Thaddaeus
Simon (the Canaanite) and Judas Iscariot.

The list of names varies a little in the different accounts given, as some of them had more than one name. They can be indelibly fixed in the mind by comparing the several lists presented in Matthew 10, Mark 3, Luke 6, and Acts 1. It is remarkable that nearly all were chosen from among those following a humble occupation. But their fitness was shown in their readiness to "leave all" and follow Jesus unhesitatingly at His command. Obedience is the first great requisite for efficient service.

What the Twelve were Commanded to Do (5-8). — Christ having called the disciples, He gave them instructions, as follows:

1. They were not to go into the way of the Gentiles, and were instructed to keep out of the cities of the Samaritans. The time for bringing the Gospel "to all nations" had not yet come. In other words,

2. They were to confine their efforts to the "lost sheep of the house of Israel." First, to establish the work at home, and later, with the home base established, carry the work to the "uttermost parts of the earth." This last was reserved for the work of the Church after His work on earth was fulfilled and He had gone back to the Father. First, prepare your missionaries, then go out and establish and maintain your missions. The course was logical, and furnishes us a sidelight on the methods of work by our Saviour.

3. They were to inform their fellow countrymen that "the kingdom of heaven is at hand." The long-looked-for Messiah had at last come. His forces were being collected, leaders trained, the Gospel was being proclaimed, and it was time that the Jewish people should all be informed that "the kingdom of heaven is at hand." In this connection it might be well to call attention to the fact that Jesus proclaims the kingdom as being "at hand," not something to be instituted at the end of this present age.

4. They were to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Jesus had performed many miracles along this line, and it was but natural that He should invest His representatives with the same power. In this way they demonstrated the fact that they were not impostors but actually endowed with power, as ambassadors for the King, to proclaim the Gospel of the kingdom.

5. They were to give "freely." Our Saviour gave freely in two senses: (1) He gave His message "without money and without price;" (2) He gave it without stint or reservations. The second is dependent upon the first. He who puts his ministry upon a paid basis will sooner or later be found to preach only a limited Gospel. Let every worker for the Lord remember this message from our Saviour: "Freely ye have received, freely give." —K.

BIBLE MEETING TOPIC

WINNING FRIENDS AND KEEPING THEM.—(Jr.)—Prov. 27:9, 10; 18:24

Topic for October 5

MOTTO

"A friend loveth at all times."

MEDITATIONS ON THE TOPIC

I. **Winning Friends.**—A boy went by with a scowl on his face. He kicked at the dog and scolded the cat. He turned his head from the neighbor boy and would not speak to him when he said "Good-morning." When he met the new boys and girls at school, he dodged them and would have nothing to say to them. When he was so insolent that the teacher scolded and the children picked at him, he thought that he was the worst-treated boy in school. Do you know **why** it was? Just take a look in the mirror. Smile into it and a smile comes back. Frown into it and you are met with a frown. It is even so in making friends. Be a friend to everybody and there will be many who will be a friend to you. But if you are sour and selfish, not even the friendly people care very much for your company.

See that smiling baby! Everybody holds out their hands to it and smiles back. But how about that one that is always shy and cross. No one knows whether they want it or not. Just so it is with the bright, friendly face and actions of boys and girls, men and women. Friends are made by friendly people. And when you have made them the same rule will hold in keeping them. Mean, selfish people who always want the best for themselves and always make their friends serve them but are never ready to do something to serve their friends cannot expect that people will be very strongly attached to them. We must win friends for more than just our own selfishness and we must keep them for more than that also. A true friend-maker and keeper is on the lookout to win even the unfriendly and make them better. That bashful boy must be cheered up. That mean boy must be shown a better way. We will have to do it with the gift of love. "A friend loveth at all times."

II. **The Text. Prov. 27:9, 10.**—This tells how sweet the help of a friend is. It is foolish to forsake a tried and true friend.

Prov. 18:27.—This passage gives the rule of making and keeping our friends.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Friend."**
2. Being Friendly with my Schoolmates.
3. Being a Friend of my Teachers.
4. Making Friends with the New Boy or Girl.
5. Friendship with the Poor.
6. Friendship with Old People, Made and Kept.

For Others

1. Love the Foundation of True Friendship.
2. The Golden Rule of Friendship.

PERSONAL THOUGHT

If I would have true friends, I must be a true friend.

Gospel Herald

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THURSDAY, SEPT. 25, 1924

Field Notes

Five young people confessed Christ during the recent meetings held at the Union Church, near Wellman, Iowa.

Change of Address. — Bro. D. K. Livingston and family, from White Cloud, Mich., to Clarksville, Mich.

A letter from Sterling, Ill., dated Sept. 13, says: "Preparatory service tomorrow. Communion Sept. 28. Bro. Shoemaker will be here to officiate."

Bro. J. H. Mosemann of Lancaster, Pa., filled the regular appointment at Vincent Church near Spring City, Pa., on Sunday evening, Sept. 14.

Bro. E. E. Miller reports that on Aug. 1 they had 1019 boys and girls enrolled in the primary and secondary schools at Dhamtari, India.

Sunday School Meeting. — An all day Sunday school meeting is to be held at Hess Mennonite Church near Lititz, Pa., Sept. 27, 1924. The public is invited to attend.

Bible Meeting. — The brotherhood of the Bossler Mennonite Church near Elizabethtown, Pa., has arranged for a two-day Bible meeting, Sept. 27 an 28. Brethren N. H. Mack and J. D. Risser are to be the instructors. A good program has been arranged and a large attendance is hoped for.

Bro. A. I. Yoder of West Liberty, Ohio, preached a very satisfactory sermon at the Scottdale Mennonite Church on Wednesday evening, Sept. 17. Bro. and Sister D. H. Horst of Orrville, Ohio, were also present at the service. The latter were on their way home after an extended visit among the bretherhood at points farther east.

Mission Meeting. — October 23 is the time, and Martinsburg, Pa., the place of the next annual meeting held under the auspices of the District Mission Board in the Southwestern Pa. conference district. An interesting meeting is in prospect and a good attendance desired.

Bro. Silas Weldy of Wakarusa, Ind., was among the visitors at the Waldo Church for services on Friday and Saturday evenings and preached at Tiskilwa Church Sunday morning, Aug. 31, and at Eureka on Sunday evening, stopping at Home Mission on night of Sept. 1, en route home. He reports a very pleasant and profitable time and also was made aware that each field has its problems. L.

In response to numerous inquiries we will say that the total number of members who have, during the past year, withdrawn fellowship from the Church to cast their lot with other bodies or to worship in independent congregations is reported at a little less than four hundred. Among these were the following ministers who were either silenced or who resigned:

I. R. Detwiler, Goshen, Ind.
W. W. Oesch, Bristol, Ind.
S. S. Yoder, Middlebury, Ind.
Ezra Mullet, Nappanee, Ind.
Raymond Hartzler, Topeka, Ind.
Wilbur Miller, Middlebury, Ind.
Lester Hostetler, Sugar Creek, O.

Nearly all these are either serving other bodies or preaching for independent congregations. Our prayers continue to ascend in behalf of the reconciliation and return of all who have ceased their fellowship with us.

Correspondence

Fairview, Mich.

Dear Herald Readers, Greetings:— We are thankful to God for sparing our lives thus far. Almost daily we hear of those who are suddenly called to leave this earth by sickness or accident. Bro. and Sister A. Schantz and their daughter and grandchild and Sister J. Handrich had a very close call when their auto upset when on their way home from Sunday school meeting at Brutus, Mich. They were unable to get out from under the car until helped by those from other cars who were traveling with them. Owing to a kind providence they all escaped with a few scratches. The top was ruined but they were able to drive home in the car.

Bro. Noah Miller of Kalona, Ia., preached a very impressive sermon at this place on the evening of Sept. 4. We are glad for these messages even though we are not always able to attend the services. The mission Sunday school has closed we are sorry to report. We are having quite a few visitors from other places for which we are glad.

The weather is somewhat cool. We had a light frost last week. Health is fair. My companion remains about the same. My niece, Sister Homderich, of Goshen, Ind., is here with us on account of hay fever and asthma and is much improved. We crave an interest in your prayers.

In His name,
Sept. 10, 1924. Mary M. Zook.

Eureka, Ill.

(Home for the Aged)

Dear Herald Readers, Greeting:— We were glad to entertain a number of visitors during the past few weeks. Among them were Bro. Chas. Shoemaker and family, Scottdale, Pa.; Silas Weldy, Wakarusa, Ind.; Mr. Boshart and family, Wayland, Ia.; Mahlon Derstine and family, Souderton, Pa.; C. A. Hartzler, Tiskilwa, Ill.; Alvin Grosh and family, Elkhart, Ind.; Lester Hostetler, Sugar Creek, Ohio; Walter Yoder, Washington, Ill.; E. D. Hess, Masontown, Pa., who is holding meetings in one of our congregations and others. We appreciate these visits.

Joseph Kauffman, an aged brother of Halstead, Kans., came to the Home Sept. 5 as an inmate. Several more are under consideration at this time. Health is about as usual except some of the older sisters are weakening mentally. There are now seventeen inmates and three sisters who are workers. We would appreciate the help of another sister for a few months. We ask all God's people to remember us at the Throne of Grace.

Sept. 10, 1924. J. D. Smith.

Hesston, Kans.

On Sept. 16, Hesston College and Bible School opened its doors for the sixteenth annual beginning. At nine o'clock the first chapel service for the year was conducted in the Assembly Hall, at which time the various courses were explained and the order of registration announced. After the singing of a few appropriate songs and a fervent prayer by the president invoking God's blessing upon teachers and students and imploring His divine guidance thoughout the year the work of registration was begun. The record shows that one hundred fifty students have registered. Since not all students could be present at this registration, this number will be considerably augmented.

All classes are well represented and every evidence points toward a year of real activity in the various departments of the institution. Thirteen qualified and consecrated members of the faculty have charge and prospects for a successful term are bright.

The next morning in chapel Bro. Bender delivered the opening address to the students, choosing for his theme, "True Elements of Permanence in Education." The burden of his talk was the emphasis that should be laid upon right purposes, right applications, and right attitudes, both in procuring an education and in the use of it in practical life.

Bro. D. G. Lapp of Roseland, Neb., conducted chapel this morning and gave an interesting and helpful talk to the students.

We ask an interest in the prayers of God's people for the work of our church school at Hesston.

Sept. 18, 1924. Cor.

Preston, Ont.

Greeting to Herald Readers:—We are indeed grateful to our heavenly Father for the privilege we have had to have Bro. M. C. Lehman of India with us, from Aug. 22 to 30 inclusive, in a series of meetings which were well attended in spite of the busy harvest season.

Many from surrounding congregations helped to give us a well-filled house nearly each evening. One young soul became willing to confess Christ and we believe all were encouraged to a life of greater consecration to Christ and loyalty to the Church. Bro. Lehman gave a number of talks on India which were much appreciated.

On Sunday, Aug. 24, we had an all-day meeting consisting of messages by Bros. Lehman, H. W. Stevanus, and Urias Snyder. The afternoon session was given in German for the benefit of the Russian brethren in our midst and consisted of a talk by Bro. Moses Brenneman of Baden, followed by a sermon by Jacob Wiens, a Russian minister, which indeed was inspiring to all who could understand. Their beautiful singing also was much appreciated by all.

We desire an interest in the prayers of all true Christian people that we may remain faithful to God and the Church and by a consistent, Spirit-filled life be a testimony for Him in this present evil world.

Cor.

Tiskilwa, Ill.

(Willow Springs Congregation)

On Sunday after the conference at Flanagan, Bro. Silas Weldy of Wakarusa, Ind., was with us and gave a very interesting sermon on Mal. 3:7.

On Sept. 4 Bro. Herman Kreider of Wadsworth, Ohio, was with us and gave us a good account of conditions in the Near East as he found them during his two years' stay. The next evening he met with the Willow Springs literary society and showed a number of slides showing scenes of the country and people with whom he labored. In a few weeks our deacon, Bro. H. V. Albrecht, in company with others, will begin the long voyage to India to visit his daughter and family, Ralph Smucker's, and also intends to visit other foreign countries ere his return. Our prayers are that he and Bro. Ressler and the others returning to India may have a safe voyage.

Sept. 12, 1924. F. I. Smucker.

Topeka, Ind.

(Maple Grove Congregation)

Greetings to all Herald Readers:—Just closed a series of meetings with four confessions and the brotherhood strengthened spiritually, with Bro. Graber of Goshen as minister.

Since we have no church house we have been having our Sunday school and church services in the home of one of the brethren.

During the series of meetings the attendance grew that for want of room we had to have our meetings in a barn, with the Holy Spirit's presence during all the meetings.

Praise His name.

Sept. 12, 1924. Cor.

Kokomo, Ind.

(Howard and Miama Congregation)

Dear Readers, Greetings: — On Saturday evening, Sept. 13, Bro. and Sister D. D. Troyer of Goshen, Ind., and Bro. and Sister Jonathan Hartzler of Logan Co., Ohio, came to us, and the same evening Bro. Hartzler preached to us from Luke 13:24. On Sunday morning, after Sunday school, Bro. Troyer preached to us from Matt. 5:1-12. Both sermons were very much appreciated, as they were the Word of God. Bro. Eli Y. Miller and wife and Bro. Frank Miller and wife of Kent Co., Mich., were also with us on Sunday, the 14th.

Our Sunday school attendance is good, with good interest. Our young people's Bible meetings are very interesting, with a fair attendance, especially so while we studied the first Epistle of John.

We are looking to the time in the near future when we expect to hold our council and preparatory meetings. We ask an interest in your prayers in behalf of these meetings that we may become stronger and be built up in the most holy faith of our Lord Jesus Christ. Pray for us that we make our calling and election sure.

Sept. 15, 1924. G. W. North.

Job, W. Va.

Dear Readers of the Gospel Herald: Eighteen souls were baptized and received into the Church at the Lambert Schoolhouse, W. Va., on Sept. 14, as one of the visible results of the meetings recently held by Bro. D. B. Raber of Aurora, Ohio.

Sept. 17, 1924. Hiram Weaver.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—The Eastern Mennonite School opened its doors for another year's work on Wednesday, Sept. 10, 1924. The present enrollment is 107, with a few yet to register. The dormitory rooms are nearly all occupied and about 15 students are rooming in the Park building. There are more day students than in previous years.

Bro. Wm. Jennings, of Tennessee, gave an address in our first chapel service. Bro. A. D. Wenger delivered the term address on the following day. He admonished the students to live for the best things in life and to make the best of the advantages offered at the E. M. S.

The organization of the Sunday school resulted as follows: Supts. Bro. D. W. Lehman and Bro. H. D. Weaver; Secy., Sister Maretta Blough; Chor., Bro. E. G. Gehman.

We were glad to have with us in various services the following ministering brethren: Wm. Jennings, J. M. Shenk, D. B. Raber, and David Garber.

Pray for the school and those in charge of it that the institution may continue to be a blessing to the Church and the rising generation.

In His service,

Sept. 17, 1924.

Gertrude G. Nissley.

Tavistock, Ont.

Bro. C. F. Derstine of Eureka, Ill., accompanied by his parents, Bro. and Sister Derstine of Souderton, Pa., were visitors at the East Zorra A. M. Church on Saturday, Sept. 13, when the brother earnestly preached the Word in the forenoon, afternoon and (German) in the evening. From here he went to Kitchener, Sept. 14 and on the 15th he preached at the Wellesley A. M. Church; on the 16th at Steinman's Church; on 17th at St. Agatha A. M. Church, three sermons every day. From here the brother intends to go to Clarence Center, New York. May God's blessing rest upon our dear brother.

Sept. 24, 1924. Jacob R. Bender.

Miscellaneous

THE MENNONITE HOSPITAL

For the Gospel Herald.

The proposition of a Mennonite hospital suitably located and of proper size and equipment to serve its purpose has been discussed for several years by those who are interested in a training school for nurses that will find the need of those within the Church who are contemplating training along this line. The need for such an institution is apparent to those who have made a study of the situation in the past years and at the annual meeting of the Mission Board held last spring favorable action looking forward to the construction or purchase of a plant was taken. The sanitarium at La Junta, Colo., was later sold to an organization outside of the city of La Junta which relieved the Board of all sectional obligations and placed it in the open field to look for a suitable location and consideration of any proposition in any part of the Church. Several places have been considered and several propositions have been offered but to date none has been accepted.

In the selection of a site and plant the Board desires a location in some community that is favorable toward such work, and at the same time accessable to those who wish to make use of the advantages it offers either as a training school or as a place for treatment. Accordingly at the last meeting of the Executive Committee of the Board it was decided that the Secretary should write this article soliciting the co-operation of the brotherhood in the selection of a location for the institution. Should there be those within the Church who are in a position to place any member of the Executive or Hospital Committee in touch with any proposition that would enable it to make some selection of a site the information should be addressed to the Secretary of the Board, S. C. Yoder, Goshen, Ind., or to Aaron Loucks, Scottdale, Pa.

The Board now has under consideration one proposition which has been made within the last few months of taking over a complete hospital plant on the annuity plan — that is, the hospital is to be deeded to the Board and in return the donor is to receive a specified amount per year as long as he or his companion lives. However, on account of reservations made by the donor, this has not been accepted and the Board will be grateful for any helpful information from any one from any part of the Church.

Sincerely trusting that there may be a response to this appeal for information and suggestions, we remain,

Very sincerely,

The Executive Committee,
Per S. C. Yoder, Secy.

THE PEACE CONFERENCE

By John H. Mosemann

For the Gospel Herald.

The peace conference held in the Church of the Brethren at Lancaster, Pa., has passed into history. It was well attended by Quakers, Dunkards, and Mennonites. The object of the conference seemed to be to create a sentiment against war and promote the spirit of peace in individuals, schools, churches, nations, and in the world, and that war may be finally abolished from the earth.

That sounds like a very desirable goal from the human viewpoint. However when this is viewed from the standpoint of the Bible it does not seem to be in harmony with what we find the Scriptures to teach is in store for the world at this time. God's program and theirs do not seem to agree. I take it, therefore, that what we find told in Scripture will mark the course of events for the world, rather than the desires of well meaning but mistaken people.

A number of things should claim our attention that receive little or no emphasis at the above meeting.

1. That, though the angels said, "Glory to God in the highest, and on earth peace, good will toward men," man, on the other hand refused to receive the One through whom peace alone could be given unto men. They rejected Christ, as it is written: "The world was made by Him and the world knew him not. He came unto his own and his own received him not." They said, "Away with Him." "Crucify him!" "Crucify him!"

Since the world therefore has rejected the Prince of Peace they have chosen instead the prince of darkness. Man is left in his fallen and lost state. Jesus, in describing man in this condition says: "Out of the heart proceed evil thoughts, MURDERS, adulteries, fornications, thefts, false witnesses, blasphemies" (Matt. 15:19). Because of the above conditions Jesus said, "I am not come to send peace on the earth but a sword," and when the disciples asked Him as to what shall be the sign of His coming and the end of the world He declared there would be wars and rumors of wars, nation shall rise up against nation, and kingdom against kingdom. War and bloodshed have stained the history not only of the uncivilized nations during this dispensation but the so-called Christian and civilized nations as well.

2. That the world was little better in the days of our Saviour than the world is now, and that Jesus never advocated His disciples to start a peace movement such as is here proposed by our co-religionists. In fact, Christ intimated that war was part of the business of the world kingdoms when He said, "If my kingdom were of this world then would my servants fight" (John 18:36). The Apostle Paul teaches the same thing in Romans 13 when he speaks of the powers that be as ordained of God, who bear not the sword in vain. He is the minister of God, a revenger to execute wrath upon him that doeth evil. The wrath, justice, and revenge that are executed upon individuals by these ministers of God are sometimes also executed upon nations.

Under the above condition of things it seems clear that the time has not yet come when "men shall beat their swords into plowshares and their spears into pruninghooks, when nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). It should be clear therefore that these things will take place after Christ comes, when "He" shall judge among the nations and rebuke many people. In view of the above, it seems folly to think of abolishing war in a Christ-rejecting world.

Christ did not act as a judge when He was requested by one to speak to his brother that he divide the inheritance with him. Jesus answered, "Who made me a judge or divider over you" (Luke 12:14)?

The matter of Christians keeping aloof from war altogether was stressed by several speakers, which all true nonresistants could endorse. This position is only of value as it is really lived out in times of war. Too many preachers and Church workers take this attitude in times of peace, when it is popular to do so, and fail utterly when the popular sentiment and cry is for "war."

During the recent war some of our present day pacifist preachers and churches were advocates of the war in some form or other. We can only remain on Scriptural grounds when we hold to the "no-part-in-the-war-in-any-form" program.

Reconstruction work, relieving the hungry, homeless, naked, and destitute, was pointed out as an opportunity for the nonresistant churches to manifest the Christian spirit in times of war. While this is true, it also behooves us to take into account how this work can be done, and the standards of the Church and Bible be upheld and our workers return with less ill effects upon their lives, conduct, and character.

Lancaster, Pa.

WHY GO TO CHURCH?

Selected by L. H. Shank

Eight Reasons.

1. The most expressive way of observing the Sabbath.
2. For the high moral stimulus received.
3. For corrective habits and character developments.
4. The best means of promoting good citizenship and ideals.
5. For right social relationships.
6. The Church stands for the highest ideals and deserves our support.
7. The greatest accomplishments have been in harmony with the teaching of the Church.
8. The Church has been the greatest force tending to keep our country in the path of sane judgments during the recent and present turbulent times.

Eight Testimonials.

1. My best thoughts come through the Church.
2. It keeps me from temptation.
3. It takes me away from business levels.
4. It supplies a natural need the same as food for my body.
5. I have tried it for fifty years and found it satisfactory.
6. It pays to support it with both influence and money for the higher ideals and religious values I receive.
7. The teachings of the Church have been my greatest inspiration for everyday tasks.
8. It has more influence in molding my character than any other institution.

SPENDING THE LORD'S DAY

By Elam Horst

For the Gospel Herald.

I live along a macadamized road and my heart was saddened as I saw how the Lord's Day is spent in pleasure riding in the automobiles instead of using them to the honor and glory of God by going to Church to hear the preaching of His blessed Word. The Bible says that "as it was in the days of Noe, so shall it be also in the days of the Son of Man." Men are hardened in sin just as they were then. They do not seem to try or care to live according to the plain teachings of the Bible. They would rather follow the tide of the world than the way of the Cross. Let us as followers of Him go with Him all the way, observing the Sabbath Day in a way that is in accordance with His Word. "Remember the Sabbath day to keep it holy."

Lancaster, Pa.

NONCONFORMITY POINTERS

(Continued from page 499)

are trained to adhere to a common rule of order, and that through a deep conviction of the rightfulness of such a command.

A Sound Faith

makes work easy and delightful. Where every member of the Church is alive and in order, the work of the Master becomes so much more effective and enjoyable. It is killing time when the ministers and officials of the Church are obliged to look after and correct those out of the order, and it is belittling the Christian religion when no attention is paid to discipline and harmony in the Church. If all the time spent in looking after the stray ones could be given to rescuing those who have never been saved how much more extensively the borders of His kingdom might be extended! And if all the time wasted in thinking about how to appear attractive and all the money spent in purchasing articles for display were given to the study of His Word and the evangelization of the world, how much more thoroughly our churches at home would become established and how many more new churches could be organized! There are those who think these questions are too trifling to take up much of

The Minister's Time

in the pulpit. Permit me to call Finney in the front to meet this objection. "This," says he, "is an objection often heard from worldly professors. But the minister that fears God will not be deterred by it. He will pursue the subject until such professing Christians are cut off from their conformity to the world, cut off from the Church. It is not merely the dress, as dress, but it is the conformity to the world in dress and fashion that is the great stumbling-block in the way of sinners. How can the world be converted while professing Christians are conformed to the world? What good will it do to give money and send the Gospel to the heathen when professing Christians live so at home? Well might the heathen ask, 'What profit is it to become Christians, when those who profess to be Christians are pursuing the world with all the hot haste of the ungodly?' The great thing necessary for the Church is to break off from conformity to the world, and then they will have power with God in prayer, and the world will be converted." In conclusion, bear with me if I press the matter of the Church

Taking a Decided Stand

still a little closer home. I cannot help but feel deeply moved at the existing condition of things in many sister churches. They once enjoyed the blessedness of being "separated from the world" and knew what it meant to live for Christ and Him only. But that day seems to be past and the day arrived when our people are tempted to follow a similar course though they could safely "profit by the example of others." No, it is not safe to be progressive in worldliness. The experience of fallen and ruined churches serve as a warning. The Church never could, cannot, and never will make an impression on the world by "agreeing with it." Finney, one of the ablest evangelists of the nineteenth century, will

Bear Me Out

in the statement made. He says, "Who does not know that the Methodists, when they were noted for their plain dress, and for renouncing the fashion and show of the world, used to have power with God in prayer, and that they had the universal respect of the world as sincere Christians? And who does not know that since they have laid aside this peculiarity and conformed to the world in dress and other things, and seemed to be trying to fit themselves up as a denomination and gain influence with the world, they are losing the power of prayer? O, that they had never thrown down this wall! It was one of the leading excellencies of John Wesley's system to have his followers distinguished from others by a plain dress." Dr. Judson in his letters to the ladies of Christian America makes

A Strong Appeal

in behalf of simplicity of attire. The great Baptist missionary's concluding words are, "Great things depend on small; and in that case, things which appear small to short-sighted men are great in the sight of God.. ..The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in His cause. Fix it in your hearts that in this warfare **the Lord Jesus Christ expects every woman to do her duty.** There is probably not one in the humblest walks of life, but would, on strict examination, find some article which **might** be dispensed with for purposes of charity, and **ought** to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set the example; wait not for one another; listen not for to the news from the next town; **let every individual go forward**, regard-

less of reproach, fearless of consequences." Take courage, you who have denied yourself, and know that Christ expects you to be

A Light to the World

"The early Christians lived separated from the world, and it made such an impression that even infidel writers say of them, 'These men win the hearts of the mass of the people, because they give themselves up to deeds of charity and pour contempt on the world." Depend on it, if professing Christians would live so now, the last effort of hell would soon be expended in vain effort soon be expended in vain to defeat the spread of the Gospel." In Him is all power and He has promised to be with those of His even to the end of the world, if they teach all men to observe all things.

Columbus Grove, Ohio.

SOME GREAT OPPORTUNITIES

(Continued from page 501)

after that for running expense. Our present allowance for mission expense would not cover the extra expense to do this work. We pray that some individuals or congregations will become interested in this sort of Gospel extension. WILL YOU COME OVER INTO MACEDONIA WITH YOUR MEANS AND HELP US?

Less than a year ago we began a little work in Francisco Madero, and already there are seven baptized Christians there. We believe the Lord is calling us to these other towns.

Yours in behalf of the 35,000 people (or more) in these unoccupied towns.

Trenque Lauqen, F. C. O., Argentina.

WE HOLD THE MEASURE

There was once a great spring to which the people came for water. Some brought tiny cups, others brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never-failing supply of the great spring continued to flow on.

We get an impression that God pours out great measure to some and small measure to others. God indeed pours out, but we hold the measure. He placed that measure in human hands when He said, "According unto thy faith be it unto thee." That was the measure placed in the hands of George Muller. God poured out the blessing. George Muller held the measure until his faith measured over eight million dollars for the care of his orphans.—Selected.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

Our relief work in Germany has been a blessing to the givers as well as to the multitudes that have been fed. We are glad to report that conditions have greatly improved and it is no doubt safe to state that there is no direct fear of famine in that land. It must be kept in mind. however, that there are many poor people and especially underfed children, who are dependent on charity for their existence. The German government has assumed a larger portion of this than it was able to carry a year ago when the general conditions became serious. Our organization there will continue its work as the means are being provided.

Questions have been raised relative to sending clothing this fall and winter. Plans are being made to send another shipment to Germany during the month of November. It is desired that all who wish to have a part in this work, send their garments about November 1 or sooner if more convenient. Good second hand clothing is always in demand as well as the new garments made by our sewing circles.

Additional reports are reaching us relative to the crop failures in Russia. The following is an extract from a letter written at Moscow, August 29, 1924.

"Yesterday Benjamin Jantz was here with an urgent plea for several of the Mennonite settlements in the Ukraine. The complete crop failure in the two settlements of Nicopol and Fuerstenland (Olgafeld), both in the vicinity of the city of Nicopol, has left many people utterly destitute and the other settlements are too weak to help them through the winter. Many families have no bread to eat even in the harvest time and must live on other foods that will soon be exhausted. The potato crop is also a failure there."

In the Siberia district it was found that some of the poor people were depending mostly upon the payoks for their living and not interesting themselves sufficiently in improving their condition by their own efforts. It was therefore decided by those who have the work in charge that all who are receiving assistance and have members able to worn will be asked to give a certain amount of service to the community by way of making public improvements in school houses, etc. They have also been asked to provide sufficient bathing rooms throughout each village to keep their bodies in sanitary condition, a measure that was sorely needed.

Scottdale, Pa. Sept. 17, 1924.



Clothing distribution in colony Ischajaschi, Slawgorod Uyezd, Siberia. Secretary Harder of the Gljaden region distributes a few yards of cloth to the very neediest of this Mennonite colony. The overburdened mother must decide whether to make dresses for two or three of her little daughters who are now more than half naked or a shirt for the father so he can work, or some underwear. The mothers also are usually in rags but with the mother's characteristic self-denial she thinks first of her little ones. They have no clothing except what they have on and no possibility of providing any for the winter.

"Divine revelation is the history of history. It is the power which makes the history of the world. The Old Testament and the New are not one without distinction, nor are they separate without connection. The Old Testament is the oldest historical record of the great manifestation of the rule of God's Spirit in the human race."

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.—John 6:51.

Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.—Isa. 40:28.

REPORT OF THE MISSOURI-KANSAS CONFERENCE

For the Gospel Herald.

Held with the Brotherhood at Harper, Kans., Aug. 26-29, 1924

On the evening of Aug. 26 a devotional meeting was held in preparation for the work of Conference. This was followed by a sermon on I Cor. 1:10 in which the basis of unity was set forth for the Church of Christ. The ministerial body met on Wednesday to arrange the work of Conference. A session of the Mission Board was held on Wednesday afternoon. Thursday at 9:30 A. M. the regular session of Church Conference began when the moderator, Bro. H. A. Diener, called the brotherhood to order, directing Bro. J. P. Brubaker to lead in song and Bro. Alva Swartzendruber in the leading of a devotional season of reading and prayer. Eph. 2 was read.

The brethren, Allen Erb, Daniel Kauffman, and S. S. Hershberger, were appointed as a Committee on Resolutions. Bro. S. E. Miller was appointed as assistant secretary. After some very appropriate exhortations and suggestions by the moderator on the work before us, Bro. Daniel Kauffman delivered the Conference sermon, taking his text from Acts 20:28.

The first admonition of the text is to "take heed unto themselves" This is directed to the elders of Ephesus. Whenever we cease to make an effort and relax we fall. So it is in our church work. There must be continued effort if we are to guard the flock from danger and provide the needed food for their welfare.

The minister must take heed to himself that he is what he ought to be and that he discharges the duties resting upon him in feeding the flock and watching over them for good. There are some positive and some negative things to consider. Our whole life and soul should go out in devotion and service to God who has made us overseers.

There are grievous wolves who are about today "not sparing the flock." We mention some of them as pleasure, fashion, birth control (murder), present day liberalism, etc.

We are to feed the flock on wholesome spiritual food, not on science, or current events, or unprepared food. We may fence the sheep with a high, safe fence and starve them to death because we do not feed them. We should not forget the blood of Christ in all our messages and that it is the purchase price of the Church of God.

The following responded to the message:—

Bishops:—H. A. Diener, Hutchinson, Kans.; J. A. Heatwole, La Junta, Colo.; S. C. Miller, Jet, Okla.; I. G. Hartzler, East Lynne, Mo.; J, C. Driver, Garden City, Mo.; Andrew Shenk, Oronogo, Mo.; Alva Swartzendruber, Hydro, Okla.; T. M. Erb, Hesston, Kans.; D. H. Bender, Hesston, Kans.; J. M. Kreider, Palmyra, Mo.

Ministers:—L. J. Miller, Garden City, Mo.; Simon Hershberger, Goltry, Okla.; D. Y. Hooley, Jet, Okla.; D. D. Miller, Protection, Kans; Henry King, Harper, Kans.; R. M. Weaver, Harper, Kans.; J. J. Zimmerman, Harper, Kans.; Edward Diener, Larned, Kans.; Paul Erb, Hesston, Kans.; L. C. Miller, Limon, Colo.; Maurice A. Yoder, Hesston, Kans.; J. R. Shank, Carver, Mo.; Amos Gingerich, Versailles, Mo; C. B. Driver, Versailles, Mo.; S. S. Hershberger, Latour, Mo; D. S. King, Harrisonville. Mo.; D. S. Brunk, Gulfport, Miss.; Harry Buckwalter, Palmyra, Mo.; L. J. Johnston, Cherry Box, Mo.; Joe F. Brunk, Peabody, Kans.; Charles Diener, Canton, Kans.; J. P. Brubaker, Gravois Mills. Mo.; Joe Hartzler, Windom, Kans.; J. M. R. Weaver, Newton, Kans.; J. D. Mininger, Kansas City, Kans.; E. C. Bowman, Carver, Mo.; Allen Erb, La Junta, Colo.

Deacons:—H. E Hostetler, Harper, Kans.; Jonas Yoder, Harper, Kans.; Chas Schwitzer, Protection, Kans.; Rudy Bontrager, Hutchinson. Kans.; L. L. Beck, Peabody, Kans.; John Detweiler, Versailles, Mo.; David Schrock, Harper, Kans.; Noah Detwiler, Cherry Box, Mo; Fred Neuenswanger, La Junta, Colo.; Dan Zook, Larned. Kans.; S. Enos Miller, Hesston, Kans.; Philip Zimmerman, Jet, Okla.; Aaron Landis, Hesston, Kans.; Oliver P. Grosh (visitor), Elkhart, Ind.

Thursday afternoon service was opened in song led by Bro. Paul Erb, and in a reading of Rom. 12 and prayer by Bro. E. C. Bowman. Some miscellaneous business and several questions were discussed and appropriate resolutions passed. These will be found under classified heading in this report.

On Friday morning the ministerial body met in session to dispose of routine business while the main assembly met in special exercises at another place. At 10 A. M.. the open Conference began when discussion of questions and resolutions was continued and some further miscellaneous business was disposed of. Reports of Conference appointees were heard throughout the day's session also.

Questions and Resolutions

I. Manifestation of the Holy Spirit in meeting present day issues, opened by Allen Erb.

The Spirit of God in the lives and service of His people, as the issues before us are met, is manifested in the following:—

1. Much prayer. I Thes. 5:17; Acts 12:5.
2. Faithful, active, loyal, Christian service. Acts 2:41-47; 20:18-27.
3. Faithful and habitual Bible study. Psa. 1:2; 119:97.
4. Obedience to God and loyalty to a God-honoring church. Rom. 6:16; Acts 5:32.
5. Patient endurance of hardship and persecution. II Tim. 2:3; Col 4:6; I Pet. 4:19.
6. A searching for and a defence of the truth. Jude 3; Jas. 3:17; Eph. 4:15.
7. A faithful testimony. Acts 1:8; 8:4.
8. Scriptural discipline. Matt. 5:23, 24; 18:15-17; Tit. 3:10; Gal. 6:1.
9. Withstanding temptation. IPet. 5:7-11.

II. What encouragement can this Conference give the General Mission Board in their undertaking in the rural field within this district? opened by J. R. Shank.

Whereas, some of our brethren have faithfully labored in the rural mission work, especially in the Ozark Mountain region; and, whereas, the Mennonite Board of Missions and Charities is taking more definite steps in organizing rural mission work; and, whereas, the Ozark field has been suggested as a field of work; therefore, be it

Resolved, That we favor giving Conference recognition and support to this new and enlarged effort and furthermore we recommend that our District Conference Mission Board include in their plans a fund for this purpose, and encourage the Executive Committee of the Mission Board to serve the M. B. of M. & C. in placing workers.

III. What recommendations have we to give to more effectively meet the fashion wave, so that we may faithfully teach all men and keep the brotherhood in paths of consistency with the teaching of the Word of God? opened by D. H. Bender.

We reaffirm the former resolutions and provisions of our Conference Discipline with reference to nonconformity and simplicity in attire, worldly amusements and kindred problems. The present fashion wave brings to our door the problem of bobbed hair for women, as well as other problems with which the Church has long been coping. Bobbed hair is a violation of the spirit of I Cor. 11:5-7 and other scriptures and cannot be tolerated among our members.

Wrist watches should be discouraged. Gold ones are considered in the same light as other jewelry is considered.

Bare arms and exposed bosoms should be condemned on the ground of immodesty and the overseers of our congregations are instructed in cooperation with their congregations to adopt such ways and means as in their judgment will most quickly and effectively rid our congregations of such abominations.

Bonnets or hoods for women are expected to be plain, serviceable, of a shape to be consistently tied, of a form that they cannot be mistaken for any form of a hat.

We suggest:—

1. That the ruinous effects of worldly conformity be faithfully held before our people and more intelligent teaching be given on the subject.
2. That all consecrated members unite in a faithful effort to the end that Christ and His Gospel may be magnified in the lives of all members.
3. That our ministers, teachers, superintendents, and all others in positions of responsibility in the Church see to it that in nonconformity, the holy life, and Gospel simplicity they stand out as ensamples to the flock.
4. That all our ministers make a careful study of all the problems involved in the present wave of worldliness and liberalism, that they more effectively turn the light on this threatening evil.
5. That our discipline be more closely studied to the end that both brethren and sisters may more fully put it into practice.

IV. What Scriptural principles are involved in present day cooperative associations? What advice has this Conference to offer with reference to the attitude of our members toward such organizations? opened by Daniel Kauffman.

We reaffirm our position taken at the Spring Valley Conference, Oct. 21, 1911, and the provisions in our Conference Discipline covering these points. (See note of Spring Valley Conf. resolution.)*

Furthermore, we recommend that the most careful efforts be made to determine the real character of apparently innocent organizations, and unless free from the nature of an unequal yoke that our members stand aloof from all such organizations. II Cor. 6:11-18; I Thes. 5:22; Col. 3:5.

*NOTE. **Spring Valley Conference Resolution.** Question III. Is it consistent for our people to ally themselves with such organizations as the Trucker's Association, Poultry Association, and similar bodies?

Answer. We recognize that we are living in an age of commercialism, and that we are approaching the time when no one can sell unless he have the "mark of the beast." We herewith sound a note of warning lest we be carried away by the Spirit of the age. We recommend, therefore, that our people stand aloof from all worldly organizations, identification with which would mean compromise with the world, and an unequal yoke with unbelievers. II Cor. 6:14-18; Rev. 13:16, 17.

Resolution.—Inasmuch as our Publishing House at Scottdale, Pa., is serving the Church faithfully in producing and sending out sound and helpful literature, we recognize it as both a privilege and an obligation to loyally support our publishing interests by subscribing for the Gospel Herald and other church periodicals. In view of the fact that Bro. John Horsch has made a careful study of the nature and damaging effect of liberalism that is creeping into the Church and discusses the subject in a straightforward manner in his new book, "The Mennonite Church and Modernism," we urge all our people to carefully read this book as well as the many other books intended for the safeguarding of the brotherhood and building up our young people in the Christian faith.

Resolution of Sympathy.—Since it has pleased the Almighty Father to remove by death from Conference and from one congregation, the West Liberty Congregation, a minister and deacon, Bro. C. D. Yoder and Bro. Jesse Brunk, we, the brotherhood of the Missouri-Kansas Conference, assembled in Conference session Aug. 26-28, 1924, near Harper, Kans., do hereby express our humble submission to God and His will and our confidence and faith in His plans for the future of the Church at West Liberty, and our deepest sympathy to the bereaved families and the congregation at West Liberty. We further assure them of our interest and prayer and help.

Resolved, That a copy of this resolution be spread upon the records of this Conference; also that copies be presented to Sisters Yoder and Brunk as a token of our sympathy and good will.

Resolution of Sympathy.—Since an unusual act of Providence has removed by sudden death ten persons from the community of Thurman, Colo., we, the brotherhood of the Missouri-Kansas Conference assembled Aug. 26-28, 1924, near Harper, Kans., do hereby express our sympathy to the congregation of Thurman, Colo., and express the conviction that in this circumstance the Church has been able to extend her testimony in the world.

Resolved, That a copy of this resolution be spread on the records of this Conference, and a copy be sent to the congregation at Thurman, Colo.

V. In case of financial failure, what is the instruction of this Conference to her members concerning the bankrupt laws?

When our brethren become involved financially to the extent that it is impossible for them to pay all their debts, they are under moral obligations to satisfy their creditors so far as their money and property reaches, and, if afterwards they become able to pay the remaining portion of their debts they are under moral obligation to do so. To make an assignment is justifiable only in case such a course becomes necessary to maintain equality among creditors, and no law can justify any man in failing to pay his honest debts when he has means wherewith to pay them.

We recommend:—

1. That our members consider carefully their ability to pay before contracting debts, and that contraction of debts be avoided so far as possible.

2 That we practice economy in our living habits and in all cases make conscientious effort to live within our incomes.

3. That speculations, especially with other people's money, be avoided.

4. That the spirit of Gal. 6:2 be put into practice in case of financial embarrassment.

5. That in all cases, no matter how much or how little a debtor may be involved, Christian duty requires that he make a faithful effort to satisfy his creditors.—Matt. 6:33; 7:12; Rom. 12:11, 17; 13:8; I Tim. 6:8-11; Heb. 13:5.

VI. What are the Bible teachings on the matter of a confession of sin?

Confession of sin is the act of the soul by which we acknowledge to God and man the condition of the heart and the deeds of the body. A refusal to confess indicates an attitude of indifference or self-justification. Psa. 32; 51; I Jno. 1:9; Prov. 28:13; I Tim. 5:20.

Confession of sin should be made—

1. To God. All sin is before God. "Against thee, thee only, have I sinned." Psa. 51:4; I Jno. 1:8.

2. To the extent that man is involved, confession should be made to man. "Confess your faults one to another" (Jas. 5:16). This would include an exposure of all hypocrisy and hidden deceit.

3. To the extent that confession to man shall rebuke sin it should be made public. I Tim. 5:20; Psa. 116:18. "Them that sin rebuke before all, that others may fear." "I will pay my vows unto the Lord in the presence of all his people."

VII. Scriptural methods in promoting evangelistic efforts of the Church.

The greatest burden on the Church is that of bringing the Christ and His Gospel to "every creature" in the lost world. Matt. 28:18-20; Mk. 16:15; Luke 24:46, 47; Acts 1:8. Any method that is not condemned by Scripture, and which is in accord with the spirit of the Gospel is Scriptural. The Gospel condemns or approves the following:—

1. Our efforts should be aimed at the reaching of the greatest possible number of human souls. Mark 16:15.

2. The Gospel should be preached in its purity and fulness. Acts. 20:27; Rom. 15:29.

3. Going out two and two is one among the effective methods of work. Mark 6:7; Acts 13:2.

4. We should beware of working in close cooperation in evangelistic work with those habitually doing things that we could not tolerate in our own church. Neh. 6:1-3; I Cor. 1:10; Eph. 4:16.

5. Special efforts should be made to carry the light of the Gospel into neglected districts or communities. Acts 16:9.

6. The Gospel seed should be planted or sown, the work should be followed by faithful watering. I Cor. 3:6.

7. Intercessory prayer should be part of every effort to advance the cause of Christ through Church extension. Acts 4:31; 13:1, 2; Jas. 5:16.

Miscellaneous Business

1. For want of time the following questions were not discussed in regular Conference but were consigned to the query box, the first one being discussed at the time of the Round Table Discussion:

What advice has this Conference to offer with reference to combating the use of tobacco, especially the cigarette? Some very earnest and timely thoughts were given against this evil and victims were pointed to the power of God in overcoming this habit.

What has this Conference to suggest with reference to the employment of Christian doctors in the treatment of our sick? Some helpful thoughts were presented.

2. The brethren, Jos. Hartzler, J. W. Shank, and Noah Oyer, ministers, and R. M. Bontrager and Wm. Smith, deacons, were received as members of this Conference.

3. The Executive Committee of Conference was authorized to grant Bro. Amos Gingerich a Conference letter subject to the approval of the families and churches concerned.

4. The matter of arranging the Church Conference program beforehand was consigned to the Round Table for discussion. Not discussed for want of time.

5. Bro. Harry Diener was chosen by the Crystal Springs Congregation to serve as bishop. The committee appointed to confer in reference to the change of bishop oversight approved of the steps taken in relieving Bro. I. G. Hartzler for a bishop nearer to the congregation.

6. The place of holding the next Conference was left in the hands of the Executive Committee.

7. **Appeal.**—Whereas, the Lord has blest the congregation at Limon, Colo., and, whereas, there are indications which give promise of a permanent congregation at this place, and whereas, the congregation has made an appeal for aid to build a house of worship, therefore be it

Resolved, That we as a Conference encourage all our congregations and our District Mission Board to give them their moral support in prayer and financial aid.

8. In response to an appeal it was moved and carried that this Conference look with favor toward our Sunday schools assisting in the work of equipping the Children's Home in Kansas City with heater, dryer, etc., through the quarter fund or other means of raising the needed funds.

9. Motion carried to amend the Constitution to read "The time of Church Conference shall be the last Thursday in August."

10. It was moved and carried that the work at Wichita be held as a Mission Church and that the bishop in charge with the Executive Committee of the Mission Board go over the matter of the Wichita situation and act as is deemed wise.

11. The matter of a man to visit the Southern field was left in the hands of the bishop. Bro. A. Shenk, and the Executive Committee of the Mission Board.

12. **Resolved,** That Conference approve of the work accomplished at Prior, Okla., and the choice of Bro. I. G. Hartzler as the Bishop over the congregation and that the committee appointed to investigate and seek to assist them be relieved.

13. Bro. L. J. Miller reported need of ministerial help in the Southern field, especially Louisiana.

14. **Requests for Ordination:—**

(1) Bro. Andrew Shenk requests the privilege of ordaining a deacon in the Oronogo Congregation. Request granted.

(2) Bro. H. A. Diener and the ministry at West Liberty Congregation request privilege to ordain a deacon during the coming year. Granted.

(3) Bro. J. A. Heatwole requests privilege to ordain a minister at Manitou, Colo., and a deacon at La Junta and Limon Congregations in case the need continues unsupplied. Granted.

(4) Bro. Joe C. Driver requests privilege to proceed with such ordinations as the needs of his field require. Privilege to appeal to the Executive Committee of Conference, as needs arise. granted.

15. Nominating Committee appointed:—T. M. Erb, S. C. Miller, J. S. Detwiler, L. C. Miller, S. S. Hershberger.

Reports from Institutions and Conference Appointees

1. A report of the Mennonite Publication Board was given by Bro. D. H. Bender. He referred to new arrangement of quarterlies for the primary, junior, and intermediate grades and a Primary Teacher's Quarterly. Report accepted.

2. A report of the Mennonite Board of Missions and Charities was given by Bro. I. G. Hartzler. He was well pleased with the work of the Board and their interest in reaching out into new fields. Report accepted.

3. The report of the Mennonite Board of Education was given by Bro. J. M. Kreider. He referred to the reopening of Goshen College and the need of the prayers of the brotherhood for the educational field. Accepted.

4. A report of the Relief Work was given by Bro. D. H. Bender. Our brethren coming from Russia have the present attention of that Commission and should have the hearty support of our people. Accepted.

5. A report of the Sanitarium and City Hospital was given by Bro. Allen Erb. Many have received spiritual and physical help in these institutions during the year. Prayers have been answered in reference to workers, finances, and souls. The Sanitarium has been contracted to be sold and possession to be given Sept. 1, 1925. The General Board is taking steps to locate a new hospital. The funds donated for the Sanitarium are to be preserved sacred to the will of the original donors when they gave for the the building of the Sanitarium. Prayers are solicited and help and means are also craved as well as suggestions and invitations are desired with reference to the location of a new home for the institution. Report accepted.

6. Report of the District Sunday School Committee, given by Bro. H. King. There has been no special work done by the Committee except to make some general observations from reports and by inquiries. We note some commendable as well as some not commendable features in our present Sunday school situation. The attendance record shows that much room for improvement is found in this phase of the work. We are pleased to note the increased interest in missionary offerings during the past year, especially in congregations where offerings for special support of missionaries are taken. Also, we note the interest taken in the Children's Quarter Fund. We note that some are having midweek Bible and teacher's meetings and we would encourage a more general practice of such means of strengthening the work of our teachers. We suggest that our teachers plan to make the lessons in the life of Christ during the coming quarters as useful and practical as possible by impressing the life and teachings of Jesus upon the classes.

Henry King, D .D. Miller, J. R. Shank, Committee.

7. A report of the District Mission Board was given by Bro. L. J. Miller. Special meetings were held in most of the congregations. There were a number of confessions. During the year the church at Argentine, Kansas City, Kans., was built, though not fully completed. The Wichita church building was completed and paid for. The needs for the coming year are:

Prayers, cooperation, a more earnest effort in the rural field, a more definite answer to the call from the South, and to the endeavor in the Ozarks in Missouri. Illustrations of the results of effort in the past are the fruits in Colorado, Texas, Kansas, Missouri, and Mississippi. Accepted.

8. Bro J. M. Kreider gave a report of the evangelistic work of the District. Different brethren were used in the work this year. Blessings attended the efforts put forth. Report accepted.

9. The report of the Kansas City Mission was given by Bro. J. D. Mininger. Some changes in the work and places of operation. A congregation of working members. A new location for operation contemplated. Prayers solicited. Report accepted.

10. The report of the Children's Welfare Home was given by Bro. D. S. Weaver. Capacity of the Home is 32. It is practically full all the time. It requires four sisters besides the Superintendent and Matron to take care of the work in the most agreeable way. The children are well fed and taught to sing and commit Scripture portions to memory. The support given this home in a material way by neighboring congregations is much appreciated.

11. The report of the Manitou Congregation was given by Bro. D. S. Weaver. The membership is 35. New church is practically paid for. Much interest is taken in the midweek services by the local congregation. Visiting members attend fairly well. There is at present no resident minister. They need one badly. Bro. Samuel Miller of Jet. Okla., served them two months this summer. A house on the church lot will be furnished rent free to any one who will come and serve them as a minister.

12. A report of the trustees of the Wichita Mission Church was given by Bro. Henry E. Hostetler. No special meeting of the committee was held. The Executive Committee of the Mission Board and the Building Committee had charge of the work. The needs are a resident minister.

13. Bro. D. H. Bender gave a helpful report of the Hesston College and Bible School. Solicits the support and prayers and helpful criticisms of the brotherhood.

Officers Chosen for the Coming Year

Executive Committee: — Moderator, I. G. Hartzler, East Lynne, Mo.; Asst. Mod., Paul Erb, Hesston, Kans.; Secy., J. R. Shank. Carver, Mo.; Two members, H. A. Diener, Hutchinson, Kans.; L. J. Miller, Garden City, Mo.

Delegate to N. Dakota:—J. D. Mininger, Kansas City, Kans.

Delegates to General Conference, besides the bishops:—Allen Erb, La Junta, Colo.; J. R. Shank, Carver, Mo.; Maurice Yoder, Hesston, Kans.; L. C. Miller, Limon, Colo.; L. O. King, Hutchinson, Kans.; J. F. Brunk, Peabody, Kans.; J. J. Zimmerman, Harper, Kans.; R. M. Weaver, Harper, Kans.; Harry Buckwalter, Palmyra, Mo.

Member M. B. of M. & C.:—I. G. Hartzler, East Lynne, Mo.

Member Mennonite Board of Education:—J. M. Kreider, Palmyra, Mo.

Member of Publication Board:—D. H. Bender, Hesston, Kans.

Member of Relief Commission:—D. H. Bender, Hesston, Kan.

Sanitarium Board:—D. S. Weaver, Ed. Miller, J. A. Heatwole, A. M. Leatherman.

Mission Board:—President, L. J. Miller, Garden City, Mo.; Vice Pres., Henry King, Harper, Kans.; Secy., Paul Erb, Hesston, Kans.; Treas., Earl Buckwalter, Hesston, Kans.; Fifth Member Executive Committee, J. B. Yoder, Garden City, Mo.

Wichita Mission Church Committee:—H. E. Hostetler, Harper, Kans.; T. J. Cooprider, Hesston, Kans.

Manitou Mission Church Committee:—D. S. Weaver, Hesston, Kans.; S. G. Winey, Manitou, Colo.

Kansas City Mission Local Board:—P. J. Shenk, Oronogo, Mo.; L. J. Miller, Garden City, Mo.

Children's Welfare Home Board:—D. S. Weaver, Hesston, Kans.; F. P. Kauffman. Garden City, Mo.

Workers' Conference:—Moderator, D. D. Miller, Protection, Kans.; Asst. Mod., S. M. King, Hesston, Kans.; Secy. ex officio, J. R. Shank.

Sunday School Committee:—Officers of Workers' Conference.

District Evangelist:—E. J. Berkey.

Committee on Arrangements to General Conference:—I. G. Hartzler.

Tabulated Report of Congregations

The tabulated report of the various congregations, which will be published in full in pamphlet form, reveals these figures: Congregations, 31; ministers (incluring bishops), 57; deacons, 25; ordinations, 5; total increase (by baptism and otherwise), 92; total decrease (by death and otherwise), 66; total members, 2292.

After some timely remarks by the Moderator and Assistant Moderator and a closing prayer the Church Conference closed with a conviction on the part of nearly all that we had been spiritually uplifted and brought nearer together and to God in our deliberations.

Harry A. Diener, Moderator.
J. R. Shank, S. E. Miller, Secys.

DUTY

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread,
Whose love ennobles all.
The world may sound no trumpet, ring no bells;
The book of life the shining record tells.
Thy love shall chant its own beatitudes,
After its own life working.
A child's kiss set on thy stinging lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service thou renderest.

—Robert Browning.

Married

McGinnis—Maginis.—At the bride's home with her grandparents, on Sept. 3, 1924, Bro. Joel McGinnis and Sister Maudie Maginis were united in the holy bonds of matrimony by J. R. Shank, in the presence of neighbors and friends. May God's blessing attend them through the journey of life.

Hostetler—Miller.—On the evening of Aug. 22, 1924, at the home of the bride's parents, Bro. and Sister Gideon Miller, near Shipshewana, Ind., Bro. S. Jay Hostetler and Sister Ida Miller were united in marriage by Bro. D. D. Miller. Both are members of the Forks Mennonite Church. May the Lord bless them through life.

Long—Stutzman.—On June 22, 1924, at the regular morning service at the Clinton Frame Church near Goshen, Ind., Bro. Raymond M. Long of the Nappanee congregation and Sister Ethel S. Stutzman of the Clinton Frame congregation, were united in the holy bonds of matrimony, Bro. D. J. Johns officiating. May God's rich blessings be their portion through life's journey.

Obituary

Berg.—Minerva Berg was born near Massillon, Ohio, June 5, 1863; died Sept. 5, 1924; aged 61 y. 3 m. She was married to Eld. Lewis Berg, Sept. 28, 1886. To this union were born eleven children, four of whom preceded her in death. There remain to mourn her loss her husband, two sons, five daughters, ten grandchildren, a sister, and three brothers. She was converted many years ago and united with the Brethren in Christ Church. She was faithful until death. Bishop Ira Buchwalter (Mennonite) and Eld. W. J. Myers (Brethren in Christ) officiated at the funeral service.

French.—John Albert French was born July 13, 1860; died Sept. 7, 1924; aged 64 y. 1 m. 24 d. He was united in marriage to Sophia Youtzy. To this union were born three sons and three daughters. Bro. French and his wife united with the Mennonite Church about thirty years ago and remained faithful to the end. Sister French was an invalid for over 20 years and preceded her husband to the spirit world three months ago. Bro. French was kind and sociable and was widely known and well respected by all who knew him. He leaves six children, two brothers, four sisters, and many relatives and friends. A weak heart was the cause of his death. Funeral on the 10th, conducted by John E. Kauffman and J. C. Swigart. Text, Phil. 3:20. Interment in the Spring Run Cemetery. J. H. B.

Zook.—Eli, son of Jacob and Mary Zook, was born in Howard Co., Ind., Nov. 9, 1870; died Sept. 9, 1924; aged 53 y. 10 m. In 1897 he united with Hopedale (Ill.) congregation, and on Nov. 24, 1900, at White Cloud, Mich., he was ordained deacon of the Mennonite Church by Bishop Peter Lehman of Goshen, Ind. From Indiana the family moved to White Cloud, Mich., where they resided for eleven years, when they moved to Kent Co., Mich., where they have lived about thirteen years. In January, 1898, he was united in marriage to Fannie Miller of La Grange Co., Ind. Two children were born to this union. He leaves his widow, one son (Daniel), one daughter (Ruth, married to Albert Bleam), three grandchildren (Lillian, Wilma, and Velma), one brother (Daniel), three sisters (Rose, Mary, and Susie). He was a devoted husband, a kind father, a faithful friend and an earnest Christian. Funeral at the Mennonite Church at Elmdale, Mich., by Aldus Brackbill and E. A. Bontrager. Text, II Tim. 4:7, 8. Burial in cemetery nearby.

Witmer.—Sister Mary Brubaker Witmer, wife of Jacob S. Witmer of Elizabethtown, Pa., was born May 4, 1875; died Sept. 6, 1924; aged 49 y. 4 m. 2 d. She is survived by her husband and one daughter (Edith Mae). She united with the Mennonite Church in her early years and remained faithful unto the end. Her illness and suffering were borne patiently and she committed herself to the Lord's will. She was at the Lancaster Hospital quite often and underwent a number of operations there, at which place she died. She is greatly missed in the home and Church. Funeral services were held Sept. 9. Private services were conducted at the home by Bro. Samuel Fry with further public services at the Elizabethtown Mennonite Church, conducted by Bro. Noah Risser and Bro. Simon Garber, from Rev. 14:13. Interment in Kraybill's Cemetery.

"We miss her when the morning dawns,
We miss her when the night returns,
We miss her here, we miss her there,
We miss her everywhere."

By the family.

Kilmer.—Barbara (Blosser), wife of Bro. Philip Kilmer of the Holdeman congregation near Wakarusa, Ind., was born in Rockingham Co., Va., May 9, 1856. At the age of nine she went with her parents to Paulding Co., Ohio. Two years later they moved to La Salle Co., Ill., and finally came to Indiana, moving two and one-half miles southeast of Wakarusa. She was married to Philip Kilmer in February, 1891. She united with the Mennonite Church when a young woman and continued in the same till death. Her parents died some years ago. An orphan girl, Gertrude Meedles, was received in their home and remained for eleven years. Sister Kilmer was an invalid for nine long years. On Aug. 27 she was stricken with paralysis, which rendered her unconscious, causing her death on Sept. 3, aged 68 y. 3 m. 26 d. She leaves husband, foster daughter (Mrs. Frank Rich), and many relatives and friends. Funeral services were held at North Union Church, conducted by the Brethren Henry Weldy and Silas Weldy. Text, II Cor. 7:1. Burial in adjoining cemetery.

Knerr.—Arda Knerr was born in Farmerstown, Holmes Co., Ohio, Sept. 6, 1886; died Sept. 11, 1924; aged 38 y. 5 d. When quite young her parents moved to Middlefield, Ohio, where her father died. Eleven years ago the family consisting of mother, Arda, Monroe and Lizzie, came to Aurora where Arda, after a long struggle, finally yielded to the fell destroyer. About eight years ago she took the measles and after a prolonged siege it became apparent to herself and family that a change of climate was absolutely necessary for her. So in 1918 she left home for La Junta and Colorado Springs, Colo. It was at the latter place three years ago where certain friends met her. On this occasion she revealed the fact that after a thorough physical examination there was no possibility of her again regaining her former health but begged her friends not to let her dear ones know of her condition, so as not to cause them unnecessary pain. In October of last year she went to a sanatarium for tuberculosis patients, but after a period of six months she and her brother who was caring for her all these years finally resolved to return to their Ohio home. Sister Arda was of an optimistic disposition, seemingly more concerned about the welfare of others than about her own physical condition. She united with the Mennonite Church when quite young and remained a faithful member till death. Funeral services by the home ministers. Text, Job 7:9, 10. Interment in Plainview Cemetery.

"Farewell, Arda, though we loved you,
Jesus loves you, oh! much more;
So He's called you to those mansions
On yon bright, celestial shore."

CONFERENCE ANNOUNCEMENTS

Lancaster County

The Lancaster Conference will meet in its regular fall session on Oct. 3, 1924, at the Mellinger Meetinghouse, the Lord willing.

The Executive Committee will meet at the same place on Wednesday previous at 1 o'clock. All bishops of said Conference are invited to be present.

The bishops will meet in regular session at the same place on Thursday morning previous to the regular session of Conference. Noah H. Mack, Secretary.

Washington Co., Md.—Franklin Co., Pa.

The Lord willing, the Washington Co., Md.—Franklin Co., Pa. Mennonite Church Conference will be held at the Chambersburg Church on Friday, Oct. 10, 1924, at 9:00 A. M.

The District Mission Board will meet at the same place on Thursday previous at 1:00 P. M.

Jos. E. Lehman, Secy.

Virginia

The Lord willing, the fourteenth Annual Mennonite Conference of Virginia will be held at Weaver's Church, Middle District, Rockingham County, Friday and Saturday, October 17 and 18, 1924, beginning at 9 o'clock Friday morning.

The General Board of the Virginia Mennonite Aid Plan will meet on Thursday, October 16, at 10:00 A. M. at the same place. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

Brethren and sisters of other conference districts are invited to be present.

H. D. Weaver, Secy.

"It is in prayer that we become conscious of our lack of faith, that we are led to say to the Father that we do believe, and that we prove the reality of our faith by the confidence with which we persevere."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 2, 1924 (Gospel Witness Established 1905) No. 26

EDITORIALS

"Faith cometh by hearing, and hearing by the Word of God."

"Remove not the ancient landmark which thy fathers have set."

Raise the spiritual, moral, and intellectual standard in your community by enlisting the interest of your young people in some organization like a Bible class, a teacher training class, a mission study class, or any other activity that contributes something substantial to Christian character.

The best is none too good. Not for our own glory, but for the glory of God and the furtherance of His cause, we should do our best in all we undertake in the Christian service. And this will always be the case so long as we commit our all to Him and let the Holy Spirit direct us in all we do. "Whatsoever thy hand findeth to do, do it with thy might."

The doctrine of the blood atonement means more than a point in theology. "Without the shedding of blood there is no remission." "The blood of Jesus Christ.....cleanseth us from all sin." The unnumbered millions of souls in a glorious eternity will be there because "they overcame by the blood of the Lamb." The Bible leaves no doubt as to the efficacy of the blood. All the doubt that is raised is by those who do not believe in the Bible as God's infallible Word.

To Subscribers.—This is the time of the year when most of our subscribers renew their subscriptions. As November and December are usually the busiest months of the year, it will be doing a good turn to the House to send in as many renewals as possible during the months of October. For the convenience of those desiring to renew we will insert order blanks in next week's papers. Should any of these blanks be found in papers paid up and ahead pay no attention to them. Statements to delinquent subscribers will be sent later. We invite the co-operation of all interested in the effort to get the entire subscription list up-to-date. New subscribers will get the Gospel Herald from now on until Jan. 1, 1926, for the regular subscription rate of $1,50. We will add one year to your credit for every two new subscribers accompanied by $3.00 that you will send in. The old offer to enroll your name as a life subscriber in return for a 30-dollar annuity still stands. Any assistance you may render in this work will be greatly appreciated.

Repentance is a condition of the soul which embodies a recognition of sins committed and a godly sorrow for having committed them; a forsaking of sin and readiness to make restitution for all sins committed.

Sins may be counted great or small, flagrant or slight, popular or unpopular, depending upon the nature of the transgressions, the social or business standing of the sinner, and who it is that is pronouncing judgment.

Many people err in their judgment as to when an offending brother should be restored to full fellowship in the Church. For instance, he may be guilty of a very grievous sin which has brought him into disfavor with both saint and sinner. Of course he is sorry—at least that he has been found out, and he also may be thoroughly penitent before God. If the latter, he has not only a godly sorrow for the sin which brought him into disfavor but also for his sinful condition before God and man. In this case he humbles himself before God, confesses his sin voluntarily without being forced to it, makes restitution willingly so far it lies within his power, and turns to God in humble, faithful service. Until such an attitude is apparent he ought not to be restored to full fellowship, for a professed penitence for some unpopular sin without a real penitence for all sin is evidence that escape from disgrace and not freedom from sin and reconcilition with God is the object sought.

Speaking of Repentance, there is nothing in the Gospel of Christ that is more emphatically taught than that. John's first message was, "Repent, for the kingdom of heaven is at hand." Likewise Christ, when He began His ministry, started with the identical message: "Repent, for the kingdom of heaven is at hand." When the multitudes, convicted by the Spirit-searching seron of Peter, inquired, "What shall we do?" Peter's quick response was, "REPENT!" The theme had a prominent place in the preaching of the disciples, which was in accordance with the divine decree that "repentance and remission of sins should be preached among all nations."

Not Church-joining but forgiveness of sins is the great requisite for getting right with God. Not keeping our names on the membership list of the Church but keeping our souls cleased from all sin in the blood of Jesus Christ is the means of retaining our standing before God. One sin unrepented of (whether it is the sin for which the Church gets after us or some other sin) will separate us from God, unless we repent. These facts should be held before us continually, for Satan is diligently blinding the eyes of unsuspecting people. "Repent and be baptized," is the command at the opening of the Christian service. "Except ye repent, ye shall likewise perish," stares the sinner in the face, whether in the Church or out of it.

The Church is God's earthly home for all who have truly repented of their sins.

SCRIPTURAL REASONS WHY

By Daniel Kauffman

For the Gospel Herald.

MISSIONS

Do you find the word in the Bible? No. But the important work assigned to missions is so abundantly taught and urged in the Gospel of Christ that no live worker for Jesus stands back because of the name. Every live church makes the evangelization of the world its battle-cry, and our prayer is that this cry may be heard until every man, woman, and child on the face of the globe will have heard "the good tidings of great joy" which Christ the Master Missionary brought to earth.

Why we believe in missions.

The last command of our Savior to His disciples was to "teach all nations ....to observe all things whatsoever" He commanded them. After the coming of the Holy Ghost and the enduement of power at Pentecost the disciples of Christ were to be witnesses for Jesus, beginning at Jerusalem and continuing "unto the uttermost part of the earth." Paul's pathetic appeal, "How shall they hear without a preacher?" and "How shall they preach except they be sent?" is still ringing in the ears of the faithful. The work of bringing the Gospel to the heathen can best be carried on through the service of missions.

Why we believe that the whole message of the Gospel should be included in the missionary message.

The "all nations" and "all things whatsoever" have equal emphasis and prominence in the Great Commission. In foreign lands, as well as at home, people ought to hear about both Christ and what He taught. Besides, of what value is it to learn about Christ if we neglect or ignore the things which He commanded? In other words, to use His own language, "Why call ye me, Lord, Lord, and do not the things which I say?" Since the Gospel of Christ is "the power of God unto salvation" it is this Gospel in its fullness that we are to publish. When Paul said, "In Christ Jesus have I begotten you thru the gospel," he did not mean part but all of it. Since "all Scripture is given by inspiration of God and is profitable," it is folly to impoverish the souls of men by withholding a single part of it, to say nothing about the sinfulness of disobedience to God. The plan of salvation, the ordinances, the rules of life and conduct, the glorious promises of God, the blessing of being "complete in Him," and everything else found in the Gospel of Christ should all be included in the missionary message.

Why we believe that the Mennonite Church should have a part in the evangelization of the world.

The Mennonite Church, like every other church in existence, is in duty bound to obey God fully in all things. To "preach the Gospel to every creature" is a part of the "all things whatsoever" our Lord commanded. And especially is it necessary for churches like the Mennonites to have a hand in the work of making Christ known to all the world, for there are so many churches claiming to do mission work that are not teaching the 'all things" commanded in the Great Commission.

Why we hold aloof from church federations in missions and other church activities.

"Can two walk together except they be agreed?" As said before, we understand from the Great Commission found in Matt. 28:18-20 that it is as obligatory upon us to teach "all things whatsoever" Christ commanded us as it is to teach "all nations." There is such a wide difference between churches that insist that the entire Gospel shall be taught and those that practice world-compromising methods for the sake of expediency that no attempt should be made at federation between them. What God does with others who disobey or ignore commandments of our Lord which we believe should be literally obeyed, is not for us to say; but we can not with a clear conscience consent to a modification in teaching these things. They who respond to the Lord's call to obedience by asking, "Lord, what shall this man do?" have their answer in "What is that to thee? follow thou me."

Why train missionaries?

"And the things which thou hast learned of me, the same commit thou unto faithful men who shall be able to teach others also." Paul's admonition to Titus was that he silence the gainsayers, "whose mouths must be stopped." His admonition to Timothy as recorded in II Tim. 2:15 is along the same line. Our talents have not been given us to lie dormant but to be developed and used for the Lord. It is but right that the workman should know his tools and know how to use them. It is equally right and important that the Christian workman should be familiar with his task and with the people among whom he is called to labor.

Why continue when the world is so slow to accept the Gospel?

Why did Noah continue in his building of the ark when the world was against him? It would have been better if more would have joined him, but infinitely worse if he would have yielded to discouragement and given up in dispair. Isaiah was commanded to keep up in his missionary endeavors "until the cities be wasted without inhabitant, and the Lord shall have removed men far away." In other words, so long as there was a human ear to hear, that long it was his duty to bring them the heavenly message. Besides, there is no time when there is not more gained for God by a resolute stand for Him than by yielding to discouragement. Elijah on Mount Carmel had the world against him but he won a complete victory. Under the juniper tree, he misstated facts and complained until God had to rebuke him. Besides, there is a positive "thus saith the Lord" that so long as we are faithful our labor "is not in vain in the Lord." It always pays, in the face of discouragement as well as in the face of glorious prospects, to be faithful to and zealous for the Lord.

Why loyalty to God is always to be preferred to compromise for the sake of winning and holding people in the Church.

Christ set the example in this respect when He preached His bread of life sermon (John 6) even though it caused many of His disciples to go back "and walk no more with him." He knew that following Him for the sake of loaves and fishes did them no good but did the cause of Christ great harm. It has ever been a great temptation to leaders in religious activities to allow a low state of spirituality and a desire to follow after the lusts of the flesh to creep into the Church for the sake of holding weak members and of gaining others who would not unite with a church that stood out and for the Lord. But the cause of salvation has always suffered a reverse when that policy was allowed to prevail. When Christianity was made the religion of state in Rome it did not result in the enlightenment of pagan Rome but it did hasten the corruption of the Church and the ushering in of the "dark ages" from which the world suffered for over a thousand years. Similar compromises on a smaller scale are going on all around us. And while it often means a temporary gain in numbers it always results in loss of spirituality and a further drifting away from the standards of the Gospel. The Word of God carries repeated warnings against such a course, and always connects its promises of permanent blessings with a life of faithfulness and loyalty to Him.

Why mission work pays.

It means the salvation of souls who would otherwise be eternally lost. It

strengthens the people of God, who because of the service are made stronger in Him. It is in obedience to the command of God to "make disciples of all nations." It means a fellowship with God who always delights in walking with people who are about their Father's business. It keeps our e es fixed on the great theme of salvation, something very needful in the midst of a sin-polluted world. It cultivates a spirit of sacrifice, encourages us to conserve our resources for the furtherance of the Lord's cause, gives us a burden for lost souls, helps to keep us free from indifference and sin, lifts us higher in the realms of spiritual life, and aids in a continual look forward to that eventful time when with all the redeemed we will hear the blessed and welcome plaudit, "Well done, good and faithful servant."

Scottdale, Pa.

BIBLE STUDY A BLESSING

Amy S. Kreider

For the Gospel Herald.

We are very definitely commandrd by God to study the Bible. Paul says in II Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Most of us know from our own experiences and the experiences of others that obedience to God's commands always brings a blessing. God told Abraham, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." From Abraham's seed came the greatest blessing the world ever received, the Lord Jesus Christ. So will we be blessed if we obey the commands as given by Paul to study. The road which we must travel in this life is often dark and stony, but with a knowledge of God's Word we can plainly see our way before us. The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy word giveth light, it giveth understanding unto the simple." It will put to naught all the snares of the devil. What will drive the devil away quicker than a verse of Scripture? Here Christ has given us an example. He had the three temptations most common to man put before Him: "the lust of the flesh, and the lust of the eye, and the pride of life." Did He yield? No. He was prepared with a ready answer from God's Word. "It is written," is a challenge that the devil can not meet. By studying the life of Jesus we will find not only a pattern, but we shall have in Him a helper who delivers us from the power of the devil.

God's Word is the Christian's food. For those who are not Christians His words are bitter as gall, but the true child of God, can say with the Psalmist, "How sweet are thy words unto my taste; yea sweeter than honey to my mouth." Eating is one of the necessary things of life. Without it we soon perish from hunger. The body is constantly saved from physical death by eating the fruit of the earth. Death may be hastened by gluttony or by eating of poison. The study of God's Word is often spoken of as spiritual food because it nourishes the soul. Jesus says, "Except ye eat my flesh and drink my blood, ye have no life in you." This does not refer to the communion, as is often said, but to spiritual nourishment. The children of Israel "did eat of the same spiritual meat: and did all drink the same spiritual drink; for they drank of that rock that followed them, and that rock was Christ." Material substance is no food to the soul, but communion with God through His Word is. Rations often run short for the table, but God's supply for the soul never runs dry. The trouble is with ourselves. He gives us all we have the capacity to receive; and all He gives means life and health to the soul, but so often we do not eat it.

His Word must find a lodging place in the heart of the hearer or reader before growth will take place. A table well spread with the fresh things the earth yields, and prepared by the most skilled cooks is surely an enjoyable feast for the hungry. A feast of good things is ever spread by the hand of the Lord within easy reach of His children. Do we enjoy the bread that comes from heaven as much as the food upon our tables? We ought to be more fond of it, for it means the life of the soul as well as eternal happiness. "Blessed are they that hunger and thirst after righteousness; for they shall be filled." "Eat ye that which is good," says Isaiah, "and let your soul delight itself in fatness." "Those who have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and of the powers of the world to come," and have kept on living on the sincere milk and meat of the Word shall some day eat of the tree of life and of the hidden manna and shall also eat and drink with Christ in the Glory world.

All who have tasted that the Lord is gracious may have a continual feast and never be full and satisfied until they awake in His likeness. All men eat in order to save life a little, but so few eat in order to save the soul eternally. The Bible is full of good things of the Lord and the best of all is we can not taste them all at one meal, we can not find them all at one reading, but each time we read we find more so it can not grow old for we are continually finding something new. Many books have been written which last but only a little while, and the book and author as well are forgotten. The Bible has lived for ages and God says it shall never pass away.

Peter says, "Be ready always to give an answer to every one that asketh you a reason for the hope that is in you." It is impossible to obey this Scripture without a thorough knowledge of the Word. It is sad but true that many people know nothing of baptism only that it means sprinkling, pouring, or dipping; or about conversion only that it takes place when a person goes to the altar and so on. It is very necessary in this day and age that we know the doctrine of our Church and what we believe for there are those all about us who will try to lead us from the light if we do not know God's Word well enough to prove that we are in the right. Study the Word and then rightly divide it. When this is done no skeptic or scorner can withstand the doctrines of the Bible.

We could talk for hours of the blessings that the Christian receives from Bible study. It shows to him the mysteries of life and death; it guides his individual life and furnishes strength to resist evil; it drives away fear and assures him of eternal happiness. We should study the Bible first, because it is the best known Book; second, because it is so little known. We know that of all books the Bible is the most well known and the most quoted. In spite of that there are millions who know nothing of it. God desires that we tell these millions of His Word. Here lies the greatest blessing received from the study of God's Word, soul winning. It is very essential that all missionaries, all teachers and preachers, in fact, all Christians should know their Bibles better than they know any other book in order to tell others of it.

What a rich, unfathomable mine the Bible is, unspeakably more important than the richest mine of literal gold. C. H. Spurgeon said that no one outgrows the Bible and that it widens and deepens with our years.

A story is told of a nervous old lady whose troubles (and she had many) had worried her to such an extent that the strain threatened her physical strength and even her rea-

(Continued on page 517)

Preacher's Page

UNITY OF THE BODY OF BELIEVERS IN CHRIST

Text. I Cor. 12:27

By J. M. Nissley

For the Gospel Herald.

Note: We want to especially take notice of the Word **together** in the Scriptures.

Christ is the Head.—Eph. 5:23.
Many Members.—I Cor. 12:12.
One Body.—I Cor. 10:17.
One Lord, one Faith, one Baptism.—Eph. 4:5.
At Conversion Adopted into one Family—Rom. 8:14-17; Jno. 1:12; Gal. 4:5.
Quickened together.—Eph. 2:1-5; Col. 2:13.
Planted together.—Rom. 6:5.
Raised us up together.—Eph. 2:6.
Sit together.—Eph. 2:6.
Laborers together.—I Cor. 3:9, Eph. 4: 11-13.
Builded together.—I Cor. 3:9.
Framed together.—Eph. 2:21.
Knit Together.—Col. 2:2.
Dwell together.—Psa. 133:1.
Tempered together.—I Cor. 12:24.
Striving together.—Phil. 1:27.
Heirs together.—I Pet. 3:7.
Caught up together.—I Thes. 4:16-18.
Rich and Poor Meet together.—Prov. 22: 2.
Gathered together.—II Thes. 2:1.
Live together.—I Thes. 5:10.
Glorified together.—Rom. 8:17; Phil. 3:21.

Altoona, Pa.

THE TRUE EVANGELIST

By S. B. Wenger

For the Gospel Herald.

For over twenty years I have had in mind an article for our church papers on the above subject. When reading the story of Bro. J. M. Kreider's trip to the Northwest and Sister Carr's article "Sheep Having no Shepherd," I was again reminded of the fact that I had never written my long intended article. The reason that I delayed so long was that I feared that some of our ministers might think that I had personal reference, which I assure you is not the case. I simply wish to present a matter for the consideration of all Christian workers.

We are commanded, "Go ye into all the world, and preach the gospel to every creature." This means to evangelize the world as far as it is possible for us to do so. Having lived for fourteen years isolated from the Church, then seeing a little church organized and growing from a membership of two to a flourishing congregation, give us experiences and observations that not all are privileged to have. It gives us a chance to see the work of other denominations as well as our own.

That it is easier and more encouraging for ministers to labor among strong churches than those that are isolated with a few scattered members is undoubtedly true but is it the most practical and reasonable way of carrying out the Great Commission? I have in mind the expression of a minister who once came to hold a series of meetings in a strong church in a community in which I was living isolated from my own church. His expression was this: "I feel out of place to come into this strong church to hold a series of meetings. I like to go where there are only a few members and build up a church." I thought to myself: There is a true evangelist, a man who has the upbuilding of the Church at heart.

I have so often observed that the evangelist could spend only a few days where the Church was weak, and several weeks where the church was strong. The true evangelist will turn that around and make the strongest efforts at the weakest points. The strong church can be truly evangelistic by lending a helping hand to the weaker congregations and outposts.

True, ministers have their families to support, their secular obligations to meet, and in our voluntary method of helping our evangelists they can of course expect more help from the stronger congregations. Here is where our mission boards ought to be authorized to take care of the evangelist who labors among the weaker churches. Some would be very willing to work at these outlying and scattered fields if they were able to stand the loss of time and expense. As ministers, evangelists, and churches, let us be truly evangelistic by doing the strongest work at the weakest points.

South English, Ia.

A CONFESSION AND AN APPEAL

By J. A. Ressler

For the Gospel Herald.

Confession.—Some time ago I caught myself in the act of putting a drawl into my utterances. I don't remember whether some one told me of it or whether I noticed it myself first. But I began to inquire of those near enough to me to be frank, and I found I had the habit, and pretty firmly established at that. I started out to correct the habit. I am not quite sure I have succeeded. I have selected about four or five very intimate friends who are to watch and tell me, so unless you are especially designated as one of these, you need not feel called upon to tell me whether I do it or not. Next time you hear me speak, watch my thoughts, not my words. Treat every other speaker just the same, and you will gain much.

And if any preacher reads this, please do not allow what I am to say rouse a self-consciousness in you that will interfere with your usefulness as a giver of thought. Give sufficient attention to the matter to use a suggestion or two, then dismiss it. Let the Spirit help you in this as in all other matters.

The Cause.—I think I am correct in saying that the habit of drawling sounds that have no meaning comes from conversation. You are talking, and you are rummaging around in your mind for a way to express a thought, perhaps even trying to clear up a thought sufficiently to make it worth expressing, and you fear that if you stop long enough to collect your senses and your words, some other man will start talking and you will have lost your precious opportunity to say something! And to take up the time and give due notice that you still have the floor, you drawl an "ahhh," or an "awww," or an "ehhh," and the other man that is waiting for you to quit has no chance to begin.

I can fully understand how and why you should do this, for some of us are notorious for the way we do commence to talk just as soon as there is a bit of a chance to get our little say in. I wonder if we will ever learn the lesson that what we have to say will keep if it amounts to anything, and if it does not it had better not be said.

But thus we learn the habit in conversation, and then we carry it into our discussions in semi-public, into our Sunday school class, into our superintending the whole school, and into the pulpit. There is really no need for our trying to shut out any one when we speak in public, for the public is generally polite enough to wait for us to finish. If they are not, no amount of drawling **aws** and **ahs** and **ehs** will make them more polite.

The Remedy.—Speak more slowly. Think your thought thru carefully before you try to express it. If you still persist in drawling, speak still more slowly. This will give you time to think over your words, choose your words, and say your words plainly. What good does it do, any way, if you talk so fast that you only half pronounce your words and the people do not understand what you say? Speak more slowly. But, you say—or some of you, perhaps—that if you speak so slowly you will not have time to say all you want to say. What of it? What's the good of saying so much that people will forget three-fourths or all of it before they leave the house? One thought well said, emphasized, turned over,

and over in a different light all the time, illustrated, applied, made practical, driven home so that people will go home and use it, is worth many times more than a thousand rambling thoughts that make no impression and bring no practical results. Speak more slowly. Instead of saying "awwwwwwww" next time you feel like uttering that meaningless drawl, stop as long as it would take to drawl in absolute silence and just think. You'll be marvelously pleased with the improvement. So will your hearers.

But, as was said near the beginning, don't drive your self-inspection so hard as to make you self-conscious all the time you are talking and thus spoil the thought God has given you. Let the Spirit lead you. Pray for help and then quietly, earnestly, persistently, help answer your prayer.

Scottdale, Pa.

(It might be well to add that preachers are not the only ones who are guilty of the habit to which our brother calls attention. The superintendent, the teacher, the speaker in many young people's and other meetings have all fallen into the useless habit. For instance, someone makes an announcement. From force of habit he makes it in about this fashion: "I—ahh—desire to—ahh—say that—ahh—we will—ahh—meet a little earlier this evening for—ahhhhh—a special exercise." If you think yourself clear from this fault, watch yourself and see how you say it.—Editor.)

THE WAY OF PRAYING

1. **The Formal Way**—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. **The Hurried Way**—hastening through it as a disagreeable and irksome duty—a duty indeed, but not a delight, and to be dismissed as quickly as may be.

3. **The Selfish Way**—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. **The Impulsive Way**—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. **The Faithless Way**—with no real dependence on the promise of God, or confident expectation of receiving what we ask or seek.

6. **On The Contrary, There Is The Thoughtful Way,** seeking to meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. **The Earnest Way**—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. **The Truthful Way**—coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. **The Consistent Way**—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. **The Spiritual Way**—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—Missionary Review.

NEWLY-FOUND PAPYRUS OF ST. JOHN'S GOSPEL

The British School of Archaeology in Egypt will hold the usual exhibition of new discoveries during this month at University College. The matter of interest to most visitors will be the papyrus with one of the earliest examples of the Gospel of St. John. This was beautifully written in Coptic about 400 A. D., the date of the earliest copies of the Greek text that are known; it will have a deciding voice as to what was accepted as the authority in Egypt. —Christian Conservator.

THE POWER OF THE SPIRIT

Mr. Spurgeon relates the story of how he preached what in his judgment was one of his poorest sermons. He stammered and floundered and when he got through felt that it had been a complete failure. He was greatly humiliated and when he got home he fell on his knees and said, "Lord God, Thou canst do something with nothing, bless that poor sermon." And all through the week he would utter that prayer. He would wake up in the night and pray about it. He determined that the next Sunday he would redeem himself by preaching a great sermon. Sure enough the next Sunday the sermon went off beautifully. At the close, the people crowded about him and covered him with praise. Spurgeon went home pleased with himself, and that night he slept like a baby. But he said to himself, "I'll watch the result of those two sermons." What were they? From the one that had seemed a failure he was able to trace forty-one conversions. And from that magnificent sermon he was unable to discover that a single soul was saved. Spurgeon's explanation was that the Spirit of God used the one and did nothing with the other. We can do nothing without the Spirit which "helpeth our infimities."—W. G. G.

PREACHING IN JAIL

An evangelist who was preaching the Gospel in a jail says, "A poor woman was saved, when I had the following conversation with her before the other prisoners. 'When you go home what will you do? What will you say to your family?'

"The very thought of home seemed to break her heart, and weeping she said, "Sir, I think of my husband and my five children. I will tell them what I have got.' I said, 'What have you got?' She answered, 'O sir, I have got Christ: I have got salvation.' 'You got Christ, you got salvation?' 'Yes,' 'How do you know you have Christ?' 'Have you not told us that every sinner that believes on the Lord Jesus Christ is saved?' 'But what did the Lord Jesus Christ do for sinners?' 'He died for us.' 'Then He died for you?' 'Yes.' 'Are you happy?'

"Explaining with a gush of tears, she said, 'What makes me happy is that I have five months more to stop in prison.' I said, 'I only wish that circumstances would enable me to take your place and send you to your husband and children. When I said this some of the other prisoners were in tears. I said then, 'You wonder that I should think of taking her place, but that is like the Gospel. The loving, pitying Lord Jesus came, He saw our lost and ruined state. He took the place of the sinner. He bore our sins and carried our sorrows. He took the stripes I had to receive, that I might go free. This is the Gospel. This is salvation for the lost. I say to the guiltiest sinner within these walls, O sinner, see the salvation of God! God gave Christ to suffer and die for the sinner, and the sinner receiving Him, believing in Him, is saved. O it is the Word of God Himself, His very Word to you at this moment. Now, just now, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Glad Tidings.

BIBLE STUDY A BLESSING

(Continued from page 515)

son. She went to a doctor and after she had given him a list of her symptoms she was astonished to hear him say, "Madam, what you need is to read your Bible more." "But, doctor," said the bewildered patient. "Go home and read your Bible an hour a day." She obeyed and in a month came back feeling like a different woman. This is told for a true story. The doctor has died but the prescription remains. It will do no one harm to try it.

Palmyra, Mo.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

CHRISTIAN CHARACTER IN THE HOME

By Ruth Wambold

For the Gospel Herald.

"The foundation stone of the nation is the hearthstone." Upon it as a base God builds up the nation. No country will hold higher standards than do its homes from which go out those who are leaders in social, political, educational and religious circles.

Home is an institution of God Himself — it is His ideal of human life. Through the Christian home are provided those conditions which are necessary for the fullest development of strong characters. It is the child's first school and the place from which an influence comes which follows him through life.

The true ideal of the home is a place where those comprising the home have a unity of tastes and ideals of life and feeling, and an understanding love for one another; a place through which the rich perfume of love pervades like the odors of violets in the woods in spring.

Emerson, in defining character, says that "Character is nature in its highest form." Christian character then must be that nature or thought life which is being perfected by the indwelling Christ. No life ever reaches its fullest development of power or beauty or service outside of Christ.

Home life is the most rigid test to which character may be brought. The intimacies that make home life sweet and holy are the very ones that test the character. To be able to constantly meet this test is impossible unless we know the victory of the Christ who dwells within. He, and no other, will enable us to daily bear a testimony to the beauty and sweetness of true Christian character as it manifests itself in the home life.

How then does Christian character manifest itself here?

In the first place, by an utter laying aside of motives, ambitions, or actions which are purely selfish. Love, and home life is based upon that, is absolutely unselfish. Between those who are truly lovers, self interest takes a subordinate place. They are not asking selfishly what they can receive but that they can give and how they may serve. Self-denying receive but what they can give and those who receive.

Nothing so quickly ruins happy home life as selfishness. But one selfish person in a home is sufficient to cause a discord when otherwise there would be harmony. All homes are not ideal and if you are living among those who are selfish, quarrelsome, and hard to please by accepting this as God's discipline for your life you will find He will give you grace to bear a testimony for your Master and that your own character will be enriched.

"Love's truest test is keeping sweet with unlovely folks." One of the sweetest dispositioned young women I know is one whose father is a constant gambler. It is hard, I know, but let us, if needful, accept even this which God may permit to come into our lives, knowing "that all things work together for good to them that love God, to them who are called according to His purpose."

Closely related to unselfishness is patience. Sweetest patience is not disturbed by harsh words. Home relations are so close and intimate, and if home life is to be happy each member needs patience with others' imperfections.

Ella Wheeler Wilcox says: "The only ones who give us pain are those we love the best." Especially is this very essential for the home-maker. A day's work is planned and there are interruptions — oh, so many — in the morning. The natural tendency is to become worried and impatient. What a joy to know our Master is with us and hears the silent prayer: "Teach me thy way, O Lord."

"The little things that chafe and fret,
Oh, waste not golden hours to give them heed!
The slight, the thoughtless wrong do thou forget,
Be self-forgot in serving others' need.

Christian character will manifest itself in gentleness. Constantly we need to pray:

"Lead me, Father, how to go
Softly as the grasses grow."

Many men, mistakenly, feel that to show signs of gentleness is a lack of manly power. On the contrary, it is one of the marks of a true Christian. Paul, speaking to his friends, says, "I was gentle among you." There is wonderful charm in a gentle disposition. It is as the fragrance of a rose, leaving a benediction on all who come near.

Who can estimate the value of cheerfulness in the home? "A merry heart doeth good like medicine." "The joy of the Lord is my strength." Dark days will come in every life but the heart that knows that God is on His throne overruling all is the one that carries joy to burdened hearts.

And kindness—

"Just the art of being kind
Is all this sad world needs."

"Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery—
Let me serve a little better
Those that I am striving for."

A thoughtful, kindly helpfulness means much to a busy mother or an anxious father, while a sympathetic and kindly interest in and appreciation of the problems of the young people is invaluable. "Small service is true service while it lasts," says Wordsworth. Let us not neglect it.

Christian character will manifest itself in real courtesy. God's Word teaches us: "Be pitiful, be courteous, love as brethren." "Love doth not behave itself unseemly."

Some people, rude in habits, justify themselves by saying they feel kindly toward their friends, and home folks, even though they do not show it. Many a woman has gone through life heart-broken when just a little appreciation of her self-sacrificing efforts in making home a happy place for her loved ones would have sweetened life so much.

"Think not, because thine inmost heart means well,
Thou hast the freedom of rude speech; sweet words
Are like the voices of returning birds
Filling the soul with summer; or a bell
That calls the weary and the sick to prayer
Even as thy thought, so let thy speech be fair."

Many happy homes are wrecked by sheer thoughtlessness. Possibly this is at the root of all the selfishness, impatience, and lack of kindly helpfulness and courtesy everywhere.

"If I had known in the morning
How wearily all the day
The thoughts unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling!
Nor given you needless pain.
But we vex our own
With look or tone
We may never take back again.

"We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own
The bitter tone,
Tho we love our own the best.
Ah, lips with the curve impatient!
Ah, brows with the look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of the morn."

Christian character is not produced by resolutions on New Year's Day. Common days, monotonous hours, wearisome paths — the hard things in life (if that test is honestly met) sweeten and enrich our dispositions.

Christ alone, dwelling within, will make our home, or any other relations what they should be and may be—"Christ-like."

Markham, Ont.

SUNDAY SCHOOL LESSON

Lesson for October 12, 1924
Matt. 6:5-15

PRAYER

Golden Text.—Thy kingdom come. Thy will be done. — Matt. 6:10.

Introductory. — The International Sunday School Committee saw fit to name this lesson, "The Sermon on the Mount," and it is so named in our lesson quarterlies. But because the entire lesson is on the subject of prayer, we have chosen to word the lesson title accordingly. The Sermon on the Mount stands at the head of all sermons ever delivered to man. When Christ had completed the message, the people were astonished at His doctrine, because He had spoken with authority. As an exposition of righteousness the message is unequaled in any place outside of God's messages to the world. As a sample of this super-excellent presentation of truth and righteousness, let us notice what He has to say about prayer.

Rules Governing Prayer (5-8). — Jesus tells us a number of things about prayer which we can not afford to ignore. Let us remember that He tells us about **real prayer,** not a formal religious exercise; prayer that expresses the desires and burdens of the hearts and sends its petitions direct to the Throne. Here are a few rules:

1. Do not pray to be seen or heard of men. That is hypocritical, just like the Pharisees were. Their chief desire seems to have been to get the applause and admiration of men, and they got their "reward." It is the eye and ear of God, not the eye and ear of man, that we want to reach. Therefore send your petitions direct to the Throne.

2. When you pray, enter into your closet. Whether this is a real literal closet or a closet in that you have shut out from you everything and everybody but God even though you may be surrounded by other people, you want to dismiss everything and everybody but you and God and pour out your heart's desire to Him. Pray in secret, and God will reward you openly.

3. Avoid high sounding phrases, "vain repititions." God can understand you, though you address Him in plain speech. He needs no embellished speech to move Him to respond to your opinions. What God wants is not words, but heart desires sent to the Throne. Not for much speaking, but for sincere asking in faith believing, are prayers answered.

The Model Prayer (9-13). — Having given instructions as to motives and rules for prayer, Christ proceeds to give His disciples a model prayer. Some have erroneously concluded that He meant for all people to pray this prayer in connection with every prayer uttered, but the words, "After this **manner** therefore pray ye," show that it is the manner, not the exact words, that Christ is teaching. In other words, Having instructed you as to how you should pray, I will now give you an example of the kind of prayer I have instructed you to offer. We are not saying that this prayer can not be profitably repeated, word for word. In fact, it is such a direct, comprehensive, simple, sincere petition that we may with profit repeat the exact words of our Saviour quite often. But when it comes to command, that is expressed in "manner," not words.

A study of this prayer reveals a simplicity and directness that is unknown among those who pray to be seen or heard of men. Most of the petitions pertain to the things which we individually need, yet without any selfishness. The whole message emphasizes our entire dependence upon God. We have daily need of all things herein mentioned. Hear the petition:

1. "Hallowed be thy name.
2. "Thy kingdom come.
3. "Thy will be done in earth, as it is in heaven.
4. "Give us this day our daily bread.
5. "Forgive us our debts as we forgive our debtors.
6. "Lead us not into temptation.
7. "Deliver us from evil.

"Thine is the kingdom, and the power, and the glory, forever. Amen."

Glorious, is it not? Every petition is a theme for a sermon, but we forbear.

A Thought on Forgiveness (14, 15). —Jesus comments on but one of these petitions, but it is enough to emphasize the unselfish nature of prayer. It is not an unconditional prayer, but a request for forgiveness conditioned upon our willingness to forgive. Its answer means a blessing or a curse, depending upon our attitude toward our fellow man. — K.

BIBLE MEETING TOPIC

THE DESTINY OF THE LOST
Rev. 20:11-15; Matt. 25:41-46

Topic for October 12.

MOTTO

"Prepare to meet thy God"

MEDITATIONS ON THE TOPIC

I. **The Unsaved People's Final End.**— Every path leads somewhere. Every act produces a certain effect. Not even a sound or vibration upon the air is without a certain effect upon the great universe in which we live. Every thought, every word and every deed are of a kind that make for truth and righteousness of character or for falsehood and unrighteousness. Every false and evil way leads to a bad end. Truth and righteousness are sure to stand and bring forth good. No soul can get out of peace and harmony with God and expect to end well unless that peace and harmony is somehow restored. When I see the "wandering star" in the sky, which has lost its balance by getting out of its orbit and has begun its independent career of aimless and disorganized wandering, I think of it being hopelessly bound to a law of destruction that is fast taking it onward to its final doom of darkness and ruin. Just so the soul away from God's love and fellowship is in danger of reaching that stage in its career when, having come to the turning point of destiny when all the influences for salvation and rescue from eternal destruction have been passed, it plunges headlong into that eternal despair and anguish from whence there is no deliverance.

The Bible description of the destiny of the lost seems to me as reasonable a thing as all the universe of God. The terms, "everlasting destruction," "eternal torment," "eternal fire," "blackness of darkness forever," "lake which burneth with fire and brimstone," etc., if rightly pondered will not express too severely or too strongly the terrible end to which the lost must surely come, when we compare the nature of the soul with all else of God's universe. That which is created for the highest and most glorious cannot but fall to the lowest and most ignoble and terrible if lost.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Wicked."**
2. The End of the Wicked.

For Young People

1. How God Measures the Sinfulness of Sin.
2. In What Does Being Lost Consist?
3. Describe the Terrible Condition of the Doomed Soul.

For Older People

1. The Benefit of Studying the Destiny of the Lost.
2. God's Love in Redeeming Us that We May Escape Eternal Damnation.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 2, 1924

Field Notes

Bro. S. M. Kanagy of Chicago preached for the south Union congregation near West Liberty, Ohio, on Sunday, Sept. 21.

The Executive and Finance committees of the Mennonite Board of Education held a meeting at Goshen, Ind., on Friday of last week.

Bro. J. S. Shoemaker is expected to be with the Waldo congregation near Flanagan, Ill., Oct. 4 and 5, and officiate in baptismal and communion services.

Change of Address.—Bro. E. J. Christophel and family, from Marion, Ohio, to Plainview, Tex. Bro. Christophel goes for the benefit of his health.

Bro. E. D. Hess of Masontown, Pa., spent the month of September in Illinois, holding a series of meetings in a number of congregations. He is expected home in the near future.

Bro. A. I. Yoder of West Liberty, Ohio, encouraged the brotherhood at Scottdale, Pa., with a very helpful sermon on Sunday evening, Sept. 21. He started for his home the following Monday morning.

Brethren L. A. Blough, A. I. Yoder, and J. A. Ressler were with the brotherhood in the vicinity of Springs, Pa., recently, preaching the Gospel and laboring in the interests of the Master's Kingdom.

Several weeks ago it was stated that there were baptismal services held at Roseland, Neb., conducted by Bro. D. G. Lapp. We should have stated Shickley, Neb., instead of Roseland.

A Bible School has been organized in Mifflin County, to be held in the Allensville A. M. Church. A faculty has been selected and a course of study has been so arranged that the committee feel will fill the need of young and old in church and Sunday school work. J. M. Hartzler.

Bro. T. K. Hershey has been spending some time among the congregations in Ohio. He expected to spend Sunday, Sept. 28, with the Beech congregation near Louisville. His address, after Oct. 2, will again be Elverson, Pa., until further notice.

Ordination services were held Sept. 23 at the Lauver Church, near Richfield, Pa., when Bro Jacob M. Lauver was ordained to the office of deacon. May the Lord bless our brother and his work. Bro. Lauver is the father of Wm. Lauver missionary to South America. A number of visiting brethren from Lancaster County were present, among whom was Bishop Isaac Brubaker of Mt. Joy, Pa. J. G. B.

The Executive and Mission committees of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on Thursday of last week. Among other things it was decided to send Bro. and Sister J. L. Rutt, formerly of Lancaster Co., Pa., but more recently of Los Angeles, Calif., as missionaries to South America. Several who are under consideration for India will be decided upon later.

The brotherhood in Waterloo Co., Ont., has thus far provided temporary homes for about 1250 Russian Mennonites. Most of these will move to Rosthern, Sask., in the spring. The hospitality shown by our Canadian brethren is a Christian way of showing that while we are not communists we have "all things common" in the sense that so long as we are on the altar of the Lord we will allow none to suffer so long as we have anything in our possession to relieve them from suffering.

A brother sends us clippings from the Kitchener-Waterloo Daily Record in which a whole page is devoted to the work which the Mennonites in Waterloo Co. are doing in behalf of the thousand or more Russian Mennonite people now temporarily located among them. It is a very interesting writeup. Among other things we note the following complimentary notice: "The Mennonites make the finest of citizens. Sober, industrious, thrifty, their farms are models of sound construction, their homes models of cleanliness."

Correspondence

Kitchener, Ont.

Greeting to the Herald Readers:—On Sunday, Sept. 14, Bro. C. F. Derstine of Eureka, Ill., filled the appointments at this place both morning and evening. He has also consented to come here again to hold a series of Gospel meetings sometime in November.

Bro. Jesse Martin of the Bloomingdale congregation preached for us on Sept. 21.

A singing class will likely be started in the near future with Bro. T. L. Kolb as instructor.

For the benefit of the Russian immigrants a class for the study of English has been organized to meet once a week in the church basement. Bro. J. B. Cressman is the instructor. The first meeting was held Sept. 22.

Geo. A Weber.

Kalona, Iowa

(Lower Deer Creek congregation)

Greeting to all Herald Readers:—On Saturday, Sept. 13, Bro. D. D. Miller of Middlebury, Ind., came into our midst and that evening began a

series of meetings. The meetings were well attended and Bro. Miller preached very helpful and impressive sermons.

On Sunday afternoon, Sept. 21, he gave an interesting talk about the Mission Work of our Church, especially the work of the Mennonite Board of Missions and Charities.

During the meetings seventeen young souls accepted Christ as their Saviour, and the entire brotherhood was encouraged.

Pray for the work at this place.

Sept. 22. 1924. Cor.

East Amherst, N. Y.

Greeting: As the Mennonite Church here has asked me to be the correspondent from this place. I will try and give the Herald readers a little idea how this little congregation has been growing. When we came here two years ago there were ten to twelve families located here. Now there are at least 20 families of Mennonites here and quite a lot more of the Amish Mennonites. We have no resident minister at present. Bro. Lewis J. Burkholder of Markham, Ont., is our acting bishop at present. Bro. Irvin Burkhart was here preaching for us about three months, he being sent here by the Ontario Mission Board, but has gone to Hesston, Kans., for another term of school, so that leaves us without a resident minister. On Sunday, Sept., 21, Bro. Clayton Derstine, father and mother, were here, when Bro. Clayton preached a very interesting sermon from Joel 2:15.

There are a good many visiting brethren here at present—some from Reno Co., Kans. One family from western Kansas came here to locate in the last week, and several families expect to come here from North Dakota to locate here. Crops have been good here this season, fruit very plentiful. We have the good markets here for everything. Farmers are having quite a time getting their oats dry on account of so much rain. Pray for us that we may be faithful.

Sept. 22, 1924. L. B. Yoder.

Souderton, Pa.

Dear Herald Readers:—We are glad to report the service held by Bro. E. F. Hartzler of Marshallville, Ohio, on the eve of Sept. 11. Text, Haggai 1:5, latter clause. Bro. and Sister Aaron Mast of Westover, Md., and Bro. and Sister Sam Mast of Atglen, Pa., were with us on the 15th. Bro. Aaron Mast delivered a timely message on Luke 19:10. He and Bro. Hartzler spent the week in neighboring churches in Bible instruction work. We appreciate their willingness to expound the whole Gospel.

Sept. 22, 1924. J. D. E.

Alto Mich.

Bro. C. Reiff of Elkhart, Ind., preached for the Bowne congregation, Kent Co., Mich., Sept. 21, morning and evening.

Sept. 25, 1924. S. J. Speicher.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Among recent visitors in our circle here we note the following:—Bro. A. I. Yoder who preached for us Sunday evening, Sept. 21; Bros. Lewis Garretson, Pettisville, Ohio, and A. K. Hartzell, Cleveland, Ohio, who both stopped here a short time while on their way to other destinations; Bros. Ammon Kauffman and Joseph Custer heading a party from Holsopple, Pa., who were here on business; Bro. C. F. Derstine, Eureka, Ill., who spent a short time here in the interest of his new book, "Sheet Music of Heaven;" and Thomas and Mabel Kirk, Rockton, Pa., who visited friends here.

Bro. Henry Hartman and family are the newest arrivals intending to locate here. Bro. Hartman resumes his place as a worker in the Publishing House. We welcome them into our community.

Bro. Elam Hernley and Sister Mabel Stauffer of this congregation are the latest ones of our number to tread upon the marital altar. They are on a trip east at present. We extend our best wishes.

Sister Sara Kliewer has gone to Lancaster Pa., intending to locate there for the present.

Bros. Aaron Loucks and J. A. Ressler attended committee meetings of the General Mission Board and Educational Board at Elkhart, Ind., during the week. Bro. Ressler filled an appointment at the Elkhart Church Thursdty evening.

Sister Yake and little girls who spent a few weeks with home folks in Lancaster county returned home during the week.

Sept. 27, 1924. Cor.

"THE UNSPEAKABLE GIFT"

This is one of the most striking expressions in the holy Book. Most gifts can be weighed or measured, analyzed or fully tested; therefore they are unspeakable gifts. They can be estimated in value pecuniarily or as beauty, utility, or stored up force. Love can make a little thing great and the heart of the giver, except the recipient be in direct need, is worth more than the gift.—The Christian Advocate.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Jno. 2:4 — "Woman, what have I to do with thee?" — C. C. S.

Perhaps the questioner wishes to know what we think of the idea that some have that Christ talked disrespectfully to His mother. Our opinion of this remark is that it should be looked at in the same light as that other statement: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." In other words, Christ was always a dutiful son to His mother, yet He inwardly gave preference to His divine relationship. In this sense Mary was but "woman" to Him, the same as all other women. Whoever allows fleshly relationship or personal friendship for earthly associations to interfere with or take preference over relationship with or obedience to God makes shipwreck of faith.

Is not the Mennonite Church making too much of dress? — A Brother.

If it is, it is because disobedient members and other opponents of scriptural attire have made this over-attention necessary. It is the duty of every church to defend and promulgate every Bible doctrine and to take it as a matter of course that every member wants to be obedient to them all. Those who are loudest in their opposition to the authority of the Church to say what articles of apparel are or are not scriptural are the most ready to follow the fashions of the world. There is nothing that is more plainly taught in Scripture than that of modesty, simplicity, and nonconformity to the world in attire. As soon as all members obey these Scriptural teachings and there is no longer any need to withstand opposition from without, the Church will be at liberty to quit teaching and legislating concerning these things and turn its attention to other things. Here are two things that will completely solve the problem:

1. Obedience, on the part of all members, to such Scriptures as Deut. 22:5; Isa. 3:16-24; Mark 12:38; Rom. 12:1, 2; II Cor. 6:14-18; I Tim. 2:9, 10; Jas. 1:27; 4:4; I Pet. 2:9; 3:3, 4.

2. A readiness on the part of members to submit to and follow the customs of those "of like precious faith" which equals the readiness of worldlings to follow the fashions of the world.

Miscellaneous

THE "BIBELHEIM THOMASHOF"
At Durlach, Baden, Germany

By Harold Bender

For the Gospel Herald.

An interesting dedication took place on June 29, 1924, when the new "Bibelheim" for South German Mennonites was dedicated and opened for service, an institution located in the open county about three miles from the village of Durlach in Baden not far from Karlsruhe. Literally rendered "Bibelheim" means "Bible-Home" and the name gives some indication of its purpose. It is to be a home for Bible Conferences as well as a rest home for such who feel the need of a few days or weeks of rest and recuperation in a congenial and restful atmosphere. But whether it serves as a center for Bible Conferences or as a sanitarium, the "Bibelheim Thomashof" has been founded with a very definite spiritual aim; it is hoped and intended to be a center from which may go out strong and edifying spiritual influences throughout the brotherhood of South German Mennonites, influences going forth from the Bible and Biblical faith and teaching. In the "Gemeindeblatt" the aim is stated very simply and concisely thus—"The aim is alone and exclusively the awakening and furtherance of definite personal faith (Weckung und Forderung entschiedenen persoenlichen Glaubens)," "and a life founded upon the Word of God,—(und wahres, auf dem Wort Gottes gegrundeten Glaubens Leben)." (Gemeindeblatt for July, 8, 1924). Even in its capacity as a Sanitarium (Erholungsheim) the place is to be just as much a place of spiritual refreshing as of physical recuperation. A spiritual "advisor" or superintendent is to be appointed and daily devotions as well as "Bible-Hours" are at all times to be held.

In short the entire project is to be a "faith-projject" on a thoroughly Biblical basis devoted to the support and strengthening of Evangelical Mennonitism. The "Word" alone is the foundation of all the work to be carried on and the objective is simply to bring men and women into a personal living touch with it and to a definite living faith in Jesus Christ. The founders hope it will for this reason always be an effective bulwark against the encroachments of spiritual laxity or unbelief.

It should be made clear that the Bibelheim Thomashof is not an institution founded and supported officially by the South German Conference nor is it responsible to it. It is an independent private institution owned and controlled by a small group of brethren who have undertaken the responsibility in conducting the work. Yet it is meant to be free to serve the entire brotherhood. The corporation of ten which owns and controls the "Home" has an executive committee of four of which David Horsch, Michael Horsch, Daniel Hege, and Martin Funk are respectively chairman, vice-chairman, secretary, and treasurer. Pre. Schnebele, formerly city missionary in Worms, has been appointed as spiritual advisor or leader of the institution and will move to the superintendent's home now being erected on the grounds.

The plant consists of a large sanitarium building with room for approximately forty guests, located on three acres of land. It was secured with furnishings for 70,090 Marks ($17,500) to be paid for in installments by free-will offerings or loans from the brotherhood.

On June 29, the home was dedicated in the presence of visitors, with an all day program. Immediately after it received its introduction into the service for which it was intended with a Bible Conference (Bibelkurs) for women which lasted throughout the week. The course was attended by about fifty persons and was devoted to a study of the women of the Bible, in addition to regular devotional studies and evening evangelistic sermons in which the aged evangelist, Bro. Fellman of Wurzburg, also took part. Conferences of this sort for old and young, men and women, are to follow at intervals throughtout the year. Thus the Bibelkurs movement which has recently come over the S. German brotherhood with spiritual refreshing has received its center and home in this new institution.

It is also of interest to note that the nurses, or rather deaconesses, who are supported by the Badisch-Wurttembergische union of churches are to have their home at the new Bibelheim at the request of the Committee for Deaconess Service so that the "Krankenpflege" of the conference will to a certain extent have its center here. This has become necessary since the hospital formerly connected with the work at Kochendorf near Heilbronn had to be given up during the inflation period last year.

Finally it is to be noted that the executive committee of the Bibelheim, according to an announcement in the Gemeindeblatt of August 15, has decided to establish a publishing house at Karlsruhe in connection with the firm of Joh. Schneider. It is to be called "Mennonitisches Verlagshaus des Bibelheims Thomashof, Karlsruhe Karlstrasse No. 26." Its purpose according to the announcement is "to publish and circulate books and writings standing on a whole Bible and a living faith." It will be the only Mennonite publishing house in Europe.

As time passes the institution is evidently extending its work and increasing its possibilities for service.

There is great interest in the new Bibleheim in South German Mennonite circles and it promises to be of great value and service spiritually as well as in matters of health to the entire brotherhood.

Latenbach, August 20, 1924.

"GRASSHOPPER MEN"

By Silvanus Yoder

For the Gospel Herald.

(Thoughts awakened by reading an article in "The King's Business" on the same subject.)

And we were in our own sight as grasshoppers, and so we were in their sight.—Numbers 13:33.

Perhaps no title more befitting could be given to any one who has the power of God unto salvation and redemption from bondage and failed to trust God and rely upon the promises of His divine Word than that which the above text implies. The men who had seen the signs and wonders in the land of Ham, who had seen the determined mind of Pharaoh foiled, who were "baptized unto Moses in the cloud and in the sea," and who drank of that spiritual Rock which followed them, when once brought face to face with the men whose wealth and possessions they were to inherit, at once were made to be like grasshoppers in their own sight and in the sight of their enemies. Only one thing remained for them to do; namely, to return to the wilderness and await the appointed time to die.

They evaded the issue and refused to co-operate with the divine Will. The purpose of their calling they did not fulfill, and as the barren desert yields no fruitage so their lives in God's sight also were like unto grasshoppers, and like the grasshoppers in Aesop's fable, perished at the first approach of winter.

The grasshopper, as we are well aware, is a horizontal being. His vision is horizontal. Height and depth to him are vague terms. He sees only things on the ground level. No future thoughts ever occur to him. His whole life is absorbed in idleness. He purrs his vain and empty song and makes no provisions for a rainy day nor for the approach of winter, and well may the man who has seen the power of God manifest-

ed and has felt the release of thralldom and stood as a ransomed sinner at the door of mercy and yet failed to proceed, be called "a grasshopper man."

How very like unto the men sent out as spies who returned with a glowing description of the promised land which possessed all the rich luxuries of a bountiful God and yet refused to step forward and take possession of God's bountiful gift. Only one thing remains for him who refuses to obey the divine Commission and the promptings of the Holy Ghost; namely, to return to the wilderness and there await the appointed time to fall by the way.

A young man, gifted with noble talents bestowed upon him by God, was ordained as a preacher of righteousness. We believed he was ably qualified for the sacred calling, but the deceitfulness of riches and the fascinating desires to enter the business world appealed so strongly to him that in a short time he resigned his calling, stepped aside from the God-given commission, and catered to the demands of business. He lost sight of the vision of God and saw only along horizontal lines. To him wealth and business was a walled city and a mighty fortress. In his own sight and in the sight of God's enemies he was as a grasshopper. Preachers of righteousness, teachers of God's Word, Sunday school superintendents, fathers and mothers have often shrunk from the appointed task of duty to rebuke profanity, Sabbath disecration, theater-going, and other evils because of their strong entrenchments in the walled cities of popular sentiment. In their own sight and in the sight of the enemies of God they are as grasshoppers.

Who are the grasshopper men? They who have realized the blessings of God but have not concluded their divine commission. They who have halted at the moment of victory. They who have looked upon the vain world as a propelling motive by which their actions are governed. They who for popularity's sake have refused to move onward in the cause of righteousness. They who have trusted in armies and navies for the accomplishment of their fascinating ideals and have looked upon wealth and popular sentiment as a mighty walled city and its possessor as a great giant. They who have clogged the energies of the Kingdom of God and impeded the progress of those who have yielded their lives to the cause of Jesus Christ. Only one fate remains for the grasshopper men: return to the wilderness and await the approach of winter.

May our heavenly Father breathe upon us the spirit of power and wisdom and deliver us from the fate of a grasshopper man. May the Word of God and his divine promises together with the sacred memories of former blessings inspire our hearts and souls with a divine impulse to press onward in the most worthy cause and the temporal things which are seen only along horizontal lines be kept in the background. May the vision of eternal life and the image of His likeness overshadow all the mighty bulwarks of pride, pomp, popularity, and the fascinating display of the business world. Move on in the cause of Righteousness.

Goshen, Ind.

AN UP-TO-DATE CAMP MEETING

By Joeph Metzler

For the Gospel Herald.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have received.—Rom. 16:17.

Teaching things which they ought not. —Tit. 1:11.

Cards were distributed with the picture and name of ——, who was scheduled to hold meetings for a few weeks in a big tent several miles from here. As the evangelist claimed to hail from the — — the meetings were conducted under the auspices of that church.

We perceived, however, that some of the paraphernalia of the meetings did hardly meet injunction of the apostle, "Let all things be done decently and in order." The preacher forgot or ignored to have on a plain suit, as it used to be in order with his church, but instead he wore a fashionable suit with an extremely long, pendulous cravat (the purpose of which we could not comprehend, unless it served for a fan in hot weather and for warmth in cold weather). And some of the preliminaries of the meetings functioned to advertise the meetings and draw crowds were a superabundance of jokes, clapping of hands and laughter, a union of several well-trained bands with jazz music outside the tent a few evenings, up-to-date singing accompanied with three or four instrument a fashionable choir of young ladies with bobbed hair and sleeveless dresses from New Springfield, who gave a rendition of up-to-date songs. When a collection was held for the singers, the evangelist remarked, "You ought to get a few hundred dollars outside the tent; I want some money too yet." He was now ready to preach the Gospel, and he gave the people some sermons that were practically all good, insomuch that many thought he was a wonderful speaker, they came from far to hear him, and the tent was filled to overflow. A goodly number of converts made themselves and others happy, and we hope they will be faithful workers in the Lord's vineyard as shining lights, "in a crooked and perverse generation."

But the evangelist must have forgotten Paul's injunction, "Preach the Word," when, having asked all the denominations separately to hold up their hands made remarks like these: "The Mennonites look just about like other people." (Some of the sisters forgot the prayer head covering, and I believe some of the others forgot to observe the simplicity recommended by our General Conference). "The Dunkards and the Mennonites used to have their religion in their clothes. I used to have a plain suit, but I am out of that, and I am glad of it too." He failed to give the correct attitude of the dress question, namely when the heart is right the garb is right, simple, modest and neat as the Bible teacher. Then we were made sorry when a brother made the remark, "The last evening Bro.—— broke his neck preaching Ku Klux Klan.

North Lima, O.

HOW SHALL WE ESCAPE IF WE NEGLECT

(Hebrews, 2:3).

By Simon Troyer

For the Gospel Herald.

In order to grow up in ignorance, all we need to do is to neglect our books and our school.

To become a bankrupt, simply let us neglect our business duties, than bankrupty is inevitable.

The farmer does not need to sow his fields with weeds. Simply let us neglect our business duties, then bushes will grow up.

Although we may act upon what I have suggested concerning our physical natures, if we neglect our spiritual nature Satan is sure to whisper to us: "That is all-right, you can go about your heavenly father's business later in life."

Dear young people, we can lose Christ and our own happiness by neglecting our spiritual business.

We ought to go on our knees every morning and evening and ask God for Christ's sake to forgive our sins, to restore our health that we may live a pure, clean life, and direct us unto our father's business.

Can we do this so that God can bless us in this world and in the next crown us with everlasting honor and glory?

Ronks, Pa.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, October Sixth

I was in the spirit on the Lord's day.—Rev. 1:10.

To the beloved apostle Jesus was first. It is natural that on this lonely isle he should seek the companionship of Him on whose bosom he once leaned. His thoughts turned heavenward on this holy day in which his and our Lord arose from the dead. To this day Sunday has been rightly considered a day of rest and worship.

One day's rest from earthly toil enables us to accomplish more than were we to toil each of the seven. "Remember the Sabbath day to keep it holy." Blessed is the man that keepeth the Sabbath from polluting it by doing his own pleasure, or calling the Sabbath a delight. He thus refraineth from doing his own ways and findeth his delight in the service of the Lord. "The Son of man is Lord of the Sabbath." Let us revere Him.

"O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful and bright!
On thee the high and lowly
Before th'eternal throne
Sing, Holy, Holy, Holy,
To God the Three in One."

Tuesday, October Seventh

See that ye love one another with a pure heart fervently.—I Pet. 1:22.

The small company waiting in the upper room for the coming of the Spirit was representative of all classes—women from Herod's court, converts from among Jewish rabbis, lowly Mary of Nazareth, Matthew the Publican. They became the nucleus of the early Church and were of one mind, of one accord, and followed the leadership of the fishermen, Peter and John, and heeded their admonition, "Let brotherly love continue." As Christ loved them so they loved one another, became purified from malice and hatred, and obeyed the truth through the Spirit.

Do we correct with love and receive correction with gladness? Are we in our exemplary lives a potent, strengthening, upbuilding, helpful preventative to our brother sinning? What a wonderful ideal to strive for! Lord, be Thou unto me wisdom, grace, and unfeigned love that the Body, Thy Church, may be preserved blameless, and united, unto the day of Thy coming.

Wednesday, October Eighth

If I wash thee not, thou hast no part with me.—Jno. 12:8.

Jesus rose from supper, girded Himself, and by His example symbolized humble self-sacrificing service in a ceremony which He wished to have perpetuated by the Church throughout all ages to come. The rite, if prayerfully and humbly observed, breaks down every barrier between us as brethren in Christ, and eliminates all caste and social distinction. It is also a symbol of condescension and humility. It stands for purification and love. It impresses upon our hearts, which are too often swelled with pride, the need of self-abandonment. It reminds us as servants of God of our duty in this world of sin and sorrow.

O Lord of Lords, and Master of all masters, thou hast put into action a principle which has proven the groundwork of all sincere service to humanity. Help Thou us to never fail to perpetuate it in ceremony and in consecrating ourselves to such service as will lift the fallen and bring life and light to dead and darkened souls.

Thursday, October Ninth

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—I Cor. 11:29.

He took the bread and blessed and brake it and gave to His disciples. He likewise took the cup probably of freshly-crushed, unfermented grapejuice and gave to them. He said, "This is my body, my blood. As oft as ye take them, do it in remembrance of me." Paul writes. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Queen Elizabeth of England upon the separation of the Church of England from that of Rome was asked what she thought of the mass. She answered in words which have since been set to verse as follows:

"Christ was the Word that spake it,
He took the bread and break it;
And what the Word did make it,
That I believe, and take it."

Our unity as a body, our peace with one another, our sincerity, our purity of heart and purpose, our living in His love, our loving appreciation of the atonement, all make this communion service a great b'ess-ig to each recipient.

Friday, October Tenth

For this cause ought the woman to have power on her head because of the angels.—I Cor. 11:10.

In most non-christian religions woman is considered void of soul and unworthy of any consideration in the other world. But through Jesus Christ our Lord she is brought back to her own as companion of man and a fellow-recipient of all blessings here and hereafter. She in worship and loving service represents in this world the Church, the Spouse of Christ. She represents the Church's separation from the world and its abandonment to its Lord by the veil. As the Church is subject to Christ so she is subject to her earthly lord. As Christ loved the Church and gave Himself for it so the husband loves his wife. The virgin also represents the Church in her purity and in her hopeful waiting for His coming to receive His Bride to Himself. With her long hair (not bobbed) as her glory, her veil as her power, her loving service in the home and in the community as her privilege, and her loyalty and subjection as her manifestation of the world, her mission is blessed of God.

Saturday, October Eleventh

But the manifestation of the Spirit is given to every man to profit withal.—I Cor. 12:7.

Artaxerxes sent a message through Ezra to the Jewish people which well applies here. "Whatsoever is commanded by the God of heaven let it be done exactly for the God of Heaven." As among the Jewish people the porters, singers, janitors, Levites, priests, and High Priests did their several duties without confusion or disorder so in the Church of Christ each is specially gifted for some service. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The selfsame Spirit controls all the gifts that there be neither schism nor self-exaltation but each working by love for the glory of God and the exaltation of Jesus Christ. Are we eager to be of the highest possible service for God and the Church? We do well. Are we also willing to accept the responsibility which goes with every service? Not the high calling but one's worthiness of a high calling determines his spiritual efficiency.

Sunday, October Twelfth

And when they had prayed, they laid their hands on them.—Acts 6:6.

The need for further organization led the brotherhood in Jerusalem to give themselves to much prayer. It also led them to make such division of responsibility as enables each one to do his part. The chosen ones were set before the Church. By prayer and laying on of hands the elders commissiond them to their ministry. By thus following the leading of the Spirit, the Word of God grew and souls were added to their number.

Ordination must needs be preceded by prayer and consecration of every member of the Church. Only able, experienced, Spirit-filled men are worthy of the Church's consideration for the service of pastor, elder, or deacon. The recent arrival, the newly converted, the unfit mentally, physically, or spiritually cannot be accepted for ordination according to the Scriptural admonitions: "Lay hands suddenly on no man," and "Not a novice." When thou art chosen consider well thy lot. When thou choosest consider well thy choice. When thou art commissioned accept it with full resignation to the will of God. Whom thou ordainest let it be with an eye single to the glory of God, and with neither fear nor favor of any man.

IOWA-NEBRASKA CONFERENCE REPORT

For the Gospel Herald.

The fourth annual meeting of the Iowa-Nebraska Conference was held on Set. 3 and 4, 1924, at the Salem Church near Shickley, Nebr.

Organization: Mod., S. C. Yoder; Assistant Mod., Wm. Eicher; Sec'y., Simon Gingerich; Assistant Sec'y., Silas Horst; Chor., Alvin Yordy.

The Moderator of Conference, in a few fitting remarks, called the meeting to order. After singing a few hymns Bro. N. M. Birky read the fourth chapter of Ephesians and led in prayer. At the close of the session prayer was offered. Each succeeding session was likewise opened and closed with prayer.

Conference Sermon

Bro. Daniel Kauffman, Scottdale, Pa., preached the Conference sermon, using as a basis II Tim. 4:5. Bro. Kauffman spoke in "no uncertain tones" relative to some of the present day evils confronting the Church. The ministry was admonished to be on the guard for the "ALL" things. Pride, intemperance, liberalism, higher criticism, and general negligence were pointed out as especially destructive to the Church. Each division of the text was practically and ably treated. The responsibility of the ministry received first place in his applications, but the whole discourse was instructive for the laity as well. May God's blessings rest upon the message and make it fruitful in each congregation represented.

All of the bishops present and a few representative ministers were called upon by the Moderator to bear testimony to the sermon. Many good thoughts were added and each one gave a hearty testimony to the sermon.

Committees Appointed

Nominating: J. E. Zimmerman, N. M. Birky, J. L. Hershberger.

Resolutions: D. H. Bender, P. J. Blosser, L. O. Schlegel.

Subjects Discussed

1. What place does the doctrine of the Atonement hold in the Christian religion?—Opened by D. H. Bender.

Ans. We hold that the doctrine of the atonement for sin through the blood of Christ and His substitutionary death on the cross is fundamental to the Christian religion, for the following reasons:—

1. It was a part of the plan of salvation from the foundation of the world. Rev. 13:8.
2. It was typified in the sacrifices of the law. Lev. 17:11.
3. It was declared by Christ Himself. Matt. 16:21.
4. It was taught by the apostles. Eph. 1:7; Col. 1:20; I Pet. 1:18,19; Rom. 3:22,25; Heb. 9:22.
5. It is memorialized in the communion service. Lu. 22:20; I Cor. 11:26.
6. It is declared in connection with the saints gone before. Rev. 7:14.

For these reasons and because of the danger of neglecting this vital doctrine we urge our ministers to faithfully teach and preach the same to our congregations.

2. What action should be taken toward members who have isolated themselves from their church by moving away without taking a church letter with them?—Opened by J. E. Zimmerman.

Ans. Resolved, that we reaffirm our position taken at former conferences urging members to take church letters with them when moving to new districts. (Acts 18:27). In case this is not done we advise that repeated effort be made to have such members get into proper relations with the congregation where located. Should such efforts fail, in due time, the names of such delinquent members shall be dropped from the church roll, and both the home congregation and the delinquent members so notified. Members isolated from any congregation shall be looked after in the spirit of this resolution.

3. What position does this conference hold on the question of members making use of the federal bankruptcy law? What should be the attitude of the congregation toward members having made use of the same?—Opened by Daniel Kauffman.

Ans. In all times of adversity we can afford to put our trust in Him who has promised to care for His own. With regard to financial reverses we have the following to offer:—

1. That as a matter of duty toward God and man and in order to safeguard against financial ruin all members should heed the scriptural injunction to "Owe no man anything but to love one another," to "Seek first the kingdom of God and His righteousness," and always practice the Golden Rule.
2. To avoid all speculation and questionable business ventures, especially on borrowed money.
3. To live economically, exercise diligence in labor, and use the means at their disposal as stewards of God.
4. To consider carefully their ability to pay before contracting debts, to make an honest effort to meet all obligations promptly and to keep creditors satisfied.
5. That under aggravated circumstances conditions may arise in which it may be justifiable to make an assignment in order to make it possible for all creditors to share equally.
6. That the use of the bankrupt law by our members is never justifiable.
7. That when members become hopelessly involved they shall consult their brethren in the Church, especially the ministers, before placing their case into the hands of legal advisers.
8. That members who are financially able to do so should prayerfully consider their duty in helping their unfortunate brethren in making it possible for them to pay their debts.
9. That no honest debt can be considered cancelled until it is paid or the creditors satisfied.
10. That when members meet scriptural requirements in their efforts to satisfy their creditors they shall be borne with by the brotherhood.

Should members refuse to meet these requirements they shall be dealt with as transgressors.

3. Shall members who have married out of the Church and are willing to acknowledge their mistake, and ask the pardon of the Church and seek to be reinstated be refused full fellowship without bringing their companion with them according to the following Scriptures: I Jno. 1:9; I Jno. 6:37; Psa. 32:5; Ezek. 18:19-21; I Cor. 7:12-15?—Opened by A. G. Yoder.

Ans. Whereas, the marriage relation is, next to salvation, the most important and sacred that can be formed on earth, and since very grave consequences are involved, both for the home and for the Church, we take the following attitude:

1. That there may be more intelligent, faithful teaching on this subject on the part of parents and ministers setting forth the scriptural and other reasons for prayerful consideration before marriage is contemplated.
2. That our members avoid the "unequal yoks" in the marriage relation: and since intermarriage with members of other denominations puts serious obstacales in the way to a life of the best service both in the home and in the Church, we advise against such mixed marriages, and that such marriages be considered a violation of the principles of the Gospel as understood by the Mennonite Church.
4. In case members who have become entangled in mixed marriages, fail, after scriptural efforts have been made, to win their companions, upon proper acknowledgement such members may be reinstated in the Church in accordance with I John 1:9; John 6:37; Psa. 32:5; but members whose companions are not one with them in the faith shall not be considered eligible to hold offices or positions of importance in the Church.

Reports

Conference Treasurer's Report:

Conference Treasurer's Report for the year ending Aug. 28, 1924.

RECEIVED

Balance brought forward	$210 84
Liberty Cong., South English, Ia. 9-6-23	4 00
Sugar Creek Cong., Wayland, Ia. 9-6-23	71 93
West Union Cong., Wellman, Ia. 9-6-23	22 42
Salem Cong., O'Neil. Nebr. 6-20-23	7 30
Cedar Creek Cong., Manson, Ia. 6-27-24	22 24
Liberty Cong., South English, Ia. 7-17-24	3 50
Plum Creek Cong., Beemer, Nebr. 8-6-24	12 00
Lower Deer Creek Cong., Kalona, Ia. 8-9-24	36 38
Roseland Cong., Roseland, Nebr. 8-23-24	7 26
Wood River Cong., Nebr. 8-11-24	12 18
West Union Cong., Wellman, Ia. 8-25-24	25 00
East Union Cong., Kalona, Ia. 9- -24	29 55
Sugar Creek Cong., Wayland, Ia. 7-5-24	60 16
Total	$524 76

EXPENDITURES

Simon Gingerich, printing Constitution	$ 5 89
D. G. Lapp, trip to General Conference	35 10
S. C. Yoder, trip to General Conference	20 00
Simon Gingerich, trip to Publication Board meeting	34 78
Mennonite Publishing House, for Conf. Reports	15 00
D. J. Fisher, trip to Mission Board meeting	10 44
A. G. Yoder, trip to Kansas City and Nebraska	38 84
D. G. Lapp, trip to Board of Education meeting	30 00
Simon Gingerich, trip to Dakota and Minnesota	51 69
D. G. Lapp, trip to Manitou and Thurman, Colo.	9 89
Total	$251 63
Balance on hand August 28, 1924	$273 13

The above report was sent to the secretary of Conference but in reading the report he made an error which is corrected in the above report. The report was accepted.

Building Committee of Kansas City Church

In view of the fact that the Iowa-Nebraska and Missouri-Kansas conferences were asked to raise funds for the erection of

a church in Kansas City a report is prepared giving the progress made in the work.

The building is erected near the Children's Welfare Home in Argentine, Kansas and is practically complete with the exception of seats. The building is free from debt as far as we have gone but the funds are exhausted.

The Committee, Per S. C. Yoder.

The above report was accepted and in the discussion that followed it was stated that about $1000 would be needed to complete and furnish the building. Upon motion it was decided that the congregations in our conference district should make an effort to raise at least half of this amount as soon as possible so that the work might be completed.

Manitou Congregation

The congregation was organized Nov. 5, 1922, with 23 members. Report for 1923, membership of 28. Present membership, 36. Bro. S. C. Miller of Jet, Okla., served the congregation as pastor during the summer but has gone home, thus leaving the congregation without a minister at present. Bro. S. G. Winey serves the congregation as deacon. The debt on the property as reported last year was $459.94. Received during the year from the Missouri-Kansas and Iowa-Nebraska conferences, each $100. The Manitou Congregation, $100. Mennonite Board of Missions and Charities $3. Waldo Congregation near Flanagan, Ill., $47. Sister Susie Gingerich, $15. Total received $365. Present debt $94.94 with a small amount of interest added.

The above report was forwarded to Bro. D. J. Fisher who sent it to the secretary of our conference enclosing a letter in which he suggested that our conference pay one-third of the debt out of the conference treasury, stating that he has written to members of the Missouri-Kansas conference suggesting the same and that he has word from the local congregation that it was thought that they would assume their third of the remaining debt.

In view of the foregoing report and Bro. Fisher's suggestions, it was decided upon motion to accept the report with the suggested plan of paying the debt and the conference treasurer was ordered to pay our share from the funds in his possession.

The Children's Welfare Home

In the absence of the present superintendent Bro. C. J. Freyenberger was asked to give a verbal report of the work done, as he was a former superintendent and just recently visited the Home. He gave an interesting account of the work done by the Home. He spoke of some necessary improvements. The pipeless furnace was taken out and placed in the church, as it was unsatisfactory for heating the Home. Arrangements have been made to have a new heating plant installed. He also stated that should the Board ever see fit to raise the present building to full two stories they should have the full support of every one, as this is a much needed improvement.

The above report was accepted and an explanation given with reference to the cost and kind of heating system to be installed. Upon motion it was decided that the money coming in from the quarters invested by the children throughout the Church should be used to pay for the heating plant of the Home, but that each congregation should be free to use whatever method they choose to raise their share of the money.

The Sewing Circle

Sister Mary Zimmerman gave an itemized report of the work done by the Sisters' Sewing Circle. Her report was accepted. (The secretary failed to ask for this report so it is not available to be included here as this goes to print.)

District Mission Board

Bro. D. B. King, treasurer of the District Mission Board, gave the following summary report:

Balance on hand Sept. 1, 1923 (Con. Dis. Fund.)		$ 166 03
Received for:		
General Mission Fund	1967 52	
Evangelization Fund	4 76	
India Missions	4032 98	
South America Missions	1462 13	
Home Missions	1263 66	
Relief Funds	1152 86	
Charitable Institutions	125 33	
Hesston College	50	
General Sunday School Committee	8 18	
Telephones for India	80 00	
General District Fund	65 00	
Total cash received		$10329 45
Total paid out		10190 30
Balance on hand Aug. 31, 1924		$ 139 15

The above report was approved as read.

Constitution Printing Committee

Pursuant to instructions the committee revised the language of the constitution to conform to the wishes of conference and ordered 3000 copies to be sent to the secretary for distribution.

S. C. Yoder
D. G. Lapp
P. J. Blosser
Committee.

A number of copies of the Constitution were at hand for distribution and it was stated that it is the purpose of conference to have at least one copy in each home throughout the district. The ministers were instructed to place their orders with the secretary of conference. The report of the committee was accepted.

Report of Congregations

The secretary of conference gave the following summary report of the congregations in the district:

(The report given at conference was later revised and corrected and it is given here in more detail.)

Number of bishops	7
Number of ministers	29
Number of deacons	13
Total membership of the 15 congregations reported	2924
Received:	
By letter	57
By baptism	132
Reclaimed	12
From other denominations	3
Lost:	
By letter	55
By death	21
Excommunication	12
Other causes	10

All the congregations report regular services each Sunday morning and all are taking regular mission collections.

Miscellaneous Business

Duty of Mission Board Members:—The District Mission Board submitted the following for approval of Conference:

"Upon motion it was decided that the Mission Board member of each congregation make a report each year of the finances and mission interests of his congregation to the annual meeting of the Mission Board."

The above action of the Mission Board was approved by conference.

Conference Letter:—Bro. Chris L. Graber having moved out of the conference district sent a request by S. C. Yoder for his conference letter. His request was granted and the secretary instructed to issue him a good conference letter.

New Members Received

Bro. Elias Swartzendruber submitted his conference letter to the secretary of conference for action, having moved into the district during the year. The letter was read and upon motion he was received and welcomed as a member of conference.

Bro. Nicholas Stoltzfus of Manson, Iowa, and Bro. Silas Horst of South English, Iowa, having been ordained in the regular prescribed order of conference, were welcomed and received as members of conference.

Place of Next Meeting

Bro. S. C. Yoder presented an invitation from the East Union congregation near Kalona, Iowa, for the next meeting of conference. The secretary of conference had received a similar invitation from the Manson, Iowa, congregation. After some deliberation it was decided by ballot to hold our next annual meeting with the East Union congregation near Kalona, Iowa, the Lord willing.

Recommendations of the Bishops' Committee

Inasmuch as the congregation at Manitou, Colorado, is in need of a minister, the bishops of the Iowa-Nebraska district recommend that Bro. D. G. Lapp be authorized to work with Bro. J. A. Heatwole in supplying their need.

Whereas, Bro. D. G. Lapp informed the Bishops' Committee that the Thurman, Colorado, congregation, by unanimous vote, declared themselves in favor of ordaining a bishop in their congregation, and Bro. Lapp also heartily recommended it, we, the Bishops' Committee, hereby recommend that Bro. D. G. Lapp be authorized to proceed with the ordination, it being understood that in the bishop work of his congregation, the newly ordained bishop shall counsel and work with Bro. D. G. Lapp.

Bro. J. K. Yoder, bishop of the West Union congregation near Wellman, Iowa, stated to the Bishops' Committee that he felt in a measure incapacitated by age and bodily weakness to carry all the responsibility of the bishop work of his congregation, and that he has counseled with his co-ministers relative to this matter and now makes an appeal for the privilege to take up the matter with his congregation relative to ordaining a bishop to assist him in his work. Wherefore we, the bishops of the Iowa-Nebraska district, recommend that Bro. J. K. Yoder, by the counsel of his congregation, be authorized to proceed with the ordination of a bishop to assist him in his work.

Upon motion the above recommendations were all adopted.

Resolution of Condolence

Whereas, it has pleased Almighty God in His wise providence to remove from our midst by the hand of death our bishop brethren, Sebastian Gerig and David A. Zehr, be it

Resolved, that we humbly bow to His will and extend our sympathy and prayers to the families and congregations affected, and that this resolution be recorded in the minutes of conference and a copy sent to the bereaved families.

Conference Appointees

President of District Mission Board, Joe C. Brenneman, Kalona, Iowa.

Treasurer of District Mission Board, D. B. King, Wellman, Ia.

Secretary of District Mission Board, Peter Kennel, Strang, Nebr.

President of Sister's Sewing Circle, Mary Zimmerman, Milford, Nebr.

Secretary of Sister's Sewing Circle, Ella Fisher, Kalona, Ia.

Member on Board of Education, D. G. Lapp, Roseland, Nebr.

Member on Relief Commission, S. C. Yoder, Goshen, Ind.

Member on Publication Board, Simon Gingerich, Wayland, Ia.

Member on Mennonite Board of Missions and Charities, C. J. Garber, Jackson, Minn.

Two members on Local Board of Kansas City Missions: Amos Weaver, South English, Ia., and Benj. Schlegel, Shickley, Nebr.

Two members on Children's Welfare Board: A. G. Yoder, Parnell, Ia., L. O. Schlegel, Milford, Nebr.

Two members on Manitou Church Board: Wm. Guengerich, Wellman, Ia., N. M. Birky, Thurman, Colo.

Member on Committee of Arrangements of General Conference, D. J. Fisher, Kalona, Ia.

Delegate to Dakota-Montana Conference, J. E. Zimmerman, Milford, Nebr.

Delegates to General Conference: Benj. Schlegel, Wm. Eicher, N. M. Birky, P. J. Blosser, C. J. Garber, Nicholas Stoltzfus, J. H. Birky, Joe C. Brenneman, George Reber, Abram Stutzman.

Officers of Conference

Moderator, D. G. Lapp.	Treasurer, D. J. Fisher
Assistant Mod., P. J. Blosser	Secretary, Wm. Eicher

(Bro. D. J. Fisher has one more year to serve his three year term and the Secretary, Bro. Wm. Eicher, was newly elected for a term of three years.)

Attendants

Bishops

*Daniel Kauffman, Scottdale, Pa	J. Y. Swartzendruber, Kalona Ia
*D. H. Bender, Hesston, Kans.	D. G. Lapp, Roseland, Nebr.
S. C. Yoder, Goshen, Ind.	J. E. Zimmerman, Milford, Neb.
J. K. Yoder, Wellman, Ia.	**Chr. Rediger, Aurora, Nebr.
Alb. Schiffler, Roseland, Nebr.	Simon Gingerich, Wayland, Ia.

Ministers

Wm. Eicher, Milford, Nebr.	*Daniel Nafziger, Hopedale, Ill.
Silas Horst, So. English, Ia.	Fred Reeb, Shickley, Nebr.
N. M. Birky, Thurman, Colo.	Ammon Stoltzfus, Wood River, Nebr.
P. J. Blosser, So. English, Ia.	
Wm. Guengerich, Wellman, Ia.	J. H. Hershberger, Wellman, Ia
Geo. S. Miller, Milford, Nebr.	Nicholas Stoltzfus, Manson, Ia.
J. H. Birky, Beemer, Nebr.	Wm. Schlegel, Milford, Nebr.
Joseph Rediger, Milford, Nebr.	

Deacons

A. G. Yoder, Parnell, Ia.	Abram Stutzman, Wood River, Nebr.
George Reber, Wellman, Ia.	
Levi Schrock, Wood River, Neb	Benj. Schlegel, Shickley, Nebr.
L. O. Schlegel, Milford, Nebr.	Amos Weaver, Kinross, Ia.
	*J. H. Whitaker, Albany, Ore.

* Honorary members. ** Visitors.

Conclusion

The spirit of unity and Christian love pervaded the entire conference. The evenings were given to short talks on inspirational subjects and song services followed by Gospel sermons. May the seed sown ever prosper so as to bring forth fruit abundantly for the Kingdom of God, and may the Lord's blessings attend the efforts put forth at this meeting to strengthen the cause of Christ.

Simon Gingerich, Secretary.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

The following report of the work done in the Ukraine, (South Rusia) during the past year will be of special interest to our readers. The report cannot all be given in one issue and will therefore be continued in several installments.

General Report

American Mennonite Relief in the Ukraine

August 1, 1923 to July 1, 1924

In 1923 Russia and especially the Ukraine had extraordinarily godo crops of wheat. rye and corn and the harvesting of these crops gave employment through the summer months for all so that those who had sowed nothing were able to earn their living by working for others during the harvest, which lasted until late in September. The American Mennonite Relief, therefore, considered it advisable to entirely discontinue the distribution of food for two months, beginning with August lst.

Though the production per acre was very high the area sowed was only small so that there was still considerable need in the fall and winter again. In the first place there are many, especially widows with large families of small children and former factory workers who are not accustomed to farm work and have none of the necessary implements, who were unable to sow and harvest enough to keep them through the winter, which was very severe. Then there were the sick, the crippled, and the old which are found the world over and must be taken care of by the community. In a prosperous community the support of these is not a hardship but where the young and healthy have barely enough for themselves, as was the case here, the community itself can not take care of its incapable members. In addition there are three hospitals, a home for feebleminded with ninety inmates, an Old Peoples' Home, a Nurses' Training School, a Deaf and Dumb School and six children's homes in the districts where we were active. The hospitals and childrens' homes received some support from the government but as the government is very hard pressed this support was never enough to allow the children and attendants to satisfy their hunger. The other institutions depend wholly on the community for support and, as remarked above, the community was still too weak to support them. These conditions made further food distribution necessary.

In October distributions to these cases was begun. As the cases were scattered the kitchen feeding as practiced in the two preceding winters was impractical so monthly distributions of the raw food products were made. In October, November and December the distributions were very small while in February and March they assumed quite large proportions. In April the last distribution to individuals was made and in June the last distribution to institutions.

Hundreds and hundreds of thousands of children were orphaned by the war and the famine. These children now wander from city to city, begging and stealing. Seeing the misery into which the severe winter plunged these children a kitchen was opened in Alexandrovsk where fifty children under fourteen years of age who were willing to submit to kitchen discipline were fed from January to May, inclusive.

In the fall of 1923 the teachers were removed from the government pay roll and made dependent on the community for support. This worked considerable hardship on the teachers. As an example: one teacher was hired for thirty-six bushels of rye (worth about $10.00) for his whole year's work. And even this was more than the community could pay him. Especially were the teachers in the higher school poorly supported. Because of this the teachers in the Normal School, those in one of the Agricultural Schools, and those in several of the schools corresponding to our High School were given a monthly food allowance while many others were given occasional aid.

In all 12878 people, of whom 6470 were under fourteen and 6408 were over fourteen years of age, received aid; some received food one month only, others for three months and a few for the entire eight months. The food products were distributed as follows:—

	rations	kilos	dollars
Sick and needy	620855	189825.6	$13087.37
School teachers	34303	11434.3	763.43
Charitable institutions	55528	47129.8	3178.66
Total	819686	248389.7	$17029.46

In November the shipment of clothing came and was distributed just before the cold weather set in in the latter part of December. The need for clothing was very great and very wide-spread. Most of the people had bought no clothing for six or seven years and even with good harvest the difference in price between farm products and manufactured products was so great that the most prosperous farmer could not afford to buy the clothing that he needed. Experienced inspectors were sent into all the villages and after careful investigation and conference with reliable men in the villages the most needy were registered. The clothing was packed into standard bundles in the warehouse and these bundles were then impartially distributed from the central warehouses. From many villages the plea came, "If you can not do anything else, at least clothe our children so that they can go to school." We tried to do this as much as possible. In the distribution of clothing the teachers were also especially remembered.

In all 17627 people, of whom 8245 were under fourteen and 9382 over fourteen years of age, received some clothing. The clothing was distributed as follows:—

	kilos	dollars
Sick and needy	10702.8	$21481.49
School teachers	342.0	684.00
Charitable institutions	426.2	812.48
Total	11471.0	$22977.97

Scottdale, Pa., Sept. 25, 1924

Married

Hernley—Stouffer.—On Sept. 17, 1924, at the home of the officiating bishop, Bro. J. A. Ressler, Scottdale, Pa., Bro. Elam Hernley and Sister Mabel Stouffer, both members of the Scottdale Mennonite Church, were united in holy marriage.

Jantzi—Reil.—On Sunday, Aug. 31, 1924, Bro. Ralph Jantzi and Sister Esther Reil, both of East Fairview Church near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman officiating. May God's blessings attend them through life.

Ruth—Alderfer.—Bro. Willard Ruth of Line Lexington, Pa., and Sister Mary Ellen Alderfer of Souderton, Pa., were united in marriage on Sept. 10, 1924, at the home of the officiating minister, Bro. Jos. G. Ruth. May God bless them continually through life.

Cassel—Detwiler.—Bro. Mahlon H. Cassel and Sister Elsie R. Detwiler, both of the Line Lexington, Pa., congregation, were united in marriage on Sept. 3, 1924, at the home of the officiating minister, Bro. Jos. G. Ruth. May God's richest blessings attend them through life.

Graver—Dagen.—On Sept. 18, 1924, at the home of the officiating minister, Bro. Frank M. Herr of Willow Street, Pa., occurred the marriage of Bro. Harry S. Graver of West Lampeter Twp., Pa., and Sister Edna A. Dagen of Pequea Twp., Pa. May God's richest blessings attend them through life.

Obituary

Schertz.—Duane Edward, son of Edwin and Emma Schertz, died Aug. 25, aged 3 days. He leaves father, mother, and four sisters (Erma, Louella, Alverta, and Gladys). His stay in the home was very brief, although the parents, sisters and relatives longed to have little Duane Edward remain to bring comfort and cheer to the home. We bow in humble submission to His holy will and pray our heavenly Father to give us grace in this hour of bereavement. A short service was conducted at the home by A. L. Buzzard (Text, Job 1:21), and at the grave by A. A. Schrock. Interment at the Union Cemetery.

Miller.—Jonathan Miller was born Feb. 14, 1833; died Sept. 14, 1924; aged 91 y. 7 m. He was the last of a family of four brothers and seven sisters to depart this life. He united with the Mennonite Church when already 67 years old, but stood firm for the faith to the end, was always at church when health and circumstances permitted. On Feb. 9, 1874, he was united in marriage to Katherine Youtzy. To this union were born one son and one daughter. He was well respected by those who knew him and will be long remembered. He leaves his wife, two children, grandchildren, relatives, and many friends. Funeral conducted by Brethren John E. Kauffman and Harry E. Kauffman. Text, Psa. 90:10, 12. Interment in the Hertzler Cemetery.

Wedel.—Henry P. Wedel was born Aug. 24, 1901, in Ukraine, Russia; died Sept. 19, 1924, in the General Hospital, Lancaster, Pa. Bro. Wedel was one of the sixty-two Russian Mennonites brought to this country Oct. 15, 1921, under the management of the Mennonite Relief Commission. He was the first of his company to die. Since being in this country he was employed in Pre. Jacob Brubaker's wood shop, but not being well he went to the farm of Bro. Abram R. Herr, New Danville, where he remained two years. Nov. 5, 1923, he went to the General Hospital for eleven weeks. March, 1924, he commenced work at the Hamilton Watch Factory, where he remained until ten days before his death. Funeral services were held Sept. 21, at East Chestnut Street Mennonite Church and burial took place at the New Danville Mennonite Cemetery. Bishop Noah Mack preached.

Hess.—Emma F., widow of the late Benjamin B. Hess, was born June 25, 1865; died at the home of her daughter, Mrs. John Martin, Marticville, Pa., Sept. 1, 1924; aged 59 y. 2 m. 6 d. She was a member of the Mennonite Church. She was afflicted in the body for more than three years, having had very sick spells by times, but gained strength again until April 1, when she became very sick, and after that was unable to go downstairs. She bore her sickness with patience, always looking forward to the time when she could go and be with loved ones gone before. On the morning of Sept. 1 she fell asleep in Jesus. Her husband and one daughter preceded her in death. She is survived by two daughters, two sons, a stepdaughter, and twelve grandchildren, who deeply feel the loss of a kind mother and grandmother. Funeral services at the home of her daughter Sept. 4, by Maris Hess (Rom. 5), and at the New Danville Church by Aaron Harnish and Jacob Thomas. Texts, Psalm 39; Rev. 2:10. Interment in adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Hess.—Paul G., son of John B. and Barbara Garber Hess, was born July 11, 1893; died at his home near Roseville, Pa., Sept. 6, 1924; aged 31 y. 1 m. 25 d. Death was due to heart trouble. He was a member of the Mennonite Church for about thirteen years. In 1913 he was united in marriage to Susie Mellinger Herr, daughter of Newton G. Herr of Strasburg. Besides his wife and parents he leaves three children (Elizabeth, Marion and Clarence), also the following brothers and sisters: Harvey, Mary, Elmer, John, Walter, Christian, Ruth, and Norman. He bore his affliction patiently, trusting in God, and we believe was ready when the sudden death summons came. We think of his peaceful death as passing from our presence to be with his Lord, and comfort ourselves with God's promises concerning the dead which die in the Lord. Funeral services were held Sept. 9, at the home and at the Landis Valley Church, conducted by Bishop N. L. Landis and Bro. Ira Landis. Texts, Rev. 12:11 and Rev. 14:13.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

The Family.

Kauffman.—Jacob Kauffman, age 91 y. 9 m., died at the home of his son, Joseph Kauffman, at Orofino, Idaho, Sept. 2, 1924. He was an invalid for the past two years. He was born in Germany, Dec. 1, 1832, and came to the United States with his parents when six years of age. He resided in Ohio, Iowa, Missouri, and Kansas before coming farther west. In December, 1862, he was married to Magdalena Noffziger at Keokuk, Iowa, who preceded him to the great beyond Feb. 20, 1920, both being lifelong Christians and members of the Mennonite Church. Seven children were born to them, of whom three survive (Joseph, Daniel, and Samuel). He leaves fourteen grandchildren and thirteen great-grandchildren. On May 2, 1878, he emigrated with his family from Kansas in a covered wagon to the great Northwest, settling in the Palouse country August 16. They moved to Viola, Idaho, in November of the same year and homesteaded in the Palouse country the next spring. He came to Orofino about 16 years ago, where both he and his wife spent nearly all of their declining years with their son Joseph. Funeral services were conducted at the Methodist Church with Chas. H. Addleman officiating. The remains were laid to rest beside his wife in the Hill Cemetery.

CONFERENCE ANNOUNCEMENTS

Washington Co., Md.—Franklin Co., Pa.

The Lord willing, the Washington Co., Md.—Franklin Co., Pa. Mennonite Church Conference will be held at the Chambersburg Church on Friday, Oct. 10, 1924, at 9:00 A. M.

The District Mission Board will meet at the same place on Thursday previous at 1:00 P. M.

Jos. E. Lehman, Secy.

Virginia

The Lord willing, the fourteenth Annual Mennonite Conference of Virginia will be held at Weaver's Church, Middle District, Rockingham County, Friday and Saturday, October 17 and 18, 1924, beginning at 9 o'clock Friday morning.

The General Board of the Virginia Mennonite Aid Plan will meet on Thursday, October 16, at 10:00 A. M. at the same place. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

Brethren and sisters of other conference districts are invited to be present.

H. D. Weaver, Secy.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

OCTOBER, 1924

"Look on the fields; for they are white already to harvest."

EDITORIALS

"And ye are my witnesses of these things."

Reminiscences. — With this issue closes this interesting series of articles by Bro. Shoemaker. No doubt Bro. Shoemaker derived considerable pleasure in recalling the incidents of his voyage around the world and especially his visit to the Mission in India. We believe that pleasure was equalled by our readers who were thus privileged to make the journey with him again. While our brother lays down his pen in closing these articles we hope he will continue to favor us with missionary articles for the Supplement.

To India.—It has been announced a number of times that the next party to leave for India in the interests of our Mission there will sail on the S. S. "City of Calcutta" on Oct. 25. They will no doubt be well on their way before the next issue of the Supplement will be published. The group will consist of Bro. J. A. Ressler, of Scottdale, founder of the American Mennonite Mission in India, Bro. H. V. Albrecht, deacon of the congregation at Tiskilwa, Ill., whose daughter (Sister R. R. Smucker) is one of our India missionaries, and Bro. and Sister M. C. Lehman and family, who are returning to India from their furlough to America. We wish them Godspeed on their journey and pray that their labors in India may be abundantly blessed of God. This will make Bro. Ressler's third trip to India and no doubt many precious and sacred memories will be revived. We plan to have a live message from his pen in each of the issues of the Supplement during his absence.—H.

A few facts and figures sometimes impress us more with a realization of our duties and responsibilities concerning the task before the Church in the evangelization of the world than lofty flights of oratory. Here are a few taken from the Funk and Wagnalls "Atlas of the World and Gazetteer:"

Population of the world	1,610,000,000	
Protestants	170,000,000	10.5%
Catholics	270,000,000	16.7%
Greek Church	110,000,000	7.0%
Hebrews	10,000,000	.6%
Mohammedans	220,000,000	13.6%
Brahmanists	230,000,000	14.3%
Buddhists	460,000,000	28.6%
Unclassified heathen	140,000,000	8.7%
Armenians, Melchites, Copts, etc.	7,000,000	

Classifying them roughly in another way we have these figures:

Professed Christians of all types	550,000,000	34.2%
All others	1,060,000,000	65.8%

"Preach the gospel to every creature," are the Master's words. In the light of these figures we can well say, "There remaineth yet very much land to be possessed."

"Let us go into the next towns, that I may preach there also: for therefore came I forth." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." These are two testimonies from the lips of the Master Himself concerning His mission. He was the Master Missionary, our perfect Example. All of us were put here for a purpose. It is just as much our duty to be witnesses of the truth as it was of Christ, though of course we can not equal Him in this or any other matter. "Ye shall be witnesses unto me," were among His last words on earth.

How are we fulfilling our mission as witnesses for Him? Are we faithful in this calling? Are we putting forth even ordinary, honest efforts in this direction? There are many ways in which we can witness for Him. Perhaps the first is in our everyday lives. Paul referred to this when he said, "Ye are....known and read of all men." What is the Gospel that our lives teach as we come in contact with our fellowmen?

Then we should be faithful witnesses to Him in our words as we have opportunity. In private conversation, in the Sunday school class, in the prayermeeting, in the pulpit—wherever the Lord gives opportunity let us joyfully testify of Him. In order to testify we must have a testimony. The heart that has had no experience wih the Master can not bring a telling message to others. In order to do this it means faithful Bible study, a deep life of prayer, a full consecration. "To this end were we born." Are we fulfilling the divine purpose?

"And he brought him to Jesus." This is one of the first recorded instances of personal work. Andrew's bringing his brother Peter to Christ was one of the most far-reaching acts mentioned in connection with any of the disciples. The gruff, impulsive, vacillating Simon, thru the Savior's tutelage became the mighty Peter, the rock which stood the storms of persecution and did not waver. Thru his instrumentality the door was opened to both Jew and Gentile and thousands were saved in his day, while his influence is still felt at the present time. It is wonderful when you stop to think of the importance which the Bible places upon personal work. Jesus used it to great advantage in the cases of Nicodemus and the Samaritan woman as well as in numerous other instances. It is one of the most fruitful means of spreading the Gospel. Besides that, it is one of the simplest methods and one that can be used by every Christian no matter what his station in life. And still further, it is one of the greatest sources of joy and blessing to the Christian. Imagine the joy that came to Andrew when Peter accepted Christ as his Savior, and think too how that joy increased as he saw his brother

develop into a man of great Christian power.

A young man, a student in a Christian school, recently made this significant statement: "I find that personal work brings to me one of the greatest joys that I have experienced in the Christian life. If I do not speak to men about Christ I lose that joy. It is a means of happiness and strengthening of my spiritual life that I cannot get in any other way." I wonder if this is not the cause of so many fruitless, joyless lives on the part of professed Christians. There is no active testimony on their part, no continual confession of Christ as their Savior, and consequently a lack of joy in their lives. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). By making that confession continual we will experience some of the deepest joys that are to be found in the Christian life.

REMINISCENCES

By J. S. Shoemaker

XV. Observations and Experiences Along the Way from India to the Homeland

For the Gospel Herald.

After having been assigned a third-class apartment on the S. S. "China" upon our arrival at Hong Kong, we left the readers of these Reminiscences rather abruptly, with the promise to join you again a month later. We are pleased to enjoy that privilege at this time.

Although our state-room accomodations were anything but favorable, nevertheless we rejoiced that the way was open for us to proceed on our homeward trip or voyage. Those inconveniences did not in the least mar our joy and gladness caused by the thought of again meeting our loved ones in the homeland in the near future.

The writer greatly regrets that we did not have the privilege to visit the city of Hong Kong and some of the Christian work which was being done there. All we saw of that large seaport was what we saw from the incoming and outgoing steamers on which we had taken passage.

After leaving the port at Hong Kong the S. S. "China," with its cargo and passengers was headed for Shanghai. After arriving at the mouth of the Yangtze River the steamer cast its anchor. The river was too shallow for a vessel the size of the "China" to sail in, hence those who wanted to go to the city of Shanghai which was twelve miles distant were taken there in a smaller vessel. The writer's health being far from normal at the time, he stayed in the steamer to rest while Bro. Hartzler went on to the city and spent the day in visiting places of special interest, such as the Baptist College and other institutions. It was indeed interesting to see the many families living in boats on the Yangtze River. It was claimed that fifty thousand people were living in boats on said river at the time we were there. An actual city composed of floating boat houses anchored to the bottom of the river. It was interesting to see the youngsters jump from one boat to another apparently without any fear of falling into the water. Those children seemed to be as happy in their small, congested quarters as those who lived in commodious homes on dry land.

From this Chinese port our vessel set sail for Japan, and at 1:00 P. M., Wednesday, April 5, our ship cast anchor at Nagasaki, one of the principal seaports of Japan. The beauty of the foliage and flowers which covered the hillsides around the harbor at this place was beyond description. It is said to be the most beautiful harbor in the world. The "China" was too large a vessel to sail up to the wharf, hence the passengers were taken to the landing place in small steamers. We had but a few hours to spend in the city hence we made haste to see things and places of special interest to tourists. While walking along one of the streets we met a Japanese funeral procession. There were about thirty men leading the procession carrying streamers on bamboo poles. These were followed by about an equal number of Shinto priests, who in turn were followed by four men carrying a box about three feet square with a roof-shaped cover, in which were contained the ashes or remains of the deceased. After these came a large number of Japanese women dressed in white, followed by a large, promiscuous procession.

We visited the Buddhist temple built on the hillside just west of the city. We walked up a steep incline for some distance, then up several long flights of stairs, where we had the privilege to behold the lifeless, idolatrous forms of Buddha worship. In a large glass case was to be seen a large image of Buddha, the lifeless god of many of the Japanese, a god with eyes that cannot see, ears that cannot hear, and a mouth that can not speak. We saw no one worshiping this large image, but a little farther on in the temple we saw some women bowing in a very lowly attitude before what was supposed to be a goddess, made by human hands. We next visited a large Shinto temple only a short distance from the former. The elevated location, the groves, the form of the temple and everything connected with the form of worship seemed to us very similar to that above described. Both temples with their dumb idols and forms of worship have left with us anything but pleasant memories.

We next set sail for Kobe. Our route was between the islands of Kinshu and Hondu, leading thru a channel varying from a half mile to many miles, dotted on both sides with islands of various sizes, making it necessary for the steamer to make short curves as it steamed onward in its course. The scenery was indeed varied and very beautiful the greater part of the way. The second day after leaving Nagasaki we passed Mount Fugi, an extinct volcano, twelve thousand feet high. It was covered with snow and presented a very inspiring scene, showing forth the majesty of the omnipotent Creator. A scene long to be remembered.

Upon our arrival at Kobe we had the privilege of seeing the steamer take in its coal supply. The same was brought to the side of the ship in small barges and conveyed in baskets carried by women, and handed from one to another as they were stationed one above another on long, steep ladders reaching to the opening of the vessel into which the coal was dumped for its use on the voyage. We took a stroll thru the city and found it to be a place of considerable business and traffic. After a stop of about twelve hours we set sail for Yokohama, the principal seaport of Japan. We landed in its commodious harbor on a Saturday afternoon. Yokohama was at that time a large, flourishing city beautifully situated on the hillside facing the bay and harbor. Our vessel was scheduled to anchor three days in the harbor at this place which gave us an excellent opportunity to visit the places of interest in the city and its surroundings.

On Sunday morning we wended our way to the Union Church where we had the privilege to hear the pastor preach a soul-inspiring sermon. In the evening, Dr. Buck, a veteran missionary of North India (one of our group of passengers bound for

the homeland), preached at the same place, basing his discourse on Matt. 5:6. His message was indeed timely and helpful to those who were hungering for the "Bread of Life." Space will not permit giving in detail our observations while in Yokohama. Suffice it to say that our stay in that city has left with us pleasant memories.

On account of stormy weather our sailing out of Yokohama was delayed one day. Even though weather conditions were very unfavorable the following morning the anchor was weighed and our vessel launched out into the turbulent ocean regardless of the unfavorable weather conditions. In a short time some of the passengers began to get sea-sick, and the number steadily increased until the third day only about one-fifth of the passengers could come to the table for their meals. During our ten days' voyage from Yokohama to Honolulu there was but one day that was not stormy. Some of the passengers suggested that it would be proper to change the name of the ocean from Pacific to that of Terrific. Even tho the waters were turbulent and the steamer was almost constantly tossed about by the angry waves, nevertheless our group of ministers and missionaries, of which there were twenty-seven, enjoyed many days of sunshine and calmness in their souls because of our daily Christian fellowship and an hour spent together in Bible study. A Bible study class had been organized by our band of Christian workers, composed mostly of missionaries who were returning to America on furlough. A leader or teacher of the class was appointed each succeeding day. Dr. Buck, an aged missionary, and Bro. Hartzler usually were the teachers in charge. These daily seasons of Bible study and the discussion of mission problems were much appreciated on our part, and have left with us helpful memories.

On Tuesday, April 18, we crossed the International Date Line, and we were informed that the following day would also be Tuesday with the same date. We were thus supplied with a week having eight days, the only eight-day week we have ever had. In making a tour around the world and traveling eastward toward the sun one day will be gained in making the circuit around the globe, hence the necessity of us having two days of the same date in order to be in line with the calendar when arriving at our destination in the homeland. It is an incident we shall not soon forget.

Upon our arrival at Honolulu A. A. Ebersole, formerly of Sterling, Ill., met us at the wharf and gave us a hearty invitation to accompany him to their home and see some of the places of interest in the city. On account of my health conditions I declined the invitation and remained on board the steamer the most of the time our vessel was anchored in this perennial summer harbor. Bro. Hartzler accepted the invitation of our friend and was escorted by him in making a tour thru this beautiful city, visiting several noted schools and other places of special interest. Honolulu is favored with a very congenial climate and a superabundance of fine flowers. Flower venders are to be seen in abundance along the wharf and in various parts of the city; even the atmosphere seems to be filled with the perfume of flowers. The city seems to be a veritable paradise of flowers.

Our voyage from Honolulu to San Francisco was one of fond anticipation because, figuratively speaking, we were going the last mile of the way to the homeland. Our hearts were overwhelmed with joy as we caught sight of the Golden Gate leading into the harbor of San Francisco. The writer had at least a faint conception of the glorious home-coming of those redeemed ones who are nearing the close of their earthly pilgrimage and are getting a glimpse of the "Gates of Pearl" which lead into the City of Gold. We were thrilled with joy in meeting our brother, G. E. Shoemaker, as we landed in San Francisco. Pen cannot express the joy that was ours when a few days later we joined our loved ones in the home circle. To God be the praise and glory for His kind care, protection and guidance, during that year's memorable travels, observations, and experiences.

Dakota, Ill.

OPPORTUNITIES CONFRONTING THE CITY MISSION WORKER

By O. N. Johns

For the Gospel Herald.

In the Holy Writ we are told that as we have opportunity we should do good. Mal. 6:10. One may think that his neighbor has greater opportunities for service, and thus allow himself to become discouraged or console himself in his inactivity. It is true that our capacity for service along certain avenues in life may be measured by our opportunities, and yet most of us are daily stumbling over opportunities that have been laid in our pathway by the hand of the Almighty, and leave them unemployed, and sometimes even unnoticed. Again, the Holy Spirit through the apostle Paul has told us to "walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil" (Eph. 5:15, 16).

And as we look into God's vineyard, and into the great harvest field surrounding the city missions, we can not excuse our inertness. Some one has said, "God made the country, but man made the city." Let that be as it may, we know that in the latter iniquity doth abound. And the Word says, "Where sin aboundeth, grace did much more abound."

Herein lies an opportunity for the city missionary, namely that of telling the simple, good, old-fashioned yet ever true story of the grace of God. The command from the Master's own lips was "Go and teach." What a privilege we have in responding to the call and obeying the command!

It is true that many will close their ears and sometimes even turn their backs to the Gospel, but thanks be to God for those who will listen to the glad tidings and receive the Word with gladness. At the present day people do not throng the churches to hear the preaching of God's Word as they did years ago. The command is to go out, and the missionary has the opportunity of getting into various kinds of homes: homes where they know very little, if anything, about Jesus, the Christ, the Son of God, the divine One, and His saving power, where His name is not held in reverence, nor His Word taught (probably not having a Bible) and the atmosphere is anything but that which is conducive to the glorifying of the Father; homes where God's Word is ignored and rejected; homes in which the Word of Truth has not been rightly divided, and thus the minds of its members have been deluded with wrong conceptions of Christian life, Christian living, ideals and standards; homes which are divided among themselves; and homes wherein sin, in its various forms, and with all its demoralizing and corruptive effects, is bred and tolerated.

But in the light of this we turn to I Cor. 6:9-11, and then praise the Lord that they may be washed, sanctified, and "justified in the name of the Lord Jesus, and by the Spirit of our God."

What an opportunity of carrying to such homes the message of the love, and the power of God. The privilege of carrying sunshine (the sunshine of God's love) into saddened homes and pointing souls to the Christ, who will not only pardon them of their past sins, but will quicken them, make of them new creatures, transform them by the renew-

ing of their minds, and thus give them a new birth through the Spirit, brings rejoicing to our hearts.

This bright scene might be confusing to some, conveying the thought that the doors of all the homes are open for the missionary with the occupants standing with outstretched hands of welcome, having attentive ears to the truth and hearts prepared for the seed. But let us remember that opportunities are sometimes encountered with difficulties. Thus in connection with the opportunity of telling the lost about the grace and love of God, manifested through His Son, Jesus Christ, who gave His life as a ransom for us, we meet with many an obstacle, many a difficulty, that must be met with prayer and faith in the One who said, "Lo, I am with you alway, even unto the end of the world."

Probably one of the greatest hindrances in winning souls for Christ is the indifferent, careless, and inconsistent lives of some who profess Christianity, who "have a form of godliness, but deny the power thereof."

Concerning the children's attendance in Sunday school, where they are taught the Word in its simplicity and purity, we find that many parents are very negligent. Some do not rise early enough on Sunday morning to make it possible for the children to come, and give them very little encouragement in other ways, and thus make it very inconvenient for them. A few children who are old enough will arise, dress themselves, get their breakfast, and go to Sunday school while the parents slumber, both naturally and spiritually. Some excuse themselves, saying that the children have no clothes that would justify them to attend a public service, and so forth.

Thus we can readily see why the teacher in a mission Sunday school needs to be very tactful, employ some special means of attraction and pray much for the power of God through the Holy Spirit, that the child, without the encouragement of its parents, may be held for the Sunday school and won for the Lord.

Another problem that we face along this line is that many parents gladly permit and encourage their children to attend our Sunday school until they reach the period in their lives that they realize their need of Christ as their Saviour; then they want them to unite with some other church, probably the denomination that the parents or maybe the grandparents were reared in. This sometimes becomes a very serious problem, a very difficult situation to handle, when the child is convinced that our doctrines are according to the teaching of the Bible and the parents object.

Besides the regular Sunday school work, the cradle roll and the home departments aid in getting in touch with the homes. In some of these homes the missionary is given a very friendly reception, and in others it is otherwise.

In many instances we find the wife or mother more generous and receptive to the truth than the father. He frequently opposes the mother and children in their acceptance of salvation, which has so freely been offered to all men. May we ever turn to Him from whom cometh our help, seek His guidance and rely upon His strong arms to sustain us.

Another opportunity the city missionary has is to help those who have in simple, childlike faith, accepted Christ as their Savior, and have experienced the new birth but have not had the fortune of being born and reared in a Christian home, and therefore have a very limited knowledge of the Word. They need to be taught the will of God concerning their lives, and how they may present their "bodies a living sacrifice, holy, acceptable unto God." They need to be encouraged along life's pathway, that they may ever cling to Jesus, for many of them are ridiculed and betimes ill-treated by their relatives and friends.

The city worker has oftentimes the privilege of supplying the missing link in the chain of charitable work. He may be the connecting link between those who are in need and those who are willing to supply that need. Our chief aim of course is salvation, but the supplying of physical needs has very often proved helpful in the winning of souls for Christ. It, however, is very difficult at times to know who is the most worthy or where our help will do the most good.

In the light of his own experience, the mission worker has a splendid opportunity of seeing the salvation (Ex. 14:13) of the Lord, the miraculous power of His Spirit wrought upon men and women, and the change that it makes in their lives. He has the opportunity of exercising patience, charity, kindness, and faith in the Lord, our God. It is no easy task to keep a sweet look and go on your way rejoicing under all circumstances.



Church and Mission Home, Canton, Ohio

He can daily witness for the Master, both by precept and example. And he needs to walk circumspectly lest he give an occasion of stumbling to some one.

There is a call for a continuous outflow of the teaching of God's Word, and this necessitates also an infilling. The worker sometimes finds it rather difficult to arrange for sufficient time to spend alone with God in prayer and meditation and the study of the written Word, that he may have within him "a well of water springing up into everlasting life," having its fountain head in Christ Jesus, that "out of his belly shall flow rivers of living water," and that the rivers may never run dry.

The Lord has promised never to leave us nor forsake us. May we ever flee to Him for refuge and strength. Thanks be to God for the hope we have in Christ Jesus, that He is soon coming to receive us unto Himself, and for the crown of righteousness that is laid up for all those who love His appearing. Praise His holy name.

Canton, Ohio.

WILL YOU HELP US BUILD THE HOUSE OF GOD?

By A. C. Brunk

For the Gospel Herald.

The experience in building the church here at Balodgahan reminds us of Ezra rebuilding the temple: "Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not finished" (Ezra 5:16). Bro. Mahlon Lapp laid the foundation of the house of God in Balodgahan in 1921 and since that time it has been in building and still it is not finished. The Mission Board undertook to raise funds in America to help the congregation at this place to build a larger church so as to accommodate the large congregation of over four hundred members besides the many children. The congregation here is doing what it can, but because of poverty it is unable to bear the expense. Then it must be remembered that over half of the present membership are inmates of either the Girls' Orphanage or the Widows' Home. Because of the smallness of the old church, worship for the Orphanage girls and those of the Widows' Home is held in the schoolhouse. In the morning those who meet in the schoolhouse have Sunday school and young people's meeting, while those who meet in the church have Sunday school and preaching service. Then in the afternoon those who meet in the church have their young people's meeting, and preaching service is conducted in the schoolhouse. This makes the work a little heavier for one preacher, who has to preach twice every Sunday, which would not be necessary if our new church were finished.

The new church walls are built of stone and are now complete, ready for the roof. The roof materials are about all on the ground with the exception of a few timbers. When the walls were about two feet from the square Brother Lapp because of illness was compelled to leave the work to others. A little later he was called into that higher service. It has been suggested that since this building was one of the tasks undertaken by Bro. Lapp and since it is for the worship of the congregation, many of whom he was instrumental in bringing into the fold, it would be a fitting memorial to Bro. Mahlon Lapp's many years of faithful service in the cause of Christ and the Church in this land.

If you knew Bro. Mathlon Lapp I believe you would be glad to contribute something to help finish this much needed building which he had hoped to be able to finish himself, and this will be one thing by which he will be remembered for many years to come. It is not a useless, ornamental memorial, but a plain, substantial church building. About three thousand dollars will enable us to complete this large building. This building is sufficiently large that the congregation will not soon outgrow it. We need your help. We know the building of the house of God is a worthy cause. If you cannot give as largely as you would like, pray that God will put it into the hearts of others to give also.

Dhamtari, C. P., India.

NOTES FROM BALODGAHAN

A. C. Brunk

For the Gospel Herald.

This is now the middle of August and still we have had comparatively little rain here in this neighborhood. In the early part of July we had sufficient rain to make rice sowing possible. Then there was very little rain until the first of August, when we had continual rain for several days. This was the first time that the ground was really wet to any depth. This rain made the cultivation of the rice crop possible. Now for several weeks we have had no rain. This is very unusual for the rainy season. Rain is needed to fill the fields (for rice needs to stand in water) which would make weeding much easier. In South India there has been excessive rainfall which resulted in floods, which has caused great damage to crops and property. We believe that the Lord, in whose hands all these things are, will care for His own and do that which is good for them.

Because of the light rainfall this year it has been an excellent season for putting out the garden in connection with the Widows' Home. They have between three and four acres in garden, a large patch each of sweet potatoes, peanuts, peppers, corn, tomatoes, cucumbers, egg plant, lady fingers, and rozell. These crops can be raised with profit during the rainy season. This garden furnishes employment for the women and brings some income for the Home. The Widows' Home also has out about four acres of rice. The plowing we hired done. All the weeding and reaping, which is chiefly women's work, will be done by the widows themselves.

During the last hot season the widows built five new cottages for themselves. The walls were made of stone and clay. Each cottage has four rooms besides two small cook rooms. Each cottage will accomodate about six women. The women did all the work on these buildings except the carpentry work and the laying of the tile on the roof. These buildings make a much more comfortable home for those who lived in the old quarters. And the financial outlay for the Mission was very little. The cottages are a little better quality than most of the people live in in the villages. It is always a problem to keep one hundred and twelve women profitably employed. Employment is necessary for moral reasons.

Dhamtari, C. P., India.

THE WORK IN WESTERN NEW YORK

By Irvin E. Burkhart

For the Gospel Herald.

To the west and north of Buffalo, within a radius of twenty miles, in the vicinities of Clarence Center, Gasport, and Lockport, are located the Mennonites that constitute the Mennonite congregation of Western New York. It should be remembered that there are found in this same vicinity other bodies of people holding the simple faith. They are the Conservative Amish, New Mennonites, and Brethren in Christ. None of these bodies is very large in numbers. Our own body of Mennonites has a membership of about fifty. Within the families of this membership are from fifty to sixty-five children under the age of fifteen years, also numerous young people. Aside from these generalities there will be such questions as the following: What are some of the present needs of Western New York? What are the material or religious prospects for those who contemplate moving thither? What is the nature and outlook of the work there?

Needs

Aside from the general needs which most communities have there is at present one outstanding need before the people of this place: They need a shepherd for their flock. "How can they hear without a preacher? And how can they preach except they be sent?" The foregoing answers two questions—that spiritual growth is impossible without a teacher, and the safeguard against the office-seeker or self-called teacher.

The writer has spent the past two summer vacations in the above field. Each fall, upon departure for school, the question has been asked, "What plan have you for furthering the work which you are leaving?" This question is somewhat difficult to answer,

but it might be stated that this work is under the general oversight of the Ontario Rural Mission Board. The Board fills appointments there every two weeks, and has in the past year done very commendable work. But as the work grows it becomes more and more apparent that a permanent pastor is the pressing need of the hour. "How can they hear without a preacher?" Most of the members are loyal and true. They have no other intention but to continue in the faith and to support the work in their community. But the disorganizing effect which is always present in the absence of a leader has had its effect upon the work. The Master said that we should pray the Lord of the harvest that He would send forth laborers into His harvest. Have we been doing this? Who will continue to do it? Who will enter this work upon his prayer list and regularly beseech the heavenly Father to send forth someone who will be able to minister to their needs?

A factor to be remembered in supplying a work of this kind is the fact that isolated fields will prosper most under qualified and capable leaders. The "hanger-on," the "office-seeker," the "floater" is never called of God to leave a place that is well supplied to go to another place where innocent lambs are bleating for the voice of a true shepherd. If our immediate place is not using us let us not be too sure that we are called to a new location. Perhaps a change of heart or attitude would solve all the service problems before us. And as we look toward and pray for the supply of the need at this place, let us not pray that merely "someone" may be found, but that someone who is qualified might hear the call and answer, "Here am I, send me."

Prospects

It may be that there are some who are contemplating a change of location. What possibility of making a living does this district offer? Do they have a church? These are perhaps the first two questions that arise. If the latter were always asked first and action taken accordingly, much embarrassment might be avoided. Abraham always erected an altar for the very first thing. What I mean is that he sought first the kingdom of God. Lot chose the plain because it was well watered, and to this day his fallen daughters are a monument of warning to all who are tempted to leave the path of goodness and purity.

Within the past year I was asked the following question, "Is it true that in New York good land sells cheap, and that farms can be had almost for the asking?" That may be true but it is not so in the community where the Mennonites are located. To my knowledge I have never heard of a real estate broker being called a missionary. Such might be possible, for all things are possible with God. But their "glad tidings" too often turn out to be another gospel. The one who is looking to New York for an easy path to fortune is sure to be disappointed. But I would not be understood that there are no opportunities there for the home-seeker. There are. And they are many. But they must be earned and paid for as in every other state. Many of our members are doing this. And I am convinced that such are always more of an asset to the cause than the one who has become rich over night

We have a regularly organized congregation. We have no building owned by the church, except the old abandoned Mennonite church. This building was the place of worship of a Mennonite congregation that has passed on. It is one hundred and twelve years old. It is not used by the Mennonites at present because it is not centrally located. Nor is it a very desirable type of building. The regular place of worship is in a community building that may be used free of charge. For the present it seems advisable to use this because it is somewhat centrally located, and because it is somewhat hard to determine the exact place that would be most suitable for a new building which will doubtless be erected if the work continues to grow as it has been doing up to this time.

Outlook

The outlook is very encouraging. The little ones that are growing into the men and women that will constitute the future church are always a source of inspiration. They are more. They are a challenge not to be ignored. Can they be won for the Master before they venture into the byways of sin? Can they be enrolled in His Church ere they become soiled with the filthiness of the flesh? ere Satan's blighting hand snatches them from the door of the kingdom which they will surely enter if the proper influences are brought to bear upon them? As one looks into the faces of so many little ones one is always reminded of the attitude of the Master toward them—"Suffer the children to come unto me." The audience without children may be interesting and inspirational, but the one that is well represented by the children is always more so. This is one of the factors that causes me to love the work of Western New York. The outlook is hopeful because the rising generation is great in numbers.

The interest also is encouraging. Instances could be given of more than one family that drove from ten to fifteen miles and return to the morning service, and made the same trip again in the evening. Said families had several children to care for. Such sacrifice cannot go unrewarded. We are never redeemed by our deeds. But the prophet says, "Let the redeemed of the Lord say so." One way in which fathers and mothers can say so is to bring their entire family to the house of God at the appointed time. They will be blessed beyond a doubt. The pastor's heart is gladdened and renewed. He goes to his work wth new courage and determination because he feels the greatness of the work to which he is called. There is aptness in the statement that the nobleman's "whole house" believed after the healing of his son. He must have had a peculiar grip upon his household. If not it is unlikely that they would have followed him so spontaneously in his new faith venture. We are often grieved to hear that "Harry" and "Mary" are not interested in the work. Father complains that his boy is indifferent. Mother admits that her daughter is more interested in the latest hair bob or fashion than she is in gathering jewels for the kingdom to come. They do not bring their "whole house." And the reasons may be manifold. Nevertheless it is the truth. Has the example always been the right one?

The writer spent some time in a home years ago where the mother aimed to send her little daughter to Sunday school every Sunday. But she did no go herself. And the little girl did not always go either. She always "took" her to the movie, but "sent" her to Sunday school. It is not surprising that the drafts at the fountain of pleasure are more desired by this little jewel than the water of life in Christ Jesus. This mother has her "whole house," but not in the church. Her example is wrong. And a wrong example is sure to bring wrong results. And wrong results in this world will mean sorrow in the world to come. May God give us more fathers and mothers who will bring their "whole house" to the fountain of life, there to drink of those waters that will cleanse our souls from sin, and will become wells of water that spring up into life eternal. May this continue to be so in Western New York. May the Lord bless and prosper the work. May He supply all their needs according to His riches in glory by Christ Jesus. And

"when the roll is called up yonder" we shall all be gathered together. We shall sing, "Blessing and honour, and glory, and power be unto him that sitteth upon the throne." We shall shine as the stars, and as the brightness of the firmament, and shall be satisfied when we awake in His likeness.

Hesston, Kans.

MISSION SUNDAY SCHOOL OPPORTUNITIES IN OUR SURROUNDING RURAL AND VILLAGE DISTRICTS

By Lloy A. Kniss

For the Gospel Herald.

"Whatsoever thy hand findeth to do, do it with thy might." While our title suggests the idea of opportunities, rather than that of acting upon them, yet the burden of this message is that of seizing opportunity and making use of it at once. We therefore anticipate, in the mind of the readers, a practical response to opportunity as it presents itself in your local district.

As we have already intimated in this thought, the place of your opportunity is in your own local community **first.** We do not want to get the false idea that only some communities present opportunities for mission Sunday school work. It is true that some localities have a heavier population, but everywhere we have those who know not Christ. If you are not surrounded by local towns, then there may be lumber camps, mountain districts, backwoods habitations, suburban communities, etc., to furnish you a location for active service in His vineyard. Blessed are those who have their eyes opened to the extent that they may see the place where they can take hold of some good work, and then do it.

As to the extent of the field that presents itself we need make no limit. Of course, we want to begin at Jerusalem. One grain sown at home may result in hundreds of plants thousands of miles away. Each time one new plant grows and bears seed we find that those seeds are the source of many plants far away, and so forth. This is a good illustration of mission Sunday school work. Churches have been established thru the efforts of faithful mission workers and by these churches other schools have been started and so forth. Nineteen hundred years ago Jesus assigned to us the harvesting of the world, and why need we think of limiting the extent of our mission work to the home, the congregation, the neighborhood, the state, the country?

There is another phase that we see in looking at the field that touches our hearts and appeals to us for help. Have you ever seen a crop of grain harvested too late? The reapers got some of the precious grains, but many of them were lost forever. We do not want to feel discouraged in our efforts but there are so many souls that are already beyond our reach and are forever lost! Do any of us wonder whether their loss will be set to our debit account on the great day? It may be well to wonder. Only a glance at the field will reveal to us that it is in an awful condition. The boys in these communities that have no "full Gospel" churches are brought up in any but a decent way. In their minds the one in the crowd who is the most capable in the use of vulgar language or in the working of iniquity is the one most worthy of respect and imitation. The girls are brought up with low standards of morality and purity. **There are communities in our own country where people are as ignorant of God's plan of salvation as the Hindus or the Chinese.** All they know of Christ is that it is a name that is used in vulgar language or in oaths. Thru schools and thru moral teaching they get the idea that being "good" is what saves one. The other evening, in our cottage meeting held in connection with a mission Sunday school, one person present (an elderly lady), could think of no other way by which to be saved than by being good or by living right as she placed it. This person is the type with which some of you readers deal and associate with daily and probably take them for good, upright, honest people. Still others whom we find in these communities have very little conception of right or wrong even morally.

Probably the most lamentable part of the condition of these sections is that **no effort has been made** in the direction of winning their souls. **We are responsible!** Commercialism and lust have taken such a hold on these communities that the people have room and time for nothing but working out their time, and going to the pool rooms and parties that are part of the curse of these places, and I fear that those who ought to be found teaching the Word of God to them are often drawn into their abominable circles.

Knowing the condition of our rural communities that have no churches we are made to think of their spiritual needs. First of all we need to teach and preach to them the Gospel of the Cross—of the One upon whom all our sins have been laid, and whose righteousness is imputed to us. The misconceptions of how to be saved that are held by these neighbors of ours, are an index to the need in which they stand.

In the second place, these people, after they are saved, need to be fully taught in the doctrines and principles of God's Word. Actual salvation alone does not change all of the wrong ideas the person had formed before he or she was saved. A strong plea for **a whole Gospel taught by whole Christians** seems to be heavy on our hearts now. In our mission Sunday school at Grazier came up the proposition of making up money to buy a supply of Life Songs. One member suggested that they hold a lawn fete, and another presented a somewhat milder form of unscriptural schemes of making money for this purpose. What is the need here? Is it that the leader fall in line with their ideas and win their cooperation? Is it to pass it off without further consideration? Is it to then and there give them a lecture and violently denounce their scheme? No! It is to tactfully at an opportune time teach them the proper and Scriptural method, using the Bible as a text book. Rather wait a few more weeks to buy Life Songs and do it in a godly way. This is only one of many illustrations of the spiritual needs of our rural communities today.

When we come to the inside thought of our subject, that of opportunities, we cannot do justice in depicting it. The opportunities are so grand and plentiful that we are overwhelmed. In our community we have the numerous coal towns where people are longing for the Gospel. Do I hear you say that they are not hungry for the Word? Do you say that they will not listen. Do you say it will not pay? Just to show you that opportunities are real, let me give you a brief, partial account of the work in our little town of Grazier. The town is of small size so that a two-room public school building takes care of their children besides those of the surrounding farmers. The company operates a mine probably below medium size. The town has two pool rooms, a swimming pool, and Sunday baseball games. Many of the people have large automobiles and go for Sunday afternoon rides. There are many parties on Saturday nights. The people speak about ten different languages. There are many Mexicans of a rough class. We could mention a few other things in this line but one may say already that there is no opportunity in a place of this description. By the help of God we started a Sunday school and have had good interest. The attendance at Sunday school averages about

fifty. The highest attendance was eighty-six. Parents are interested tho nearly all Catholic. The School Board was glad to give us the use of the schoolhouse. We had large crowds at singings on Wednesday nights, and the people asked us to come into their homes to teach the Bible and so we hold cottage meetings. Do you think this can be called an opportunity? Now then think of your own coal town, lumber camp, or backwoods district, and see if you cannot find conditions and opportunities even greater.

Let us remember one thing: **Opportunity brings responsibility.** We live in this life only a short time. The next life is the real one. Do you and I want to try to glide out of responsibility and mar forever the happiness of ourselves and those poor, lost souls? The night will come whether we work during the day or not. How can we carry responsibility into the night? Let us pray that God may open our eyes so as to let us see the greatness of our responsibility to these poor, deluded, lost mortals about us, whose precious souls may be lost if we do not act.

In order to be just we want to mention a few of the disadvantages and show where they should not hinder our making a strong effort. First, we have a more or less floating population in some of these rural villages. I should personally like to call this an advantage, because those who move about may carry your teaching on farther and God's Word will be known in other sections. But in the light of doing permanent work a floating population is in a sense a hindrance. The command is, "Go." It is not, "Ask questions," and so we should not stop at what seems a hindrance. Another disadvantage is that most of the coal town inhabitants, who are foreigners, are Catholic. This makes trouble in some cases but "all things work together for good to them that love the Lord."

In conclusion we want to consider the phase of rural mission Sunday school work that has to do with the workers. This is in many cases a serious problem but should be the smallest item in the list of problems in our home districts. The working force should be good, rounded-out Christians. The teachers and officers must be taken out of our own church if the school is to be a success and a benefit to the church. Union Sunday schools have never been a success for a reasonable period of time. If we expect to teach the full line of Bible doctrines and principles we must have teachers who live them.

Again we must have teachers who are loyal to the Church and who have consecrated their lives to the Master's service. If your teachers think they can get more benefit out of a visit on Sunday afternoon (especially the kind of visiting that is usually done) than to teach God's Word to those in need then there must be something wrong. Insist by God's grace that you make yourself a fully consecrated, humble servant of God.

One final plea to us—that is, that we look about us and see the opportunities and look at ourselves and see if we are clear of responsibilities and that we be up and doing with our might what our hands find to do. There is a multiplied joy that comes to one in teaching the Word to those who have it not and are so hungry for it.

Our hearts are touched when we see those under the sound of the Gospel drink in the water of life and get a taste of what we have called so precious for ourselves. In our Bible reading the other night we had a goodly number gathered in a living room and when we turned to Ephesians some of them looked about in the region of Genesis to find it, showing how ignorant they were in the Scriptures and when the first chapter of Ephesians opened itself plainly before us, the children, the young man of seventeen, and the older ones were moved to tears, together showing the power of His precious Word in these needy hearts.

Johnstown, Pa.

MISSIONARY JOTTINGS

By Mina B. Esch

For the Gospel Herald.

I spent three months at the Hills making a home for the children and my husband during his two months' vacation.

Those were precious days to us, a taste of real home life more than is ever possible when we are at home on the plains in the work. We had real comfortable quarters this year and in a most beautiful location. From the front we viewed the city nestled around a lovely lake and beyond the plains stretched as far as eye could see.

At the back we could see the everlasting snows and the beautiful green mountains. In the morning I would at times go out and gaze on the wonderful snows and feel my soul stirred with a longing to magnify my Master.

We had only one helper outside the family and we found it a bit hard to do all the work with the few things one possesses at the Hills, but even if we did not have plates enough to supply the family and many other necessary articles were just as scarce yet we were happy to prepare our own food and sit down to the table as we would do at home.

We all had a share in the work. David carried the water and ran errands to market, etc., while Sarah and Mary got excellent training in dish-washing, cooking, bed-making, and various other things. I think it was a good tonic for Bro. Esch's tired nerves too when he had the pleasant (?) job of starting charcoal fires, something one has to do a while to appreciate it, and washing dishes and helping with other household duties.

Four of the children attended the new American school and they brought a real American spirit home with them, too, and never wanted to hear of going back to the other schools. We also had occasional treats as a walk out along the lovely mountain paths or with a group of friends in some lovely outdoor spot, or attending the various gatherings in connection with the school.

We all enjoyed the Sunday school very much and especially did we appreciate the adult class for it was the first time in India that we ever had such a privilege. I mean outside of our own Hindi Sunday school and then we are always teachers and not pupils. There were at times more than twenty missionaries in this class.

The Annual Convention for the Deepening of Spiritual Life was also one of the blessings of the season. Dr. Swemer gave us wonderful messages on that old but most powerful subject, "The Cross." We were made to see again the truth of Christ's own words when He said, "And I, if I be lifted up will draw all men unto me," and we can never lift Him any higher than the Cross where He made the great sacrifice, yea, even of being forsaken and separated from His Father for a season. I shall never forget the uplift that came to me as we sat a silent, reverent company and sang softly, "Beneath the Cross of Jesus." Brother, sister, you can never know till you have been in our place what such seasons mean to us.

The enrollment of the new school reached 60 for this year and there are now three regular teachers who have come from the United States for that work, and the School Board is now trying to get a good man as the next new teacher, for they feel that such a man is needed for the sake of the larger boys of the school. He will have supervision of all their activities outside the schoolroom. It is decided that the school will remain at the present place for the next year but

much effort is being made for larger and more convenient quarters. We have appreciated the influence of the school on our children this year and we hope we may never have to feel otherwise. We have decided to stand firm on the things we can not approve of and so far we have felt that the faculty has recognized our convictions in a very good, Christian spirit.

As I have said before, the months at the Hills were a great pleasure to us as a family but yet we could never forget our work left at home and so are happy too to be at home again and busy with the many duties ever awaiting our hands or minds. Outside of my home duties I have given my time to the Leper Asylum work. Because of some difficulties between some of the men and women there and because of the great weakness of these people and the temptations they can hardly overcome I am trying to look after the work inside the women's quarters and thus save the occasion for trouble as far as possible. I feel that I have never been able to give the leper women as much help as they need, for we live too far away for me to spend much time with them, but with the hope of soon living near them I have begun more definite work with them. They have a hard life with so little freedom and it is really marvelous that they get along as peaceably as they do. I have a Prayer Meeting with them each Wednesday afternoon, but there are always a number who can not get to the Church, so on Friday I go inside and have a service outside their rooms and last week they wanted so many songs that I could hardly get stopped. They said, "It feels so good." I used the Beatitudes with "Blessed are the pure in heart" as a special thought and they seemed to get the teaching but they are so weak and have never known purity, but I want to believe that God knows them and accepts them as His own. Pulmat, the young girl of whom Bro. Esch has written, is quite reconciled now and busy with her school work. We would miss her and yet we can but hope that she may again be free if the treatment now being given her will stay the disease. One of the brightest of our untainted boys is showing very grave signs of the disease and he feels it very much, for he wants to go on in his school work but can not expose others. Will you pray for him that if God sees fit to allow this disease to come on him that he may remain a firm Christian and be willing to devote his life to work among the leper brethren? We can always use such in the asylum, and really need them.

There are now more than twenty of the new asylum buildings nearing completion with much more work in progress and a great deal to be done before the lepers are moved, which we hope to do before the holidays. They are all happy and somewhat excited over the prospects of their new home and we are happy for their sakes also.

The hospital work is heavy. Often during the past few weeks Dr. Esch has said, "It's so hard to try to do in two hours what you ought to have at least four hours for." But with all the leper and building work besides he cannot possibly give more than his forenoons to the hospital.



Bro. and Sister Esch and Natives

The rainy season is here but the rainfall has not been quite normal up to date but no damage to crops as yet. As the time for natural sowing and looking for harvest is here, pray with and for us that we may be busy in sowing the spiritual seed and preparing the harvest, for I fear we are often not as earnest and systematic in our spiritual labors as are those who labor for the things of this world only.

"That (we) may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

A sermonette is a full dose for a Christianette.—Sel.

THE NEED OF CONSECRATION ON THE PART OF OUR MISSION WORKERS

By Noah H. Mack

For the Gospel Herald.

Mission work, as we term the labor of spreading the Gospel, is a most important work, for it is God's charge to the Church—it is the Great Commission.

Mission work is the very life of the Church. The time when the Mennonite Church kept aloof from mission work she was decreasing in numbers continually. Since she has become active in Sunday school and mission work she is steadily increasing in numbers. Numbers may not be a conclusive proof of good work done in the Church, but we believe she has also been increasing as a whole in spiritual strength and power. By our labors and activities in general we also learned to know our wants and weaknesses better than we did when we were practically inactive in special work along the line of spreading the Gospel.

The lost world is a constant burden upon the heart of the live Christians in the Church everywhere. It is God's harvest field for the Church in the world to labor in. The Church has been authorized to attend to this work and with the charge there comes the promise, "Lo, I am with you alway; even unto the end of the world. Amen."

The question arises, Does the Church in general feel the great importance of bringing the light of the Gospel to the lost? The evidence is that she does not, and that it falls to the lot of a limited number to be active to the extent that God gives them grace and power.

Multitudes of lost souls are continually going down to a Christless grave to the right and to the left, all around us. This great waste is going on. What can be done to help or to improve the situation in the Church that this work may be done in a way and manner as it should be? is the all-absorbing problem upon the minds and hearts of those in His harvest field. Those whom God has charged to guide the work and to direct it are under great responsibilities and shall have to give an account of their stewardship to Him who has called them.

The enemy of the soul has an abundance of schemes in operation to hinder the spreading of the true Gospel. On the other hand, he has so many attractions to appeal to the sinful mind and to more fully blind the eyes of their understanding. Every theater, every swimming pool, ev-

ery movie, every bathing resort, and the frequenting them as well as every sin-producing device set up on every turn along life's pathway are undeniable evidences that satan is very busy with his work of dragging the world into ruin. And while he has made the world pleasure-mad he has succeeded in putting the Church to sleep in the cradle of prosperity —to a large extent at least.

While our beloved Church, yet young in missionary effort, is pushing out along Gospel lines and developing a missionary spirit she needs to improve a great deal along many lines to meet the enemy and to be instrumental effectively in the hands of God to have the Gospel light to shine on the works of the enemy sufficiently strong to expose the deception that he is wielding upon the human family in this present evil world.

The false doctrines that are afloat in the world and in the churches are rapidly ensnaring the minds of many church members to the extent that worldliness and sin in many of its worst forms are winked at in the pulpit and in the pew. Plain Christianity, the old-time religion, the religion of the cross that has tears and blood in it, is set aside for modern fads and frivolity. Even the Church of simple faith, the faith that has been handed down the centuries by the martyrs, the Church in which we labor and which we love, loses entirely too much time and energy in housekeeping to retain the simple form of religion already referred to to stem the tide of worldliness in pleasure seeking, in dress, in worldly methods, in traveling with the world, yea, minds grow weary and hearts become faint by this constant warfare that must be waged in the Church even to keep her from being swamped by worldliness which in this age seems to be at springtide ever and at ebb never.

A large part of this time and energy should be spent in the Gospel field, also in the home Church in preparing herself for the great work in consideration both in offerings and laborers. The Church at Antioch was in a constant state of preparation when she continued in prayer and fasting, and the Holy Ghost could speak to her in definite terms which she understood. There was no time lost in discussing the call, for it was clear and definite as is the Holy Ghost at all times to them whose ears are prepared to hear and understand the voice of the Spirit. Once there is a missionary for every tenth family in the Church (real, humble, faithful missionaries) there need not be spent so much time in housekeeping as there is now.

At times there are reports of disturbances in local mission stations because the workers can not agree among themselves — a condition that always brings worry and harm to all concerned. These things happen for various reasons. The workers being from different walks in life, have none or but little experience in the mission effort, and being young and full of energy, push ahead according to their own ideas too much at times, and when those in charge take steps to correct them their efforts may not be well received by those who need to be instructed. On the other hand, those who have been long in the place may have become so set and unyielding in their way of dealing with workers that it is discouraging to the new-comers. Again, there have been instances where those who had been for a long time doing good work would begin to take matters in their own hands and run the mission work according to their own developed ideas, not working any longer with the Church nor according to the direction of mission boards or conferences, becoming real rebellious and thus causing much harm and heartache.

Having now placed a few points before our minds' eyes which set forth in a small and limited manner the conditions in the Church, the power of sin and satan in the world, and the trials in the mission work itself, meditating upon these we may readily see that we stand in great need of something that is not in our own human power to attain.

Our minds may then be ready to confess we must come out and out to Him who gave Himself for us when our troubled hearts (no matter what the trouble may be) hear the voice of Him who says unto us, "Come unto me....learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls." The comfort, the joy, and the satisfaction the surrendered seeking soul finds in these words may not be described by one whose conception of heaven's blessing is limited.

Consecration is the term which is used to express the condition of the heart of one who is fully upon the altar, meek and humble in all his walk and conduct, willing to go where the Lord leads, though he may have at times a hard struggle to overcome and have his own person to find joy in doing that to which his own disposition is altogether averse: willing to endure hardships and trials of any kind that may come upon him; ready to split differences with those who do not agree with him, and to be very patient with those who are unyielding; to be steadfast in the faith and yet tender and flexible enough to be agreeable to those with whom he comes in contact; willing at all times to continue in the work the Lord assigned to him, never seeking a promotion; if the Lord has shown something for him ahead let that be in the hands of him whose is the work to assign, maybe the worker needs to go through a long line of experience to prepare him for that which is ahead, like the experience of Moses with the sheep in Midian, when he had given up all hope to be enabled to perform that which he had formerly begun doing and had failed, then came the Lord and called him and sent him to the work that he had for him to do.

This consecration must be continuously renewed every day by a surrender in the morning devotion, or a special sigh unto the Lord when success crowns his efforts with a longing to be enabled to continue in lowliness of mind when his efforts draw the praise of men when all manner of discouragements pile on him that he may still be able to say, "My Jesus, I love thee, I know thou art mine." When doubts and fears assail him, his prayers become groans that God alone understands and answers.

Temporal blessings often become a menace to consecration. Home and fireside, human affections and ties of relationship and those of companions and their wishes; the gift of getting this world's goods and laying it up, the prospect of getting rich — these and many others the consecrated worker has to struggle with and the deeper the consecration the severer the onslaughts of the tempter, but glorious victories await the faithful soldier of the cross following life's battles and a crown is laid up for him when he comes to the end of the journey. Gal. 6:14.

New Holland, Pa.

THE JOY OF A DESPERATE NEED

Desperate need is never desperate —if we give it to God. Things become desperate only when God is left out. A Christian physician writes to a friend: "'Lazarus is dead, and I am glad.' Only utter helplessness gives God the opportunity He seeks. The weaker we are, the more glory He gets in the deliverance. How it must rejoice His heart when one of His own cries out from an honest heart, 'I am as water spilt upon the ground,' for it is then that the Lord speaks. 'The enemy is discovered and the victory is sure.' Not many of us are willing to run out of bread in order to see manna come down

from heaven; nor run out of water in order that the forbidding looking rock may give forth its refreshing strength; nor face a Red Sea with a host of enemies behind and a towering precipice on each side in order that we may see the waters part and a way of escape opened up. God grant that we may have such a heart as longs to see Him triumph when we are at our wits' end."—S. S. Times.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, Ohio.

(Orphans' Home)

Dear Herald Readers, Greeting in Jesus' worthy name: — We are again glad to report good health at this place for which we are very thankful to our heavenly Father, and also for the many blessings which we are daily receiving.

School is again in progress and getting along well with Sister Seba Yoder as teacher. There are 27 scholars at present. The number of children in the Home at present is 32 and prospects of a few more coming in.

The work on the new barn is progressing rapidly. We are about ready for the siding at this date, and the silo has been erected and filled. Words cannot express our thankfulness to the brethren of the churches, who so willingly have donated their time in hauling material, moving and erecting the silo, and filling it. We are truly very grateful to our heavenly Father and to the brethren and sisters who have contributed for the building here, and hope there may be others who are willing to help along in the work.

We will take this opportunity to thank those who have filled fruit jars for us, which are now being returned and trust the Lord who doeth all things well, will greatly reward all those who so willingly lend a helping hand.

We wish also to inform you that the vacancy caused by Sister Lizzie Kauffman returning to her home, has not yet been filled, and we are very much in need of some one to help along in the good work.

Sister Katie Kyle is spending her vacation with friends and relatives in Pennsylvania. Sister Anna Hartzler is filling her place while she is gone.

We desire an interest in your prayers for the work at this place.

Sept. 23, 1923. Earl Miller, Supt.

You can not get away from the teachings of the Bible. Men may seek to tear it to pieces, but the Word of our God shall stand forever. — D. G. Lapp.

WEEKLY LETTER FROM SOUTH AMERICA

(Aug. 20)

By Amos Swartzentruber

For the Gospel Herald.

Trenque Lauquen

Our first regular meeting on the north side of town was well atended and good interest shown. It is quite different from our first meeting there two years ago, when we were greatly disturbed by wicked men and boys. There are now eight baptized Christians in that section, besides as many more in preparation. The Sunday school averages about fifty in attendance each Sunday.

Pablo Cavadore and his sister Anita, together with J. W. Shank motored to Pelligrini last Wednesday. A bad dust storm came up and made it almost impossible to get around much in town. But in spite of the blowing sand, about 500 copies of tracts and "Camino Verdaderos" were distributed.

Again one of our converts has had to go to Buenos Aires to seek employment. We are sorry to see this happen. Also we are informed that a family of which the mother and daughter are Christians will move to Lujan to which place the husband has been transferred by the Railroad Company.

Still more orphan children needing care are mentioned to us. Surely we must take some steps to care for them.

Pehuajo

On July 12 we had a farewell meeting for one of our very faithful members, Mrs. Azcola and her family, of whom two girls are also members of the Church. The husband of Mrs. Azcola died about two years ago, as the result of an accident. They have some relatives in Chivilcoy, and have for some time felt it their privilege and duty to move to that town for the sole purpose of doing what is possible to lead these relatives to a knowledge of the Savior. We wish them Godspeed, and trust that thru their going souls may be led to the Lord in that town.

We are having nice spring weather but very dry. The almond trees are in bloom, and altho we have heavy frosts at night, the thermomenter shows as high as 66 degrees in daytime.

As the language study is getting harder, and the responsibilities greater, we crave an interest in the prayers of all those interested in the spreading of the Gospel.

Pehuajo, F. C. O., Argentina.

THE HOPELESSNESS OF HINDU PHILOSOPHY

The following incident, recounted in a recent letter of Paul Rostad, Ceylon and India General Mission, serves as a pathetic illustration of the darkness and despair of millions of souls enthralled in the philosophy of heathenism:

"We have just returned from another fifteen days tour. We visited twenty-six villages, and the Gospel was faithfully preached. One day as we were leaving a large village, having just sung a beautiful hymn in Telugu entitled, 'Victory to Jesus,' a high caste man, hearing our song and seeing our happy faces, inquired what the secret of our happiness could be. He belonged to the second highest caste in India, and was an educated man, with a very earnest and serious face. How glad I was for the opportunity of telling him the secret of our joy, which was Jesus. As I spoke to him a very sad, disappointed expression came over his face. I could see that the poor man was yearning after something, and so I urged him to accept the Lord Jesus as His Saviour, assuring him that he would find his desires fully satisfied in Him. But he replied, 'I cannot believe in such a simple Gospel as that. **Your** way of salvation is too easy to be true. According to **my** philosophy, I must redeem myself and work out my own Karma. I must go through countless penances, fastings, pilgrimages, and purifications in this life, and even then go through 8,400,000 rebirths in order to atone for my evil deeds. Finally, at the end of long ages of hard discipline and self-renunciation, I will become fit for that happy, sinless state which you call heaven. But **your** plan of salvation is far too easy. You say that Christ died for your sins, and that your salvation depends on His death and resurrection. **My** salvation depends on my own efforts.'

"'Does your philosophy make you happy and contented?' I asked this Hindu friend. 'No,' he answered. 'in the bondage of this corrupt flesh how can I be happy while I am still in the world? I will never be happy until I can become detached from all desire and affection and have fully worked out my Karma. So I am now putting my body under severe discipline. I eat only a small handful of rice each day, although I have plenty of money to live in luxury and ease. Feel my ribs and you will see that I speak the truth.' I felt his ribs and sure enough, he was nothing but a living skeleton, with heavy black lines under his eyes, and a hopeless expression upon his face. Oh! the tragedy

of Hindu philosophy. Would that these poor blinded souls could only realize the joy that the Gospel of Jesus brings to lost sinners! Will you not plead at the throne of grace that many of them may be delivered from the awful darkness and hopelessness of Hinduism?"—Moody Monthly.

THE SHINING FACE

More than seventy years ago, when the great missionary, Adoniram Judson, was home on furlough, he passed through Stonington, Connecticut. In those days the Stonington Line was the principal route between New England and New York, and the boys of the town often played about the wharves in the evening in the hope of catching a glimpse of some famous man. Two trains connected with the boat—an accommodation and an express.

One evening, when the accommodation came in, one of the boys noticed a man whose appearance excited his curiosity and wonder. Never before had he seen such a light on any human face. Presently it dawned on him that the man was the famous missionary whose picture he had once seen. He ran up the street to the Baptist minister's, to ask if it could really be he. The minister hurried back with him. Yes, the boy was right. But the minister, absorbed in conversation with the missionary, forgot all about the boy who had brought him the news. The boy, silent, eager, unable to tear himself away, stood by and watched that wonderful face.

Many years afterward, that boy, Henry Clay Trumbull, became a famous minister himself, and wrote a book of memories in which was a chapter entitled, "What a boy saw in the face of Adoniram Judson." Now Doctor Trumbull, too, has passed into the presence of the Master whom he served, but the light in the missionary's face still shines down the years. Friends to whom Doctor Trumbull told the story tell it to others, and the printed pages—who can tell to how many lives they have carried their messages?

Christians of the shining face—how men and women in doubt, in temptation, in sorrow, search for them; and if they are fortunate enough to find one of them, how they are helped!

The shining face is no mystery. Centuries ago the Psalmist knew the secret, and wrote, "They looked to him and were radiant." It was said at the time of the Boxer rebellion that Chinese Christians could not be disguised—the light in their faces betrayed them. The pity of it, that every Christian may not be known by the shining of his face!—Youth's Companion.

GIVING TO JESUS

There are several gifts which we ought to give to Jesus. The following may be mentioned:

1. Our love. Jesus says, "Give me thy heart." He is more anxious for our love than he is for anything else that we have to give. Indeed, a gift which is not an expression of love would not be a proper and acceptable gift. So the first and most important thing for us to give to Jesus is our love. If you have not already given your heart to Jesus, make this day a glad one by dedicating your heart and life to him. Such a gift brings joy in heaven and happiness on earth.

2. Our service. The best way to show our love for Jesus is to live to do his will. He said to his disciples, "If ye love me, keep my commandments." This means that, having yielded our hearts to him in love, we now dedicate to him our time and our talents to be used in doing his will. We should ask each day, "What would Jesus have me do for him today?" We can best serve Jesus by helping others, because that is the work for which Jesus himself came into the world. He "went about doing good." Whatever we do for others in Jesus' name, he accepts as done unto himself.

3. Our money. Money is the expression of service. It represents work. Somebody must put forth time and labor to make money. Sometimes we cannot give as much time and service to Jesus as we would like, but we can give money. Indeed, there are a few men who live just to make money in order that they may spend it in the service of Jesus. There are some people who cannot preach and cannot thus bear witness for Jesus. They cannot go to foreign fields as missionaries, nor can they teach in Sunday school at home. But they do know how to make money. Such people may carry on their regular business and make money for Jesus, spending the proceeds of their business in the service of Christ and his church. We may give our money to Jesus by supporting the church, by sending missionaries to tell others about Jesus, and by being helpful in any way to those who are in need. The gifts that we give for charitable and mission purposes may be counted as so much money given to Jesus.—Selected.

GOD'S PLAN

Julia E. Abbott

God has a plan for the different flowers,
Reaching on through the summer hours;
All through the storm and sunshine, still
The blossoms wait to obey His will.
True to His thought, when the buds unfold,
Daisies waiting with hearts of gold,
Roses tinted in colors rare,
Waxen lilies His impress bear;
Wayside flowers in each lowly spot,
Never a single one forgot.
Little by little, hour by hour,
God's plan is shown in each tree and flower.

God has a plan for us, each one,
Reaching away to the set of sun;
Or joy or sorrow, or light or shade
A plan for each life His love hath made.
Ever unfolding day by day
For each and all in His own best way.
And we, like the flowers, must wait to know
His perfect plan, for He wills it so.
But some day, weary at set of sun,
When we close our eyes, our life work done,
We shall wake to see in the morning land
God's plan completed, and shall understand.
—Selected.

HAVE WE FORGOT?

"Now, therefore, why speak ye not a word of bringing the king back?"
(After attending a great missionary convention in which no reference was made to the return of the Lord).

The King went forth a kingdom to obtain,
With promise to His own to come again;
The long, long years have passed, the years of pain,
And yet He cometh not;—
Have we forgot?

He bade us keep our hearts forever pure,
And, following Him, to suffer and endure,
That we to Him might weary men allure
And He might tarry not;—
Have we forgot?

He asked us for Himself to wait and long,
To turn our faces from the worldly throng
Upward to Him, to whom our lives belong;
And yet He hast'neth not;—
Have we forgot?

And thus the days go by; we joy and sing,
We take His gifts—yet little to Him bring,
And speak no word of bringing back the King;
And so He cometh not—
We have forgot!

O Christ our King, forgive us this our sin,
And help us, henceforth, many lives to win,
That we may haste to bring Thy kingdom in;—
And oh, forget us not,
Though we've forgot!
—Henry W. Frost.

"God wants us to be living witnesses, proving to the world not only His almightiness but His dependableness, so that as others see what He has become to us, they will learn to trust Him too."

"The unteachable do not teach themselves nor others. The governable govern."

Bandits in Batang

Belated news of the capture by Tibetan bandits of the remote Chinese town of Batang, in the western part of the province of Szechwan, near the Tibetan frontier, reached Peking early in January, and came thence to the New York Times. According to a telegram from Chungking, Szechwan, the town was taken November 17th. The leaders of the bandits, the message says, assured the American missionaries, the only ones there, that they would not be molested. The American Consul at Yunnan-fu, Yunnan Province, received a telegram December 23d from Likiang, Yunnan, adjacent to Szechwan, saying that bandits had captured Batang, which for years has been at the mercy of bands of Tibetan outlaws in territory nominally under Chinese control. Officials of the United Christian Missionary Society (Christian Church), then did not believe any of their missionaries at Batang were molested by the Tibetans, as mail was arriving regularly, and none of the letters complained of any molestation. The Christian Church missionaries are the only ones at Batang.

Divorce in Soviet Russia

An Associated Press dispatch from Moscow gives this striking picture of moral conditions under the Soviet regime: "A divorce can be obtained within five minutes at a cost of $1.50, provided both parties agree to the dissolution of the marriage ties. If, however, one party objects to dissolution the case must be referred to the courts, which will decide the question on its merits. Misconduct does not constitute a valid reason for the annulment of marital ties, but desertion, religious superstition, excessive religious piety, incompatibility of temperament and divergence in political views are held to be sufficient causes. No Russian may obtain a divorce and remarry more than three times within one year. Divorces in the Moscow district increased by 45 per cent during the first six months of 1924, as compared with 1923. Religious superstition was one of the most frequent causes given in the applications." In the Czarist days it required from three to six years to have a marriage annulled.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

FOR AUGUST, 1924

GENERAL FUND

Forks Cong Ind	$ 31 50
A Brother Va	25 00
Fairview SS Mich T Reserve Cl	2 50
Martinsburg Cong Pa	3 37
East Union Cong Ia	16 76
Sugar Creek Cong Ia	106 02
Roseland Cong Neb	5 80
Lower Deer Creek Cong Ia	47 00
Liberty Cong Ia	3 00
Limon Cong Colo	1 00
Mt Zion Cong Mo	25
Crystal Springs Cong Kan	10 35
Willow Springs Cong Ill	16 27
Science Ridge Cong Ill	18 76
East Bend SS Ill	45 00
Bethel SS O	21 10
Clyde Park Cong Mont	2 75
Lakeview Cong N Dak	6 20
W G Hilty	25 00
Weaver S S Va	50 00
Holdeman Cong Ind	25 90
	$463 53

INDIA

General

Mal 3:10 O	$ 1 28
Martinsburg Cong Pa	6 87
Plum Creek SS Neb	11 68
La Junta Cong Colo	8 15
Mt Zion Cong Mo	2 50
Friends Ore	15 00
Midway Cong O	39 00
Canton Mission S S O	8 73
Oak Grove & Pleasant Hill Cong	132 00
E Zora A M Cong Ont	35 00
Shantz Cong Ont	28 00
Coadridge Cong Mont	5 00
Spring City Cong Pa	120 00
Souderton T M Pa	22 00
Skippack Cong Pa	38 00
Providence Cong Pa	46 00
Zion Cong Ore	20 00
Springdale Cong Va	12 79
F M & M E Herr	15 00
Landisville SS Pa	42 66
Joseph Sensenig	5 00
Howard-Miami Cong Ind	22 66
Shore Cong Ind	5 66
Shore YPBM Ind	10 00
Fairview Cong Mich	28 75
	$681 73

Missionary Support

Friends O	$ 75 00
H V Albrecht	150 00
Willow Spring Cong Ill	150 00
Lockport Cong O	19 00
Spring Valley S S Kan	37 50
Pike & Salem Cong Ohio	139 70
Perkasie Cong Pa	150 00
Women's Missionary Society	150 00
Olive Cong Ind	48 53
Elkhart Cong Ind	44 50
A Sister	1 00
	$ 965 23

Missionary Children Support

S W Penna SS Conference	$ 490 00
Women's Missionary Society	89 10
A little boy Md	2 00
	$ 581 10

Native Workers' Support

Markham YPM Ont	$ 22 50
Esther Groh	15 00
Spring Valley Cong N Dak	5 00
Boyertown & Hereford Cong Pa	10 00
A Brother Pa	10 00
Two Sisters Pa	5 00
Lydia Sauders' S S Cl	37 50
Three Classes E. Petersburg Pa	15 00
Markham Bible Study Cl Pa	7 50
Ephrata YPBM Pa	45 00
E Peterburg YPBM & S S Pa	7 50
	$ 180 00

Bible Women Support

Stahl S S Pa	$ 24 00
O Grove S S Wayne Co O	6 00
Willing Workers Cl W Union Sew Cir Ia	13 00
O Grove S S Cham Co O. Old Sisters' class	4 75
Ephrata YPM Pa	18 00
Alice R Kemrer's S S Cl	6 00
Bowne Cong Mich	9 00
	$80 75

Medical

Stahl S S Pa	$ 26 61
Fairview S S Mich Class 13	2 50
Class 15	5 00
W H Lehman	10 00
Erle Zook	2 00
L Deer Creek S S Ia Birthday Offerings	10 60
F M & M E Herr	20 00
Salem S S Ind	5 00
Elkhart S S Class 15 Ind	3 50
	$ 85 21

Teachers' Support

Viola Wenger	$ 30 00
A Brother and Sister Ill	6 00
Mt Zion Cong Mo	4 00
W C Coopriders S S Cl Kan	5 00
Four Sisters Pa	9 00
Ethel M Myer	7 00
Mary K Zimmerman	6 00
Several Sisters Pa	5 00
Mollie Weavers S S Cl	5 00
A Sister Pa	5 00
Salem S S Ind	5 00
Elkhart Literary Society	5 00
F M & M E Herr	20 00
	$ 112 00

Orphan Support

Edward F Zook and Family	$ 15 00
Lizzie B Cender and Son	15 00
Nampa (Ida) Jr Mission Cl	7 00
Berlin S S O Class 2	7 00
Classes 3 and 4 and others	7 50
Noah Miller & Melvin Hostetler	7 00
Bank S S Va Willing workers Cl	7 00
A Brother and Sister Va	25 00
Weavers S S Pa	37 50
Pinto Union S S Md	14 50
Manitou Cong Colo	14 00
Mrs J C Landis	7 00
Sycamore S S Mo	
Sarah Millers Class	7 00
Mary Detweilers Class	14 00
E D Hershbergers Class	7 00
Dan Hershbergers Class	7 00
A D Hartzler and Family	7 00
P E Kauffman and Family	7 00
Elmer King	22 50
D E Ulrich	15 00
A L Buzzards S S Cl	28 00
W F Hartmans S S Class	14 00
Oak Grove S S Cham	
Co O Prim Dep	2 50
Inter Dep	2 50
Aged Sister Class	2 50
Salem S S Alta	12 50
Weber S S Ont	51 00
Mabel Groh	14 00
Hopedale S S Ill	
Della Sutters Class	14 00
Katie Kauffmans Class	7 00
Elmer Martins Class	7 50
J Kurtz	15 00
A Brother and Sister Md	15 00
E Leaman & J Brackbill's Class	28 00
A Brother Pa	7 00
Samuel Freys Class	12 00
Olive Cong	14 00
Middleburg Cong	14 00
Clinton Brick S S Cl 5 Ind	4 25
Noah Christophel	7 50
	$522 25

Widow's Support

Eli Swartzendruber	$ 20 00
Los Angeles Mission Calif	75 00
R B Metzler	20 00
F G and Dora Roupp	30 00
Canton Sew Cir O	20 00
Bowne Sew Cir Mich	2 60
Elkhart S S Mothers Class Ind	14 65
Olive Cong Ind	8 80
	$191 05

High School and Hospital Endowment

David Shantz	$10 00
J H Eigsti	10 00
J. H. Smeltzer	5 00
M D Schertz	20 00
J Kurtz	10 00
J F Buzzard	20 00
Jonas Christophel	10 00
J I Weldy and Family	10 00
M J Hostetler	5 00
	$100 00

High School Support

Lela I Schertz	$ 12 00
A Sister Va	6 00
	$18 00

India Lepers

Samuel R Hoover	$5 00

Ghatula Dispensary

Anna N Ranck	$10 00

Sunderganj Church Building

Ohio S S Conf Offering	$ 124 55
A Brother O	100 00
Matt. 6:3	70 00
A Brother	5 00
	$299 55

Personal

Elizabeth Combs	$25 00
Lizzie Lapp	5 00
Young People of Midway Leetonia & N Lima Congs	560 00
Alpha Sew Cir Minn	5 57
Sarah A Leaman	5 00
	$600 57
Total contributed for India	$4432 44

SOUTH AMERICA

General

A Friend Ia	$ 5 00
Gulfhaven S S Miss	2 94
Martinsburg Cong Pa	13 00
La Junta Colo Cong	8 16
East Bend S S Ill	55 00
Willow Springs Cong Ill	16 21
Leetonia Cong O	22 60
O Grove S S Cham Co O	65 04
Addison Snider	25 00
Canton Mission S S O	8 74
Jacob Gingerich	30 00
Fort Wayne Cong Ind	25 50
Leo Cong Ind	15 02
Shore Cong Ind	5 00
Mt Joy YPM Pa	6 57
Slate Hill S S Annual Meeting	48 50
Frazer Cong Pa	45 82
Prim Class Frazer S S Pa	7 00
W J Handrich and Wife	5 00
	$410 10

Missionary Support

Schertz Bros	$ 50 00
Pleasant Valley S S Kan	15 00
York Co Dist Ont	14 00
Souderton Cong Pa	37 50
Mt Clinton S S Va	22 00
A Brother and Sister Md	2 50
	$141 00

Native Evangelist

Sam R Hoover	$ 20 00
East Union Cong Ia	100 00
Ind Mich S S Conf	100 00
Clifford Mann	5 00
A R Miller	1 00
Pleasant View S S Mich	8 40
	$234 40

Church Building Fund

Almeda Gsell	$ 5 00
J M Shank and Wife	2 50
Mt Zion Cong Mo	1 00
J L Rutt	10 00
A Brother O	100 00
Matt 6:3 O	70 00
A Brother O	5 00
A Brother O	5 00
Ohio S S Conf Offering	124 55
Miller Cong Md	100 00
Brethren Marion Pa	30 00
A Brother Md	25 00
A Sister Md	5 00
Hanover Cong Pa	33 25
A Brother and Sister Pa	25 00
Lancaster Associated S C Pa	135 00
John L Garber	10 00
Gantz Cong Pa	80 45
	$766 75

Kindergarten

Prim Dep La Junta S S Colo	$ 7 21
Bethel and Guilford Congs	30 00
Delaware S S Pa	5 95
	$43 16

Horse and Cart Fund

Lower Deer Creek S S Cl 16 Ia	$ 12 50

True Way

Josephine Schorck's Cl	$ 5 00

Charity Clothing

Los Angeles Sew Cir Calif	$25 00

Pehuajo Church

Noah E Frey	$ 5 00

Sewing Machine Fund

Souderton Sew Cir Pa	$ 55 00

Printing Press

Stauffers Cong Pa	$ 51 00
Ephrata YPM Pa	10 00
	$61 00

Literature Fund

North Lima S S O	$ 30 00

Personal

Mrs L S Webers S S Cl Ont	$ 3 50
George Hallman	25 00
Mrs Rohrers S S Cl Pa	5 00
Wellesley A M Cong Ont	32 00
	$65 50
Total for South America	$1854 41

CITY MISSIONS

Altoona, Pa.

Blough Cong Pa	$ 8 08
Martinsburg Cong Pa	7 40
Building Debt:	
Thomas Cong Pa	7 17
Martinsburg Cong Pa	9 53
Casselman Cong Pa	4 12
Allensville A M Cong Pa	19 26
Kaufman Cong Pa	6 33
	$61 89

Canton, O

Martins YPBM O	$17 00
Beach YPBM O	19 44
A Sister	75
A few Brethren	4 00
Pleasant View S S O	5 00
O Grove & Pleasant Hill Cong O	30 00
Canton Mission S S O	7 72
A Brother	2 00
House Income	22 50
	$108 41

Chicago, Ill

Gortner Union S S Md	$7 42
Otis J Bontrager and Wife	14 00
Blough Cong Pa	8 07
Stahl Cong Pa	5 94
Willow Springs Cong Ill	9 50
Waldo Cong Ill	16 00
Nappanee Cong Ind	35 00
Mrs Roland Yoder	10 00
Sarah B Leidig	5 00
Mildred Res	1 00
Bro. Stalter	50
Glen Hershberger	1 00
Elias Brunk	10 00
Paul Buckwalter	5 00
House Income	51 00
	$179 43

Fort Wayne, Ind

Shore S S Ind Y Women's Cl	$1 61
Hopewell Cong Ind	8 50
Shore Cong Ind	5 00
Yellow Creek Cong Ind	27 00
A R Miller	5 00
J B Smith	1 00
A Brother Ind	5 00
	$53 11

Kansas City, Kans

Plum Creek S S Neb	$ 10 00
West Union Cong Ia	26 00
J G Godshall	25 00
Crownhill YPBM O	27 00
Bro Hostetler	1 00
	$89 00

Lima, O

Sunday Evening Offerings	$ 4 78
Sunday School Offerings	16 41
	$21 19

Los Angeles, Calif

Albany Cong Ore	$ 7 40
Bethel S S Ore	10 00
	$17 40

Peoria, Ill

Willow Springs Cong Ill	$ 9 50
Morrison Cong Ill	3 00
	$12 50

Portland, Oreg

Clyde Park Cong Mont	$ 2 00

Toronto, Ont

Wideman Cong Ont	$ 17 00
Blenheim Cong Ont	1 00
Hagey S S Ont	33 00
Hagey Cong Ont	10 00
	$61 00
Total for City Missions	$605 93

CHARITABLE INSTITUTIONS

Children's Welfare Home

Plum Creek S S Neb	$ 10 00
West Union Cong Ia	26 00
Mt Zion Cong Mo	6 00
Orpha Frey	1 00
Special Support	191 00
	$234 00

Orphans' Home

N J Roth	$5 00
Toronto Mis S S Birthday Off	10 85
Martinsburg Cong Pa	6 00
Springs Cong Pa	4 03
Glade Cong Pa	1 20
Goodfield Cong Ill	12 20
Nappanee Cong Ind	25 00
Eli D Yoder	50 00
John L Yoder	25 00
Bro Neuenschwander	1 00
John Mecum	5 00
Martha Gehman	1 00
John Boegli and Wife	5 00
Lizzie Kauffman	10 00
Farm Income	22 07
Special Support	277 50
	$460 85

Illinois Home for the Aged

Emma Cong Ind	$ 30 00
Morrison Cong Ill	15 00
Union S S Ill	11 68
O Grove Cong Cham Co O	45 50
William Camby	26 00
Lizzie Terner	5 00
Carrie Leeds	34 66
Sister Drange	1 00
Mrs Leidig	5 00
Charles Shoemaker	2 00
Farm Income	4 40
	$180 24

La Junta City Hosptital

Hospital Fees	$ 941 90
Total for Charitable Institutions	$1791 99

OTHER FUNDS

Conf Dist General

Bowne Cong Mich	$13 00
Berne S S Mich Birthday Off	4 29
Berne Cong Mich	25 03
Midland Cong Mich	6 76
Clinton Frame Cong Ind	35 40
Clinton Brick Cong Ind	18 19
Salem S S Ind	2 85
Yellow Creek Cong Ind	2 00
Spring Valley S S Kan	46 91
La Junta Cong Colo	14 76
White Hall Mo	3 00
Tuleta Cong Tex	5 60
Mt Zion Cong Mo	1 25
Martinsburg Cong Pa	6 00
Springs Cong Pa	4 03
Glade Cong Pa	1 19
	$190 26

District Mission Fund

Clyde Park Cong Mont	$10 75
Albany Cong Ore	$ 7 53
Hopewell Cong Ore	2 40
Nampa Cong Ida	5 00
Schellburg Cong Pa	4 00
	$37 68

Rural Missions

Nappanee Cong Ind	$ 25 00
Shore Cong Ind	5 00
Bowne Cong Mich	27 16
Thomas Cong Pa	14 34
Orie D. Yoder	15 00
Kaufman Cong Pa	12 67
	$99 17

Schools

Harmony S S Ill (E Menn School)	$ 5 05
Coalridge Cong Mont (E Menn School)	1 00
Olive Cong Ind (Goshen Col)	50 00
	$56 05

Evangelizing Fund

Alpha Minn S S	$4 76
Palmyra Cong Mo	7 50
Sycamore Grove Cong Mo	26 48
Mt Zion Cong Mo	5 50
Tuleta S S Ever Ready Cl Tex	5 00
	$49 24

Church Building Fund

Middlebury Cong Ind	$ 15 31

Colportage and Tracts

Olive Cong Ind	$ 32 38
Nappanee Cong Ind	15 00
Holdeman Cong Ind	28 48
	$75 86

Conference Expense

Pennsylvania Cong Kan	$20 61
Larned Cong Kan	18 60
E Holbrook Cong Colo	9 87
West Liberty Cong Kan	15 08
Pleasant Valley Cong Kan	107 00
Catlin Cong Kan	3 00
Mt Zion Cong Mo	15 75
Spring Valley Cong Kan	16 95
Protection Cong Kan	13 00
Milan Valley Cong Okla	1 60
Palmyra Cong Mo	6 50
Cherry Box Cong Mo	8 00
	$235 96

Old People's Home

Martinsburg Cong Pa	$ 5 62
Stahl Cong Pa	11 90
	$17 52

S. S. Conference Mission Fund

Kaufmans S S Pa	$ 13 03
Blough S S Pa	9 40
Martinsburg S S Pa	38 31
	$60 74

Rural Evangel

Olive Cong Ind	$ 7 50
Nappanee Cong Ind	10 00
Ontario Dist Bd	5 40
	$22 90

Annuity

Seth Wyse	$300 00
Total for Other Funds	$1160 00

SUMMARY

Alta Sask Dist Bd	$12 50
Canadian Treas	327 50
Dak Mont Dist Bd	40 70
E Menn Bd of Miss & Ch	758 75
Franconia Dist Bd	438 50
Illinois Dist Bd	250 17
Ind Mich Dist Bd	898 47
Ia Neb Dist Bd	407 99
Mo Kan Dist Bd	522 37
Ohio Dist Bd	395 91
Pac Coast Dist Bd	52 33
S W Penna Dist Bd	297 86
Virginia Dist Bd (Middle Dist)	90 79
Wash Co Md & Fr Co Pa Dist Bd	180 50
Mennonite Board of Missions and Charities	5634 65
	$10 308 99

Gratefully acknowledged by Mennonite Board of Missions and Charities,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the month of July, 1924

General

A Brother Okla	$ 5 10
Alpha S S Minn	4 69
Creston S S Mont	2 77
S Union & Walnut Grove Congs O	70 16
Salem S S Ind	37 70
A R Miller	5 00
Firdale Cong Ore	6 10
Berea Cong Mo	65
Palmyra Cong Mo	14 40
	$146 57

Child Relief

Sugar Creek Cong Ia	$ 15 00
Catlin S S Kan	5 00
Frank Stutzman and Wife	7 50
Emma Cong, Willing Workers Cl and YPM Ind	6 00
Science Ridge S S Ill	
Cl 1 3 5 Prim Dep	7 50
Cl 2 4 Prim Dep	7 50
Primary Dep	5 00
Fairview S S Mich	
Cl 8	2 50
Cl 10	3 00
Cl 11	2 50
Cl 12	5 00
Cl 13	5 00
Cl 14	5 00
William Landis and Wife	15 00
Bethany S S Mich	8 00
Martha Tyson & Elsie Brubaker	7 50
Shore S S Ind	30 00
La Junta S S Colo	12 50
Blough S S Pa	27 50
Thomas Cong Pa	26 13
	$203 13

Germany

Maple Grove S S Ind	$ 11 86
Amish Mennonites of Belleville Pa	24 00
Oak Grove S S Wayne Co O Prim & Jr Dep	25 00
	$60 86

Near East

Vineland YPM Ont (June)	$ 10 00
Charles A Hostetler	5 00
E K Greenawalt	10 00
Sarah Plank	5 00
Katie Weaver	10 00
Eva Smith	1 00
Ethel Zook	5 00
Roy Kauffman	5 00
Wolk Trap Prayer Circle Va	8 00
S D Rohrer	5 40
D C Hofstetler	10 00
Irvin Amstutz	2 00
William Eshliman	3 00
Allen Amstutz	1 00
Reuben Steiner	10 00
A B Mumaw	1 00
Anna Amstutz	1 00
Celesta Amstutz	1 00
Myrtle & Nora Gregory	1 00
Martin's S S O	
Men's Cl	3 00
Senior Girls' Cl	2 50
John D Miller	5 00
Ernest Miller	1 00
J E Sommers	2 00
H H Sommers	2 00
Eli Becher	2 00
M O Krabill	1 00
Fred Yoder	50
Amos Schloneger	2 00
Elma Hartzler	10 00
Aaron Slagell	1 00
J S Yoder and Family	30 00
Mt View S S Alta (Armenia)	20 00
C H Byler	2 00
Lizzie Yoder	2 00
Herman Swope	2 00
A Brother Ind	30 00
H A Schnell	3 00
Clara Brenneman	1 00
Leah Kropf	1 00
E S Hostetler	5 00
A Sister O	5 00
Vineland YPM Ont (July)	10 00
	$233 40

Russia

John J R Hofer	$ 1 70
Mattawana S S Pa	5 00
Belleville A M S S Pa	
Young Women's Class	2 50
Class 19	2 50
Alice Harshberger & others	3 00
Rockton Menn. S S Pa	7 50
Pigeon River S S Mich	25 00
Liberty S S Ia	5 00
Cl 3 and 4	5 50
Cl 5	7 50
Cl 6	7 50
Cl 7	2 50
Wood River S S Neb	28 50
Salem S S Alta	15 00
Beach S S O	20 00
Oak Grove S S Cham Co O Prim Dep	2 50
Intermediate Dep	2 50
Yellow Creek S S Ind	
Wm Hoover's Cl	7 50
Clinton Frame S S Ind	20 00
Elkhart S S Ind Good Samaritan Cl	12 00
G Monroe Miller	5 00
E Holbrook S S Colo	6 50
Sycamore Grove S S Mo	49 10
Mt Zion Cong Mo	14 67
Cherry Box Cong Mo	5 00
Bethel Cong Mo	7 39
Spring Valley Cong N Dak	10 00
	$280 86

Russian Colonization

Fairview Cong Ore	$ 17 47

Siberia

Bethel S S Kan (for June)	$ 37 40
Bethel S S Kan (for July)	39 55
	$76 95
Total contributions for the month	$1019 24
Previously reported	$672919 84
	$673 211 08

Gratefully acknowledged and reported by the
Mennonite Board of Missions and Charities
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

CONTRIBUTIONS

Received by the Mennonite Relief Commission During the month of August, 1924

General

Levi A Ressler	$10 00
A Brother and Sister	10 00
Alpha S S Minn	4 87
S Union & Walnut Grove Cong O	67 75
	$92 62

Child Relief

Catlin Cong Kan	$5 00
Five Sisters Pa	2 50
Fairview S S Mich	
Class 9	1 25
Class 10	3 00
Class 11	2 50
Class 12	5 00
Class 14	5 00
Class 13	2 50
R H Kolb	7 50
Alice Harshberger and others	3 00
Thomas Cong Pa	22 20
Blough Cong Pa	27 50
F F Brunk's S S Cl	2 50
Mt Clinton S S Va	60 00
Shore S S Ind	30 00
Fort Wayne S S Cl 1 Ind	5 00
	$184 45

Germany

Mary Sommers S S Cl	$ 3 80
Amish Mennonites of Belleville Pa	13 00
Beach Cong O	60 16
	$76 96

Near East

Fairview Cong N Dak	$ 20 00
Mrs McLaughlin	1 00
Levi Messinger	6 00
Mrs Sutton	2 00
Per Mary Burkhard	8 04
C Z and J S Yoder & family	24 00
D C Hofstetler	10 00
John Eshliman	5 00
William Eshliman	3 00
Allen Amstutz	1 00
Irvin Amstutz	2 00
A B Mumaw	1 00
Anna Amstutz	2 00
Celesta Amstutz	2 00
Myrtle & Nora Gregory	1 00
Senior S S girls Martins Creek S S	2 25
Men's S S Class Martin Creek S S O	3 25
Ethel Zook	5 00
La Junta Cong Colo	39 87
Limon Cong Colo	2 00
John D Miller	5 00
Earnest Miller	1 00
J E Sommers	2 00
H H Sommers	2 00
Eli Becker	2 00
Melvin Becker	1 00
M O Krabill	1 00
Fred Yoder	50
Amos Schloneger	2 00
Lizzie Yoder	2 00
C H Byler	2 00
Mt View S S Alta (Armenia)	20 00
Vineland YPM Ont	10 00
Susan Blosser	1 00
	$191 91

Russia

A Friend Wis	$5 00
A Brother Okla	50 00
Belleville A M S S Pa Cl 19	2 50
Mattawana S S Pa Class 1 & 2	5 00
Maple Grove S S Pa	12 50
A Brother	5 00
E Holbrook Cong Colo	3 85
Sycamore Grove S S Mo	60 28
Cherry Box Cong Mo	5 00
A M Congs near Middlebury Ind	33 00
A M Brethren	30 00
Beach Jr YPBM O	2 50
Beach S S O	20 00
Oak Grove S S Cham Co O Prim Dep	2 50
Interm Dep	2 50
Salem S S Alta	51 50
Mt View Sew Cir Alta	7 50
Coalridge Cong Mont	5 00
Dan D Swartzendruber	25 00
Bowne S S Classes 7 & 8 Mich	15 00
Holdeman S S Ind	35 90
G Monroe Miller	5 00
Clinton Frame S S Ind	20 00
Wm Holdeman	5 00
	$409 53

Siberia

A Friend Wis	$5 00
Chris N Slabach	30 00
Noah J Slabach	12 51
Noah N Slabach	5 00
	$52 51
Total contributed for the month	$1007 98
Previously Reported	$673211 08
Total	$674 219 06

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSIONS AND CHARITIES,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GLEANINGS

Suffering for Christ's Sake

The story comes from Kachek, Hainan, of a native Christian who was seized by bandits, the abduction having been arranged by relatives in an effort to make him give up his faith in Christ. This man was bound and gagged, and a bag was put over his head. He was then forced to walk for several hours and finally was taken into a house and tied to a door frame, where he was left standing that night and the next day. Then he was given a little food and some water, the bag was again put over his head, and he was taken out for a walk, although he later found out that he was brought back to the same place. This was repeated for several days, when some soldiers came to the village in search of this man. He was quickly gagged and taken out into the woods where he was tied to a tree in such a manner that the blood was shut off in his arms. After struggling for hours, he loosened his bonds by wearing away the flesh and went to the Presbyterian mission hospital. The missionary physician in charge writes: "His right arm was in such a condition that for a time I thought of amputation. All the muscle fibers were destroyed and only the cords had prevented the destruction of the blood vessels and nerves. Below this the arm hung limp, covered with huge black blisters, which had ruptured and had become infected. As soon as his arm healed he went home, and is now planning a chapel and school for his village."—Missionary Review of the World.

What Missions Have Done for Porto Rico

Dr. Underwood, a pioneer missionary in the island of Porto Rico, describes it at the close of Spanish occupation as a land of cathedrals, convents, frowning forts, and gloomy barracks without a single school housed in a proper building, with no university halls, no public library, no hospital worthy the name. Force, fanaticism, ignorance, and immorality were rampant among the million inhabitants. In less than a decade a leading newspaper of the land could describe the change which followed the coming of evangelical missions as "superb." "Where there were no churches, chapels have been erected; where there were no schools, schools for children without homes have been established; where there were no hospitals, shelter, medicine, and treatment are now provided." In twenty-three years a strong self-supporting church has been built up which is beginning to reach out in evangelism in Santo Domingo. Contacts are also being formed with the southern continent. Among the thirty-eight students at the evangelical seminary at Mayaguez, Porto Rico, are five from Venezuela.

In this connection it is interesting to learn that American Methodism has sixteen Sunday-schools, with six hundred and eighty-five in their enrolment on the two little islands of Vicques and Culebra off the Porto Rico coast. The latter of these, I believe, is the "Treasure Island" of Robert Louis Stevenson. The missionary in charge, Mr. Santana, reaches them by sailboat, a journey not without genuine danger when the seas are high.—S S Times.

The Glorification of Science

into omniscience is rebuked by scientists themselves. In the introduction to his "Will to Believe," Professor James says:

"Paralysis of their native capacity for faith and timorous abulia in the religious field are their special forms of mental weakness brought about by the notion, carefully instilled, that there is something called scientific evidence by waiting upon which they shall escape all danger of shipwreck in regard to truth. But there is really no scientific or other method by which men can steer safely between the opposite dangers of believing too little or of believing too much."

The distinguished physicist, the late Professor Sylvanus Thompson, finds in the new and rather pretentious science of psychology an example of just this insecurity.

"The newer psychologists, of whom we have in William James the most shining example, tickle our ears with the jargon in which they dress up the half-ascertained, half-unknown facts on the borders of our consciousness and attract us by their skill in assaying the manufacture of an exact science out of the very elements of inexactness. One wonders in what terms the men of the next century after ours will estimate their labors."

This is a competent scientist's judgment of one field of "the new knowledge" of which we have been hearing so much.

Twenty Years in Uganda

Dr. A. R. Cook, who is in charge of the large medical mission of the Church Missionary Society in the capital of the Uganda Protectorate, made an extensive tour thru the Eastern Province in February last. Much of the ground was covered in a tour of a similar kind twenty years ago, and naturally many changes were constantly seen. At one station, Nabumale, on the slopes of Mount Elgon, all was life and activity. Dr. Cook writes: "The people had gathered spontaneously to greet us in church, and quite filled the building, a handsome stone edifice. Both Mrs. Cook and myself had the pleasure of addressing them, and we naturally dwelt on the contrast between our first visit with Bishop Tucker in 1923 and the present. Then we were met by a madman flinging stones, and found a handful of converts, and a tumble-down erection used as a church, where the all but naked worshippers were carefully asked to leave their spears outside. 'One soweth and another reapeth,' and as we saw the crowded church and well-clothed people, the large boarding school with its industrial side, the weavery, the carpentry sheds, the large girls' school etc., we felt that here was a tonic for weakhearted Christians at home. In the last three weeks they had sold £300 worth of books, chiefly Bibles, to these erstwhile cannibals."—Missionary Review of the World.

Waldenses in Italy

The annual report of the Waldensian annual meeting, gave an optimistic account of the progress of Protestantism in Italy. The removal of the theological seminary from Florence to Rome was effected by a gift from Mrs. John S. Kennedy of New York, who supplied for the completion of the new buildings in Rome enough money to supplement the proceeds of the sale of the old buildings in Florence. The Waldenses take particular satisfaction in the recognition which they secured during the year from the government of Signor Mussolini. The minister of education, as a measure against atheistic socialism, decreed that the crucifix should be reinstated in every schoolroom in Italy. This caused Waldensians great concern, for they were not willing to have in their schools a symbol so distinctly Romanist. A delegation was organized to present the Waldensian point of view to the Government, which as quickly as the matter could be explained issued a supplementary edict: "The Waldensians will be free to choose whatever emblem they wish." This put a new responsibility on the chief officers of the Church, which they met handsomely by purchasing for every room in every Waldensian school an impressive picture of Christ blessing little children. The King and Queen continue to show distinct personal favor toward the Waldensians.—Sel.

Exclusion and Missions in Japan

Numerous further reports are coming from Japan on the effect which the exclusion act is having on Christian Missions. The Christian Century states: "Meetings are being held between many groups of Japanese Christians looking toward a complete divorce from all American connections, and the platforms of many of the patriotic societies that have promoted the present agitation pronounce connection with any American mission or missionaries unpatriotic."

On the other hand, the Baptist Board of Foreign Missions has received a cablegram from one of its missionaries asserting: "The demand for separation from American missions is limited to a few Christian leaders who have consistently opposed foreign aid. Churches as a whole are friendly toward the missionaries and refuse to take advantage of the political situation to further independent church."

The Presbyterian U. S. A. Foreign Board has sent out a reassuring statement of the situation to "the relatives and friends of missionaries in Japan."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 9, 1924 (Gospel Witness Established 1905) No. 27

EDITORIALS

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Mission Study Course.—The Mission Committee of the Mennonite Board of Missions and Charities has been conducting a course in mission study for the benefit of all who desire to take it. A new circular has just been issued which will be sent out free to all who may be interested in this work. This course may be taken by individuals or by classes. A number of changes have been made and a number more are contemplated. It is a most profitable way to spend some time during the winter months. For further information write to Daniel Kauffman, Scottdale, Pa.

General Mennonite Sunday School Committee.—Sunday, October 12, is the time designated for offerings on the part of our Sunday schools in support of the work of our General Sunday School Committee appointed by Mennonite General Conference. It was thought that this was the simplest way to support this committee in the way of supplying literature, stationery, postage, traveling expenses, etc., incurred in the work of the committee. Should it not be convenient for some Sunday schools to make their contributions this Sunday, any other Sunday would be acceptable to the committee. Send contributions to Bro. Abner G. Yoder, treasurer, Parnell, Iowa.

Bankruptcy.—For the first time, perhaps, in the history of our church a number of our conferences have passed resolutions on this subject. One of the practical phases of these resolutions is that pertaining to ways and means of avoiding bankruptcy. Most of our people are farmers. Prices for farm products are but little higher than they were twenty years ago. But many things have been added to our expense account. There are the modern conveniences in the home, the automobiles, the more than doubled tax bills, and many luxuries which common people used to do without. One thing is sure: There must either be a retrenchment in expenses, a raising of incomes, or more people will become insolvent. May we make a conscientious effort to live within our incomes, not neglecting the "tithes and offerings" which belong to the Lord.

Criticism.—A brother sends us the following clipping from the Sunday School Times, with the suggestion that we pass it on to our readers:

Sinful Critics

Criticism is sometimes a duty; criticism is oftener a sin. The Higher Critics have no monopoly on the sin of criticism. We Fundamentalists often sadly deny the very fundamentals for which we stand, by the spirit in which we stand for them. A Christian who criticizes in bitterness is a sinning Christian. But Christian criticism is always expressed from a heart filled and overflowing with love. A Sunday school superintendent who was an elder in his own church and active in many good works yielded so habitually to the sin of bitter, unloving criticism that people began to fear him, and one day he said sadly to a friend, "I am afraid I have been a curse." A few years ago he died, leaving a trail of sorrowful disaster in many directions. Another Christian man says honestly of himself, in a letter, that an earlier letter of his was that "of a carping critic," and he goes on to make the distressing confession, "I am still a critic but not much more." It is well to recognize frankly, as this brother does, one's own weakness and sin; but mere recognition of one's sin does not end it. The sin of unloving criticism can be cut out of one's life instantly and completely, by the Master Physician, as a surgeon would cut away a cancer—and such criticism is worse than cancer. To recognize our powerlessness before it; to confess it as sin; to surrender it and ourselves wholly to the Lord; and then to trust the Lord, without evidence or feeling, for his immediate and complete work of cleansing and deliverance,—this is the pathway to health and holiness. Then our friends will rejoice to see in us that "the fruit of the Spirit is love."

Amen. "Speaking the truth in love" is a Bible standard from which we should never depart. As faithful witnesses for the truth we must testify against wickedness as well as for truth and righteousness. But before we utter an adverse criticism we should seek the Lord in prayer for grace and guidance in what we say. Adverse criticism is for healing, not for destruction.

Tracts.—The Mennonite Publishing House has recently republished the following tracts:

Are You a Christian?
How Readest Thou?
Obedience.
Heathenized Christianity.
How Love Won the Boy.
You Must Meet God.
Bible Teachings.

These and other tracts published by the House are sent out free upon application and find a circulation in a number of foreign countries besides many states and provinces in the United States and Canada. Many Christians have been helped and many souls saved through the ministry of these silent messengers. You can help in three ways: Send for tracts and distribute them as you have opportunity. Send financial contributions and make it possible to keep the list of tracts supplied. Breathe a prayer that God may bless the efforts to the salvation and spiritual uplift of many souls. The work could be greatly extended if means were available. Those interested should write to our tract editor, Bro. John H. Mosemann, Lancaster, Pa., or to the Mennonite Publishing House, Scottdale, Pa.

Freedom of Thought.—A very deceptive argument is used sometimes to convince loyal members that they are slaves to the Church, while those who have proven disloyal did so because they exercised freedom of thought and were led to higher light. By the same logic the disciples who became backsliders after Christ preached His bread of life sermon (John 6) did so because of their freedom of thought while Peter and those

who remained true to their Lord did so because they were slaves to authority. And by the same logic Eve broke the bond of slavery when, in spite of God's "Thou shalt not," she reached forth her hand and partook of the forbidden fruit.

Our observation has been that some who left the Mennonite Church have been much more subservient to certain rules or systems of thought since they left the Church than they ever were while in it. And it is a fact generally admitted that they who rebel against the restrictions of the Gospel usually embrace a form of slavery that is much more arbitrary than anything required in the Gospel. It is every one's privilege to choose between churches, to choose between God and the adversaries; but to say that loyalty to the Church means slavery to form is resorting to the same subterfuge that Satan used in subverting Eve. Let every loyal member exercise his Christian privilege to "Prove all things; hold fast that which is good." We thank God for the privilege of belonging to a church that stands the tests of Scripture, in which we may exercise freedom of thought and yet be true to God and the Church.

Scandals.—The news columns of our daily papers have devoted much space to scandals which ought not to have any place in any civilized country. In political circles the reading public is served with aftermaths of "Tea Pot Dome" and other unsavory topics. "Young America" has had its thrill in the sensational murder trial of Leopold and Loeb in Chicago. Hardly had that trial been completed until another shock—this time in religious circles—was on hand in the story of Lawrence M. Hight, a reprobate minister in Illinois, who poisoned his wife and had another man poisoned that he might marry his widow. Many more such harrowing cases might be cited, but we have given enough for illustration.

These cases do not reflect upon politicians, college graduates, and ministers as such, but they serve as an emphatic reminder that America needs a house-cleaning. We need to give more attention to the private lives of individuals and the importance of maintaining a life of purity and holiness. Decent people should keep themselves entirely aloof from moving picture shows, blood-curdling reading matter, and other things which today are playing such frightful havoc with the morals of young people. We need a revival of the old-fashioned faith which among other things believes in a literal hell for wicked people. Faith and faithful home training, coupled with the cultivation of "a conscience void of offence" and a united effort to keep the rising generation separate from the vicious influenees which today are ruining so many people, will go a long way in reducing crime to a minimum.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

RELIGIOUS LOYALTY

What are we to understand by the term, religious loyalty?

It means being true to that which has a rightful claim upon us. This, first of all, applies to our relation to God, and means an **unquestioning** submission to His will.

This we see in Noah, who "found grace in the sight of the Lord" (Gen. 6:8), and "**did according unto all that the Lord commanded him**" (Gen. 7:5), in contrast to the disloyal multitude who **did their own thinking** in real democratic fashion and walked in accordance with the imaginations of their own evil hearts. Gen. 6:5.

This heaven-born loyalty we see also in Abram who in blind obedience to God, went out from his native land and people, "**not knowing whither he went**" (Heb. 11:8).

We see it dominating the life of David, except in the one great humiliating, disgraceful heart and soul blasting crime. From youth to age bending in meek submission to heaven, and even in the ruin and desolation which came upon him like a flood and swept him from his throne as a consequence of his own folly, we do not find him complaining against God. Outcast and forsaken, he forsook the palace, going barefoot and weeping into exile, refusing even to punish the base slanderer who cursed and villified him and cast stones and dust at him. "Let him alone, and let him curse," said he, "because the Lord hath said unto him, curse David" (II Sam. 16:10, 11).

The same grand trait is manifested in the life of Moses, the man of God with whom God talked as a man talks with his friend; not wavering in loyalty, even when the Lord was angry with him for the people's sake (Deut. 1:37) and refused him entrance to the holy land.

It blossoms like a flower in a desert in the midst of Job's unparalleled afflictions and spreads its perfume through all ages and to every nation in the spirit which gave voice to the words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

This sentiment is beautifully voiced by the prophet when he says; "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

Time and space would fail us to note all the golden examples of God honoring loyalty in the histories of the holy peoples of all ages who acknowledged God's unquestioned right to the prompt and full obedience of all people. All of the apostles, were such, and Christ Himself, while **in the form of** sinful man, declared that He had not come to do His own will but the will of Him that sent Him; teaching that man can not live by bread alone, "but by every word that proceedeth out of the mouth of the Lord."

The **"every word"** sentiment makes for apostolic power — the modern sentiment of "not every word" accounts for the threatened disintegration of Protestantism which is perplexing the religious world.

What are some of the marks of disloyalty to God?

There are different degrees of disloyalty. The third degree, we might say, are those who have gone so far as to **set the individual conscience and judgment** above the authority of God and His Word, and do not hesitate to "reply against God."

The second degree are such as may acknowledge the will of God as supreme, but are ready to question the full inspiration and authority of the Scripture which come in conflict with their own standards of life and thought.

The first degree are such as acknowledge the supreme authority of God and the Scriptures direct, but deny the authority of Church or religious leaders to rule over them.

Cain is a fair sample of the third

degree—takes his own course, breaks the divine laws, and when called to account, **"talks back"** to God. The modern world is full of his spiritual and intellectual progeny inside and outside the churches.

Adam and Eve questioning the wisdom of God's commands and giving a listening ear to a more liberal way, and backslidden Israel who said unto the prophets, "Speak not unto us right things, speak unto us smooth things," are samples of the second degree.

The first degree, **in rejecting God's servants,** is the most common, and the records of history — ancient and modern — teem with illustrations.

Israel rejected Samuel while acknowledging his faithfulness. A rebellion was raised against Moses, led by his own brother and sister. Elijah was an outcast fleeing for his life. Jeremiah upon the eve of the exile was cast into a dungeon because of his fidelity to the Word of the Lord. Christ and the apostles were rejected by the Jewish church; and since that day, in every age, true servants of God have been rejected, persecuted, and oppressed.

The modern manifestation is a denial of the authority of the Church and ministry, stressing **independence** of the individual conscience, and democratic control of independent churches, both of which are unscriptural and bound to lead to spiritual error and anarchy.

What are the prime essentials of Christian Loyalty?

1. Acknowledging the unquestioned authority of God over the individual conscience and conduct and a willing submission thereto. Prov. 16:25; Isa. 55:7-9; Eccl. 12:13; Acts 5:29.

2. An acknowledgement of the full authority of the Bible as the Word of God and supreme rule of our lives. Gal. 1:8, 9; II Cor. 3:16, 17; Rev. 22: 18, 19.

3. An acknowledgment of a true, scripturally organized Christian Church and ministry which are both safe and scriptural with willingness to defend and obey. Matt. 16: 18; 18:15-18; Eph. 4:11-16; Heb. 13: 7, 17.

Search the Bible or history with a candle and it will not be found that any can continue in truth and the favor of God upon any other ground.

Denbigh, Va.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of special revelation from God; but it is also a book which teaches a man his own individual responsibility, his own dignity, and equality with his fellow-man.—Daniel Webster.

"GIVE A REASON OF THE HOPE THAT IS IN YOU"

By Ellen Garber

For the Gospel Herald.

> Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (I Pet. 3:15).

Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." We must become new creatures in Christ Jesus.

This change is so great that all God's children should be able to give a reason of the hope that is in them with meekness and fear, but not in a boastful way, telling people how good they are and what wonderful experiences they have had. Can we prove by God's Word that we are children of God? Some say, "I hope I am a Christian." They base their hopes on their feelings or experiences, but these are very uncertain, as they often change. Our hope should be proved by God's Word. That is the only thing that will stand the test when the trying times come.

There are honest young disciples that do not know how to give a reason for their hope. For their benefit we will give a few references, altho there are many others. Search the Bible daily, let not a day pass without reading and meditating thereon.

If some one asks you how you know that you are a Christian prove it by God's Word. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). "Him that cometh to me I will in no wise cast out" (John 6:37). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9).

"He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I Jno. 5:12, 13).

Do not become discouraged if some one tells you that you did not receive the Holy Spirit at conversion, but read what God says in His Word.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). It would be impossible to be born of the Spirit and not possess it. "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)?

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13). The Spirit's seal was upon us, or in other words His stamp.

His fullness after conversion depends on a full surrender. He wants our will, the very center of our being, so He can work in it both to will and to do of His own good pleasure.

Be honest before God and man, and confess your sins. The Spirit will not dwell in a heart that loves anything dearer than God.

The love of dress, pleasure, riches, love of praise and applause of man, will greatly hinder the Spirit's power, and if persisted in will cause the Spirit to leave the heart.

It is no wonder that so many can not give a reason for their hope, for they really do not have a living hope.

Dear young disciple, make a complete surrender and enjoy the peace of God and the fullness of the Spirit. Then you will have a reason to give "of the hope that is in you with meekness and fear."

Harrisonburg, Va.

A HUMAN GOSPEL

A missionary tells a story of a Chinaman who came one day to the mission rooms. "Have you ever heard the Gospel?" asked the missionary. "No," was the reply, "but I have seen it. I know a man who was like a wild beast; he would shout at you when angry, and would curse both day and night. But he learned the religion of Jesus, and now he is kind, gentle, and speaks only good words." The converted heathen had become a preacher of the religion of Jesus without knowing it. The missionary himself could not preach and teach better than this poor man was doing by his changed life. His former companions saw a great change in him. They said: "What has made this man so different?" And when they heard that it was the religion of Jesus, they said in their hearts, "If we believe it is a good religion, let us send it to those who have it not." —Selected.

A Christian may enjoy a calm of inward peace while he sustains the storms of outward trouble. If he enjoys the former, he may expect the latter: There is no spring without its fall: no summer without its winter.

We must do something if we ever expect to start mission Sunday schools. We can never start anything if we confine ourselves to talk. —S. G. Shetler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

TWELVE MISSIONARY ALLS

1. **All** have sinned.—Rom. 3:23.
2. **All** power.—Matt. 28:18.
3. **All** that we have—forsaken.—Lu. 14:33.
4. Receiving **all**.—Jno. 1:16; Col. 1:19.
5. Believe **all**.—Luke 24:25.
6. Teach **all**.—Matt. 28:19.
7. **All** at it.—Acts 8:1.
8. Give **all**.—Mal. 3:10.
9. Go to **all**.—Mark 16:15.
10. **All** humility of mind.—Acts 20:19.
11. **All** prayer.—Eph. 6:16.
12. **Always** with us.—Matt. 28:20.

—J. D. Mininger.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Peoria, Ill.

(900 Garden St.)

Greeting in the Master's Worthy Name:—We appreciated very much the privilege of having Bro. H. R. Schertz and family with us at the morning services last Sunday, Bro. Schertz giving a very helpful message on James 1:25. Bro. O. O. Miller of Akron, Pa., was also with us at this service, taught the Bible class, and gave a very interesting talk to the Sunday school, both of which were much appreciated. A few Sundays previous Bro. Samuel Gerber came in and spent the day with us, preaching morning and evening and assisting in visitation work in the afternoon. We heartily invite all our ministering brethren to come in and give their assistance and encouragement to the work whenever they can, even though a special appointment is not made.

We wish also that more of the brethren and sisters of the nearby congregations would avail themselves of the opportunity of visiting the Mission and seeing what is being done, assisting in whatever way they can. We appreciate very much Sister Mary Weaver's faithfulness in coming from Washington every Sunday and helping in the Sunday school; also the asistance of Sister Amelia Gingerich, who has been taking nurses' training in a hospital here. We would be glad to have a number of faithful young people get employment in the city and help out in the work of the Mission on Sundays, and will gladly assist any such, expecting to work in some city, to find employment in Peoria.

A few weeks ago, Sister Jett, who is the oldest sister in the congergation here (65 years old) was injured in an auto accident, receiving a broken collar bone and other injuries, from which we are glad she is recovering nicely. Her husband, who is not a Christian, was also injured some. We have been working and praying for his conversion for some time. Will you join us in prayer to this end?

The enemy has been busy trying to discourage some of the members. One incident is that of a Catholic priest and his subjects, trying in every conceivable way to win from us a Belgain family, the parents having been brought up Catholic in the old country, but did not attend the Catholic church since coming to this country. The mother united with the Mission two years ago and has been one of our most faithful members. The father stood in meeting some time past but we feel that he has not had a definite conviction of sin. Will you join us in prayer that he may give himself fully to the Lord, and that the mother may be given strength to withstand the onslaughts of the enemy. Look for an article in the Herald soon telling more about this faithful mother and her family. Attendance and interest in the services kept up remarkably well all summer. The atendance last Sunday was 116.

The young people of the Union Congregation near Washington are expected to come in next Sunday and give the program at the Christian Workers' meeting in the evening.

We are also looking forward to having Bro. A. C. Good with us for a series of meetings some time before many weeks.

We appreciate the support that has been given us by individuals and congregations in the way of supplying us with fresh fruit, vegetables, and canned fruit, and assure all who can help support the work in this way that it will be greatly appreciated.

We ask your support and prayers that the Lord may continue to prosper the work in spiritual upbuilding and needed financial support.

Yours for His cause in Peoria,
Sept. 24, 1924. John L. Harnish.

Altoona, Pa.

(1614 Eighth Ave.)

We have many reasons to be thankful for the blessings the Lord is giving us. Saturday, Sept. 20, our bishop, Bro. J. N. Durr, Martinsburg, accompanied us to Canoe Creek, eighteen miles from here, to receive into church fellowship a husband on confession of faith and his wife by water baptism.

We want to relate some experiences of this family. Last winter, while we were holding evangelistic services at the Mission, this mother was working in Altoona to support her children she had put in the County Home while being separated from her husband. She was invited to attend the services. The Spirit brought convictions on her heart and she became willing to accept Christ and confessed her sins. She got in touch with her husband. He then too accepted Christ. Today they are living happily together. This is another evidence of what the Lord can do if we allow Him.

Sunday, Sept. 21, we held our council meeting. All present expressed peace and desired communion.

Saturday evening, Sept. 27, we held the preparatory services and on Sunday morning communion services. At this time there was a young woman received into Church by water baptism, also one by letter. Brother Durr had charge of these services. May you pray for these souls that have just come into the fold, that the Lord may continue to supply them the needed grace to live true and faithful until He calls them to Himself.

Bro. E. F. Hartzler, Marshallville, Ohio, stopped with us between trains on his way home from Souderton.

Bro. J. W. Hess, Akron, Pa., gave us an unexpected visit, attending our cottage prayer meeting.

Cash received during month:

Eastern B. of M. & C.	$28.25
Belleville S. S.	10.00
	$38.25

Cash value provisions and clothing:

Allensville Cong.	$ 7.00
Martinsburg Cong. S. Circle	7.50
Crown Hill S. Circle, O.	6.50
Beech S. Circle, Ohio	18.00
Maugansville S. Circle, Md.	6.50
Cedar Grove S. Circle, Md.	5.00
Cross Road & Lauver S. Circle, Pa.	4.00
Martinsville Cong.	6.00
	$60.50

Many thanks for your support.
Sept. 29, 1924. Jos. M. Nissley.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Greetings to all Readers:—We had our communion meeting here Sept. 28. Most of the members were present and partook of the sacred emblems. An attentive audience was witness, and many expressions of "We believe in it" were heard after the meeting.

Sister Sarah Allen of this place is starting to eastern Canada, where she lived in her girlhood days and there first united with our church. For many years she lived with her family in different parts of Tennessee. When she learned of the Mennonites in Knoxville she was very happy to be one of us. She has been a faithful, regular attendant and will be missed.

Sister Lydia Neuhauser, who has been with us all summer, is going to her home in Slidell, La.

Our attendance at Sunday school this Sunday was 82.

Cash Receipts since July 1

Warwick River Con. (for church debt)	$41.42
Mt. Joy Con.	20.00
Springdale Con.	38.42
Blooming Glen	44.33
Warwick River Con.	47.07

Clothing were received from the following S. Circles:

Middlebury, Ind.
Mason & Dixon, Pa.
Hagerstown, Md.
Westover, Md.
Chambersburg, Pa.
Mt. Joy, Pa. (Juniors)
Yoder, Kan.

Many thanks to you all. May your interest continue. Remember the work in prayer.

Sept. 29, 1924. Wm. Jennings.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(Aug. 27)

By Amos Swartzendruber

For the Gospel Herald.

Some time ago one of the missionaries wrote about a lady 85 years old whose husband has been compelled to go out and hunt work for a living. For about six months she has been sickly and unable to attend to her household duties, which compelled her husband to quit work and take care of her, as he could not get any one else to do so. Finally, when his money got all, he went to the mayor for help, who advised him to put the old lady in the aliso (poor house) in Pehuajo. As the missionaries had for several years been going to their house to teach the Sunday school lesson to them and their neighbors, they decided it was their duty to help the old couple.

When they went to the asilo, the director refused to shelter the old man, saying that they could not take married people in. Then the missionaries decided to keep him at the Mission at Pehuajo. After being here about two months, he went to Trenque Lauquen, where the missionaries are taking care of him. Shortly after he left Pehuajo we were informed by the director of the asilo that they could not keep his wife any longer on account of her childish actions, and saying that if we would not take her away, they would send her to an insane asylum. After consultation, we decided that she was nothing more than a little homesick for her husband, and took her to Trenque Lauquen, where they now occupy the house which was formerly occupied by Dona Catalina and Marequita, and is now used for services and Sunday school, on the west side of town.

Dona Catalina, whose husband died about three months ago, has given little Marequita (the orphan girl) to the Valerdi family. The Valerdi's are faithful members of the church in Trenque Lauquen and are willing to sacrifice in order to give the little girl a home. The missionaries are clothing her.

These arrangements are not very satisfactory, but we are doing the best we can with the means at hand to care not only for these old people and little Marequita, but also for various others who come to the mission for help.

The other week we were at Magdala (a town about 21 miles from Pehuajo) where we distributed Gospels, tracts, Caminos and other Gospel literature. Last week we received a letter from a young woman in Magdala asking us to send her a Bible. Thus we are encouraged to go on with the work, knowing that persons who are interested in their souls' salvation are receiving the true Gospel light.

Again we ask you to pray for us, that we may have wisdom in caring for these people, and that the blessing of God may be upon every effort put forth to spread the Gospel.

Next month Sister Vera Hallman will write the news letter.

Pehuajo, F. C. O., Argentine, S. A.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the reason why the laying on of hands to receive the Holy Ghost, is not practiced in the churches of today, as we read in different parts of the Acts? E. B.

There is no scriptural reason given for the laying on of hands in order to receive the gift of the Holy Ghost, but there are some reasons why the Church need not adhere to such a practice. The reasons are as follows:

First, there is no command given in the Word of God that the Church or its officials should do so. Paul says, "Where no law is, there is no transgression" (Rom. 4:15). He also suggests that believers should leave such forms in the background and "go on to perfection" (Heb. 6:1-2).

Second, there are but three instances recorded in the Scriptures relative to the laying on the hands just preceding the impartation of the Holy Ghost to believers. The first was in Samaria, where Philip had been preaching and souls become converted thru accepting Christ and His Gospel. (Acts. 8:17.) The second at Damascus, when Ananias was sent of the Lord Jesus to the home of Judas where Saul of Tarsus was praying after being stricken to the earth by the glory of the Lord. (Acts. 9:17.) The third instance was at Ephesus, where Paul met certain disciples who had been baptized with John's baptism, who needed further enlightenment which they received from said apostle, after which he laid his hands on them and "the Holy Ghost came on them" (Acts 19:6).

Third, the divine record proves without question that on at least three occasions believers received and were filled with the Holy Ghost without the laying on of hands. (See Acts. 2:4; 4:31; 8:44-45).

Fourth, the Scriptural conditions on which the Holy Ghost is given are clearly revealed by the apostle Peter in Acts. 2:38; 3:19. If those conditions are truly met by individuals, the Holy Ghost will be imparted without any formal act.

Fifth, on the day of Pentecost the Jewish believers were Spirit-baptized and Spirit-filled without the laying on of hands, and in the home of Cornelius, the Gentile believers were also Spirit-baptized and Spirit-filled without any formal ceremony of laying on of hands, and Paul makes it clear in Eph. 2:18, 22 that both Jew and Gentile "have access by one Spirit unto the Father," and in the Lord Jesus Christ all true believers "are builded together for an habitation of God thru the Spirit," and the same apostle declares to the Corinthian believers that "by one Spirit are we all baptized into one body (the Church), whether we be Jews or Gentiles." Thus the saints of all nationalities have the blessed assurance of a glorious spiritual relationship wrought thru faith in the work of redemption, resulting in being regenerated and Spirit-filled without the laying on of human hands.

—J. S. S.

* * *

Please explain I Cor. 14:34, 35. C. M. G.

By noting how Paul defines the word "prophesieth" in I Cor. 14:3, and carefully comparing verses 34, 35 and their context with Joel 2:28; Acts 21:9; I Cor. 11:5; Acts 18:26; Rom. 16:3; and Phil. 4:3, it will be readily seen that the command given by Paul to Christian women, to "keep silence in the churches" was not meant to restrict them from either praying, speaking, teaching in Sunday school, or doing Christian work and taking part in other religious services, providing the same is not of an authoritative nature.

When the inspired apostle says, "It is not permitted unto them to speak,.....for it is a shame for women to speak in the church," he evidently with divine authority declares that Christian women are not to pose as preachers or ministers of the Gospel, neither are they to teach

(Continued on page 557)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ONE OF THESE DAYS

One of these days it will all be over,
Sorrow and laughter, and loss and gain,
Meetings and partings of friend and lover,
Joy that was ever so edged with pain.
One of these days will our hands be folded,
One of these days will the work be done,
Finished the pattern our lives have moulded,
Ended our labor beneath the sun.

One of these days will the heart-ache leave us,
One of these days will the burden drop;
Never again shall a hope deceive us,
Never again will our progress stop.
Freed from the blight of the vain endeavor,
Winged with the health of immortal life,
One of these days we shall quit for ever
All that is vexing in earthly strife.

One of these days we shall know the reason,
Haply, of much that perplexes now;
One of these days in the Lord's good season
Light of his peace shall adorn the brow.
Blessed, though out of tribulation
Lifted to dwell in his sun-bright smile,
Happy to share in the great salvation,
Well may we tarry a little while.

—Selected.

THE SPIRIT OF REVERENCE TAUGHT IN THE HOME

By Emma King Risser

For the Gospel Herald.

Reverence, according to Webster is: "Honor because of position or relationship. Profound respect mingled with fear and affection; awe or devotion—veneration." This is always the attitude of the Christian—no true living without reverence for the things of God.

This is a day of irreverence, both toward God and man, and disregard for civil and ecclesiastical authority. The increasing lawlessness of the day can largely be traced to a lack of reverence and respect for those in authority.

This condition no doubt finds its birth in the home. Then the home, as suggested by the subject, is the proper place to begin to remedy this condition. W. W. Rugh in the Sunday School Times says that—

"Reverence for God's house begins in the home, by teaching children to have reverence for God's Word and for the things of God. Irreverence for God's Word and the things of God lead to irreverence for God, which results in open rebellion against Him. Independence and irreverence easily lead to impertinence and impudence toward God, which bear fruit in self-destruction; for such an attitude shuts out of hearts the presence and protection of the Holy Spirit. The fear or reverence of the Lord is the beginning of wisdom."

In so many ways is the spirit of irreverence shown in the home—disobedience, disrespect, "without natural affection." Unkind, unloving words, language and phrases so common today—"the old man," "the boss," the "kids"—are not the highest terms of respect, and foster the spirit of irreverence. This condition in the home will produce the same in the Church. If, as Mr. Rugh says, "such an attitude shuts out of hearts the presence and protection of the Holy Spirit," then it is no small or unimportant task to teach and implant the spirit of reverence. And teaching does not only mean talking about it, but living it out—teaching both by precept and example.

A spirit of reverence in the home is better felt than told. It is not something that can be put on or off at will, neither does it come by self effort, but it is an attitude that comes because of a heart relation. How inspiring and impressive the home where God's very presence is felt, where He is loved, worshipped, and adored! How "at home" and how refreshing when in the company of those who know Him! And this is what makes the true home—father and mother both on the altar, with their all yielded, dedicated to His blessed service. Until parents have this experience they cannot teach reverence in the truest sense.

If the experience of repentance as taught in II Cor. 7:11 ("For behold this selfsame thing, that ye sorrowed after a godly sort, what **carefulness** it wrought in you, yea, what **clearing of yourselves,** yea, what **indignation,** yea, what **fear,** yea, what **vehement desire,** yea what **zeal**....") has become a reality, then a true reverence for God cannot but result. Some one has said that man's attitude toward the sin question determines his attitude toward everything else, and that is true even in this. If the exceeding sinfulness of sin has been seen and felt, then the purity and holiness of God and the consequent doom awaiting those not prepared to meet Him, there will be little difficulty as to a spirit of fear and reverence. That comes as naturally as breathing; and as the "born-again" soul recalls the "miry clay" and "horrible pit" from which he has been lifted, the "snare of the fowler" from which he has escaped, and the "bondage of fear" from which he has been delivered, he cannot but feel the deepest reverence for the One who has done so much for him. "Dead in sins" but "quickened" and "raised up together" with Christ, "sometimes afar off," but "now made nigh"—this continually realized will bring a lasting, permanent, spirit of reverence.

The things of God do not grow old. Great and marvelous as are the works of man—far beyond our comprehension—yet they may become commonplace and tiresome, and even the wonders of nature; they may grow old. Not so with God. His works are ever new and day by day, year after year, as He saves and keeps, loves and blesses, comforts and cares, we marvel at His wonder-working power. This brings reverence and godly fear, and affects every part of the life.

God's Word is then a new book. It has pointed us to Him who has washed us from our sins. Reverently we look into it for correction and reproof, comfort and hope. We love the Old Book—our guide and compass—and read it in an entirely different way than before. Even the tone of the voice changes. A hush, a silence falls; the presence of God is felt, His voice heard. Fortunate indeed the child reared at the family altar who there is made to feel the presence and power of God by the reverential reading and consistent living of His Word!

Prayer too will have the same effect. And fortunate again the child whose parents know how to talk to the Lord. That most holy place, in His very presence, where

"Heav'n comes down our souls to greet,
(And) glory crowns the mercy seat";

where to Him are borne the burdens, cares, victories, defeats, trials, joys and sorrows of the day; surely that hallowed, sacred place, will impress indelibly the reality of prayer! Just **how** or **what** is our praying in the home! Only empty words? or is it real? Do children **know** from actual experience in the home that God hears and answers prayer? Such worship will not likely become monotonous or tiresome.

The family altar also presents another opportunity for teaching reverence. To know that God is speaking, and is spoken to, should bring order and attention. Children should early learn to attentively listen to the Word and quietly kneel in prayer. It is well to form the habit even before they understand.

(To be concluded)

Hesston, Kans.

One of the most unfortunate things that ministers can do is to make it a practice of getting up in the pulpit and telling the congregation how much discouraged they are. In so doing they transmit their discouraged feelings to the young people.—George Muller.

"Little is much when God is consulted, and much is little when God is not consulted."

SUNDAY SCHOOL LESSON

Lesson for Oct. 19, 1924.—Mark 4:1-9.

THE PARABLE OF THE SOWER

Golden Text.—The sower soweth the word.—Mark 4:14.

Introductory.—Jesus did much of His teaching by means of parables. By these we have a clear conception of truth as illuminated by apt illustrations. The nature and extent of the kingdom of heaven mean more to us than they might if it were not for these illustrative parables. The parable of the sower is an illustration of the initial phases of the kingdom. For a complete list of illustrative parables read the thirteenth chapter of Matthew. With reference to the parable set forth in our lesson, it brings to our minds clearly four kinds of people represented by the four kinds of ground on which the seed fell. Jesus is the sower, the seed is the Word of God, the human heart the ground.

1. **The Way-side Hearers** (4).—The seed that fell by the wayside represents the class of people into whose hearts the devil enters and catches away the Word of God before it has time to germinate. The ears are listless, the heart indifferent or rebellious. It matters little what is said, for there is no disposition to receive the truth and the enemy has no difficulty in catching away the message before it makes any impress upon the heart. More than this, the longer he occupies the heart of man the more he tramps upon the hardened ground and makes the heart all the harder. Some people call this "Gospel-hardened;" but they are mistaken, as the effect of the Gospel seed is to soften and mellow the ground. It is the devil that hardens the heart while he takes away the seed before it has time to mellow the ground.

2. **The Stony-ground Hearers** (5, 6).—The seed that fell on stony ground represents the Word of God finding a lodgment in the hearts of shallow-minded people. Seed sown on stony ground is usually the first to spring up. But a few days of dry weather and scorching sun-rays wither it. So people who are without depth of thought are very ready to receive anything, whether it be good or bad. A little persecution or opposition, a few temptations, a brief association with irreligious people will soon take away any religious impressions or convictions and the person becomes a "backslider." Shall we neglect such people, or hold them in contempt? No. Drill down into stony ground, plant a stick of dynamite and explode it, and the ground receives such a tearing up that it will produce good crops; especially if it has the proper care in fertilization, cultivation, and moisture. Apply the same kind of care in the case of shallow-minded converts, and the spiritual dynamite may have the result of making of them the most fruitful kind of Christians.

3. **The Thorny-ground Hearers** (7).—Some people may get the illustration better if we say "weeds" instead of thorns. It is not so much a matter of fertility of soil as it is to keep the ground clear of weeds so that the crops have an opportunity to grow. Cultivation is the big word in this part of the parable. Keep stirring the soil. Let there be diligence in prayer, praise, Bible reading, maintaining a clear conscience before God, doing the will of God in active Christian service, and "the cares, and pleasures, and riches of this world" will gain little foothold in the heart to choke out the Word and render it unfruitful.

4. **The Good-ground Hearers** (8).—The only apparent difference between the thorny and good ground is that in the former the seed has no chance because of the weeds while in the latter this hindrance is not present. As said in the previous paragraph, cultivation of the soil and care of the growing crops make the difference. But here another difference comes to light in the expression: "some thirty, and some sixty, and some an hundred" fold. The three factors which usually determine the size of the crops are moisture, fertility, and care of the crops. That indicates that both God and man have something to do in this matter. Concerning the first, we do well to leave all in the hands of God. But in whatsoever way the responsibility rests upon us, let us do what we can to co-operate with the Lord in the work of securing favorable crops. If the average farmer did as little to secure favorable results from his farm as the average church member does to bring about an abundant harvest of souls for the Lord, there would be more bankrupts than there are. "Whatsoever thy hands find to do, do it with thy might."

The four kinds of soil are here today. Which do we represent? And what can we do to help all our neighbors get into the fourth class?

"He that hath ears to hear, let him hear."—K.

BIBLE MEETING TOPIC

CHRISTIAN LOVE IN THE MIDST OF STRIFE — Phil. 2:14, 15; Matt. 5:38-48

Topic for October 19

MOTTO

"Not rendering evil for evil, or railing for railing, but, contrariwise, blessing."

MEDITATIONS ON THE TOPIC

I. **LOVE AT ITS BEST.** — Anything is at its best when it has the opportunity to express all that is in it. The strength of the oak tree and the depth of its rooting is only known when the storm comes and tests it. The value of a friend is known at the time when one is otherwise forsaken and in need. Strength of character is best seen in times of temptation when one must withstand and say "No" to the allurements of evil. So the power and service of love is best comprehended and demonstrated when it meets with its opposite and comes out conqueror through its own nature of true kindness and unselfishness.

Strife is from the root of selfishness. It is a state of contention against another who stands in the way of what the other wants. Its motto is to destroy its opponent by force and violence and to return evil for evil. The moving power of strife is hatred. Hatred knows no mercy and is not satisfied without the destruction of all the objects of its opposition. With such a spirit in human beings there is sure to be much trouble unless some power can be found that is able to stand in the midst of it and overcome the spirit that promotes the strife.

Love is the only power known that can overcome strife successfully. Fear and terror through force and violence do for a time bring the outward struggles of strife to a halt. But fear has no lasting power over the principle of hatred in the heart. As soon as the outward force is weakened and taken away, hatred springs to her advantage and strife is as fierce as ever. But love overcomes evil with good. Its law of kindness strikes at the root principle of strife and turns hatred into love, through the power of God in Christ Jesus.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, "Love."
2. How Jesus Loved the Sinner.

For Young People
1. The Victory of Love over Strife.
2. How We Get the Love of God in Our Hearts.
3. The Methods of Love's Warfare.

For Older People
1. Love the Remedy for Strife in the World.
2. Contrasts in Weapons of Love and Hatred.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 9, 1924

Field Notes

Communion services were held at Oak Grove Church near Smithville, Ohio, on Sunday, Sept. 28.

A Good Offer.—A widowed sister desires to dispose of a copy of Chambers' Encyclopedia, practically as good as new, for half price. Any one interested in such an offer will please drop us a line.

Bro. S. C. Yoder, president of Goshen College, writes quite hopefully concerning the outlook for this institution.

Bro. J. N. Kaufman and family, accompanied by Sister Sarah Lapp, are expected home next spring for their regular furlough.

Brethren in the Sonnenberg congregation near Dalton, O., have recently pledged $1243.08 for the building fund in South America.

Bro. I. W. Royer of Orrville, Ohio, spent a day at Scottdale last week. He gave the congregation a timely message at their midweek meeting on Wednesday evening.

Saturday evening, Oct. 4, was the time set for the beginning of a series of meetings at the Mennonite mission in Kansas City, Kans., with Bro. Clayton F. Derstine as evangelist.

Bro. Ira Johns of Goshen, Ind., filled the regular appointments at Bowne Church, Kent Co., Mich., on Sunday, morning and evening, Sept. 28. S.

One of the visitors at the Mennonite Publishing House during the past week was Secretary W. B. Stoddard of the National Christian Association. He is alive on his old subject—Anti-secrecy.

About $650 are needed to complete the new church building in Kansas City, Kans., including seating. The brotherhood in the six supporting states have shouldered the responsibility of meeting the deficit.

On Sunday, Sept. 21, the Medway congregation near Osborn, Ohio, was visited by Bro. Dan and Noah Hilty and wife and Sister Salina, Marshallville, Ohio. Bro. Noah preached two much appreciated sermons. G.

Bro. Laban Swartzendruber and wife of Altoona, Pa., are moving to West Liberty, Ohio, where they are taking charge of the Mennonite Orphans' Home as superintendent and matron.

The brotherhood worshiping at Mount Joy Mennonite Church expect, the Lord willing, to have a Sunday School Meeting Nov. 26 and 27—the evening of the 26th, and all day of the 27th, Thanksgiving day. L.

The total membership in the Missouri-Kansas conference district was reported as numbering 2292 at the last meeting of that conference. This means a net gain of 26 for the year, besides the twenty members who, during the year, were called from time to eternity.

Bro. Earl Miller and wife, formerly workers in the West Virginia field, have been secured to take charge of the Lima, Ohio, Mission. Bro. B. B. Stoltzfus retains his position as pastor of the congregation.

A letter from Kalamazoo, Mich., dated Oct. 1, informs us that Bro. Y. C. Miller of Shipshewana, Ind., is in the Bronson Methodist Hospital at that place, having had an operation for a cataract in his eye. May the Lord grant him a complete and speedy recovery.

Between 40 and 50 young Russian Mennonite brethren have enrolled in a class in English in the First Mennonite Church in Kitchener, Ont. They are doing faithful work. The latest arrival of 47 new immigrants swells the total number of Russian Mennonites enjoying the hospitality of our Canadian brethren to over 1200.

The Eighteenth Annual Meeting Report of the Mennonite Board of Missions and Charities, together with the annual reports from our India and South America missions, has just been published in book form and is being sent out to a minister in each of our congregations. This is a very valuable book for all who are interested in the work of our missions. The book contains 190 pages and is sent free by order of our General Mission Board. Any contributions made in return for the books will be used in defraying expense of publication.

Correspondence

Limon, Colo.

Greetings in the Master's Name:—We have many reasons to be thankful to God for blessings, both temporal and spiritual.

On Sept. 6 Bro. J. A. Heatwole of La Junta brought his daughter Lenna into our midst where she will spend the coming winter as a rural school teacher. Bro. Heatwole preached two inspiring sermons while with us, one on Saturday night and one on Sunday morning. In the afternoon he drove to Colorado Springs, where he had an appointment for Sunday evening with the brotherhood at Manitou.

On Sept. 13 we were gladdened by another auto load of visitors from La Junta—Bro. and Sister Amos Rhodes and son Marvin, Sister Anna Snyder and Sister Ruth Heatwole.

They worshiped with us on Sunday, the 14th, and returned to their homes on Sunday afternoon—all excepting Bro. Marvin. He too remained in our community as a school master. Sister Maude Miller of Colorado Springs is Home Economics teacher in the Limon High School. The brotherhood at Limon give these young people a cordial welcome into our midst.

On Sept. 23 Bro. and Sister J. S. Stauffer and Sister D. M. Troyer of Colorado Springs were here looking for a location. We hope these people will be able to find a desirable home in our midst, as we would all be pleased to welcome them back to Limon.

We rejoice that prospects for a church building at Limon in the near future are very favorable. The Missouri-Kansas Conference officially recognized the need and the building will be started as soon as funds are available. We will all know how to appreciate a church building in which to worship. The building will be located five miles south and two west of Limon.

Crop conditions in our country are good, for which we thank the Giver of all good gifts.

Will **you** pray that the work at this place may prosper and that each one of us may ever be a consecrated worker for Him.

Sept. 23, 1924. Cor.

Pond Bank, Pa.

Dear Herald Readers:—On Sunday, Sept. 21, we held an all day Bible meeting at this place. Those on the program were J. H. Mosemann, Lancaster, Pa.; J. F. Grove, Mason and Dixon, Pa.; J. E. Martin, Chambersburg, Pa.; W. W. Hege, Marion, Pa., and John Risser of Maryland. We enjoyed a spiritual feast.

On the following Sunday, Sept. 28, baptismal services were held at this place. Two precious souls were received into the Church, also one sister renewed her vow. We feel encouraged as it will be a help to the work.

Pray for the work at this place.

In His glad service,

Sept. 29, 1924. Lydia Bumbaugh.

Annville, Pa.

Sunday afternoon, Sept. 28, our quarterly mission meeting was held in Gingrich's Church. The following topics were ably discussed: **Keeping in Condition that the Holy Spirit can Operate in us,** by Bro. Aaron Kreider. **How best Honor the Lord with our Substance,** by Bro. J. W. Shank. **Missionary Growth in the Mennonite Church,** by Bro. M. G. Weaver of New Holland.

Communion services are announced as follows: Krall's, Oct. 12; Gingrich's, Oct. 26; Shirksville, Nov. 2.

Bro. John W. Weaver of Union Grove, is expected to fill an appointment at Krall's church on Sunday afternoon, Oct. 26.

A two-day Bible meeting is to be held at Gingrich's Church on Nov. 22 and 23, with the following brethren as instructors: Daniel Kauffman, John Mosemann, and Christ Lehman.

Mary K. Umberger.

Sept. 29, 1924.

York, Pa.

An all day Sunday school meeting is to be held at Stony Brook Mennonite Church 5 miles east of York along Lincoln Highway on Tuesday, Nov. 11, 1924. The public is invited to attend.

Oct. 2, 1924. W. H. Gable.

REPORT OF THE ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

The eighth annual meeting of the Ontario Sunday School Conference was held in the new church at Elmira on Sunday, Aug. 31, and Monday, Sept. 1. The morning session on Sunday morning was divided into one hour for Sunday school, with a number of teachers from different parts of the district taking the different classes, and one hour for an inspiring sermon by Bro. M. C. Lehman. The afternoon session was spent in dedicating the new church. This was a very important service because it marks the progress of the church in adding to her fourteen churches another congregation making fifteen congregations in Waterloo Co. The evening session and the three sessions on Monday were spent in the discussion of a number of topics relative to Sunday school work with three talks on India missions by Bro. M. C. Lehman. It is impossible to give all the good things that were said in these two days of conference, but we feel that it may be interesting to Gospel Herald readers to know of a few of the main thoughts delivered by earnest speakers for the welfare of the coming generation.

Jesus is a Friend that sticketh closer than a brother. Honoring father and mother is a part of Christianity. Respect for parents is the best beginning for real Christian conduct. Make the salvation question predominate all others in our service for the Master. The message of the Christ is greater than all other messages that the world has ever heard. The Sunday school is a vital necessity to the progress of the Church, but can never take the place of the Church. The Church will never lapse, but man's conception of the position of the Church may. Every principle in God's Word is uplifting to humanity. Daily instruction in the home is the most effective method of training the children to become loyal workers for Christ. Sunday schools supplement the efforts of the Church but can never take the place of the home instruction. A great Christian characteristic is obedience to them who have the rule over us. Take Jesus out of a life and the spiritual support is gone.

Oscar Burkholder,
Secretary.

A MEETING AT GROFFDALE

By John D. Burkholder

For the Gospel Herald.

The Harvest Home Sunday School meeting, held at the Groffdale Church, in Lancaster County, Sept. 9, was well attended. Those in attendance report a very good meeting. Bro. Ira Graybill, Supt., of the Sunday school, in his opening address of welcome asked that all speakers make themselves free according to their conscience, which point Bro. D. M. Wenger also emphasized in a short address. During the meeting some of the brethren, therefore spoke their honest convictions on the tobacco question, as well as on other present day issues. Bro. W. H. Benner, of Lititz told about a boy 10 years old that he found on the street, noted for his bad character for a boy so young. This boy smoked a pipe, chewed tobacco, smoked cigarettes and inhaled the smoke. It was his opinion that tobacco was the leading feature causing the badness of the boy's character. He emphasized the fact that Christian people, should influence boys to lead better lives. Older people can not lead boys to a higher life than they themselves live. Bro. Elias Kulp, from Berks County, referred to an article that he saw in the Geographical Magabine, referring to the richness of the soil and the enterprising nature of the people in Lancaster County. In this article, the name Mennonite was mentioned, and the fact that many of them enjoy a "cool smoke" was referred to. In the evening Bro. John L. Hess brought up the question, "Is it not just as bad to raise tobacco as to use it?" In giving his personal testimony, he said his first temptation to use tobacco came from a man, an older member of the Mennonite Church, who offered him his first chew. It made him very sick, he said, but he was glad that it did so, lest he might be using it to-day. He learned to smoke afterwards, but quit it because of his conscientious conviction against it.

Groffdale, Pa.

TIME FLIES

Time speeds away, away, away!
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sere;
Drops like the life-blood from the heart,
The rose-bloom from the cheeks depart;
The tresses from the temple fall,
The eyes grow dim and strange to all.

Time speeds away, away, away,
Like torrents on a stormy day;
He undermines the stately tower,
Uproots the tree and swamps the flower
He tears from our distracted breasts
The friends we loved, the friends that bless'd,
And leaves us weeping on the shore
To which they can return no more.

Time speeds away, away, away!
No eagle through the sky of day,
No winds along the hills can flee
So swiftly or so smooth as he;
Like fiery steeds, from stage to stage,
He bears us on from youth to age;
Then plunges in the fearful sea
Of fathomless eternity.

Time speeds away, away, away!
O! sinners, turn without delay;
With rapid strides you onward go
Down to the tomb, to endless woe
Make haste! make haste! the door'll be fast,
In outer darkness you'll be cast;
Then what will be your dreadful state,
To hear pronounced, Too late! too late!

—Selected.

Miscellaneous

I AM NOT MY OWN

By S. P. Yoder

For the Gospel Herald.

Created and formed by Power divine,
As the potter fashions the clay,
I am not my own but belong to Him,
Who has placed me here for a day.
A purpose He had in giving me life
To spend in the passing of days
With others on earth in service that may
Redound to His honor and praise.

How little I knew in my youthful days
That my life was given to use
In service to God and 'twas not for me
A selfish career to choose.
I wandered away in darkness and sin,
In error my feet went astray,
Till mercy arrested my wandering steps,
Revealing salvation's true way.

Now bought with a price, redeemed by the Blood,
That was shed on Calvary's tree,
I am not my own but belong to Him
Who finished redemption for me.
And while I am true and faithful to Him
He frustrates the enemy's snares;
The burdens of life He carries for me
And eases my griefs and my cares.

E'er since I belong to Jesus, He stands
As Guard between me and my foes;
What is meant for me is done unto Him;
His sympathy lightens my woes.
The evil that Satan himself designs
He causes to wither and die,
Or else overrules the same for my good
That I may be strengthened thereby.

I am not my own, I belong to Him
Who tenderly cares for my soul.
My failings He knows and often corrects,
But judges my life as a whole.
Not owned as a slave but bought to be freed
From bondage to doubt and despair:
Adopted into God's household of faith
The joys of His kingdom to share.

Though men may despise or wrongfully blame,
He knows when my purpose is true.
I rest in His hands, He cares for His own,
And safely He'll carry me through.
O! heralds of God, the Gospel proclaim,
The way of salvation make known,
That many may come while grace still abounds,
Whom Christ can receive as His own.

Denbigh, Va.

ABOUT OUR FATHER'S BUSINESS

By C. Eichelberger

For the Gospel Herald.

While at our conference at Shickley, Neb., Bro. Lapp spoke to us about our relation toward God—as Christ said, "Wist ye not that I must be about my Father's business?" How many of us realize that we also should be about our Father's business? Do we realize that we need Him at all times, that He is "our all and in all," and that every breath we draw comes from God? Oh how little we think of His love and of His great suffering for our sake!

Then when we go to the house of God, whispering and laughing while the minister is preaching, it is hard for the minister to preach under such circumstances. Do we realize that we had a part in his ordination? Let us remember the warning: "Be sure your sin will find you out."

Shickley, Neb.

JEREMIAH'S SPECULATOR

By Silvanus Yoder

For the Gospel Herald.

> As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jer. 17:11.

The above text brings to our mind a number of characters — some of prominence in the Church, but mostly in business and political circles who in early years by means of industrious and vigorous toil and also by a goodly heritage have accumulated a considerable amount of wealth and who in middle life or advanced age having become dissatisfied in what they considered a low rate of increase have resorted to speculation or some other investment promising large dividends and have not taken into consideration the many institutions of the Church which are in sore need of support and have lost their entire reward for all faithful, honest and industrious toil.

To be shorn of the fruits and rewards of honest and industrious toil in old age is a most sore and bitter disappointment; and to resort to the idea of a life of failure is a most painful acknowledgment which only those who have realized this dilemma can know. A life given to the cause of wealth and business may be a failure and has often proven so, but a life given to the cause of Righteousness has never failed nor caused the end of that man to be a fool.

The Savior in His teaching has often referred to "the deceitfulness of riches." Its vain dazzle with its promises of happiness and luxury rarely fulfilled has often proven a bane instead of a blessing. Men have lost their relation with God and with the cause of Righteousness because of the demands that business has made upon them, and instead of consecrating their all to the cause of Jesus Christ the project has become a selfish enterprise.

"A man's life consisteth not in the abundance of things which he possesseth" nor in his ability to obtain a large dividend upon a small investment. His assets and liabilities are not all measured in terms of dollars and cents. His reputation in the sight of Him who gave Himself for the cause of humanity is of no avail unless consecrated to the same purpose in the fear of the Lord. God spare us from the miserable end of which the prophet speaks.

Goshen, Ind.

TOBACCO

By John D. Burkholder

For the Gospel Herald.

We are standing on top of a hill, overlooking two great cemeteries. Buried on one are United States soldiers, who were killed during the last seven years in war—a little less than one hundred thousand men. In the other cemetery seven times larger, seven hundred thousand boys, girls and men (mostly men) are buried which were killed during the same time by tobacco (according to the best authorities). Some of your friends may lie in one of these great cemeteries.

Do you know of any one that died of heart failure, apoplexy, paralysis, insanity, nervous prostration, tuberculosis, pneumonia, general debility or complication of diseases, cancer, sarcoma, kidney troubles, stomach trouble, intestinal trouble, liver disorders, typhoid fever, or as a result of an accident not immediately fatal? If THEY USED TOBACCO, you can safely put it down that they died at least eight years ahead of their time. It has been figured out that "tobacco kills practically all users, for they die on the average of eight years sooner than non-users." Every doctor knows that tobacco users cannot resist disease, and do not have the "come back" when sickness comes of any nature, like those who are free from the habit.

A young man recently desired treatment for stomach trouble. Physical examination revealed 100 heart-beats per minute, with no apparent reasons for increased heart action, except smoking. He was asked to stop smoking for a test, which was hard for him to do; so he thought. When he did so, his heart-beat dropped to normal (72). Smoking cigars increased his heart action 40,360 beats per day; 1,210,800 per month or 14, 529,600 per year. How long his heart could have stood the extra strain is problematical. Had he died suddenly his doctor would have written "heart failure" as the cause of his death in the death certificate.

There is much agitation against cigarettes today, and rightly so. Cigars must not be lost sight of, they are in the same class, and contain about three times as much poison as one cigarette. In tests that have been made for endurance, acts of precision,

or mental efficiency, one cigar has been found to produce the same effect as three cigarrettes. Dr. G. Howard says, "If the nicotine contained in a single cigar were dissolved out and injected hypodermically into a human being (who had not established a tolerance for the drug), it inevitably would prove fatal." The mildness and popularity of the cigarette and inhaling its smoke is the difference. Tobacco in any form—cigars, pipe, cigarettes, snuff, or chewing does the same thing—it puts poison into the system. The form that is indulged in the most does the greatest damage.

President McKinley was shot. He was a heavy smoker. His physician said he would have survived the fatal shot if he would not have had a tobacco-heart. When President Harding was elected, the news-papers lost no time with tobacco advertising as follows: "Jimmy Pipe To Puff Soon At The White House, President-elect Harding to take his favorite smoke with him." The papers further said. "Harding makes the people like him, smokes cigarettes, chews tobacco." He was one of his party poisoned by ptomaine poisoning, but was on the road to recovery. For some reason he did not pull through; he died from apoplexy. Tobacco causes hardening of the arteries. Did tobacco kill Harding?

A drop of prussic acid on the tongue "kills like a stroke of lightning." It is the most deadly poison known. Nicotine comes next, acording to good authorities. Death has occurred in three minutes from nicotine; without symptoms, except a wild stare and a deep sigh. When a beginner feels sick from tobacco he spits it out and throws it away, or he would be in grave danger of death very quickly.

Tobacco is treacherous, because the habitual user has a tolerance for tobacco, that makes the results more slow. Dr. Winfield Scott Hall says, "Tobacco is a slow, insidious, but malignant poison; in whatever form it is used, it tells upon the constitution."

A greatly beloved grown-up child recently committed suicide. The father, when commenting upon the cause of the death, said he believed it was the result of nervousness from smoking. He admitted this, probably out of courage to help some other poor tobacco addict.

The Governor of West Virginia recently tried to effect a law making it unlawful to smoke in public buildings, but it did not go through. He said that you cannot legislate people into good morals, "you have got to preach it into them." He further said that if "I could stop cigarette smoking in West Virginia I would consider it the greatest thing I could do for my state."

A physician recently wrote to the editor of the Saturday Evening Post, protesting against indirect cigarette advertising. To this he received a reply signed "The Editors" as follows: "It may interest you to know that the Post has just discontinued entirely, at the cost of $300,000.00 per year, the advertising of cigarettes—we are always careful, wherever possible, to edit them out of both pictures and reading matter." This might put some Christians to serious thinking!

The Wesleyan Methodist Church of Indiana, in a recent conference, decided "that the Church hereafter would not admit to membership those who use tobacco." Another branch of the same church adopted the following resolution: "We commend the high standard our church has taken against the use of tobacco, and inasmuch as its use is such a monstrous enemy to the Church, the home, the public schools, college and nation, we request our preachers and teachers to be more firmly united in their fight against this evil in the future than in the past."

If the Red Cross and other organizations would have handed the soldiers, guns and swords instead of cigarettes, they would probably not have done them so much bodily harm. A minister of a certain church, after visiting the camp reported his giving of packages of cigarettes to the boys. One old brother protested against a minister of God's Word administering tobacco. Smoking never was so popular as just after the war. The tobacco dealers made a big hit, when they got in league with the Red Cross on tobacco distribution.

The great pity of it all is that boys and even men get into the tobacco habit without even the slightest suspicion that it kills or shortens life. Intelligent men are startled when told the facts about it. Boys think it is manly to smoke—they like to imitate men. Tobacca advertisers produce prosperous, well-dressed business men on their elaborate bill board advertisements to draw the innocent boys, and they succeed.

An article in The Tobacco Record attacked the practice of many tobacco dealers, in permitting small gambling in their places of business, saying it is arousing the mothers of the communities to the state of mind that is not good for the tobacco business. Fathers, mothers, churches, where are your boys spending their evenings? Boys should be taught early; after they are fifteen or sixteen, the habit is hard to break.

Lancaster, Pa.

GREAT MEN

The New Testament gives us the names of a large number of noble and great men. Some whose names are found only once, while of many of them only passing notice is given. Yet there are many whose names are not even mentioned, who "were tortured," "had trial of cruel mockings and scourgings;" stoned, sawn asunder, slain with the sword, destitute, afflicted, tormented, wanderers in the deserts, mountains, dens, caves, etc. (see Heb. 11:33-40). What an encouragement the record of their sufferings has been to the millions who later passed through the same sufferings! Great men "in the sight of God," of whom this world was not worthy; the world did not appreciate them, their service, their labors and influence. The "offscouring" in the sight of the world! The world tried to destroy the wheat and retain the chaff, the tares which are ready for the burning. This world is noted for its foolish bargains.—C. H. B. in Bible Teacher's Quarterly.

YE SHALL FIND REST FOR YOUR SOULS

This is a tired world. Multitudes tired of body or tired of mind or tired of soul! Everyone has a burden to carry, if not on one shoulder, then on the other. In the Far East water is so scarce that if a man owns a well he is rich; and battles have been fought for the possession of a well of water. But every man owns a well, a deep well—a well of tears. Chemists have tried to analyze a tear, and they say it is made of so much of this and so much of that, but they miss important ingredients. A tear is agony in solution. But by divine power it may be crystallized into spiritual wealth, and all burdens may be lifted. God is the rest of the soul that comes to Him. He rests us by removing the weight of our sin, and by solacing our griefs with the thought that He knows what is best for His children. A wheat-sheaf cried out to the farmer, "Why do you smite me with that flail. What have I done that you should so cruelly pound me?" But when the straw had been raked off the wheat and put in the mow, and the wheat had been winnowed by the mill, and had been piled in rich and beautiful gold on either side the barn floor, then the straw looked down from the mow and saw the reason why the farmer had flailed the wheat-sheaf.—T. DeWitt Talmage.

But I know God hears the sobs in the dark, and the dropping tears.—The Missionary Worker.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, October Thirteenth

Anointing him with oil in the name of the Lord.—Jas. 5:14.

This holy rite should be more often observed, not as a farewell ceremony before the departure of the afflicted, but as a token of their restoration to health. It is a ceremony for the healing of the body and as such should become a common practice among the children of God. "Is any sick among you? let him call for the elders" can never imply sickness unto death. Why make remedies, which also have their place, primary, and anointing with oil secondary? Let us keep to God's order.

How faith in the Great Physician relieves our suffering, our anxiety, tho our body be racked with pain. How our hearts are drawn upward. Were there more of this confident trust, and anointing with oil and prayer, less deception and fraud, and more God-fearing physicians there would be fewer ills. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."—Ps. 103:3, 4.

* * *

Tuesday, October Fourteenth

Marriage is honorable in all.—Heb. 13:4.

This sacred institution established by the ordinance of God (Gen. 2:18) sets for society a standard of a holy, pure, and virtuous relationship. It is the consummation of true love binding hearts for life. Where love, godly fear, discreet consideration, and kind forbearance prevail divorce is not only unnecessary but undesired. There should be no divorce court for Christendom for there should be no ill-mated couples nor even for a moment a thought or a desire for separation. Unfaithfulness to the marriage vow should not need mention and this holy relationship should most nearly represent that of Christ and His Church. They who have broken their marital vow, whose vile lives have cursed society, whose disgustingly notorious actions have brought them and those whom they seduced to the pit are black spots in society, leprous, and two-fold children of hell. Beware, beware, dear child of God. Live, love truly. Make thy home a heaven. May thy family, be it large or small, be a flock of faithful fledglings.

* * *

Wednesday, October Fifteenth

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

God works with us as we penetrate the darkest regions of the earth, carry the message of Life and Light to earth's remotest isles, pioneer most difficult fields, establish bodies of believers. and render the most painstaking self-sacrificing service. It may be years or only a few short months but we may rest assured that we have His divine protection and cooperation until our work is done. Jesus gave the Commission and left the details of ways and means of carrying it out to the Church which as a Spirit-filled and Spirit-led body should recruit every member in some part of the service of evangelism.

Why the lethargy of so many centuries? What loss, what darkness, what ignorance and woe! O what will the Church of Christ have to answer for! Let us take up the task with greater zeal, consecrate ourselves anew, to the use of every means at our command for making haste to save the lost.

* * *

Thursday, October Sixteenth

Let us keep the feast....with unleavened bread of sincerity and truth.—I Cor. 5:8.

A fornicator had been reported and the Church had been indifferent to the horrible offence. Their glorying was not good for this leaven might soon resolve the Church into a mass of social putrefaction. Such as he have already separated themselves from communion with God therefore they cannot be retained in the fellowship of the Body, until they sincerely repent of their sins. If the world and the lusts thereof be our delight we cannot be vessels meet for the Master's use and our debt to His love will remain unpaid throughout all eternity.

I look back to the Lamb that was sacrificed for me on Calvary. I then examine my heart and life in the Light of His purity that there be no leaven of unrighteousness in my thoughts and desires. How can I then count the grovellings in sin satisfying to the soul. Keep me pure then, O Lord, that the Church on my account may not need to become bowed with humility and shame and that the Cause of Christ be not brought to disgrace.

* * *

Friday, October Seventeenth

For by one Spirit are we all baptized into one body.—I Cor. 12:13.

"Ye are the body of Christ, and members in particular." Not to serve in our weakness but in His strength. "I can do all things through Christ which strengtheneth me," says Paul. God hath by His various disciplines so tempered each member that he who lacked had more abundant and he that had much was brought to depend upon a higher power than himself. We sympathize with those who suffer, we rejoice with those who succeed We need the feeble and the strong. In this the slave becomes God's free man and the master voluntarily becomes the slave. The poor become enriched and the rich conscious of their real poverty. Both have come into possession of riches untold. We unitedly labor and wait for His coming.

Our baptism, whether of fire, water, or suffering, is of the Spirit. Whatever our part in the activity of the Body let us therein abide and faithfully serve Him Who hath sought out and saved us.

* * *

Saturday, October Eighteenth

For we are his workmanship, created in Christ Jesus unto good works.—Eph. 2:10.

The apostle carefully defines the place of true works in our Christian life. They are not a means of salvation but the result of a life hid with Christ in God. Whatever good works we are called upon to do we were created by the new life in Christ Jesus to perform. It is God's will that in our preparation for life's work we subordinate every aim and aspiration to divine leading, and to the highest welfare of the Church of Christ. Our way may be uphill, or full of briars and sharp stones, it may require strenuous service, but our God will carefully measure out every yard and not mark out beyond our endurance.

One step at a time in Thy service, Lord. Let Thy righteousness go before me. Set Thou us in the way of Thy steps that we may work the works of Him that sent us while it is yet day, for "the night cometh in which no man can work." Grant us to serve Thee and our fellow men according to Thy will for Thou art our salvation, our ROCK, our strong Defence.

* * *

Sunday, October Nineteenth

See that ye abound in this grace also.—II Cor. 8:7.

Paul refers to the grace of benevolence or liberality. It is as much a gift to be prayed for as faith, teaching, healing, tongues, or wisdom. In this way our poverty abounds unto the riches of our liberality. Though our Lord was rich yet He became poor that through His poverty we might become rich. To harbor a grudging, selfish, penurious nature; to withhold from the poor and needy; to hoard up for ourselves unrighteous mammon impoverishes us spiritually and we cannot receive from our Lord and Master that largeness of heart which is His royal nature and should be ours. There is no truer test of Christianity than the spirit and grace of giving.

We are farming an estate for our absent Master and our attitude toward Him now will determine His pronouncement of "Well done," or "Depart from me," when He shall come to make up His account. What though it hurts—do not fail in this grace as a faithful steward of Jesus Christ.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8:36, 37.

Missionary work is as old as the Christian Church.—T. M. Erb.

QUESTION DRAWER

(Continued from page 549)

with authority or take part in the discussion of subjects that affect the general welfare or governing affairs of the Church, especially not in a general religious assembly. All preaching and authoritative teaching is divinely assigned to men, and Christian men only. It is a violation of God's Word and unchangeable order in regard to woman's sphere of service and her relation to man and the Church, for her to preach or do authoritative teaching. In pursuing such a course she would "usurp authority over the man," whom God hath created as her head. I Tim. 2:12-13.

It is indeed "a shame for women to speak in the church" or public religious assembly if they preach or speak upon their own authority, but it is clearly taught in the Scripture references cited above that Christian women are not restricted from taking part in religious services and doing religious work that is not of an authoritative nature, provided they are authorized or assigned to certain kinds or religious work by the officials or overseers in the Church which according to God's order are Christian men. In that case they need to have their heads veiled (I Cor. 11:2-16) and thus give evidence that they are in harmony with God's order in worship.—J. S. S.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

(Concluded from last week)

From August 1, 1923, more emphasis was placed on agricultural reconstruction. The government refused to longer furnish the fuel and lubricants for the tractors free of charge so the A. M. R. bought 25,090 gallons of kerosene and 5,440 gallons of benzine and oil for the operation of the twenty-three tractors then still in the Ukraine and began a program of plowing whereby the cost of plowing was divided between the farmers and the A. M. R. The A. M. R. furnished tractors, plows, repairs, chauffeurs, fuel and lubricants but on or before Sept. 1, 1924, the farmers are to pay to the A. M. R. the cost price of fuel and lubricants and the costs for sharpening plowshares. From one to one and a half dessjatines (2.7 to 4.1 acres) per family were plowed for the poorer farmers. By this arrangement the farmer had one year's credit and paid from ninety cents to one dollar and fifty cents per dessjatine for the plowing and the A. M. R. bore costs amounting to two dollars and twenty-five cents per dessjatine. Under these terms 9176 acres were plowed for the farmers at a cost of $3782.61 to the farmers and a cost of $6381 48 to the A. M. R. The tractors plowed deeper than the farmers could plow with horses and the deep-plowed land was able to withstand the drought of the summer of 1924 while crops on shallow-plowed land burned out, thus making the tractors so much the more valuable as an instrument for agricultural reconstruction.

In the spring of 1924 four tractors were set to work under other terms as an experiment. The farmers were asked to pay all expenses except depreciation which the A. M. R. still continued to bear. This plan had several features to commend it. It gave a test of real practicability of tractors under Russian conditions; it required the farmer to give a just return for what he received and placed a greater amount of responsibility on him; it enabled the A. M. R. to help more farmers with the same amount of money. During the months of April, May, and June, 1076 acres were plowed under these terms and the demand for plowing was so great that all the tractors were put to work under these terms from the 19th of June. The The aim of the A. M. R., to help the weaker farmer, was never lost sight of. Of the round 3000 families for whom land was plowed between August 1, 1923 and July 1, 1924, 71 per cent had no horses, 21 per cent had one horse, and 8 per cent had more than one horse. The plowing was very much hampered by the lack of repair parts. At least 35 per cent more plowing could have been done in the 11 months had repair parts been at hand. The blame for the lack of parts falls on the governmental department dealing with the foreign relief organizations because they delayed the order for these parts three months. In all the tractors the first parts to wear out were the worm, the large transmission gear, and the large transmission gear ball bearing, indicating too great a strain on these parts. In the fall of 1923 already six of the twenty-three tractors were idle because of worn parts and in the spring of 1924 two more came to a standstill on account of lack of spare parts. The soil, especially in the Chortitza colony, is too heavy for a Fordson tractor with two twelve-inch bottoms. Two ten-inch bottoms or one eighteen-inch bottom plow should be used so that the tractor need not always work with an overload.

The demand for seed loans was not so large in the Ukraine as in some other districts so that only an insignificant 546 bushels of barley were loaned to poor farmers to be repaid in the fall of 1924.

Another form of reconstruction practiced was the purchase of horses in districts where horses were plentiful and their importation to districts where they were scarce and their sale to the poorer farmers at cost price, allowing the purchasers a credit of from ten days to six months. This form of reconstruction was probably the most appreciated bit of work that was done in the past year though it was one of the most difficult and at times very discouraging. At one time robbers attacked the men who were buying the horses in Volinia and relieved them of quite a large sum. The rapid fall of the Russian paper money in the latter part of 1923 and the first three months of 1924 created situations and occasioned losses that threatened to stop the whole project several times. The drastic measures taken in March to stabilize the Russian money also created a very difficult situation by the precipitation of a money crisis. By the method which we used the poor farmer was able to see the horses and buy them before he sold any of his other possessions. Otherwise he had to sell his possessions for falling money and send it along with an agent to a district three hundred miles away. By the time the agent was able to buy a horse the money sent along with him had lost half its value and then the farmer had to be satisfied with the horse that the agent bought for him. There were usually ten times as many purchasers as horses so the horses were distributed by lot. Two hundred and three horses (worth $10,554.10) were brought into the district by the A. M R. This operation aided indirectly n the work of reconstruction also in that it gave a wonderful impetus to the importation of horses by private parties and groups of farmers who say that it was possible to increase the efficiency of their farm by adding another horse at the cost of something less necessary. At least five hundred more horses are in the Mennonite settlements today than would be had the A. M. R. not busied itself with this problem. Of the 203 horses which the A. M. R. imported, 160 went to farmers without a horse. Most of the remaining 43 which were sold to farmers having one to two horses were brood mares which cost more than the average.

In the early spring, 1924, the malaria epidemic took on alarming proportions and as there was practically no quinine to be had the A. M. R. took steps to provide quinine for the sufferers at the lowest possible cost as the situation appeared serious. By the time that the quinine was obtained however the number of sufferers had dwindled to about 1-8 or 1-10 of the number ill a month previously, a circumstance that is not to be explained and also not to be regretted.

Six tractors were sent from the Ukraine into other districts in the fall of 1923 and four more in the spring of 1924. Thirteen tractors still remain in the Ukraine, only five of which are in working condition. After the spare parts come it is hoped to carry on the tractor work with still better results than have been attained in the past. The funds for the purchase and importation of horses have also been enlarged this summer and after harvest it is hoped that the operation can again be taken up.

Alexandrovsk, July 25, 1924.

American Mennonite Relief,
H. C. Yoder, District Supervisor.

CHRISTIAN WORKERS' CONFERENCE

Of the Missouri-Kansas District, Held near Harper, Kans., Aug. 30-31, 1924

For the Gospel Herald.

Devotional conducted by Bro. Simon Hershberger, Goltry, Okla.

Organization:—Mods., Henry King, D. D. Miller; Chor., J. P. Brubaker; Query Mgr., Simon Gingerich; Secys., J. R. Shank, I. J. Cooprider.

(SUNDAY SCHOOL CONFERENCE)

I. **The Bible—God's Message to a Sin Sick World,** Maurice A. Yoder.

1. The Bible the infallible Word of God.

2. Sin a poison. Man sick unto death. He is more. He is dead.

3. The power of God through His Word is able to heal the sin-sick soul.

4. Man, in his attitude has placed God on the same place as man, yea even lower.

5. The Bible a unique book. Written through different periods of time, different authors, treating different subjects, all agreeing in thought, in teaching, in effects. It is the only book that has stood the test of ages.

II. **Practical Ways of Promoting Bible Knowledge Among the Young Under Present Day Conditions,** Allen H. Erb.

Keep the Bible in the home. Memorize verses. Preach the Word. Attend all the services. Study the Bible by chapters or by books. Arrange a simple course of study, giving a general knowledge of the Bible. The beneficial effect of such teaching will ever be in proportion to the consecration of the leader.

III. **How Provide for the Teaching of Loyalty and Consecration to the Distinctive Doctrines of the Mennonite Church in the Sunday School?** S. S. Hershberger.

Nonresistance, nonconformity, prayer headcovering, anointing with oil, and nonswearing of oaths are some of these. It begins in the home. Faithful, willing teachers are needed who are thoroughly indoctrinated in the Word. Too much stress cannot be placed on the teaching of the young in the home. We should live them in daily life. Discussion of these at proper times and places. By prayer, believing they are not only Mennonite doctrine but Bible doctrine.

Noon

Devotional, Psa. 139, C. B. Driver.

IV. **The Spirit of Reverence.**

1. **In the Home,** Emma Risser.

(This subject will be printed in full, published in Gospel Herald.)

2. **Promoted in the Sunday School,** Selina Swartzendruber.

Neglect of teaching in home, makes it necessary in the Sunday school. Cares of life, neglect to study, choke out the Word. Lack of appreciation of our privileges (a form of unbelief), is a great source of irreverence. Unregenerate hearts cannot be reverential. Hence the duty of parents, teachers and leaders to stimulate the love of God in the heart which brings us into true reverence.

V. **How Foster a Deeper Soul-winning Spirit in the Sunday School Workers?** Daniel King.

All Christians are soul-winners. Christ commands it. We should teach and exemplify the love of Christ. Realization of the needs of the field. Two-thirds of our population are out of Christ. Study of Word and prayer. Be sympathetic.

VI. **Place and Purpose of Sunday School Literature,** Paul Erb.

1. To teach Bible truth, not merely facts but the spirit of the truth.

2. Literature primarily means aids.

3. Lesson Helps. Systematic arrangement of a course of subjects. These if rightly used clarify the lessons. Chief help is in the study and not in the recitation. A lesson is learned when it is in both head and heart.

4. Libraries. Two kinds. (1) Those containing good books that are helpful; (2) Those containing worthless books and magazines are indeed harmful.

5. Beams of Light, Words of Cheer, and Youth's Christian Companion, are our leading Sunday School periodicals. Each paper should be read by one person at least.

Evening Session

VII. **Round Table,** Amos Gingerich.

Sermon, Psa. 1:1, J. M. Kreider.

Sunday Morning Session

VIII. **Sunday School Lesson,** conducted by T. M. Erb, Sr.

Summary of Reports from Sunday Schools

Number of Schools	30
Number of Schools reported	29
Number meeting each Sunday	29
Number of Officers	162
Number of Teachers	248
Number enrolled	3297
Average Attendance	2159
Pupils under 9 years	578
Uupils between 9 and 16 years	463
Pupils over 12 years not Church Members	99
Pupils not of Mennonite Parents	95
Teacher Training Classes	1
Completing Training Course	10
Teachers' Meetings	8
S. S. Libraries	11
Volumes in Libraries	554
Schools having Regular Missionary Offerings	19
Schools working the Quarter Investment Fund	17
Mission Study Classes	2
Observing Missionary Day	15
Vacation Bible Schools	1
Using Words of Cheer	26
Using Beams of Light	22
Using Y. C. Companion	11
Pupils received into Church	74
Y. P. B. Meetings	27
Using Regular Topics	23
Having Junior Programs	18

(YOUNG PEOPLE'S CONFERENCE)

IX. **Christ a Companion of Young People,** J. P. Brubaker.

Christ a Super-companion. In Matt. 11:28 Jesus invites us to come to Him.

Christ, resourceful, grants power, inspires confidence, carries his faithfulness through to the end of life, victorious. He is sympathetic, kind and the sinner's friend. He has shown His friendship, in that He laid down His life, that all who will may come and be saved.

Song: "I Must Have Jesus With Me."

X. **Young People.**

1. **Their Needs,** Milo Kauffman.

There are wonderful possibilities wrapped up in a little child. They need the concern of older people. More religious instruction. Teaching of Bible doctrines has a tendency to check crime wave sweeping over the land. Bible knowledge is better than college training. We need education clean from materialistic influence. Timely encouragement often carries the youth over the crisis of life.

2. **Their Problems,** Lydia Heatwole.

How to render unto God the things that belong to Him. Making a decision for or against God, the super-problem of young people. Problems are of two kinds: active and passive. Active, those for which they themselves are responsible. Passive, those for which they are not responsible. As parents, we should make ourselves responsible at the right time of life, to guide, instruct and insist (if need be) on right and Scriptural conduct. All problems are solved according to our attitude we take toward the cause of Christ. Chaos in the church is caused by the spirit of the age.

3. **Their Opportunities,** Alva Swartzendruber.

Opportunities present themselves in two ways—through the material and spiritual sides of life. Mechanical devices are taking the place of true love in worship. The opportunity of staying the tide of worldliness that is rushing in on the Church will largely be left to the young people of today. To honor parents, and thus to honor God is the crowning opportunity of youth. The home. the Sunday school, the Church, the world, afford the young an opportunity of being fitted for life's service. Doors are ever open to those who have a true vision of the Church and of the Master.

Noon

Devotional, Harry Buckwalter.

XI. **Children's Service,** Margaret Horst.

(MISSION CONFERENCE)

XII. **Every Christian a Missionary,** Ruth Mininger, Clarence Bontregor.

The world is the field. Each person has his work. Harvest is on. There is work for all, great and small. In Matt. 28:19, 20 Jesus says, "Go ye into all the world." Each soul saved adds a star to the crown. Whole-hearted, consecrated men and women make true missionaries. The successful worker is he who can help the individual.

XIII. **Practical Methods of Reaching Isolated and Neglected Districts with the Gospel,** L. C. Miller.

Souls are of great value. Means and methods must be furnished to have them saved. Walk circumspectly. Look near about us. Preach the Word. Be instant in season and out of season. In methods, unity of purpose and action is needed. Teaching of Word and prayer. Being filled with the Holy Ghost. Acts 2:4. Steadfast in the Word. Acts 2:41. Institute prayer circles. Use of Gospel cars visiting isolated and scattered districts. Be sympathetic and helpful following the leadings of the Spirit.

XIV. **"Honor the Lord with Thy Substance,"** J. F. Brunk.

What shall I render unto the Lord? Honor the Lord with thy substance. Bring the tithes. Mal. 3:10. It is more blessed to give than to receive.

Ways of honoring: Lay by in store. I Cor. 16:2. As much as the Holy Spirit directs II Cor. 9:7. Not in the use of forbidden things as extravagance in clothing, homes, superfluous things. Use all to the glory of God.

Thus closed another Christian Workers' Conference. To fully appreciate the meetings one should have been present. May the many truths be treasured in good and honest hearts and bring forth fruit to the honor of the Master.

J. R. Shank, T. J. Cooprider, Secretaries.

Married

Schertz—Zook.—On Sept. 27, 1924, at the home of the bride, Bro. and Sister D. B. Zook, Larned, Kans., Bro. Walter A. Schertz of La Junta, Colo., and Sister Katie E. Zook of Larned, Kans., were united in holy matrimony, Bro. D. H. Bender officiating.

Erisman—King.—On Sept. 25, 1924, at the home of Bro. and Sister Jesse Swartzendruber, Los Angeles, Calif., occurred the marriage of Bro. Harry G. Erisman and Sister Emma King, daughter of Aaron King of Lancaster Co., Pa. Bishop J. B. Bontrager performed the ceremony. May God's richest blessings attend them through life.

Miller—Hochstetler.—Samuel, son of Menno D. Miller, and Clara Leona, daughter of Emanuel Hochstetler, all of Midland, Mich., were united in marriage at the home of the bride's sister, Roy Terwilligers', on Sunday, Sept. 21, 1924, by Bishop Jacob K. Bixler of Elkhart, Ind. May they enjoy many happy years together and in fellowship with the Lord.

Guengerich — Christner. — Sunday evening, Sept. 21, 1924, at the Western New York Mennonite Church, Bro. Willis Guengerich of Clarence, New York, and Sister Lula Christner of Corfue, New York, were united in the bonds of holy matrimony by Bro. Lewis J. Burkholder of Markham, Ont. May God bless them as they go through the journey of life.

Obituary

Streicher.—In loving memory of Daniel R. Streicher, who died Oct. 7, 1922, aged 54 y. 8 m. 26 d.

"Father, more and more we miss thee,
Friends may think the wound is healed;
But they little know the sorrow
That lies within our breast concealed."

Wife and Children.

Hemperly.—Jane Hemperly, East Lampeter, Pa., died of diphtheria Aug. 19, 1924; aged 8 y. She was sick a little more than a week, but she bore it all patiently. She is survived by her parents and sister Ruth. Private funeral services were held the day after her death. Buried in the cemetery adjoining Heller's Reformed Church.

"Death has called away dear Jane,
In the lonely grave to lie;
Yet her soul is sweetly resting
In that home beyond the sky."

Wismer.—Sarah, widow of the late David K. Wismer, died Aug. 28, 1924, at the home of her daughter, Mrs. Solomon Good, East Vincent, Pa., from the infirmities of old age, being 86 y. 3 m. 3 d. She is survived by three sons (Joseph, Henry, and David) and five daughters (Mrs. Solomon Good, Mrs. Susan Kreibel, Mrs. Edwin M. Kober, Mrs. Harry Moyer, and Mrs. Harry Brandt). Funeral was held Sept. 3. Burial in Upper Skippack Mennonite Cemetery.

"Death has called away dear mother,
In the lonely grave to lie;
Yet her soul is sweetly resting
In that home beyond the sky."

Brooks.—Frank J. Brooks, Witmer, Pa., died Sept. 5, 1924, aged 32 y. 6 m. 28 d., after an operation in the Lancaster hospital. He is survived by his wife who before marriage was Mabel Miller, 3 children (James, Anna Mary, and Harry); also his parents, 4 brothers and 3 sisters. He was a member of the Mellinger Mennonite Church, where funeral services were held Sept. 8 by David and Sanford Landis. Texts, I Cor. 15:26; I Pet. 5:7.

"Oh, that dear one, how they loved him!
Oh, how hard to give him up!
But an angel came down for him
And removed him from their flock."

Garber.—Samuel E. Garber was born July 1, 1869; died Sept. 6, 1924; aged 55 y. 2 m. 5 d. He is survived by his wife and 3 children (Martha, wife of Elmer R. Miller, Howard and Grace), and one grandchild; also 4 brothers and 3 sisters (Henry, Simon, Anna, Kate, Amos, John, and Harriet, widow of the late Bishop Peter Nissley). He united with the Mennonite Church 26 years ago, and remained faithful until death. Funeral services were held Sept. 10, conducted at the home by Bro. Henry Lutz, with public services at Mt. Joy Mennonite Church by Bro. Isaac Brubaker from I Cor. 15:53-58, and by Bro. B. Lehman Kraybill. Interment in Kraybill's Cemetery.

"We miss thee from our home, dear father,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Clark.—Emma Metzler was born Feb. 23, 1876; died Aug. 30, 1924; aged 52 y. 6 m. 7 d. On March 11, 1899, she was united in marriage with J. Howard Clark. To this union were born two sons and three daughters (Mrs. Lester Detrow, Paul, Walter, Gladys, and Margaret). Two grandchildren and two sisters also survive (Mrs. Noah Metzler and Mrs. Victor Myers). On April 29, 1893, she was received into the Mennonite Church and remained a faithful member until death. She was very patient, never complaining in her sickness, having a smile for all who came to visit her. She was much concerned about her family, especially the two youngest, who need the advice of a mother. She lived to see them all in the fold of Christ. She often expressed herself as being ready to go home to glory if the Lord so willed. She was a faithful companion, a kind and loving mother, loved by all who knew her. Her seat in church was seldom vacant when health permitted. Funeral services were held Sept. 1, 1924, from the home by Bro. I. B. Witmer, and from the church by Brethren I. B. Witmer and A. J. Steiner. Buried in the Midway Cemetery.

"We miss you in the morning,
We miss you when night returns;
We miss you here, we miss you there,
Dear mother, we miss you everywhere."

Bricker.—Pre. Henry Bricker, Chambersburg, Pa., was a son of Tobias and ..... Bricker. He was born Nov. 26, 1847, in Lancaster Co., Pa. When but a boy he came with his parents to Franklin Co., Pa., where he since resided. When a young man he united with the Mennonite Church and remained a faithful member all his life. In 1873 he was united in marriage with Sister Sarah S. Lehman. This marriage was blest with 3 daughters (Annie, Maria, and Amanda), and 1 son (Samuel). He is survived by Annie, Amanda, and Samuel. The mother and one daughter preceded him to the spirit world. One brother (John) also survives. Bro. Bricker was ordained to the ministry in November, 1888, at the Strasburg Church, Franklin Co., which office he faithfully filled, though for the last few years, on account of ill health, he was unable to preach much. Bro. Bricker was afflicted for almost a year, being confined to his bed for almost six months. He suffered considerably at times but was anxiously awaiting the time to go home to rest. Services were held Sept. 11, conducted at the home by Bro. Jos. H. Martin and at the Strasburg Church by Bros. John S. Burkholder and George S. Keener. Texts, II Tim. 4:6-8; Psa. 17:15. Burial in the cemetery adjoining the meeting house. Bro. Bricker was a faithful servant to his church and gave many good advices to the writer, his co-laborer.

J. S. Burkholder.

Millhouse.—Sister Emma Millhouse (nee Hershey) was born Aug. 23, 1867; died Sept. 14, 1924; aged 57 y. 22 d. She was married to John Millhouse. To this union were born 2 sons and 1 daughter. Besides her husband and children she leaves 3 brothers, 3 sisters, and 4 grandchildren. She was a member of the Mennonite Church for a number of years and bore her last illness of about 7 months in patience. Funeral services were conducted at the Millersville Mennonite Church by Bros. Jacob Habecker and John Mosemann.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast;
We miss the sunshine of thy face."

Benner.—Esther, daughter of Daniel S. and Esther Elizabeth Leatherman, was born in Blooming Glen, Bucks Co., Pa., Nov. 22, 1897; died at her home on the Bethlehem Pike near Souderton, Pa., Sept. 18, 1924; aged 26 y. 9 m. 26 d. She was united in marriage Sept. 20, 1923, to George Benner. A sorrowing husband, five sisters—Rachel (married to Horace Hunsberger), Mary Ella (married to Theodore Kratz), Edith (married to Henry Keeler), Martha and Anna, and four brothers (Roosevelt, John, Daniel, and Charles), and her parents, remain to mourn her loss. Early in life she accepted her Saviour and joined the Mennonite Church of which she remained a faithful member till death. Funeral services were conducted at the home by brethren Wilson R. Moyer, Howard Stout, and Fred Bowers, and at the Plain Mennonite Meeting House, Brethren Jonas Mininger, Jacob C. Clemens, and Ed. Rosenberger having charge of the services. Text, Psa. 31:14, 15. Burial in adjoining cemetery.

"A place on earth is vacant,
Which she never more can fill,
Death's angel called her quickly,
Yet we know it was God's will."

By a sister.

Zook.—Abia R. Zook was born Oct. 8, 1846, near Belleville, Pa.; died of apoplexy Sept. 8, 1924, at his home in Goshen, Ind.; aged 77 y. 11 m. He came to Indiana at the age of 21 years and from here he went to Missouri. On Feb. 26, 1874, he was married to Emma R. Hooley of Topeka, Ind., where they lived until 1908, when they moved to Goshen. He united with the Mennonite Church when a young man and was always interested in others. Though he never complained we knew that since the death of his companion two years ago, he suffered much from loneliness. His constant desire was to live faithful until called to meet the loved ones gone before. The Sunday evening just preceding his death he attended the young people's meeting and repeated the verse, "Be ye ready also, for in such an hour as ye think not the Son of Man cometh." He seemed to be in good health, until on Monday morning about thirty minutes before he died he said he was not feeling well, but was up and about until he fell to the floor lifeless. He was preceded in death by an infant daughter in 1877 and by his wife nearly two and one-half years ago. He leaves a daughter (Mrs. I. R. Detweiler), three grandchildren (Mark, James, and Emma); also a foster-son (Harry Hostetler), one brother (John D. Zook), and two sisters (Mrs. Mary L. Yoder and Mrs. Sarah Detweiler). Funeral services were held in the Eighth Street Mennonite Church. Brethren Raymond Hartzler and Peter Unzicker officiated.

Items and Comments

Latest estimates put the total wheat value in the United Stated for 1924 at one billion dollars.

Officials at the weather bureau are predicting that the close of 1924 will find this year the coldest year on record. Perhaps some one will rise up and remind us about the year 1816.

Crime costs the United States $10,000,000,000 annually, statistics tell us, or about three times the amount used in financing the Government. You can measure the amount of damage materially, but what crime costs the souls of men can not be measured in terms of dollars or words.

The old Ranier brewery of Seattle, Wash., has been taken over by the Ranier corporation with a view to converting the old establishment into the largest packing house in the Northwest. It is one of the many evidences that prohibition is accomplishing a good work, in spite of the work of bootleggers and their friends.

Philadelphia is having the fight of its life for a cleanup of the city. On the one hand is General Smedly D. Butler, director of public safety, aided by the churches and civic righteousness forces of the city, who are determined to clean up the city. On the other hand are the bootleggers, many of the politicians, and the beneficiaries of organized vice who are just as determined that Butler shall fail. For a time Mayor Kendrick was apparently siding in with the forces of lawlessness, but reports have it that he and Butler have compromised their differences and that the fight for a cleaner city will go on.

The work of the fifth assembly of the League of Nations has recently been brought to a close, the most important work of the session being the recommendation of an arbitration protocol which if adopted by the nations will lessen the probabilities of war. "The idea behind the movement is that the 'League of Nations,' having decided to outlaw war, must logically turn its attention to all possible causes of conflict and endeavor to eradicate them." There is the gist of the whole situation. Remove causes for war, and war will cease. But causes will be removed only when the world is converted to Christ the Prince of Peace. This, we fear, is a long way off—unless Christ should suddenly appear to end the present age.

BOOK REVIEW

Modern Religious Liberalism

By John Horsch

The second edition of this book is just off the press. It is a work that has attracted wide attention. Following is an extract from the Introduction, written by Dean James M. Gray of Moody Bible Institute: "This witness is true, and for that reason it is imperative that young ministers, misionaries, Sunday school teachers, Christian workers generally and especially Christian parents should be provided with the facts in the case and not rhetoric. When our sister republic was endeavoring to put down the rebellion that threatened its political life, it asked the United States for ammunition only. It had men and money, but needed that which men could use and money could buy. John Horsch's book **Modern Religious Liberalism**, meets that need in our present conflict. It furnishes facts."

A special edition has been printed for the Bible Institute Colportage Association of Chicago.

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., C. Z. Martin, Pastor, D. B. Groff, S. S. Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

The book is handsomely bound in cloth contains 350 pages, and retails at $1.50
For sale by
Mennonite Publishing House,
Scottdale, Pa.

Selected Portions from the Word of God

This book is composed entirely of carefully selected portions of Scripture, taken from both old and New Testaments, designed to create a deeper interest in the study of God's Word. It is compiled by the Bible House of Los Angeles. The book is bound in paper covers, contains 64 large pages (the size of an ordinary quarterly) and retails at 25 cents. May be had by sending to The Bible House of Los Angeles, 643 S. Olive St., Los Angeles, Calif., or to
Mennonite Publishing House,
Scottdale, Pa.

The Family Worship, By Wilbur B. Stover, Missionary, Now on Furlough from India. Published by The College Press, Mount Morris, Illinois. Price, Cloth, 75 cents. There are nine chapters, 136 pages.

The author is a good man to know, and he improves with intimacy of acquaintance. He has revealed a good deal of his personality in this, his latest book. He has made a study of the subject and has an excellent, first-hand acquaintance with it It is pointed out that the family altar is the main stay of the spiritual life of any people, and the great support of the Church. The book bristles with illustrations—not pictures—that show the actual results of the practice of the principles he advocates.

The Family Worship is a good book to read, interesting from start to finish, and better still to follow in practice. There are quotations from a large variety of sources, among them our own Bro. J. S. Shoemaker and other Mennonites.

Bro. Stover is "on furlough" but he is by no means idle while he is absent from India. Just now he is pastor of a Brethren Church in Cleveland, Ohio. We commend the book to our readers. It may be ordered of

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Virginia

The Lord willing, the fourteenth Annual Mennonite Conference of Virginia will be held at Weaver's Church, Middle District, Rockingham County, Friday and Saturday, October 17 and 18, 1924, beginning at 9 o'clock Friday morning.

The General Board of the Virginia Mennonite Aid Plan will meet on Thursday, October 16, at 10:00 A. M. at the same place. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

Brethren and sisters of other conference districts are invited to be present.

H. D. Weaver, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCTOBER 16, 1924 (Gospel Witness Established 1905) No. 28

EDITORIALS

Your Sunday school lesson means more to you, both in the recitation and in after life, if you make it a weekly practice to study it well before you enter the class.

Solomon says, "A scorner loveth not one that reproveth him." But a scorner can not face the Word of God without at the same time facing reproof. His only escape is to get out of the scorner's seat.

You can lighten the load that is resting upon the faithful overseers in our congregations by standing by them in loyal support—and in so doing you are also strengthening the cause of Christ in your community.

Until the sinner realizes that "it is a fearful thing to fall into the hands of the living God" there is not much hope for his conversion. The preaching of eternal damnation for the wicked fills an important place in the ministry of the Word.

Look at the top of this page to see how the subscription label reads. This is the time of year when many renew their subscriptions and many new ones are added to the list. Your help in extending this list will be greatly appreciated.

The number of public confessions reported from our congregations where series of meetings have been held are fully up to the average. We praise the Lord. But let not our prayers and our evangelistic efforts cease with the end of continued meetings.

The last of our conferences for this season is being held with Weaver's Church near Harrisonburg, Va., this week. We are quite sure that this conference will prove a spiritual uplift to those permitted to attend and a means of strength to the congregations of the district. Let our prayers continue to ascend to this end.

Our Testimony Against War.—It was our privilege, recently, to read an illuminating article on what should be the Christian's attitude toward war. Here are a few quotations from the article:

"Christianity either has or has not a distinctive word to say about war. If it has, the Church must say it without equivocation, or frankly join the politicians, the business men, and the labor leaders in the half-measures and compromises with which they are timidly chiding the war makers."

"The Church is doomed if it keeps discreetly silent or indulges in amiable generalities about the moral issues of politics and industry, of war and peace."

"If in the future the Church is to be more than an exhorting ambulance driver in world politics, it must choose now between Jesus and the generals."

This is not the language of a non-resistant follower of Jesus Christ, for he frankly admits that "if the United States were invaded, I should volunteer to fight the invader." We are rather to infer that this writer, like many others who have seen the weakness of churches talking peace but supporting war, has glimpses of the real issue at stake but lacks in consecration and trust in God to follow the Prince of Peace both in times of war and of peace.

The Mennonite Church has a consistent record on the war question. Its members have suffered persecution in every time of war. For our wartime testimony, read "Mennonites on Military Service," published by order of the Mennonite General Conference near the beginning of the World War. For our peacetime testimony read the articles on peace and war which appear in our periodicals from time to time. Whether in peace or war, our rule is to stand by the peace principles of the Prince of Peace, and in a peaceable way.

A Revival Needed.—Long ago the prophet prayed, "O Lord, revive thy work." On every hand we see the need of the whole Church praying that prayer. But the lack is not on God's part. Given a willing people, and the revival is here. We need—

A revival that awakens the sleeper, arouses the indifferent to action, and leads us to cherish the Bible as our daily companion.

A revival that puts the old-fashioned Gospel into the mouth of every preacher and the quickening power of the Spirit into every pulpit message.

A revival that fills the house of the Lord with worshipers who are yearning for truth and thirsting for the water of life.

A revival that brings back the family altar into every Christian home and makes of each heart an altar of service and devotion to God and His Word.

A revival that puts the love of God into the hearts and the praises of God upon the lips of every believer and makes of each nominal Christian a whole-souled worker for God.

A revival that makes sin a reproach, Christian service a joy, and gives Christian people such a feeling against iniquity that none of them will ever patronize a saloon, a billiard hall, a movie, a theater, a ball room, or any other place where sinners feel at ease and the name of God is not revered.

A revival that sanctifies the heart, purifies the life, enthrones Christ in business, and makes the Bible our rule of life in all things.

A revival that makes the vain and foolish things of this life lose their charms, and thrills our souls with the glorious hope of a returning Lord and an endless reign.

Yes, we need that kind of a revival. Are we praying for it? Do our lives indicate that we desire it? Are we ready to give God our full support in the endeavor to bring it about?

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

TRUTH AND SINCERITY

What is the Gospel standard on this subject and kindred ones?

The Bible gives no uncertain sound: "God cannot lie" (Titus 1:2).

"Thy word is Truth" (Jno. 17:17). A loyal messenger will not use deceit. II Cor. 4:2. A Christian is to "provide things honest in the sight of all men" (Rom. 12:17).

"Behold, thou desireth truth in the inward parts" (Psa. 51:6).

"But have renounced the bidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" (II Cor. 4:2).

Have we not many examples of falsity and deceit in God's people of Bible times; such as Abram, Jacob, and David; and were they not considered true in heart to God?

The Bible is a faithful record, giving the defects in characters delineated as well as the virtues. While God exercised patience and forbearance with the people commensurate with their lack of enlightenment, He did not approve of their evils but punished them severely.

A very common mistake is to copy the weaknesses of ancestors and patriarchs and neglect their virtues. Even such great evils as divorce and polygamy were tolerated in Old poly-going were **tolerated** in Old Testament times because of the darkness of the times and hardness of the people's hearts. Mark 10:4, 5.

The New Testament teaches clearly that the times for such forbearance is past and that under the grace and illumination of the Gospel a high standard of life is required, a standard free from dishonesty and deceit. Acts 17:30.

The stern judgment that fell upon the first violation of the great Christian principle of truth and sincerity, after the opening of the doors of the Pentecostal Church, speaks as in letters of fire of the irreconcilability of Gospel and fraud and may well serve as a warning to all that are tempted to speak lies in the name of the Lord! Acts 5:1-14.

What deceit and falsity in every walk of life!—How are true children of God grieved to see even the advocates of progress in religion stoop to the use of fraud and deceit in the promotion of their cause, thus imposing upon the unwary by plausible misrepresentations, and half truths which tilt the mind to the side of error.

Does Paul not acknowledge that he used craftiness in catching the people in guile?

Paul evidently means that exercising shrewdness he caught them in falsity—the meaning of the original would demand nothing stronger. Words have various shades of meaning and great injury can be done by giving the harsher meaning where mild is intended, and mild where truth demands a sterner application.

Infidels even charge Paul (in Rom. 3:7) with confessing his own untruthfulness, but in the seventh verse the apostle makes emphatic denial and declares such slanderers worthy of damnation. Rom. 3:7, 8

Over and over the apostle declares in the most solemn language that he does not lie, or handle the Word of God deceitfully. Rom. 9:1; Gal. 1:20.

What are some of the falsities to be avoided which are so common as almost to be looked upon as virtues?

1. **Lying to the sick** in regard to the nature or seriousness of their disease. Consumptives have only bronchitis, or a severe cold; heart disease is only a temporary stomach disorder, seven year itch is eczema, and rowdies rotting with venereal disease are covered with mantles of honorable malady, to hide their beastliness. If kind-hearted doctors lie, the nurses are supposed to support the fraud, and relatives join in deceiving or being deceived.

2. **Lying to children.**

What a grievous wrong is done the innocents who, not being able to tell their ills, manifest them by wakefulness and fretting, and then to be persecuted and tortured in their little minds with lying stories of frightful objects in an attempt to **terrorize them to sleep** or silence.

Teaching children fraud and dishonesty by giving them young stock to be their own when they need are and rearing and selling them away from them when they become valuable.

Declaring that the knickknacks are all gone, to quiet the child who afterwards finds that it was not true, instead of frankly saying that it is enough for the present and thus teaching obedience and self-denial instead of deceit.

Telling a child that the doctor's medicine is good, when in fact it is bitter or repulsive instead of truthfully saying, "Now here is some medicine for you to take, so you can hurry up and get well—its pretty bad, but papa and mamma take such medicine when they are sick—yes you must—then, see that, just like a little man.

Making promises to children to satisfy them for the present with no intention of fulfilling them, or slackness and carelessness in doing so.

Santa Claus and April fool falsities.

3. **Social lying.**

Your commonplace things are grand, beautiful, good, etc., in the superlative degree, to hear folks talk to your face; and their pestiferous, meddling children, that ruin your flowers, abuse the kittens, and frighten the canary out of its wits are "pretty dears" who mean no harm, until they get safely out of the front gate and then the family hears an altogether different estimate of the character under consideration.

How common the sin of tossing back and forth bouquets of pride-breeding flatterers in mutual admiration contests, instead of calm, serious Christian conversations, that with Christian tactfulness reveals, and shames our flesh-born failings and gives encouragement and appreciation of our virtues.

4. **Business lying.**

A thousand regulation forms of this evil, and innumerable impromptu ones from tax dodging and hiding the defects of inferior merchandise to the filching from the poor and ignorant the just rewards of their sweat-soaked toil and the falsifying of weights and measures.

5. **Religious lying.**

Elisha's servant lied, in base and sordid counteraction of his master's high and holy influence, and was suddenly smitten with leprosy, white as snow, as an expression of God's displeasure at his brazen falsehood and covetous spirit. II Kings 5:20-27.

There is a **black leprosy** of blighting, soul-withering sin, which fastens itself upon every soul that violates the high and holy law of truth and sincerity.

How often is the tragedy of Joab and Amasa re-enacted in religious circles—"art thou in health, my brother"—a kiss—and a stabbing of the reputation in the fifth rib (II Sam. 20:9, 10) instead of opposition, if need be, frank and fair.

Carefulness in following the Word of God is a commendable thing, but is it not a serious thing, akin to the fatal falsehood of Ananias and Sapphira, if one claims the right and left hand doctrine of giving (Matt. 6:3) only as a cloak to cover their parsimoniousness.

The old back-slidden prophet of Israel (I King 13:18) lied to a tried man of God about his experience and message and thus influenced a soul from the path of loyalty and obedience into the path of error and death. How common it is for back-slidden people to try to keep up appearances, and resent any suggestion that they are drifting away from God, when their defection from truth

and spirituality is as manifest to those with spiritual discernment as withered leaves in summer speak of death and decay.

While ministers, no doubt often feel a great weight of responsibility in the work of directing souls in the path of life and often feel their unworthiness for the task, it is to be feared that in lengthy preliminary self-derogatory remarks expression is sometimes given to more than is really felt, and is only weaving a garment of false humanity in a dishonorable appeal for sympathy.

Plagiarism is a very common form of dishonesty, Webster calls such **"a thief in literature; one who purloins another's writings, and offers them to the public as his own."**

Not only steal, but, as Churchill says,

"Like gipsies, lest the stolen brat be known
Defacing first, then claiming for his own."

A thousand liars cannot make a falsehood right—the same is true of literary theft.

Obtaining money under false pretences is a crime punishable by fine and imprisonment; obtaining confidence and support under false pretence in matters of religion is a greater sin as it trifles with God and the souls of men.

False sects propagate their doctrines by fraud and deceit in fake healings, miracles, relics, and even offer justifications of falsities as in the Catholic moral code by Saint(?) Liguori. (Lib. II, N. 15;—Lib. III, N. 151).

Modernists practice gross and studied deception in the use of orthodox words to cover up their religious infidelity, thus holding the confidence and support of well meaning but over credulous loyalists while they carry on their work of division and ruin.

Posing as orthodox, they gradually insinuate themselves into places of trust and responsibility, drawing fat salaries from orthodox treasuries while they undermine the foundations of the institution they are pledged and paid to serve and support.

With what abborrence must God look down upon the crookedness and perverseness of civilized and religious peoples, and how refreshing and fragrant must be the holy lives who have received grace to walk in Gospel purity and truth.

Denbigh, Va.

A revival that causes every Christian professor to rejoice in a real salvation and moves every sinner to cry for mercy at the hands of a living and righteous and merciful God.

THE R'S OF THE LORD'S PRAYER

By John L. Horst

For the Gospel Herald.

The Lord's Prayer, like some other familiar passages of Scripture, often loses its beauty and depth of meaning because of its very familiarity. We repeat it so often that we forget to pause and look into the wondrous meaning that it contains. I once heard a speaker use this alliterative outline in a short devotional talk. I am not sure that it was original with him, but it helped me to see some new things in this wonderful gem of Scripture, and I want to hand it on to others together with some thoughts that have come to me while meditating over it.

1. **Relationship.** — "Our Father." This is a relationship that must be established. Since "all have sinned, and come short of the glory of God" we are "by nature the children of wrath." But Jesus came to make it possible for us to become "sons of God" through believing on His name. One of the outstanding purposes of Christ's mission on earth was to reveal the Father. In the conversation with Philip in John 14 Christ spoke these words, "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" There is comparatively little in the Old Testament which reveals God as our Father. God is the Creator, the Lord of Hosts, the eternal, the omnipotent, the omnipresent One, but the tender relation of Father to His believing and obedient children was not fully revealed until Christ came. All who have not accepted Christ can not use this address in this prayer. But to His believers comes the tender message, "Beloved, now are we the sons of God." How wonderful is the privilege to address our Maker as our Father, the One who loves and cares and watches and keeps and guides as no earthly father can do. With this relationship established we can come into His presence in prayer in confidence, reliance, and assurance of being heard.

2. **Reverence before God.** — "Hallowed be thy name." This is one of the great needs of our time. We need to be taught the meaning of reverence. It seems to be almost a lost art. We enter the courts of the Lord with little regard for the spirit of reverence. We may enter the house of God and deport ourselves little in keeping with its hallowed precincts, but we can never enter into His presence in prayer without the feeling of reverence which is due His name. "Holy and reverend is his name," are the words of Scripture. The world takes His name in vain, little thinking what awful consequences such a course entails, "for the Lord will not hold him guiltless that taketh his name in vain." How it must grieve His great heart to hear His name spoken by profane lips. And how it must grieve Him too to have us who profess to be His children deign to come into His presence without a deeply reverential attitude of mind and heart.

3. **Regard for the Glory of God.** — "Thy kingdom come." His kingdom and glory are inseparably associated. "Who called you into his kingdom and glory" (I Thess. 2:12). No greater regard or prayer for His glory can be voiced than the petition that His kingdom may come. When His kingdom comes into our hearts "the light of the glorious Gospel of Christ shines into them. The glory of God shone in the heavens when the birth of the King was announced. When the King returns to earth again it will be "with power and great glory." It is then that His glory will be fully revealed. We can not utter this prayer and appreciate its meaning without having due regard for the glory of God.

4. **Resignation.** — "Thy will be done." In all our prayers this must be the heart attitude. It was the spirit which the Master always showed when He prayed. "Nevertheless, not as I will, but as thou wilt," were His words when in the shadow of the Cross, with the burden of the sins of the world looming before Him in all its fearful proportions and ominous meanings. In all our petitions this must never be lost sight of. It is proper that we should make our requests but He knows best and wants to give us the best. "Thy will be done," is the most glorious prayer we can utter. There can be nothing higher or better in our lives than to have them conformed to His will. "To do thy will is all I need."

5. **Request.** — "Give us this day our daily bread." "Let your requests be made known unto God," "Ye have not because ye ask not." are the direct words of Scripture. He wants us to take Him into counsel in the details of our lives. "The steps of a good man are ordered by the Lord." "In all thy ways acknowledge him, and he shall direct thy paths." Come to Him with your requests for both spiritual and temporal things. He wants to give you the best, but He wants to be honored with the asking. Our daily bread — our daily needs of food, raiment, shelter, guidance, protection, and spiritual nourishment are all included in this request.

6. **Repentance.** — "Forgive us our debts, as we forgive our debtors." As

(Continued on page 567)

Missions

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A LOVE LETTER TO MOTHER

By J. F. Huber

For the Gospel Herald.

Seems but a few short years to me,
Since you, my mother, true,
Were young and fair, with coal black hair,
And eyes, a deep sky blue.

And shorter still the years do seem,
As thinking back today,
When those blue eyes began to fade;
And now have turned to grey.

And that black hair, just slightly waved,
Now mingled with the grey,
Reminds us time is passing on;
That here we can not stay.

And when we think how many years,
Since you first saw the light,
We do not wonder any more
What makes your hair now white.

For we ourselves are growing old;
Our hair is streaked with grey;
And soon of us it will be said,
Our time has passed away.

No, mother, you're not growing old:
But younger all the time.
Your eyes are bright, with Heaven's sunlight:
Your beaming face, sublime!

Do you remember, mother dear,
The first song you taught me?
It was about that 'happy land,'
Which soon we hope to see.

It seems but just a few short days,
Since sitting 'round your knee;
And singing those old hymns of praise,
Inspiring you and me.

What matters, then, to you and me,
These bodies do grow old;
Or e'en be laid into the earth,
And there to earth do mould?

For well we know, my mother dear,
When this old body dies,
It some day, shall again appear;
Yes, in His likeness rise!

And then I know we shall be young;
Yes, there we'll ne'er grow old:
For time is measured not by years
In Heaven, we are told.

And there together all shall sing,
'This is a happy land';
Which once to us seemed far away;
Until we 'joined that band.'

Lima, Ohio.

"When you feel the Lord pulling softly at the strings of your heart to draw you away to secret prayer, go, and He will bless you in a way that you will never get over in this world or that which is to come."

"The more we pray, the less trouble we will have; for prayer brings the sunshine of gladness into our hearts."

THE SPIRIT OF REVERENCE TAUGHT IN THE HOME

By Emma King Risser.

For the Gospel Herald.

(Concluded)

Singing is another way of teaching reverence. How that changes when by God's Work of grace in the heart, a holy reverence fills the being! No more light, careless singing. A newborn soul has a new song and a new way of singing. Do the songs of salvation mean anything to us? Have they become a reality? If so, how can we sing but with deepest reverence and adoration? Just what do children know and feel as they hear parents sing? When they hear: "Blessed Assurance," or "Happy Day," or "It is well with my Soul," do they know it is the actual experience and coming from the very depths of the heart? "His Grace is enough for me,"—does the life prove His sufficiency in every trial and circumstance? "My Jesus as Thou Wilt," or "Have Thine Own Way"—can they believe it? Do they know that nothing but His will satisfies? If the life fails to prove a reality, or if with one breath it is: "There's Nothing Satisfies but Jesus," and then: "I'm Only Blowing Bubbles," we wonder how impressions can be made or reverence taught. From experience we can tell of conviction, assurance, courage and hope that have come from experimental singing in the home.

If these three things — reading God's Word, prayer, and singing— are engaged in reverently with a true realization of their meaning, the problem of reverence will largely be solved.

But there are exceptions even to this, for sometimes children from most godly homes are anything but reverent and obedient. Again there are exceptions on the other side. We have seen homes and communities where experimental salvation is unknown — theoretically at least — and though prayer is never heard in the home, nor Christian experience taught, yet obedience and respect towards parents and the Church are beautifully manifested. We love and respect such homes, and would not for one moment discourage, though they do not live up to the highest privileges of the Gospel. So much depends upon the light people have, and when they live up to what they have, though ignorantly, God honors and blesses. Often the deepest reverence comes from such, while those who have been taught otherwise, show greatest irreverence. Rejected light hardens the heart, takes away the fear of God and leads to irreverence for Him.

Besides these fundamental things there are others less important but worthy of attention. Speaking disrespectfully or critically of the Church, the minister, or anything pertaining to spiritual things will surely foster the spirit of irreverence. With the love of God shed abroad in the heart, the spirit of criticism is removed and pity and sympathy enter instead. How the grace of God brings down and makes one! The highest, when humbled by His power, feel no better than the lowest, and together they enjoy fellowship in heavenly places. Then children learn to respect God's people, because of the attitude of parents. We've often been pained to hear sneering, critical and even untruthful remarks concerning saintly, godly people, by young people who no doubt have heard the same from parents. Great is the responsibility upon parents who encourage, if only by silence, such a spirit. We believe that hearts might often be reached were it not for the disapproving attitude of parents towards spiritual people and spiritual meetings. Children taught to always respect and honor God's children, even though they may not think or do as we, will be more open to conviction and more receptive of the truth.

Teaching the care of Bibles, lesson helps, papers and cards is not an unimportant feature in the matter of reverence. Quiet walking and careful handling of song books in the church house is another and must be taught at home. Attentive, respectful listening to preachers and teachers also begins at home. These all belong to the spirit of reverence, and come with experience and training—come as the result of, and also strengthen and maintain a reverential spirit.

And now to sum all up—the spirit of reverence taught in the home—we would emphasize first and above all else a genuine, definite, experience of salvation which puts that spirit within. Then an exemplary living, and careful, continuous teaching, until children know and feel there is a reality in the Christian life. Summing it up in one word we would say **love.** Love, perfect love, for God, for parents, for children,—for all—brings all the rest. Let us pray for the old-time conversions that will bring to us the old time loving reverence for the home, the church, and God.

Hesston, Kans.

When our boys and girls hang around on the outside when they ought to be in church or Sunday school we ought to take them to task immediately and make them feel the dangers in the course they are taking. — P. J. B.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, October Twentieth

Render therefore to all their dues.—Rom. 13:7.

"Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Read in this connection Rom. 14:18 and remember that our first fear, loyalty, and service are to Christ of whom we are bound-servants, fellow-heirs, and through whom we are citizens of our Heavenly King. We owe our loyalty as peaceful taxpayers to the nation under whose protection we enjoy our freedom and prosperity. We cannot, however, become partners in life-destroying warfare, nor in any death-dealing or soul-destroying traffic. Our attitude is not as communists, forcefully resisting force but as peace-loving children of the Highest faithfully living the life of peace on earth, good will toward man. This principle of peaceful loyalty must be so carried into our daily lives that we willingly suffer wrong rather than become partners in strife and litigation. Our time, our talents, and every energy can be utilized in constructive sacrificial service for which we give our lives if need be. Herein lies the secret of building up a cause which is of the highest honor to God, the Church and the State.

* * *

Tuesday, October Twenty-first

Swear not at all.—Matt. 5:34.

This is an arbitrary command against all forms of official oaths which applies to all kinds of extravagant language to establish one's word. One who is so profuse in such oaths and utterances generally bears watching. Many who would not be profane very lightly regard and resort to the byword. As honest and true, never needing to prejure ourselves to a lie, we have no need of a law requiring us to swear. It implies honesty in the highest degree and bears a vital relation to every detail of our lives and relationships. Therefore we may affirm our citizenship and loyalty to our country as peaceful, law-abiding citizens. We also sidestep Scriptural injunction when we administer oaths to others.

"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." The simple unembellished statement of fact establishes our veracity and glorifies Him who is the Way, Truth, and Life.

* * *

Wednesday, October Twenty-second

All they that take the sword shall perish with the sword.—Matt. 26:52.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another as God for Christ's sake hath forgiven you." God would have us seek by every Scriptural means to promote equity, justice, integrity, national and international friendship, uprightness, honesty, such as would make warfare unnecessary and inconsistent with the dealing of man with man. If every true believer would live up to the standards of Christ as the Prince of Peace, for the Church war would cease and the world would have to fight its battles alone. The Church would then give life to save life but not to destroy; give all to relieve and reconstruct but nothing to despoil, plunder, or kill. She would love friend and foe and do all in her power to lead the nations to beat their swords into plowshares, their spears into pruning hooks, and know war no more. Through thrift, piety, innoffensiveness, and following peace with all men her witness will tell for God and His kingdam.

* * *

Thursday, October Twenty-third

Be not conformed to this world: but be ye transformed.—Rom. 12:2.

This is the oldest, yet the newest, creation which has in every century distinguished the Church from the world. We must bear in our bodies, speech, and conduct visible marks of a transformed life. They should manifest themselves even where Church legislation does not specifically stipulate. Every care should be taken to guard against that which will hinder our unmistakable witness to the grace of God before a dying world.

Let our adornment be that of a meek and quiet spirit, modest apparel, and comely, intelligent speech seasoned with grace. The flashing diamond, costly, impracticable, fashionable attire, the immodest, latest creations of dressing the hair give the lie to virtue and one's desire to live free from sin. Let us be true followers of Him who in example was "holy, harmless, undefiled, separate from sinners and gave Himself for our salvation."

* * *

Friday, October Twenty-fourth

Be not unequally yoked together with unbelievers.—II Cor. 6:14.

How our associations and affiliations tell on our lives. Alliances with unbelievers in the marriage tie, through guilds, secret orders, or any other questionable organizations which involve us in compromise, hinder in fulfilling our highest obligations to our Lord and Christ. The Church should engage every interest for benevolence, every exercise of brotherly love, the development of every talent, the practice of every legitimate profession, and encourage every form of honorable service and industry for Christ and the Church's sake. In this she should know no controlling power or leading but that of the Spirit and the teachings of the Word. No member can afford to claim any attachment or secret tie which will divide the home, one's interests, or affections, or compromise the right. Can I become a member of a Christless clan or form a Christless union when I know the price that was paid on Calvary for my redemption?

"I am Thine own, O Christ, Henceforth entirely Thine;
And life from this glad hour, New life is mine.
No earthly joy can lure My quiet soul from Thee;
This deep delight so pure, Is heaven to me."

—A. A. Wright.

* * *

Saturday, October Twenty-fifth

Let your light so shine before men, that they may see your good works, and glorify your Father which in in heaven.—Matt. 5:16.

The pure rays of the love of Christ can only shine forth from a pure heart. The life radiates that light but it must be freed from that which formerly darkened it and marred its beauty. This freedom is only attained through Christ and His Word which provides principles for upward progress and also injunctions prohibiting against again falling by the way. There is unmistakable prohibition against drunkenness, fornication, and questionable association. The Church in maintaining Christ's standards should be the first to correct evil, yea, never so much as countenance within her borders the tippler, gambler, adulterer, murderer, or any enemy of good work.

Loving obedience to His precepts will lead to the Cross and true Christian discipleship, calls for lives that in themselves are suns ripening souls by their genial, pure, and unaffected love and that are merciful and gentle, yet strong in righteousness. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

* * *

Sunday, October Twenty-sixth

I will PRAY WITH THE SPIRIT, and I will pray with the understanding also.—I Cor. 14:15.

Address prayer to the Father through the Son. Remember that His glory and honor take the first place in your petition; then your own personal needs and desires will easily fall in their place in your communion with Him. Covenant anew your loyalty to Him. Bring Him your heart's burdens for the sick, the dying, the sorrowful, the sinful, and for the indifferent. Lay open your heart for His searching and for the infilling of the Spirit. Meet with the brotherhood in a common union at the altar and feel His common presence. Worship Him. See the pierced hands and feet, the bleeding side, the crown of thorns, Calvary, His triumph over death, and cry out with the heart, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Then shalt thou have the Spirit and the understanding and know that "the hour now is when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship Him."

SUNDAY SCHOOL LESSON

Lesson for Oct. 26, 1924 — Mark 4:25-41

THE STILLING OF THE STORM

Golden Text. — What manner of man is this, that even the wind and the sea obey him?—Mark 4:41.

Lesson Story. — After a day of miracle working Jesus proposed to His disciples that they pass over on the other side of the sea. After sending the multitude away they went into a ship. There were also a number of other ships which, some think, were occupied by people who desired to remain near Him and accompany Him and His company of disciples across to the other side.

That night a great storm arose. Jesus was asleep in the hinder part of the ship. His disciples came to Him excitedly, saying, "Master, carest thou not that we perish?"

Jesus arose, rebuked the winds, and said to His disciples, "Why are ye so fearful?" The wind ceased, the sea became calm, and the wondering disciples exclaimed, "What manner of man is this that even the winds and the sea obey him?"

Lesson Thoughts. — The lesson is very brief but it will take several times the time usually alloted to a Sunday school lesson to fathom the lesson to its depths. Here are a few thoughts to be gleaned:

1. The manifestations of God's truth and power always attract the common people. Christ had spent a day performing miracles and proclaiming truth. People thronged Him. Many came from wrong motives, and from wrong motives afterwards forsook Him, but this does not change the facts as already pointed out. There is nothing that can take the place of the Word of God as a drawing power.

2. Christ was a missionary. He was doing a great work. No doubt He could have kept on where He was, doing a good work for weeks. But there were other people who needed the Gospel. So He proposed to go to the other side of the sea to bring the Gospel to other people. We should never fail to do good wherever and whenever we have the opportunity to do so. But doing good in our home communities is only part of our Christian duty. The whole world must know of the power of Christ to save. We have a part in it. The question is not, Shall we do good? but, Where and in what way may we do the greatest good and in a way approved of God?

3. It is possible to seek Christ from a selfish motive. Even the most hardened sinner would accept a miracle at the hands of Christ. It was perfectly satisfactory to those people to keep on thronging Christ and having Him heal their bodies, even to the extent that He had little opportunity to minister to souls. Thus their eagerness to get healing for the body interfered with the work of Christ ministering to the soul. Our motive in seeking Christ should be to worship, to hand out, to do good and to help other people benefit by His goodness, not to selfishly receive without giving out.

4. Was the Master indifferent in time of storm? No; but He was trustful. He was facing the same danger that the disciples were. A shipwreck would have consigned Him as well as others to the waters. But He trusted in the power of God for the keeping of His own, and was resigned to whatever came. The child of God can save himself many a worry and many a struggle by trusting in Him who promised never to forsake His own.

5. The disciples were safe because Christ was with them. A lack of faith caused them to be in a manner blind to their degree of safety but so long as they had Christ with them in the ship they were safe. What they lacked was assurance, not security. So long as we have Christ with us we need not fear. "Perfect love casteth out fear." The storm may rage, the billows may roll, the boat may rock; but with Christ on deck all is safe. When out on the sea of life, be sure that you have Christ in your ship.

6. Christ said, "All power is given unto me." The incident recorded in our lesson is an illustration of it. The storm was so fierce and terrible that the disciples were overawed and helpless, but a simple word from our Saviour brought a great calm. There is nothing that our Saviour is not willing and able to do for us.

7. "Master, carest thou not that we perish?" Yes, He cared. The fault was not there. Why were they more impressed with the power of the elements than with the power of Him who had been performing miracles before their eyes all that day? They were foolish — but not any more so than we often are who forget all about the power of God and look to the elements to determine our safety or danger. Yes, the Master cares that we perish — and we **will not** perish if we put our trust in Him. "Believe.....and thou shalt be saved." — K.

There is a difference between confessing that you are a sinner and confessing your sins.—Enos Hartzler.

THE R'S OF THE LORD'S PRAYER

(Continued from page 563)

humans who are prone to err we need to come before Him continually in the spirit of repentance. Our debt of sin was staggering before He removed it by His sacrifice on the Cross, or rather before we accepted His removal by faith. But we as His children still need to come before Him in the spirit of contrition and penitence. In our weakness and imperfections we need to come continually under the cleansing blood. "The blood of Jesus Christ His Son cleanseth us from all sin." Notice the word "cleanseth." It is in the present form. It is a continual process. And as we come before Him in repentance for our many transgressions of commission or omission, we plead on the condition that we have a forgiving spirit toward others. If that is lacking we may as well save our breath, we are only praying condemnation on our own heads. Besides we do not have the spirit of repentance if we do not forgive others.

7. **Reliance.** — "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." "Lead us....deliver us.... thine is the Power." Here is One we can look to in perfect trust and reliance. "He is able to deliver thee," "He is able to succor thee," "He is able to keep thee," "he is able to establish thee," are some of His precious promises. Surely on such an One we can implicitly rely. His is the power, His is the glory, surely He will lead us aright if we are willing to be led.

Another interesting feature of this outline is found when it is arranged in couplets. Starting at either end and reading from below we have this:

Resignation
Regard Request
Reverence Repentance
Relationship Reliance

Notice how well these couplets go together. The one seems to be the natural complement of the other. And as a crowning stone of the arch we have Resignation, absolute surrender to His will. The Model Prayer given by our Lord has untold meaning in its content.

Scottdale, Pa.

We must be proper examples of the Christian faith wherever we go. Our life, our actions, our appearance, our testimony must be an exact interpretation of Scripture if we are to shine and win souls for God. — D. G. Lapp.

"One bad book can ruin a young life."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 16, 1924

Field Notes

Baptismal services are announced for Mountville, Lancaster Co., Pa., to be held Sunday, Nov. 9.

Bro. J. D. Mininger of Kansas City, Kans., is expected at Elida, Ohio, the latter part of this month to begin a series of meetings at Salem Church. The Lord add His blessing to the efforts put forth.

Last Sunday was communion day at the Mennonite Church in Chambersburg, Pa.

The Lord willing, Bro. Henry Baer will fill appiontments in the Franconia Conference district Oct. 9-19. C.

Thursday morning, Oct. 23, is the time set for the ordination of a deacon at Souderton, Pa., to assist Bro. Henry Krupp. C.

Sunday School Meeting. — A Sunday school meeting has been arranged for at Stony Brook, Pa., Nov. 11. The public is invited to attend.

At the recent meeting of Lancaster Conference, steps were taken looking to the ordination of more ministers.

Bro. Lewis Weber of the Toronto Mission "very acceptably" filled the regular appointment at Kitchener, Ont., on Sunday, Oct. 5.

Bro. E. D. Hess of Masontown, Pa., is expected home the latter part of this week, after spending about two months as an evangelist in Illinois and Kansas.

Communion dates in north Missouri, in the bishop district of Bro. J. M. Kreider, are as follows:
Cherry Box, Oct. 19.
Palmyra, Nov. 2.

Brethren H. L. Longanecker of Middletown, Pa., and Seth Ebersole of Lancaster, Pa., visited the Franconia Conference on Oct. 2 and filled a special appointment at the Plain Church, near Lansdale, Pa. C.

Bro. A. G. Yoder of Parnell, Iowa, expects, the Lord willing, to spend the latter half of October and the fore part of November in continued meetings at Cherry Box and Palmyra, Mo.

Bro. E. J. Berkey of Oronogo, Mo., was expected to begin a series of meetings at Elkhart, Ind., Oct. 12. Bro. Berkey expects to hold meetings at several other churches in Indiana before returning to his home.

The brotherhood of Clinton Frame Church, near Goshen, Ind., has arranged for a Bible conference, to be held Nov. 27 to Dec. 7, with Bro. Oscar Burkholder of Breslau, Ont., as instructor.

Bro. David Garber of Harrisonburg, Va., is spending this month in Michigan holding meetings in a number of churches. "The Lord is blessing the work," is the way one brother describes the meetings.

We are in receipt of a program of the annual mission meeting held under the auspices of the district mission board of Southwestern Pa., conference district, to be held near Martinsburg, Pa., Oct. 23. A good attendance is invited and expected.

Bible Instruction Meeting. — Programs are out announcing the two-day Bible instruction meeting at Gingrich's Mennonite Church, Lebanon Co., Pa., Nov. 22 and 23. "Everybody welcome," is the invitation borne by the program.

Franconia Conference was held Oct 2. A brother writes: "The fall conference at Franconia has passed into history. We praise God that unity and peace prevailed." We share our brother's joy in that kind of a report.

October 26 is the time set for communion and ordination services at the Mennonite Church near Rockton, Pa., at which time brethren J. N. Durr of Martinsburg, Pa., and Aaron Loucks of Scottdale, Pa., are expected to be present and have charge of both services.

Unless the time of the sailing of the ship for India is changed, it is expected that the brethren C. Z. Yoder, H. V. Albrecht, and J. A. Ressler will spend Thursday night, October 23, at the Philadelphia Mission, 2151 North Howard St. A public meeting will be arranged for in the evening. The party leaves for New York on Friday morning.

Mail intended to reach Bro. and Sister M. C. Lehman, H. V. Albrecht, or J. A. Ressler just before they leave America for India can be addressed, c-o S. S. City of Calcutta, Pier 2, Bush Docks, Foot 49th St., Brooklyn, New York, and should be mailed so as to reach New York not later than Friday, October 24, 1924. If mailed later than that, letters should be addressed Dhamtari, C. P., India, until further directed.

Communion Dates. — Following are the communion dates for the Bishop Abr. Herr and D. N. Lehman district, Lancaster Co., Pa.
New Danville, Oct. 5, 1924. A. M.
River Corner, Oct. 12, A. M.
Millersville, Oct. 19, A. M.
Rohrerstown, Oct. 26, A. M.
Lancaster, Nov. 2, A. M.
Habeckers, Nov. 16, A. M.
Mountville, Nov. 23, A. M.
Columbia, Nov. 30, P. M.
Stony Brook, Dec. 7, A. M.

Picture Cards for India. — Yes, the missionaries want them, and the Indian children want them still more. You can send them to India just as cheaply by mail as you can to most parts of the United States, and more cheaply than to some parts. You expend the postage to the point in the country uselessly by sending them to Scottdale or any other part of this land. Just remember: Pack them securely, making no parcel more than 11 pounds in weight. It is a good plan to sew the cards into a square parcel in cloth similar to that used for 25-pound sugar sacks, and put strong manila paper on the outside. Mark the parcel, "Sunday School Literature for Free Distribution," and address it: "Secretary American Mennonite Mission, Dhamtari, C. P., India." The rate of postage is 1 cent for each four ounces or fraction of four ounces. Thus: A parcel weighing five ounces should have 2 cents to carry it to India. A parcel weighing ten ounces should have 3 cents. Do not include anything but printed Sunday school cards in such a shipment. Thank you. — J. A. R.

Correspondence

Manson, Iowa

Dear Herald Readers:—We have been blessed with many blessings both natural and spiritual. To the Lord be all the praise. The Lord willing, we expect to start our series of meetings Oct. 15 with Bro. C. F. Derstine in charge.

We solicit an interest in your prayers that the Lord may work mightily in our midst.

The following visitors spent sometime here the past month. The Brethren, Albert Bishop, Silas Litwiler, Ed Eichelberger, and Roy Litwiler, of Hopedale, Ill., Bro. Jno. Tyscher and wife of Fisher, Ill., Bro. Joe Yoder and wife of Thurman, Colo. and Bro. Joe Roth and wife from Milford, Neb.

Oct. 1, 1924. Cor.

Hubbard, Oreg.

(Zion Congregation)

Dear Herald Readers:—The mercy of the Lord has been very tender, and His goodness so great. All honor and praise to His holy name.

Sunday, Sept. 28, was observed by commemorating the communion of the Lord. Good interest was manifest throughout the service.

On Sunday, Sept. 14, baptismal services were held. Two precious young souls sealed their vows by water baptism, and were received into church fellowship.

During the last week of August and first of Sept. church services were postponed on account of the contagious disease, diphtheria. Two children of our number were sick and were later called home.

Just recently the fall refreshing showers have come as rich blessings, to water the earth after a long summer's drought. All things are now ready to actively engage in tilling the soil to give seed to the sower. In face of a very dry season, the harvest was abundant (with a few exceptions). Many of the returns in yields were much better than estimated.

Continue to remember us in prayer, that His will may be done.

In His service,

Sept. 29, 1924. Albert D. Erb.

LaJunta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—Bro. Allen Erb was with us over Sunday, Sept. 21, and preached on the fundamentals of Scripture as opposed to the subtle evolutionary and kindred teachings now afloat. He was accompanied by his wife, Albert, and Bros. J. A. Cooprider and Daniel Horst. Others over from the Fairmount valley were Bros. Earl and Ansil Showalter accompanied by their wives, a few of the children and the parents of the sisters, Bro. and Sister S. S. Diller of Ohio and Bro. and Sister Solomon Heatwole of Virginia. More "strangers" than commonly present attended from the surrounding community, making a well filled house. A favorable rising vote was taken at the close of the service as to the truth of the message.

Our Sunday school was reorganized Sept. 28, the following officers having been elected: Supts. Amos Kulp, F. A. Neuschwanger; Chors., Chas Snyder, A. M. Leatherman; Sec-Treas., Hazel Switzer; Prim. Supts., Isaac Kulp, John Kiser; Librs., Jesse Kauffman, Mildred Hartzler, Katie Leatherman.

Our mission Sunday school among the Mexican people continued during the past year with an average of about 30 present. A father of one of the pupils professed faith in Jesus Christ a number of days before his death, which occurred Sept. 10. Many of his friends came to the burial next day, and gave respectful attention to a short service. Juan Rodriquey, Spanish Baptist pastor of LaJunta, spoke from John 14.

The semi-annual Sunday school and missionary program is to be given at this place Oct. 12. The sisters sewing circle meets with Sister Cassie Driver regularly each month during this year. Bro. Henry Headrick is acting in the capacity of Y. P. B. M. president. The epistles of Peter have been completed in the mid-weekly prayer meeting studies.

May the Lord's blessings be upon the various activities of the Church both here and elsewhere.

Wm. N. Nunemaker.

Oct. 3, 1924.

Fairview, Mich.

Greetings to all Herald Readers:—We are thankful to God for the health in this community. Sunday school was reorganized Sunday afternoon Oct. 3. Results: Supts., Bros. J. Miller and Otis Bontrager; Primary Dept. Supt., Sister Frank Pletcher, Chor. Lizzie Handrich; Chor. Sister Genieva Kauffman; Sec.-treas. Sister Frank Pletcher; Libr., Sister Lily Esch. May we remember them in our prayers as was their request.

Sunday school and church are well attended, also Y. P. Meetings. 230 present at Sunday school last Sunday. 308 are enrolled. Teachers meeting, Thursday night. A Brother and sister were taken in the Church some time ago, formerly of the Brethren Church. May God ever bless them and all who have preferred His name.

Pray for the work.

Oct. 6, 1924. Mary M. Zork

Scottdale, Pa.

To all Herald Readers, Greeting:—Bro. and Sister Brackbill of Clarksville, Mich., who spent a few weeks in Lancaster Co., Pa., and Virginia, were with us Sunday, Oct. 5. Bro. B. preached us a helpful sermon in the morning, it being the occasion of our examination or council meeting. In the evening Bro. Stoddard favored us with a talk on anti-secrecy.

Sisters Anna Galbraith and Loda Nissley of Lancaster Co., Pa., were with us during the past week, the guests of Bro. and Sister B. N. Gamber.

Bro. Levi Mumaw returned a few days ago after an extended visit in Nebraska and Iowa in the interests of the Publishing House. He reports a favorable outlook in the churches among whom he visited.

Bro. William Winsinger and family have moved to Lancaster. We are sorry to see them leave, but trust that the Lord may bless them in their new home.

The Lord willing, we expect to hold our communion service on Sunday, Oct. 19.

Bro. J. A. Ressler and family spent Sunday at Masontown, Pa., where Bro. R. filled the regular appointment.

Bro. O. H. Shenk and wife, their two sons Christian H. and O. H., Jr., and Sister Marion A. Herr, all of Lancaster Co., spent a day with us and attended the morning services at the church Sunday morning.

Oct. 13, 1924. Cor.

Miscellaneous

HOW OLD IS THE NEW TESTAMENT?

We have better proof of the antiquity, the authenticity, the integrity, and the veracity of the New Testament, than of any other ancient book in the world; and we have better proof of the life, ministry, and mission of Moses, and Jesus, and Paul, and Peter, and John, than we have of the existence of Alexander, or Caesar, or Socrates, or Plato. We have hundreds more of ancient manuscripts of the New Testament books than of any other ancient writings; and they have been translated into more languages, and brought down through more independent channels than any other books.

We can tell an ancient book by the style of writing. The cities of Herculaneum and Pompeii were buried by an eruption of Vesuvius, A. D. 79, and forgotten for over 1,000 years. In 1684 men dug through and discovered Herculaneum, and found there an old library of some 2,000 rolls and volumes, about 500 of which have been unrolled and deciphered, and some have been printed. These books were curiously written,—all in uncial or Capital letters, with no spacing between the words, and little or no punctuation. Men have not written that way for 1,000 years, but they wrote so before A. D. 79, for there are the books they wrote. Now we have copies of the New Testament books written in that very style, and we know they must be very old. Then we have the Syriac translation, so old that no one knows its age. Eusebius, in his History (b. iii. c. 39), tells us that Mark wrote his Gospel from the instructions of Peter, who was probably put to death about the tenth year of Nero, A. D. 65. But Peter mentions Paul's Epistles, classing them with the "other Scriptures" (2 Pet. 3:15, 16). Paul wrote fourteen epistles before he was put to death by Nero, who killed himself, A. D. 68. Luke wrote the Acts while Paul was living, for he leaves Paul "in his own hired house" (Acts 28:30, 31). But Luke had written his Gospel before he wrote the Acts (Acts 1:1; Lu. 1:1-5). And Paul quotes Luke's Gospel (Luke 10:7) as "Scripture" along with Deuteronomy 25:4, in I Timothy 5:17, 18. And Luke tells us that others had written of the life of Christ before he did (Luke 1:1-4). Hence the New Testament was mostly written before Nero's death, A. D. 68, or within thirty-five years of the crucifixion of Christ, and Paul, when writing to the Corinthians (I Cor 15:6), asserted that there were then living more than 250 Christian men who had seen Jesus Christ after he rose from the dead. It will pay you to read the New Testament and believe it and obey it.

H. L. Hastings.

AN OPEN LETTER FROM A PACIFIST

(The following letter was written to the Carthage, Mo., Press, and sent for publication in the Gospel Herald by John Zeiset.)

I note the following editorial in the Press of September 4:

"The city maintains police to guard it against criminals and firemen to protect it from fire. Why do not the Pacifists urge that all policeman and firemen be discharged to the end that there be no more crime and no more fires? Such arguments on their part would be only consistent."

Since we publicly ask "Why?" we are in duty bound to publicly reply. First, you are a half century behind the times, for we have been living in sight of Carthage for more than fifty years without police protection, and there are large towns without police and many counties without jails. While we are not responsible for Carthage, we are asked "Why" for Carthage. We can not consistently ask Carthage to discharge her police, for so long as her religious people depend on the sword and hire preachers to preach war sermons and to pray for the success of the sword she will need policeman to keep even her religious people from robbing one another. If we depend upon the sword for protection we would go to the front in time of war and do our share of the fighting instead of cowardly shirking and sending young boys who do not even have a vote and are not responsible for the war and its results. And we thank the Lord that it was not these young boys who threatened to arrest us on the streets of Carthage for advocating the principles of Christ. Again, we thank the Lord it is not these boys who are continually (in times of peace and war) finding fault with and attacking Pacifists. It certainly requires the courage of cowards to attack people whose religious principles do not allow them to fight. Again, we thank the Lord that we do not have to live in a town that must have police protection. And since we are challenged by a Christian professor we cite the editor to the following words of Christ: "Thou shalt not kill." "Put up thy sword .....all they that take the sword shall perish with the sword." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

The God-fearing people of the world want peace — and would soon secure it were it not for militarists who seem to be afraid of their own armed shadow — and they look so terrible that it causes others to arm themselves and thus keep up a continuous race in armaments.

B. F. Wampler.

"YE ARE THE LIGHT OF THE WORLD"

By Sarah Hartzler

For the Gospel Herald.

Jesus says unto us, His followers, (Matt. 5:14). Let us think, Are we a light to the world, or a stumbling block? How can the world see the light of Jesus thru the Church, when they see in it too much of the vain fashions of the world, trying to conform to the world, in every fashion the devil brings around? Or do we go to work on the Lord's Day, just like the people of the world, or in many other ways love the world more than the Word of God? Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Dear Brother and Sister, let us not hide this light under the vain things of this world, but let us at all times be a light to brighten this dark and sinful world, that those who follow our steps, will find the way of life, and will glorify the Father which is in heaven. "While ye have light, believe in the light, that ye may be the children of light" (John 12:36).

"Ye are the light of the world,
Thro' you the true light must shine,
Calling the lost sons of men
Home to the Father divine."

Limon, Colo.

THE REAL BARGAIN BOOK

By A. J. Shenk

For the Gospel Herald.

In these days we find great numbers of circulars, and papers of various kinds which advertise some special bargains. It seems we never get tired of looking for bargains which we think we may take advantage of.

In this connection a good question for us to ask of ourselves is, Which do we seek after most, things which pertain to life and godliness, or the things which pertain to this life only?

We find that the Bible is a book in which we may find many special bargains (if we may call them so) which if we take advantage of in the true sense of the word, will mean the

free gift of life everlasting. "I know that his commmandment is life ever-everlasting" (Jno. 12:50). These are the words of our Lord and Master. Do they not plainly show us that if we keep the commandments of our Lord and Savior it will mean life everlasting to us? This everlasting life is the greatest bargain we can think of, and bless His name it is free to all who will have it. Are we putting forth any special efforts that our neighbors and others may know of this great bargain? What is our heavenly Father sparing our lives for? Does this not show us that there is some work that He wants us to do? "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (Jno. 9:4).

Do we feel that we are too weak to tell others of the great message of life which the Master brought to the world, that all who believe on Him may be saved? Turn to Heb. 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." He alone can supply our every need.

Harrisonburg, Va.

DENYING THE FAITH

One of our brethren, working together at the carpenter trade with a minister in some other denomination, discussed with him the matter of inspiration of Scripture. He afterwards wrote out the substance of the conversation and sent it in for publication. This mess of unbelief is hardly fit for publication, yet it shows the miserable depths to which a man supposed to be a defender of the faith can descend. This man believes about what many other socalled ministers of the Gospel believe, but he lacks the dishonesty and the polish that others have, and therefore blurted out what you can not get others to do — except when in a class by themselves. No man of faith will ever assume an attitude of indifference toward this form of infidelity.— Editor.

Do you believe the Bible to be inspired?
Parts of it.
If you do not believe the whole Bible to be inspired, what do you believe?
We let each one believe as he wants to
Then you have as many theologies or creeds as preachers?
No, not quite.
If each one is to believe what he or she wishes, why are you preaching?
To get others to think as I do.
What do you preach?
The life of Jesus.
What do you teach about his life?
What He did here.
Do you teach about the blood?
No.
Do you mention the cross?
No.
Do you believe in the vicarious suffering?
No, no one can suffer for someone else.
Do you believe in the incarnation?
Yes.
What DO you believe?
Fatherhood of God and Sonship of Jesus.
What do you mean by Fatherhood? Fatherhood of regenerated or Fatherhood of all?
Fatherhood of all.
Where is Jesus now?
Wherever believers are.
Do you believe in heaven?
Heaven is a condition here upon earth.
Do you believe Jesus is coming again and the dead shall rise first, then we which are alive, all caught together with him in the air?
That was one of Paul's first ideas. Later he changed them. He expected at first to be here when Jesus came again. Later he saw he was wrong.
Does Paul then contradict himself?
Many times.
What is meant by Lazarus and the rich man?
That was simply a picture of heaven, a condition here.
Lazarus and the rich man were dead already, were they not?
Oh, yes, I believe they were.
Do you believe in hell?
No. Can't conceive of an angry God. God is love.
What do you think will become of sinners?
I leave that between them and God.
Do you believe in miracles?
Well, I'll tell you—if we knew as much as Jesus did, we could do many of the things He did and they would seem like miracles to others.
Do you believe that manna fell for 40 years?
40 years? That's a long time.
How about the 5000 being fed?
Well, something must have happened there.
Do you believe in what is known as Darwinism?
What is Darwinism? Monkeyism?
Generally accepted as such.
That isn't Darwinism at all.
What is Darwinism then?
Evolution or Truth.
For instance?
It used to be that everybody believed that man was created, but now scientists have proven it otherwise and everybody believes in evolution.
How have scientists proven this?
Why, look at Burbank and see what he has done.
Has he developed or evoluted any new species?
Certainly.
Name one.
Well, don't you think he has?
No. He has developed species that were already formed but never went outside of that particular family. Why are not new species being developed today Why is it that you can get a mule but no further?
Do you believe that the horse was created as he is now?
Yes, "All after their kind." What is true science?
What is true knowledge?
What do you call it?
Knowledge changes with the times. The writers of Genesis thought they knew how man was created but we know now that they were mistaken.
If not inspired, why does Genesis tell us how man was created?
Why, these writers commenced to look around them and wonder how we got here. Finally they thought there must be some God around here and so naturally concluded man was created but we know otherwise now. In fact, we know now that man was on earth much longer than Bible records go.
How do you know this?
By tablets, etc. The flood is simply fashioned after an old Babylon story. Many of the Bible stories really happened among these people long before Bible scenes open.
How about Paul's writings on this subject?
Oh, Paul was a queer fellow with queer ideas.
For instance?
Well, he said, "Let the women keep silent in the churches." Where would the churches be today if the women did not run them?
Do you think the woman is in her place?
She has a right to do as she pleases, although I do not think it to be expedient the way she does.
Do you believe in Paul's conversion?
Yes, he was converted.
What do you make of the light?
He was simply so wrought up he thought he was blind.
How about the voice?
He just thought he heard it.
How about the voice to Samuel?
He just imagined it.

East Orwell, Ohio.

THE CURRENT OF TIMES

By Noah H. Martin

For the Gospel Herald.

A warning to our Boys and Girls in rural districts.

Some are seeking employment in towns or cities, and knowing their inability to fill such positions as appeal to their fancies they are eager to receive a better education. First, they ask to be permitted to go to some institution of learning; so their parents suggest to send them to some religious school. We believe they are under good influence and teaching while they are there. But when they have finished their school they are employed by some firm or factory controlled by ungodly persons who will try them in various ways. To hold their position they will yield to their employer's request by so doing they strain their conscience and by and by leave the faith so dear at heart and next find themselves going with the current of the times.

Dear young people, I would suggest to you who live in rural districts, do not leave your country homes and go to the city. Our forefathers have chosen the rural districts as the best place to rear up children. The invironments are under Christian atmosphere. It is best to keep under the influence of your Christian parents. No one will take the interest in you that parents will. You are needed at home to "brighten the corner where you are." When going through school you are depending on your parents to support you. When you have finished, then you will seek easy employment, then there is danger, and you will lose out spiritually. Remember the slogan, "Back to the Farm."

Hagerstown, Md.

OHIO SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

The thirtieth annual Ohio Sunday School Conference held its session near Louisville, Ohio, at the Beech Church August 19-21, 1924. The home congregation spared no labor to provide for the comfort and convenience of the Conference. Everything was done in an orderly way and everybody appreciated the generous hospitality extended by the brotherhood and community.

The Conference throughout was spiritually uplifting and practical and revealed a serious interest and earnestness in the Lord's work. All the speakers on the program were present but one. One of the marked features was the missionary enthusiasm and response.

Committees appointed to serve for the Conference were as follows: Resolutions, O. N. Johns, M. C. Lehman, John Warye; Nominations, E. M. Detwiler, John D. Miller, Noah Troyer, Noah Hilty, I. W. Royer.

The Conference Text, "Order my steps in thy word" (Psa. 119:133).

Conference Hymn:—Song No. 42—Hymnal:

Give me to know Thy will, O God,
And may I see to-day
A light from heaven upon my road
To clearly point the way.

That I may know just what to do,
And what to leave undone,
And be unto Thy service true
From dawn to setting sun.

That I may speak the timely word,
And timely silence keep—
By passion's hasty words unstirred
That cause the soul to weep.

Lord Jesus! from Thy holy place,
The Spirit on me breathe,
Open the mantle of Thy grace,
And keep my soul beneath.

No chorister was elected but song leaders were appointed for each session.

The program was given as follows:

Tuesday Evening

Delegates' Meeting.
Conference Session.
Chorister, Clark Mellinger, North Lima, Ohio.
Song, All Hail the Power of Jesus' Name!
Organization: A. J. Steiner of North Lima, Ohio, elected as moderator by vote of Conference.
Prayer Service, "Open Thou Mine Eyes," led by the secretary.
Song, I Need Thee Every Hour.
Scripture (Psalm 121) read by John D. Miller, of the Beech congregation, who also added words of welcome.
"I Will Lift Up Mine Eyes." In the absence of Eva Driver of Lima, Ohio, Geo. Lehman of Orrville, Ohio, substituted.
Reading of Minutes.
Scripture (John 4:31-42) reading and prayer by J. S. Shoemaker, Dakota, Ill.
"Lift Up Your Eyes and Look," T. K. Hershey, So. America.
Closing announcements and prayer.

Wednesday Morning

Delegates' Meeting.
Conference Session.
Chorister, O. N. Johns.
Song, All Hail the Power of Jesus' Name.
Conference Hymn.
Scripture (John 17:1-18) reading and prayer, E. F. Hartzler, Marshallville, Ohio.
Song, Great God, Indulge My Humble Claim.
The Sunday School Teacher—
1. His Qualification, Philemon Frey, Wauseon, Ohio.
2. His Preparation, H. N. Troyer, E. Orwell, Ohio.

Song, Jesus Keep Me Near the Cross.
Prayer.
Secretary's Report. (Given below.)
Our Sunday School Teachers in South America, Mae Hershey, South America.
Studies in the Life of Christ, (Sunday School Lessons), M. C. Lehman, India.
Closing Prayer, Noah Oyer.

Wednesday Afternoon

Devotional C. Z. Yoder.
Special Song, Henry Burkholder and daughter, Newville, Pa.
Children's Meeting (separate session), led by Margaret Johns, Canton, Ohio, and Carrie Shank, Louisville Ohio,
Conference Session.
Chorister D. D. Hartzler, Smithville, Ohio.
Christian Education, Noah Oyer, Goshen, Ind.
Offering for Expenses, $109.65.
Treasurer's Report. (Given below.)
Quartet.
The Pastor and His Teacher, J. S. Gerig, Smithville, Ohio.
The Parent and the Child, Lydia Lehman, India.
Announcements.
Quartet.
Prayer, S. E. Allgyer.
Sectional Meetings—
1. For Young People, led by Noah Oyer and M. C. Lehman.
2. For Sunday School Workers, Parents, and Ministers, led by secretary.

Fellowship Meeting (At sunset on the cemetery lawn), "Walking With God," led by Noah Oyer.

Wednesday Evening

Chorister, John Mumaw, Wooster, Ohio.
Song Service.
Scripture (Matt. 5:33-48) reading and prayer by Isaac Metzler, Rockton, Pa.
Song, I Am Thine, O Lord.
Nonresistance in Theory and Practice, M. C. Lehman.
Duet, Burkholders, Newville, Pa.
Prayer, M. C. Lehman.
The Overcoming Life, Oscar Burkholder, Breslau, Ont.
Song, Nothing But the Blood of Jesus.
Prayer.

Thursday Morning

Delegates' Meeting.
Conference Session.
Chorister, C. K. Hostetler, Youngstown, Ohio.
Song, Church of God, Awake.
Scripture (II Timothy 2) reading and prayer by D. J. Johns, Goshen, Ind.
Conference Hymn.
Our Young People—
1. In the Home, Uriel Yoder, West Liberty, Ohio.
   Song, Home, Sweet Home.
2. In School, Jesse Smucker, Smithville, Ohio.
   Prayer.
3. In the Church, Oscar Burkholder.
   Open Discussion.
   Song, Gently Lead Us.
   Prayer, J. S. Shoemaker.

The Missionaries' Children, Mae Hershey.
Song, Open the Wells of Salvation.
Studies in the Life of Christ (Sunday School Lessons), M. C. Lehman.
Song, Let the Lower Lights be Burning.
Prayer, E. B. Stoltzfus, Hudson, Ohio.

Thursday Afternoon

Junior Missionary Conference.
Prayer, E. M. Detweiler.
Letter from Vernon Reiff, Treasurer of General Mission Board, giving information and encouragement on the Investment Fund.
Song, Jesus Loves Me:
In Hindi, by missionaries from India.
In Spanish, by missionaries from South America.
In English, by the congregation.
A Girl's Opportunity in Non-Christian Lands, Irene Lehman, India.
Prayer.
Song, Burkholder Sisters.
Conference Session.
Chorister, Henry Burkholder, Newville, Pa.
Scripture (Isaiah 61), S. E. Allgyer.
Special Prayer for missionaries on the field, S. E. Allgyer.
Song, Send the Light.
Relief Work as an Evangelizing Agency, Herman Kreider, Wadsworth, Ohio.
Special Song, Duet and chorus.
The Call from India, John Warye, Urbana, Ohio.
Song, It Must Be Told.
Prayer, Moderator.
Looking toward India, Lydia Lehman.
As I See It, T. K. Hershey.
Missionary Offering, $870.66.
Song, Ye are the Light of the World.
Prayer, I. B. Witmer.
Delegates' Meeting.
Fellowship Meeting (at sunset on the cemetery lawn), "Talking With God," led by T. K. Hershey.

Thursday Evening

Conference Session.
Chorister, Henry Burkholder.
Song, Break Thou the Bread of Life.
Prayer, J. S. Shoemaker.
Business, Presentation of Resolutions. (See Resolutions below.)
Election of Officers.

By vote of Conference the following officers were elected: Treasurer for three years, I. J. Lehman, Columbiana, Ohio; Members of Executive Committee for two years, D. S. Yoder, Bellefontaine, Ohio, and O. N. Johns, Canton, Ohio; Book Committee elected for one year, Clark Mellinger, North Lima, Ohio, Elmer

Hilty, Marshallville, Ohio, and A. I. Yoder, West Liberty, Ohio.

Conference voted to send greetings to our workers in India, also wishing Bro. M. C. Lehman and family God's richest blessing as they go to their field of labor, assuring them of our continued interest and prayers.

Song, I Love to Talk with Jesus.

Scripture (Philippians 1:1-21) reading and prayer, Noah Hilty.

How Live the Simple Life in this Complex Age, W. R. Mast, Walnut Creek, Ohio.

Song, Take Time to be Holy.

"Looking unto Jesus," sermon, N. E. Troyer, Cable, Ohio.

Song, Crown Him.

Closing Exercise, Lord's Prayer in unison.

SECRETARY'S REPORT

Number of: Sunday schools, 43; meetings every Sunday, 32; reorganized first of year, 41; officers, 210; teachers, 503.. Total enrollment, 6405; average attendance, 4805.

Number of: Cradle Rolls, 6; Beginners' Departments, 16; Primary Departments, 24; Junior Departments, 13; Intermediate Departments, 6; Home Departments, 2; pupils under nine years of age, 1042; pupils between ages of 9 and 16, 1098; non-church members over twelve years of age, 311; pupils not of Mennonite parentage, 311; schools using graded lessons, 1; teacher training classes, 1; Bible study classes, none; number completing teacher training classes, none; teachers' meetings, 14; Sunday school libraries, 17; volumes in libraries, 1196; schools receiving missionary offerings, 27; schools using Investment Fund, 21; mission study classes, 1; schools observing Missionary Day, 26; mission Sunday schools, 5; union Sunday schools, none; district Sunday school meetings, 6; district mission meetings, 2; Fourth of July meetings, 2.

Offering for supplies, $3,058.22; offering for missions, relief, etc., $9,478.02; total offering, $12,536.24.

Number of schools using: Words of Cheer, 28; Beams of Light, 17; Youth's Christian Companion, 19; number of pupils received into church, 101; number of Young People's Bible Meetings, 32; number using regular topics, 27; number having Junior Meetings, 20.

I. W. ROYER, Secretary.

TREASURER'S REPORT

Tent Fund, 1920-1924

Receipts:		
From congregations and Sunday schools....		$1609 06
Refund from Tent Company.....		50 00
Interest on deposits.....		6 75
Refund from Tent Company		50 00
Total		$1665 81
Paid Out:		
For tent.....	$1356 00	
Incidental expenses.....	35 39	
Total	$1391 39	
Balance August 19, 1924		$ 247 42

Mission Fund

Received at Conference, 1923.....	$ 190 01
Paid out for missions.....	190 01

Conference Fund, August 7, 1923, to August 19, 1924

Receipts:	
Balance August 7, 1923.....	$ 167 08
Conference offering, 1923.....	120 25
Refund and interest.....	11 10
Sunday school offerings.....	234 68
Total	$ 533 11
Paid Out:	
Conference expense, 1923.....	$ 190 68
General Sunday School Committee.....	50 00
Executive Committee expense during year: postage, printing, carfare and time for secretary	137 85
Total	$ 378 53
Balance August 19, 1924	$ 154 58

D. S. YODER, Treasurer.

SUMMARY OF DELEGATE MEETINGS

Report of secretary and reading of minutes.

Decided by vote of delegate body that the name of A. J. Steiner be presented to open conference for moderator.

Moved and seconded that the Tent Committee be reelected: I. J. Lehman, Henry Schnell, and C. D. Brenneman; one to serve for one year, one for two years, and one for three years and thereafter one member to be elected each year in regular succession. Motion passed.

It was further voted that the Executive Committee decide who of the present members shall serve for one, two and three years. (At a later meeting the Committee decided by lot as follows: For one year, C. D. Brenneman; two years, I. J. Lehman; three years, Harvey Schnell; and chairman of committee for one year.) The Tent Committee was asked to draw up regulations and rules for use and care of tent.

Since appeals come for use of our tent and since it is rather difficult to care properly for a tent by renting it out, the delegate body voted that the tent owned by our Conference shall be for use only within our State by our own denomination.

It was decided by vote that the missionary offering be divided equally among, India, South America, and the Ohio State Mission Board, where the donors did not designate their preference. Further, that the offerings for India and South America be given for the Church Building Funds as solicited by Brethren Lehman and Hershey.

Report of Resolution Committee: The resolutions as given below were passed on to the open Conference for adoption.

Report of the Nominating Committee: Treasurer for three years, I. J. Lehman; Committeeman for two years, O. N. Johns; Eastern section, A. L. Smucker; Committeeman for two years, Philemon Frey; Western section, D. S. Yoder. Report accepted.

Decided by vote that the following be presented to open conference for election: Treasurer, I. J. Lehman; Committeemen, O. N. Johns and D. S. Yoder.

The Nominating Committee was asked by vote of delegate body to present three names for members of the Book Committee. The following were nominated: Clark Mellinger, chairman; A. I. Yoder, and Elmer Hilty.

The Committee on Sunday School and Young People's Meeting Standards gave a report but work was not completed. The committee was retained to complete the work.

An appeal was made that the Sunday School Conference support a native worker in South America; amount required, $660.00. After some deliberation it was decided by vote of delegate body to support a native worker and further voted that the Executive Committee devise plans and methods to raise the needed funds. This was also passed upon favorably by open conference.

RESOLUTIONS, LETTERS, PETITIONS

Whereas, the Beech congregation has extended to this Conference such hospitality, and has so generously provided for our physical needs and comfort, and

Whereas, the Louisville Lumber Company has furnished the lumber for seats free, Wm. Gilbert of Louisville the water equipment, C. D. Spiker of Canton, fans, and the Utilities Service Company, electric light, Therefore be it

Resolved, That we extend our thanks to the Beech congregation for their Christian hospitality, to the Louisville Lumber Company, Wm. Gilbert, C. D. Spiker, Utilities Service Company, and to all others who have contributed toward the success of this Conference.

Since it is generally known that the War Department of our government has made next September 12 a day for mobilizing and bringing together the military and naval strength of our nation with various plans for demonstrations, and

Since we as a people have always stood for peace, and believe that war is unscriptural and wrong, therefore be it

Resolved, That we show our regret and disapproval for such an occasion and send to the Governor of Ohio a letter explaining the same.

Louisville, Ohio, August 21, 1924.

To the Honorable A. V. Donehay,
Governor of the State of Ohio.
Dear Sir:

We, the Mennonite Sunday School Conference for the State of Ohio, in session assembled this 21st day of August, 1924, near Louisville, Ohio, desire to express our appreciation for the privilege of religious freedom, and other blessings we enjoy as citizens of this country; and extend our thanks for the freedom of action granted to individuals, and to religious bodies who do not believe in war, to refrain from participating in Mobilization Day celebrations on September 12th, 1924, according to your proclamation.

As a denomination which holds war as being contrary to the principles of Christ, we choose to refrain from participating in the ceremonies of that day.

We furthermore wish to express our desire to heartily support the government in all Scriptural ways, and to state that we wish to put ourselves on record as among those that pray and work for peace.

To the Peace Committee of General Conference:
Greetings in the Master's name:

We, the Ohio Mennonite Sunday School Conference assembled near Louisville, Ohio, this 21st day of August, 1924, petition you that a letter be sent to the President of the United States stating our regret and disapproval for the Mobilization Day to be observed September 12th, 1924; also repeating our position on the subject of peace and war, and urging that the above event may not be made an annual one in our country.

Since God through divine providence has permitted a calamity to befall the congregation located near Thurman, Col-

orado, and has called ten members of their Church and Sunday school to their eternal reward, be it

Resolved, That we send them the following letter of condolence, expressing our sympathy in this hour of bereavement and sorrow:

To the Brethren at Thurman, Colorado,

Greeting in the name of the Master:

The sad news of your bereavement has reached us and we wish to extend our heartfelt sympathies in this trying hour of sorrow.

We humbly bow to the divine will of God, realizing that His clouds have a silver lining. We commend you to the Father who knoweth and doeth all things well. Rom. 8:28.

May He ever keep and strengthen you, and may His rich blessings be upon you, is our prayer.

Unanimously adopted by the Ohio State Mennonite Sunday School Conference assembled near Louisville, Ohio, August 21st, 1924.

NOTES

I like to think of the guiding hand and strengthening arm of God through Christ Jesus.

There are 3,000,000 unsaved people in Ohio; 1,000,000 under ten years of age not in Sunday school; three out of every four that go to Sunday school do not remain in Sunday school over eighteen years of age.

A Sunday school teacher must be a Christian, a church member, able and apt to teach. He should belong to the denomination where he teaches, indoctrinated in the doctrines of his church, filled with Christian zeal, earnestly contending for the faith.

The work of the Sunday school teacher is large enough that it merits all his powers in preparation. Take time for systematic and devotional Bible study. More Bible knowledge than quarterly knowledge. Don't be in doubt concerning Bible truth and your own experience. "We know," is Bible. Watch your excuses; they may satisfy you, but may not answer God. Take teaching seriously.

Christian education ought to bring people to Christ and build up people in Christ, and train young people to take their place in Christian service. The place for religious training is in the home, in the church, and for those who are so privileged, in our schools and colleges.

Church and Sunday school are one, pastor and teachers should be one in teaching and practice.

An average Sunday school has 10 teachers and each teacher using 30 minutes would equal 300 minutes of teaching. The average pastor preaches from 30 to 60 minutes. If his teachers pass by lightly the truths he feels should be emphasized what a difficulty is presented. We need to exercise care in selection of teachers.

The social life of to-day is robbing the home of its religious satisfaction and bringing its blighting influence into the Sunday school.

The overcoming life means a new birth, all under the blood and faith in Jesus Christ, in all that He is and says. The world tries to overcome by moral reform, culture, education and amusement. This is not sufficient.

Home is the nursery that produces and qualifies people for life's responsibilities and duties. Home is a place we like to go to when we are tired. It is a place of sympathy and where the best counsel is exchanged. Sacrifice and appreciation are two elements that go to make up an ideal home. Don't forget the family altar.

Valuable things ought to be used sparingly and cautiously.

Condemning high schools and the pupils in them is not a solution to the problem. High school is not responsible for all that is attributed to it. Young people that do not go to high school bring problems as well as the people in high school. Characteristics of that age: Most susceptible to outside influences; revolt against authority; contradictory actions; new religious awakening. With these traits they meet new and unknown groups of people, new and difficult studies, and organized social and athletic activities. What shall we do? Some one says, Let them go; we can't do anything with them, anyway. This we dare not. We must try and wisely understand the child—watch over, care for and nurse as well as we do when they are sick bodily. Three things parents ought to know—your child, your school, your God.

It is very evident that the church needs young people. Without them the Church would die. It is essential that young people learn to obey. It never paid to clamor for a place or position, but it pays to wait upon God. Blessed are our young people who, not willing to run ahead of God, quietly do the thing at hand, until God calls them to larger fields of service.

Even though relief work may be the means of saving the lives of many human beings it has not fulfilled its highest purpose until it has served to make the people more receptive to the message of salvation. On the other hand, it must not be condemned because it does not always increase the roll of Christian communicants directly. In many instances relief work has preceded permanent missionary labors.

The call from India: Money for evangelizing, medical purposes, church buildings; prayers for spiritual life and physical strength of missionaries; native workers, orphans, and the missionaries' children; workers to help carry on the work. Looking toward India means going home and meeting loved ones and labor with and for the people of India.

I see people sleeping in church; some are cold, some are not informed. I see churches that have resources, money, automobiles. Three calls come to all: From above—"Go ye into all the world." From without—"Come and help us." From within—"I am a debtor."

Some people are alarmed by an alarm clock in the morning and they are alarmed all day by work, social engagements, etc. It is impossible to live the simple life without having a devotional life before God. Earn money and spend it wisely. The safeguard of the simple life is the home. The best steel is the steel that has been heated in the hottest fire.

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

I. W. ROYER, Secretary.

REPORT OF THE MENNONITE HOME, LANCASTER, PA.

For the Gospel Herald.

For May, June, July, 1924

The following contributed to the Home: Bro. M. H. Hostetler, Mrs. Fenstermacher, Bro. and Sister Seth Ebersole, Daniel Gish, Elam Horst. **Cash.**—Catherine Horst, $1.00; Mrs. Phares Kreider, 2.00; Frank Z. Martin, 5.00; I. R. Kreider, 1.00; Harvey Longaker, 1.00; Elmer Langaker, 1.00; Henry C. Miller, 2.00; Daniel E. Rohrer, 1.00; Martha Hocker, 1.00; Abraham H. Huber, 1.00; Annie Hershey, 1.00; Samuel Eby, 1.00; Aaron Dentlinger, 2.00; C. M. Kissinger, 1.00; Isaac H. Brubaker, 1.00; Henry Burkholder, 1.00; Mrs. Henry Gish, 1.00; Groffdale Singing Class, 8.00; Lizzie Musselman, 1.00; Ruth Ressler, 1.00; John F. Baer, 2.00; Annie B. Landis, 1.00; Samuel Hess, 1.00; David B. Freed, 8.00; Contribution Box, 15.30.

Services:—May 4. Services by Bros. D. H. Mosemann and Amos G. Kauffman. Text, Gen. 14. May 18.—Regular services by Bros. Jacob Hess and Abram Brenner. Text, I Jno. 5:3. May 31.—Preparatory services were held by Bro. John Gochnauer. Text, Matt. 1. June 1.—Regular services and communion by Bros. Noah Landis, Ira Landis, Frank Kreider, and Deacon D. S. Metzler. Lesson and text, Luke 22:1-23. All members communed and observed the ordinance of feetwashing. June 12.—This afternoon we held the funeral services over the remains of Bro Jonas Hess who departed this life on June 10. Bros. Isaac Brubaker, John E. Landis, and Hiram Kauffman conducted the service. Text, Rev. 22:14. Age, 79 y. 3 m. 24 d. June 15.—Regular services by Noah Sauder, John E. Landis, and Amos G. Kauffman. Text, Jno. 14:1-3. June 29.—Regular services by D. N. Gish and Abram Brenner. Text, Jno. 1:23. July 13.—Regular services by Bros. Lehman Kraybill, Henry Lutz, Hiram Kauffman and Deacons Jacob Greider, Daniel Miller, and D. S. Metzler. Text, I Cor. 2:9, 10. July 27.—Regular services were held this afternoon by Bros. Frank Kreider, John E. Landis, and Amos Kauffman. Text. Phil. 2:5. July 29.—Today at noon we were visited by Bros. D. B. Raber of Aurora, Ohio, and John H. Mosemann, of Lancaster. Bro. Raber gave a Scriptural talk after the noon meal which was very much appreciated by all.

We can again say, "Hitherto hath the Lord blessed us" with health and in temporal and spiritual ways. We have good strong help. The Lord be praised for all these blessings. We also enjoy the presence with us of Bro. and Sister John E. Landis formerly of Good's Church who intend to make this their future earthly home. We feel this is a great help to us in this work. We ask an interest in your prayers for the work that it may be done to His honor and glory.

T. E. Moyer, Supt.

Married

Herr—Hershey.—On Sept. 23, 1924, in New Holland, Pa., at the home of the officiating bishop, Bro. Noah H. Mack, Raymond Herr and Ethel Elizabeth Hershey were united in the bonds of wedlock. May the Lord bless this union.

Wert—Lauver.—On Aug. 21, 1924, Bro. Michael W. Wert of the Delaware congregation and Sister Alma G. Lauver of the Lauvers congregation, Juniata Co., Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Jacob Lauver, Cocolamus, Pa.

Pickel—Hess.—On Oct. 1, 1924, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Larren E. Pickel and Sister Susie Hess, both of the Byerland congregation, Lancaster Co., Pa., were united in the bonds of holy matrimony. May the blessings of God attend them through life.

Weber—Cressman.—On Sept. 3, 1924, at the home of the bride's parents, Bro. and Sister Enos M. Cressman, New Hamburg, Ont., Bro. Orphen Weber of Zurich congregation and Sister Catharine Cressman of Biehns congregation, were united in the holy bonds of matrimony, Bro. Manasseh Hallman officiating. May God's choicest blessings be theirs.

Groff—Myers.—On Sept. 24, at the home of the bride's parents, Bro. and Sister Elmer Myers, near New Holland, Pa., occurred the double wedding of two of their daughters. Bro. Sanford Groff and Sister Anna M. Myers, also Bro. Lloyd Groff and Sister Esther M. Myers, were united in the holy bonds of matrimony, Bishop Noah H. Mack officiating. May the Lord's richest blessings attend them through life.

Obituary

Shantz.—Susanna Catherine Groh, wife of Daniel S. Shantz, was born on Nov. 3, 1866; died at her home near Preston, Ont., June 5, 1924; aged 57 y. 7 m. 2 d. She leaves husband, four sons, three daughters, and nine brothers, one daughter and one sister having predeceased her. The cause of her death was a complication of diabetes and Bright's disease. The funeral was held on June 9, from her late residence to the Hagey Church, where the services were conducted by the brethren, Ben Shantz and Oscar Burkholder. Text, I Cor. 15:57. Interment in the adjoining cemetery.

Snyder.—Ruth Irene, daughter of Bert D. and Gladys Snyder, La Junta, Col., died Sept. 30, 1924, aged 1 y 1 m 15 d., at the City Hospital, after suffering about two weeks with cholera infantum. She is survived by her sorrowing parents and little brother Allen, four grandparents, and many other relatives. Funeral services were held Oct. 2, at the East Holbrook Church by Bros. Allen Erb and John Thut. Interment in adjoining cemetery.

"We miss her when the morning dawns,
We miss her when the night returns;
We miss her here, we miss her there,
We miss her presence everywhere."

Sharp.—Eula Florence, daughter of Levi and Cora Sharp, was born near Montreal, Mo., Mar. 1, 1915; died of diphtheria at her home near Hubbard, Oreg., Aug. 26, 1924; aged 9 y. 5 m. 26 d. She leaves father, mother, three sisters, one brother, two grandmothers, a host of relatives and friends. Eula was a faithful little worker in children's meeting and Sunday school. A short burial service was held in the Zion Cemetery, where her little form was peacefully laid to rest during the silent hours of the night at 11 o'clock P. M., Aug. 29. Memorial services were held at the Zion Church Sunday, Sept. 21, conducted by A. P. Troyer and E. Z. Yoder. Text, Mark 10:13-15.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

Zook.—Levi H. Zook was born near Allensville, Pa., Aug. 11, 1863; died Sept. 16, 1924; aged 61 y. 1 m. 5 d. He was united in marriage to Salina C. Smoker. At an early age he was converted and united with the Amish Mennonite Church in which he remained a faithful member. During his entire life he was a regular attendant. By nature he was deeply religious and loved to talk of God's work and ways. As a husband and neighbor he was kind and generous, his counsel helpful, and his dealings upright. His life was one of labor rewarded with success and his death, we hope, was one of victory. He bore his afflictions patiently. He leaves a sorrowing wife, a brother, and a host of friends. Funeral services at the Locust Grove Church conducted by S. T. Yoder, E. H. Kanagy, and Jonas D. Yoder. Text, II Tim. 4:6-8.

Brandt.—Fannie, wife of Jacob Brandt, was born Aug. 24, 1852; died Sept. 10, 1924; aged 72 y. 16 d. Sister Brandt was a consistent member of the Elizabethtown, Pa., Mennonite congregation for a number of years. Last Spring they moved to their nephew, Frank Guntreman's, near Manheim, Pa., where she died. She is survived by her husband, 1 brother, 1 sister and a number of friends. Funeral was held Sept. 13, conducted at the home by Bro. Isaac Brubaker and at Risser's Meeting House by Bros. Noah Risser and Samuel L. Oberholtzer. Text, II Tim. 4:6-8. Burial in the adjoining cemetery.

Mellinger.—Anna D., daughter of John H. and the late Barbara K. Mellinger, was born Aug. 12, 1892; died at her home near Lancaster, Pa., Sept. 12, 1924; aged 32 y. 1 m. She united with the Mennonite Church in early life, and until her death was a faithful witness for the Master. She was faithful in Church duties, and faithful in the home. Since her mother's death nearly two years ago, she filled a mother's place by keeping house for her father, and mothering two little motherless nephews, giving them the most devoted attention. Not very strong herself—being subject to kidney trouble—she used her strength for the good of others. Her last illness was short, the immediate cause of her death being urenic poisoning. She is survived by a sorrowing father and four brothers, besides a host of friends. While her death brought blasted hopes and wrecked plans, she leaves behind her the inspiration of an unselfish life well spent. Funeral services on the 15th were conducted at the home by Bro. David L. Landis, and at Mellinger's Church by the brethren—Sanford B. Landis, John W. Weaver, and John H. Mosemann. Her remains were laid to rest in the adjoining cemetery. May God comfort the bereaved family.

Litwiller.—Chr. Litwiller was born in St. Agatha, Ont., Sept. 13, 1848; died of heart failure at his home in Petersburg, Ont., Aug. 27, 1924; aged 75 y. 11 m. 14 d. He had been in good health till about six months ago when he began to fail. Seven weeks before his death he had a desire to go to church and said, "It will be the last time" (which it also was), and after that he thought he wasn't able to go any more. He gradually got weaker and was bedfast for only five days. Bro. Litwiller united with the Amish Church when yet a young man. He was ordained to the office of deacon when yet in his twenties, and in the same year was ordained to the ministry, which place he filled whenever possible. He was married to Maria Miller, who preceded him in death three years on the day that he was buried. He leaves 7 children (Barbara, Jacob, Annie, wife of M. O. Jantzi, Samuel, Mary, wife of Jac. Musselman, Lydia, wife of Irvon Block, and David). He also leaves 32 grandchildren, 5 great-grandchildren, 2 sisters, and 1 brother. We believe that father has gone to be with Jesus. May we all prepare our hearts to meet him. He was buried on Aug. 30. Funeral services were conducted at the house by Daniel Steinman and at the church by Dan Jutzi and Eli Frey, Text, "For what is your life?" Buried in adjoining cemetery.

"Weep not for me, children,
I have passed all grief and pain;
But live and labor for Christ the Savior,
That we may meet in heaven again."

A Daughter.

Hagey.—Joseph B. Hagey was born Oct. 4, 1848; died Oct. 1, 1924, just three days before his 76th birthday. He was a son of Bishop Joseph Hagey, who served the Mennonite Church a generation ago, and he spent his entire life on the old homestead. On Sept. 11, 1877, he was married to Rebecca Snyder. To this union were born six children (Edith, Irvin, Elsie, Lora, Walter, and Samuel). Samuel died in infancy, Walter at the age of 5, and Elsie, wife of Dr. Sauder, in 1918. He left a sorrowing companion, one son, two daughters, two brothers, one sister and 11 grandchildren. The funeral was held on his 76th birthday from his late home to the Cressman Mennonite Church for services and adjoining cemetery for burial. Services conducted by Brethren Whitham and Oscar Burkholder. Text, Romans 14:10.

Bauer.—Jacob S. Bauer was born near Wakarusa, Ind., Jan. 27, 1864; died of Bright's disease at his home in Elkhart, Ind., Sept. 11, 1924; aged 60 y. 7 m. 14 d. In December, 1888, he was united in marriage with Elizabeth Christophel. A number of years later they moved to Protection, Kans., where she died March 2, 1918. On June 19, 1923, he was married to Catharine Bauer. For many years Bro. Bauer has been a consistent member of the Mennonite Church and interested in her welfare. He leaves his wife, 5 sons (Harley, John, Clinton, Noah, and Cletus), 4 daughters (Mrs. Joseph Bare, Mrs. Otto Sherman, Mrs. Herman Zeilke, and Florence Bauer), besides 4 brothers, 1 sister, 17 grandchildren, 3 step-daughters and many other relatives and friends. Funeral services were held at the Prairie Street Mennonite Church, Elkhart, Ind., after which the body was taken to Protection, Kans., where another funeral sermon was preached. Services were conducted at the former place by Christian Reiff and J. S. Hartzler, and at the latter by David Miller. Burial took place at the nearby cemetery.

Miner—Mary E., daughter of Jacob and Mary Birkey and wife of Charles A. Miner, passed away at the Park Hospital, Livingston, Mont., June 20 after an illness of nearly five weeks of complications of diseases and died of pneumonia. Sister Miner was born near Bassettville, Kans. March 25, 1886; died at the age of 38 y. 2 m. 25 d. She was married to Charles A. Miner on Dec. 22, 1910. After living in Nebraska six years they moved to near White Sulphur Springs, Mont. living there about six years. They moved to Clyde Park Mont. in the fall of 1923. Sister Miner accepted Jesus as her personal Savior in her youth and died in the faith. She was a kind and loving wife and ever ready to administer to the needs of her family, and was never too busy or too tired to help a friend or neighbor. During her recent illness she was very patient, meeting every one with a smile and a cheerful word. She leaves a loving husband, two sons (Raymond Everett and Walter Earl) one son having preceded her in death in infancy. She is also survived by her mother, 4 brothers, five sisters and a host of relatives and friends. We often wonder why God saw fit to call away this much needed sister and mother. But God knows what is best. Funeral services were held at the Mennonite Church near Clyde Park, Mont., by Bro. D. B. Kauffman of Hubbard, Oreg. Text, Rom. 14:8-9. Laid to rest in Maine Cemetery near White Sulphur Springs, Mont, June 25, 1924.

By a Sister.

Items and Comments

Latest statistics show that the American Indians are again slowly increasing in number.

The British Labor ministry, after being in office longer than any one thought possible after the last British elections, has been forced to resign by an adverse vote in the House of Commons and an election is to be held in the near future. Fortunately for the British people, it does not take as long there to get through with an election as it does in America. Oct. 29 has been set as the time for the next general election.

The Chicago Church Federation his just issued a powerful worded call to the 800 Protestant churches of Chicago urging prayer for "a revival of spiritual and vital godliness," which it declares is "by the Holy Spirit only," and which "must be prayed down, and not worked up." And all over America and throughout the world, great religious gatherings and representative bodies are calling for increased intercession. The greatest revival that the world has ever seen seems not far distant —if the Church will pay the price.

—Great Commission Prayer League.

Those Philadelphia Baptist ministers who protested against the "heavy overhead" expense of maintaining a federation of churches besides the necessary expense of keeping up the several denominations touched a very vital and practical point in church work. If the churches are near enough one to work together, let there be a real union, old denominational lines be obliterated, and all the expense aside from the upkeep of one central church be eliminated. If they are not near enough one to unite, let the federation be abolished and each church keep house according to its own faith. The collapse of the Interchurch World Movement of several years ago ought to serve as an object lesson on the folly of federation.

The resignation of Harry Emerson Fosdick as pastor in a Presbyterian church in New York brings to the fore a controversy of several years standing. When face to face with the proposition of accepting the creed of the Presbyterian Church he finally came out in the open and espoused the cause of Liberalism as opposed to Conservatism. The real issue involved was thus stated by the Philadelphia North America a few months ago:

"Nothing could be more erroneous than the assumption of some superficial outsiders, and the contention of some aggressive participants, that the issue is merely one of ecclesiastical authority and discipline, of an intellectual revolt against arbitrary theological dogma. Pulpit orations upon "freedom of conscience," or upon the church controversy as one "between the theory of divine right and the principles of democracy in the realm of thought," are irrelevant and settle nothing, because the dispute is beyond settlement. It denotes a conflict between two utterly irreconcilable concepts of Christianity, of the Deity, of the universe, and of man's origin, development, duty, and destiny."

The first two institutions ordained by God were that of marriage and of the Sabbath. When people lose sight of the sacredness of these two institutions there exists a cause, more than any other thing, for the downfall of nations.—J. K. Yoder.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Goshen, Ind.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., C. Z. Martin, Pastor, D. B. Groff, S. S. Supt.
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Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
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Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

BOOK REVIEW

Christianity Versus War

By D. C. Moomaw ....

This is a book of 346 pages, 56 chapters (including poems), and is divided into three parts. The title of the book indicates the nature of its contents. It is to the Church of the Brethren what "Mennonites in the World War" is to Mennonites. It tells of the horrors of war and the blessings of peace, and relates many instances of suffering for conscience' sake during the World War. The whole message is 'a presentation of scriptural and Christian teaching upon the subject of carnal warfare and the taking of human life, together with experiences of conscientious objectors in the World War." For sale by Elder D. C. Moomaw, Roanoke, Va.

Helpful Stories

Gathered by Lina Z. Ressler

This is the title of a new series of children's story booklets. The name implies the nature of the contents. The series consists of two booklets, each containing 32 pages. Nicely illustrated. A collection of carefully selected stories of a general nature adapted to the child mind. Sister Ressler is well qualified to make a selection of this kind through her extended work with children. Adapted for rewards and gifts for the primary classes. Size, 5 by 7½ inches. Tinted paper cover with illustration.

Price: Each, 10 cents; Dozen copies, $1.00.

The two volumes are designated as 1 and No. 2. Orders for more than one copy will be filled in assorted copies unless otherwise ordered. Address

Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

Johnstown Bible School

The Johnstown Bible School under the auspicies of the Southwestern Pennsylvania Conference will open its fourth annual session at the Stahl Church, Jan. 5, 1925, for a term of six weeks.

A course has been arranged to meet the demands of students varying in age, experience, and educational advantages.

A competent and well qualified faculty is being secured by the Board.

For further information write to either the secretary or the principle.

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Bible School Board.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 23, 1924 (Gospel Witness Established 1905) No. 29

EDITORIALS

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."

If all the energy wasted in criticising conferences, bishops, ministers, superintendents, etc., would have been spent in support of the Scriptures which they uphold, many who are now in sin would be in the fold of Christ and helping to win other souls for Him.

You may know, love, and believe the truth, and make it a part of your life — so long as there is no opposition to your doing so; but the test comes when the things which you believe become unpopular and you are called upon to stand for truth in the face of opposition and persecution.

When Christian doctrine forms the basis of the union of churches the emphasis is on God's Word. When people unite for other reasons it is either the social tie, or the popular current, or expediency, or some other thing of secondary importance that gets the emphasis. The first basis brings us nearer to the Author of the Word, the last takes us farther away from Him.

Family Almanac.—The Family Almanac for 1925 is now on the press and will be ready for distribution in a short time. Besides the usual features of the ordinary almanac it has an unusual amount of helpful reading matter, most of it written especially for this number of the Family Almanac. Fuller announcements in a week or two. Send in your orders early.

"Church" means different things to different people. Some look upon it as a kind of club or association where people meet for entertainment or for social or moral uplift. Others look upon it as an organization ordained of God, having the Gospel of Christ as its creed, being the earthly home of people who have heard the call of salvation, have been "born again," and in dighteousness and true holiness are doing the will of God to the best of their knowledge and ability. What does the word mean to you?

As it is important for parents to know the whereabouts of their children at all times, so it is also important that every overseer of the flock should know the spiritual condition of every member. This means work and painstaking care, but it also means the rescue of many straying lambs and sheep that might otherwise be lost altogether. Let every member co-operate with those in charge of the congregation, looking to the proper care and spiritual growth of every other member.

Why is there so little opposition among us to the communion and the washing of saints' feet? One reason is that these things are vividly brot to light in our churches on at least two occasions each year. Every communion services witnesses the searchlight of God's Word brought on these two ordinances. And should we not likewise do some faithful teaching, and practicing on all the other doctrines taught by our Lord? Doctrine and discipline are needed all along the line.

We might tell you of an opportunity to make a thousand dollars easily in your community but nobody seems to be interested. You would at once dispute it, for the community is unknown where there is that much indifference to money-making. But if we should tell you of a community where there are many lost souls going to eternal ruin without any one paying any special attention to them, you would scarcely notice the statement, as that is true of your own and everybody else's community. Why should we be so keen on the money question and so dull on the matter of salvation?

What are your plans for the winter? We know what some are planning to do, but what about your plans? Whatever else you may be thinking about, there are two things that should never be absent from your program: (1) to make such use of your spare moments as will contribute something to your character and usefulness to God and man; (2) to use your influence to the end that others likewise may make profitable use of their time. It would be an excellent thing to enlist the interest of every one within reach in something like a Bible class, a mission study class, a teacher training class, or something else that uplifts.

You frequently hear people admit that Christ taught nonresistance and avow their conviction that Christian people ought to put it into practice—and then argue in favor of war because "we are not yet in the millenium." What has this to do with the matter of obeying God's Word? It is enough for us to know that God has told us to love our enemies, to do good to them that hate us; that "the weapons of our warfare are not carnal" and "they that take the sword shall perish with the sword;" and He "will never leave nor forsake" His own. Until we find some kind of a hint in the Bible that we had better wait till the millenium before we obey God, we had better take Him at His Word; for we are safer to trust in God than to take matters into our own hands.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

NON-CONFORMITY TO THE WORLD

Why teach this as a Bible doctrine?

The Bible expressly commands nonconformity to the world. Rom. 12:2. "The whole world lieth in wickedness" (I Jno. 5:19), is morally and spiritually adrift, and under sentence of destruction. Therefore honor, happiness, usefulness, and eternal safety demand the observance of this principle.

Separation from the world, to the Christian, is as necessary to salvation as the forsaking of a sinking ship in mid ocean.

What are we to understand by the word "world" in this connection?

There is a great, wide, wonderful "world" of God's creation for the welfare and happiness of man, which we are to **use as not abusing.**

There is a "world" of **human souls** that we are to **love** and **seek to save.**

There is a great, wide, deep, dark world of foolish, selfish, sensual, Satanic error which the Christian must hate and avoid.

Why not give our attention wholly to the inculcation of positive good and let the evils be smothered out with virtue?

God is allwise and He put restrictions in Paradise, in the Ten Commandments, and in the Sermon on the Mount, which is sufficient endorsement of the principle as indispensable. Weeds and thorns thrive without attention, but fruits and grains must be planted and tilled; these will die from neglect, but those can only be by constant vigilance and effort. So with virtue and vice.

Repent, the first note of the Gospel message, strikes at the root of error to clear a place for virtue to thrive and grow. As well sow grain in an unbroken thicket of thorns and briers as to seek to produce the Christian virtues without attention to restrictions.

Is it not a hopeless task to try to build up a Christian character solely by "thou shalt nots?"

A Christian character cannot be produced by restrictions **alone,** and it cannot be produced **without them** any more than it can be produced without repentance.

The herds must have grass of the fields and water of the brooks to make them thrive and grow; while they cannot eat the posts and wire of their restricting fences, these do serve to keep them safe with favorable environment, preventing them from wandering in forbidden fields to bloat and die.

Millions of professing Christians are wandering, unrestrained in fields of worldliness and sin, in violation of the plain commandments of God and the law of spiritual growth and development!

What can it help a person to fight against things he really desires and longs for?

A drunkard **craves** that which is working his ruin—but this is no excuse for refusing to regard his conscience, will, and understanding.

The carnal nature may long for worldly gratification but the flesh is to be crucified by self-denial and the new man nourished by the reception and assimilation of spiritual truth.

Is there not danger of becoming one-sided and placing great emphasis upon minor things and neglecting our duty towards things much more necessary to oppose?

The material world is full of hurtful things — poisons, mineral and vegetable and animal. The safety of our children does not require the recital of and warning against all the hurtful things in the world with equal emphasis, but stress should be placed upon those evils which surround and threaten us in proportion to the danger.

When the children go berrying in the woods we do not warn them to beware of lions, tigers, and elephants, but of snakes and poison vines. The deadly cigarette is killing and ruining more people than all the 16-inch cannon in the world.

How far does this reach? Are we to watch the world and adopt the plan of a studied opposite practice, or what is to be the principle upon which we are to determine our course of conduct?

The Bible is our rule. We are to be as different from the world as the world is different from the teachings and principles of the Bible.

The world does some things wisely and right. We need not sleep in the day and work in the night because the world does the opposite. If an infidel is kind and considerate toward his family, that is no reason why we should be cruel and despotic.

But how sad a thing it is to see professing Christians, who are supposed to be "a peculiar people zealous of good works," cast aside the pure and simple virtues of the cross, and ape the world in their senseless follies, concentrated selfishness, and abominable idolatries!

What are the necessary steps to deliverance from this soul-bondage to the world?

Thru the knowledge of the Word and influence of the Holy Spirit the soul will become convicted of its bondage and certain destruction at the end of a worldly life and be led to long and struggle for deliverance. Looking to Christ in faith, He gives needed grace and power thru spiritual transformation and the chains of spiritual bondage fall away.

Walking then in the light of God's Word, the flesh will be crucified and the new man nourished thru the means of grace the Gospel provides and the soul goes on to perfection.

Since people see things so differently, and what one thinks is an evil another considers harmless, how are we to maintain peace and unity, seeing that Paul commands the discipline of such as walk disorderly?

This can only be done by a recognition of the authority of the Church to make rules and restrictions in reference to such things, as they arise, which are not in harmony with the word and spirit of the Gospel or which militate against the spiritual welfare of the membership, to which government every member should loyally submit, and give sanction and support thereto. Without this recognition of the restraining authority of the Church the ignorance, inexperience, and evil example of individuals will drift the Church into worldliness and ruin. A church without power of restriction is as a ship without a helm, drifted by every tide and the sport of every storm.

Denbigh, Va.

DRESS

(Sel. by Cleone Stutzman from "Letters to Young Christians." This is a letter that was written to a young woman just starting in her Christian career.)

Dear Eugenia,—

Custom or fashion seems to bear sway in many things, but in nothing perhaps more tyrannically than in the matter of dress. Manifold are the inconveniences and discomforts submitted to under its iron rule. The children of the world are slaves to fashion; but Christians have a right to break away from this thralldom. The Saviour says to them, "Ye are not of the world, but I have chosen you out of the world." It is their privilege now to unloose the bands of their neck, and be slaves no more.

I trust you are not one of those who think that dress is too small a matter to bring your religion to bear upon. Nothing is small or unimportant that can draw us into sin. And we know that dress is not beneath the notice of God, for He has repeat-

edly alluded to it in His Word. You remember that remarkable inventory in Isaiah 3:18-23. We see from this that the Lord takes notice of every article we wear.

Individuals sometimes turn away impatiently from any admonitions on this subject, because they say it is a matter which concerns no one but themselves. This is not true. Our mode of dress is something which every one can observe; the errors committed here are not among our **secret sins**; they are known and read of all men, and of course their influence is felt wherever we are. We are forbidden to be conformed to the world; this is well understood by the world, and disobedience to the injunction is readily detected by them, and makes its unfavorable impression where we think little of it.

Some will say it is of no use to lay down rules in regard to **dress**, that it is a thing which can not be reduced to rule. There is perhaps some truth in this; still there are certain principles that as Christians we adopt, and which, if faithfully applied will regulate our conduct in this matter. It has been my aim, dear Eugenia, in all these letters, to keep clearly before your mind the two great principles of **entire consecration** and **perfect faith.** Whatever is inconsistent with these is and must be sin. It is no matter by what gentle name the world calls it, God says it is sin.

Now in regard to dress, the world has sundry maxims which it will never do for the Christian to follow. The world says you may dress richly if you can afford it; but Christ points to a world lying in wickedness, which has not yet been reached by the Gospel; and gently whispers, "The poor ye have always with you." The world says you should at least wear what is becoming to your rank in life —that you need not be too scrupulous about ornament—that you must not be singularly plain, etc.; but Christ says, "Be not conformed to the world."

Do not give any more attention to dress than you honestly can believe comfort and propriety require. If you do more than this, it involves a wase of **time, money,** and **thought**—three things which you have solemnly dedicated to God, and therefore have no liberty to waste. Moreover, it will nourish pride and vanity, weaken your influence as a Christian, be a bad example to others, and be contrary to the Scripture rule. See I Peter 3:3; I Tim. 2:9.

Some people are conscientious about spending **money** for superfluities, but they take their Lord's **time** without any scruple. They will not purchase trimmings and finery, but at a great expense of time and thought will **make** these things and then congratulate themselves on their economy! **Time, thought,** and **money** are three talents given us for the service of God, and we have no more right to waste one than the other. I am utterly at a loss to understand how that young lady can believe herself to be a true Christian—living for God—when she spends hour after hour, and day after day, in embroidering and ornamenting her dresses. Is this walking worthy of her high calling? What can she say in defence of such a practice? She can say she is only doing as other people do. What a common excuse and what a miserable one! Is this the Bible standard? Is this being a Bible Christian? She says perhaps that she is only gratifying her own taste and pleasing her friends. She would probably come nearer the truth if she said it was to gratify her own pride and vanity. But even taking her version of it, has she not gotten away from the Bible standard, which says we are not to please ourselves?

In all that we do, we should be mindful of the power of our example. I know an excellent Christian lady, who has ample means, and ample leisure at her command, but she will not purchase rich clothing, nor spend time in ornamenting her dress, because others around her, who could not so well spare time or money, would be led into temptation by her example, some committing sin by imitating her, and others by repining at their inability to do so. You see she is acting on Paul's principle of genuine benevolence—she will not eat meat, if it shall cause others to offend. This is generous—this looks like loving your neighbor as yourself. How all the petty excuses for self-indulgence quail before it.

A very important consideration against giving time, money and thought to dress, is that **it weakens your influence as a Christian.** "No man liveth to himself." You are a living epistle, known and read of all men; now if the first page they read strikes them unfavorably, the rest will not be likely to have much weight. How can you expect to persuade any one to renounce the world, when a glance at your fashionable attire convinces them that you have not renounced it yourself? How can you expect to succeed in winning a half-hearted disciple to a life of entire consecration, when your outward adorning tells too truly that you have never yet laid all on the altar? You may speak of the enjoyment you find in religion, but it will have little effect while your style of dress betrays the fact that your heart is, to say the least, divided between God and the world.

In order to have your influence over others all that it should be, it is not enough that you cannot be called **decidedly dressy**; you must be **decidedly plain.** It must be apparent that nothing has been sought but **comfort** and **propriety.** Anything beyond this will weaken your influence wonderfully. You may be satisfied of that by observing others who err in this respect. You can cast the mantle of charity over them, but it is impossible to feel that they are dead to the world. Now your personal influence as a Christian is a thing too valuable to be thus lightly thrown away.

It will not do for you to say, "It is nobody's business how I dress." People will make it their business to observe and comment upon it. You must remember that many persons are weak minded, and make much of trifles. Paul's rule (which indeed is only the working out of Christian love) forbids you to indulge in anything, however innocent, that will make any of the weak ones to offend, or be **offended.**

You think you could go to a martyr's stake. I presume you could. But there are some things in life which require more courage than that; one is, to dare to be singular; and another is, to make thorough work in the matter of crucifying self.

You inquire respecting the propriety of wearing jewelry. It appears to me that the principles we have adopted would not allow any ornament of that kind. Most church members in our cities and large towns have departed so widely, in this particular, from the Christian simplicity, that it behooves those who would keep themselves unspotted from the world—those who would raise the tone of piety in the Church—those who would be holy—to take a decided stand against all appearance of evil here. Let it be evident that you are **dead.** Remember the Saviour says to His disciples, "Ye are the salt of the earth." Observe, he does not say, "You **ought** to be," but "you are." Now if by the indulgence of your taste for dress (even in what would generally be considered a very moderate degree—that is, by allowing anything beyond comfort and propriety) you are diminishing your power over the minds of others, the **salt has lost its savor.**

You feel that you have given yourself to the Lord without reserve, and now your great work is to persuade others, both in the Church and out of it, to do the same. If there is anything in the present mode of dress which you have reason to think will weaken your influence with any of these minds, Christian love requires you to drop it at once. Are you not willing to go dressed very plainly, if it will help you to save souls? That it will, there can be no doubt.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS NOTES FROM THE ARGENTINE

By Vera Hallman

For the Gospel Herald.

(Sept. 10, 1924)

Dear Herald Readers:—"O magnify the Lord with me. Let us exalt his name together." This week it is four years that Bro. and Sister Shank came to Trenque Lauquen to open the work here. We praise God for the way He has blessed the work, and that in this town, too, there are volumes of praise ascending to the Throne.

We had an increase in the Sunday schools last Sunday. We hope that the children will continue to come, but there are so many attractions for them on Sunday. The boys especially think they must have their ball games. On Monday afternoon we had a children's meeting at the Central S. S. The children from the north and west sides came. Sister Anita Cavadore gave an object lesson on the heart.

There has been much sickness in town during the past few weeks. Some of our members were down with the grippe. Almost every day last week Sister Gamber found her way into a sick room. The missionaries so far have kept well, with the exception of a few colds.

The new sewing machine has been in use almost every day. The girls learning to sew have begun with quilt patches. We soon expect to have our first quilt finished, and this will probably be given to a needy family.

Santa Rosa

Sister Luayza writes that the sick are almost well again. Bro. Luayza, who had expected to spend several days at each of the mission stations, had to take his turn with the grippe so the meetings were cancelled. The public services have been suspended for about two weeks and the schools have also been closed.

Pehuajo

Sister Swartzentruber sends the following news: Bro. Lantz, Bro. Swartzentruber, and several native brethren took a trip to Timote (a town where they had never heard the Gospel) about 60 miles from Pehuajo. Bro. Shank and Bro. Lauver were here to attend an executive meeting. Bro. Shank remained two nights and gave us helpful mesages. He also preached to a flock at Madera.

One of our members, old Bro. Fusari, is very sick at the hospital. Before this serious illness he made the remark that he would be willing to die if it would mean the salvation of his wife. Since his illness his wife has come to the Mission expressing a desire to be saved.

A Saint Gone Home

This morning word came that Bro. Fusari has gone to his reward. He was baptized soon after the mission work was started at Pehuajo. Although a cripple, never walking without his cane, and during the last while he also used a crutch, he was one of the most regular attendants at the services or Sunday school. In his home he was alone in his Christian life, his Bible was his companion. Before his death he had the joy of seeing his wife saved, and we believe God will answer his prayers and that his children too, will come to the knowledge of the Gospel. "Precious in the sight of the Lord is the death of his saints."

May you continue to pray that the Gospel may reach many who have never heard, and that those who have accepted Him may remain faithful.

Trenque Lauquen, F. C. O., Argentina, S. A.

ORPHANS' HOME LETTER

For the Gospel Herald.

On Oct. 13, 1924, about 25 or 30 brethren and sisters assembled with the Local Board at the institution to spend the evening with the superintendents, matrons, and workers of the Home. Bro. Earl Miller and wife retiring from their active labors as Supt. and matron, and Bro. Laban Swartzendruber and wife coming in to take up the work.

This change of superintendents made the reorganization of the Board necessary, and after the transaction of some other business, the brethren all viewed the new barn by moonlight and flash-light, and we are glad to say all seemed well pleased with the new structure. In the meanwhile the sisters were actively engaged in mending clothes for the children. Then a little meeting was enjoyed together, which consisted of singing songs, repeating the 23rd Psalm, giving talks, and offering a number of prayers in behalf of the work and the workers, and after some goodbyes all returned to their homes, feeling the evening was well spent.

In conclusion, I would like to state that our working force is still short.

Yours very truly,

S. E. Allgyer, Secy.

West Liberty, Ohio.

EXPRESSION OF THANKS

For the Gospel Herald.

Whereas, we the undersigned have thought it best to give up the work at the Mennonite Orphans' Home at West Liberty, O., do wish to use this method thru the pages of the Gospel Herald to express our gratitude to the brotherhood in general, and especially the Local and General Boards, and churches around West Liberty for their kindness, cooperation, and hearty support in the work, and also those whom we met and became acquainted with in the visitation work during our short service here. Words cannot express our thankfulness to all for your kindness toward us.

We hope the same may continue to our successors, Bro. and Sister Swartzendruber.

Yours in the Master's service,

Mr. and Mrs. Earl Miller.

West Liberty, Ohio.

THE BURDEN-BEARER

O, the blessed promise, given
On the hills of Galilee
To the weary heavy-laden,
Still is made to you and me.
Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day;
Many a broken, contrite spirit,
Lonely, sorrowing and sad,
Felt the mighty consolation,
Heard the heavenly tidings glad;
And the dying gazed with rapture,
Trusting in the Saviour's name,
On the land of rest and refuge,
When the Burden-Bearer came.

Lazarus lies unfed and fainting,
Peter sinks beneath the wave,
Loving Mary lingers sadly
Near the Saviour's guarded grave;
Bartimeus by the wayside
Begs his bread disconsolate,
For the moving of the waters
At the pool the suffering wait;
In the wilderness the lepers
Wander outcast in their pain,
Paul and Silas in the prison
Bear the fetter and the chain,
Mary Magdalene is weeping,
Friendless in her sin and shame:
But their burdens all were lifted
When the Burden-Bearer came.

Every phase of human sorrow
Fills the path we tread to-day,
Harps are hanging on the willows,
Souls are fainting by the way;
But there still is balm in Gilead,
And though here on earth we weep,
God, within the many mansions,
Giveth his beloved sleep.
On the cloud his rainbow glitters;
Shines the star of faith above;
God will not forsake or leave us,
Let us trust his truth and love;
And beyond the shining river
We shall bless his holy name,
That, to bear our sins and sorrows,
Christ the Burden-Bearer came.

—Selected.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PARENTAL RESPONSIBILITY

By A. O. Histand

For the Gospel Herald.

The following appeared in our local paper, and I think it is the truth and should be read by our fathers and mothers:

Reading, Oct. 8—Direct responsibility for the lowering of moral standards among the young is placed upon the American home in a report just prepared by the Committee on Moral and Social Welfare of the United Lutheran Church in America. It is expected that the conclusions drawn in this pronouncement will provoke much discussion when the matter is presented at the biennial convention of that church in Chicago this month.

The committee asserts that far too many Christians "are absolutely unmoral in their perspective of life." It adds:

"The home is unquestionably directly responsible in the majority of instances for the startling lack of morality enforcement.

"Mothers must be held responsible, not Parisian modistes, for the kind of dresses their daughters wear.

"Mothers must be held responsible for painted and powdered faces and for the unearthly hours their daughters are allowed to keep.

"Fathers must be held responsible for the gambling instincts of their sons and the many 'secret faults' which might have been anticipated through companionship and better example."

The home should make the Church. The ministers and their wives should be living examples for Christ's kingdom by teaching their children the true light, and the fathers and mothers in the Church should follow the same example. Do we feel our responsibility as God holds us responsible?

Parents should know if Christ is within their children and see to it that real works come forth through the Spirit. God expects us to do our part. How much better the Church could be made through real work in the home.

Doylestown, Pa.

A LOST ART

By Titus Blough

For the Gospel Herald.

Parents, in this message we wish to call your attention to an art which is almost extinct, but is so essential for the welfare of our boys and girls. Since God has entrusted into our care children, boys and girls, there is an added responsibility resting upon us. WE are responsible for the fourfold development of these children. This is an assertion which some do not like, but, nevertheless, are we not responsible for that which God gives into our hands, whether it be houses and land, cattle and sheep, silver and gold, boys and girls?

In days gone by, when the family was the best social unit, when every member of the family contributed something towards the welfare of the family group, there was a certain kind of teaching which we have almost lost sight of, and that is the teaching of the little ones at mother's knee and upon grandmother's lap, and the rich admonitions given the boys while they and father were seated around the old open fire-place stacked high with logs, giving warmth and light to them. I shall now make mention of the four-fold development to which I have referred:

1. Every boy and girl should have his physical body developed to the highest degree and this may well be done by teaching them to work with their hands and thus helping to support the family. In these days it is held out that it takes a ball game, a swimming pool, and various other things to bring about this development, but are our boys and girls better fitted physically to go out into life than in bygone days? Please give it thought, then answer for yourselves.

2. The mind needs development also and this is a critical period to school our children because of so many, many unsound, immoral, unfit teachers. These days people are too busy to give much mental development, and even scarcely, any attention to the child; so they have given this into the hands of the various schools which in many cases are making a miserable failure, because of the fact that the child's mind is filled with fables and untrue stories that are not fit to enter its mind and, more than that, do not help but are a hindrance in after life.

3. Now we come to the division in which every God-fearing father and mother is deeply interested, that of moral development. If the child is inclined to reading, and the reading foundation has been properly laid, then this may be nicely overcome by supplying an abundance of good books and periodicals,—but what about him or her who is not so inclined? They go off to the movie. The movie makes today, more murderers, more bandits, more robbers, more thieves, more divorces, more of low character than all other agencies combined. Christian friends, let us now, right now, fall heavily upon our knees and cry mightily unto God in prayer that there may be a great moral uplift. If our family circle, around the fireplace, has been broken up let us re-establish it and tell the boys and girls the beautiful old Testament stories, and especially those of Jesus, concerning His boyhood days and how Jesus blessed the children, even took them into His lap and made an example of them to those who had grown out of that childhood both in body and spirit.

4. The spiritual development, what of it? Herein lies the greatest problem of the day. The child that is developed in the foregoing and is not developed in this last phase is unbalanced and does not fit in properly as his Master has intended he should. In many cases it is the parents' fault that the child is not a Christian when he reaches the age of accountability.

Parents must attend all religious meetings with their children and take an active part in them while the child is yet small, and there will be something implanted in that child that will go with him through after life, providing the home life corresponds to the rest. However, the environment into which the child is thrown figures, considerably, as to how he will keep hold of that which he was taught when small.

It is claimed by educators that no two people can meet without in some way, being influenced one by the other. If this be so, and it looks reasonable, what effect on that child, who is but a babe in Christ, or even has not yet accepted his Master, if he is cast out into the world without loving hands to guide him and lead him in paths of right, leading towards glory? When Christ said to Peter, "Feed my lambs," He well knew that the spiritual growth will be dwarfed unless proper food will be supplied, hence the admonition. And the best place to give this food is right around the table, or around the fire-place on the long cold winter evenings, with father, mother, the children (and perchance a dear grandfather or grandmother who has had so many experiences and crossed so many huge mountains of life) chatting together and weaving into the lives of the children the REAL home life which is so essential to their spiritual development and welfare.

Jesus said (Matt. 18:19): "That if any two shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Therefor, in conclusion, I will say, parents, let US get together and pray to the Father over these things and the spiritual development of our children will not be such a great problem after all, for He will take care of them.

Holsopple, Pa.

"They also serve who only stand and wait."

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, October Twenty-seventh

I will sing with the Spirit, and I will sing with the understanding.—I Cor. 14: 15.

We are told that I Tim. 3:16 was used as a hymn by the early Church. If so, it certainly set the standard of truth which should characterize every Christian hymn. The air, the words, the meter may represent different circumstances in life and may be appropriate for different times and seasons yet the content has those elements of divine Truth which lift the soul to God. There should be beauty of wording, sublimity of thought, and richness and quality of music, but that which lasts is the true ring of the message each hymn contains. The hymns that last have been the outpourings of hearts in praise and adoration of their Maker and expressions of entire consecration into His hands.

Such hymns as "Nearer my God to Thee," "God of our Fathers," "My Faith looks up to Thee," "Hark, my Soul, it is the Lord," "How Firm a Foundation," "Jesus Lover of my Soul," "Jesus, I my Cross have taken," "In the Cross of Christ I glory," "Take my Life and Let it be," "Come ye sinners, poor and needy," and such like contain living messages which we can ill afford to miss. What comfort to our souls are beautiful uplifting hymns!

* * *

Tuesday, October Twenty-eighth

Thy kingdom come.—Matt. 6:10.

His kingdom is realized in us when we have received from the King His righteousness, His peace, and His joy in the Holy Ghost. It cometh not with observation. As the wind bloweth where it is wont to go and we hear its sound but know not its source or end, so is every one who is born of the Spirit and has Christ reigning within. The world does not know the secret of the changed life for our Lord and King hath withdrawn from our physical vision. But He is in us the hope of glory. His visible kingdom will be manifest when He shall come in His glory with the holy angels.

Collectively we strengthen in each other's lives our bond of union as God's children. We strengthen the power of the Word in each heart and help to more completely sanctify the will. We learn to please each other to good ends and remove every stumbling block from our lives. We are in His apprenticeship preparing for His gracious presence when the new heaven and the new earth shall be His royal realm.

* * *

Wednesday, October Twenty-ninth

I know thy works, and thy labour, and thy patience.—Rev. 2:2.

Contrast with this I Thess. 1:3 and note what gives the Church Militant her power for service and trustful waiting. She who has lost her first love has ceased to trust, to hope, to love, and has left only the empty shell of organization, administration, and division of cold, spiritless labor. She has lost her dynamic. She becomes nauseating to her Master. She may be exacting, have an appearance of unity, and possess every activity essential to a properly working organization but fail in the greatest essentials—spirituality, principle, and power. She may not tolerate sin but does not properly apply righteousness nor enjoy the sweet companionship of Christ.

The true Church Militant holds fast Faith, Love, and Hope and will be kept from the hour of temptation. She is rebuked by her Lord but is also dearly loved by Him. She is a praying body, and her works bear fruit for Christ. She becomes a beacon light in the world and provides spiritual nourishment for young and old.

"In your costly temples praying,
'Let Thy kingdom come, we pray,'
Are but words of idle meaning
If with these we turn away.
Boundless wealth to you is given
From His hand Who owns it all,
And His eye beholds in Heaven
What ye render back for all."

* * *

Thursday, October Thirtieth

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. 21:2.

The mystery is past. Chastening, painful waiting, limitations confined by the bounds of earthly time and space, are no more. The Church Triumphant knows as she is known. Her Lord receives her as His Bride. Her members were God's little ones in this earth anl many of them considered of very little account by the world's great and mighty. But their proud opposition has vanished. The troubled sea of life is past. Christ, the mysterious Presence of whom she was joyfully conscious, safely steered the bark to its eternal haven and is visibly united with her, world without end.

Ages upon ages of unbroken peace and rest await her. How difficult will it be then to conceive how we could have ever doubted, strayed, become lax, unfaithful, and worldly. We may understand more fully our grand, eternal future if we will but put our hearts more fully into His living Presence. Dear soul, thine own experiences tell thee that Christ is here. Thine own sacrifices are more than rewarded now. Then patiently await His coming and faithfully labor until thou shalt be called hence.

* * *

Friday, October Thirty-first

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Pet. 1:3, 4.

Our inheritance is in the making, "I go to prepare a place for you." We are born into its privileges and it is ours as sons and daughters of the Highest. It holds in store for us fairest hopes, eternal delight, never-ending friendships, and employment which will forever refresh the soul. We cannot comprehend its richness but the Hand that bled on Calvary is keeping it for thee and me.

We are kept for this inheritance. We have a strong protecting Arm about us, bearing us through this vale of tears, this world of probationary preparation. We are as safe with Him as though we were already there. We need not mistrust Him nor ever prove unfaithful to His teachings, for He is faithful who hath promised and also will bring it to pass.

* * *

Saturday, November First

And Enoch walked with God.—Gen. 5: 24.

Few have an epitaph so full of meaning as that given in this verse: "He walked ....was not....God took him." His faith receives mention in Heb. 11:5 and his message in Jude 14. So little seems to be recorded of this saint, but from a few sentences we know that he fully accepted the way of the Lord, walked in His statutes, and was righteous in all his ways.

For us too God is the source of our life, the risen Christ is its channel, the Holy Ghost its power, heaven its sphere, and eternity its duration. Satan can not touch it in any of these things and there is no death to the believers but "Life in earnest" culminating in "Cloudless glory." Our walk with God takes place in every detail of life. The grace of God thus bestowed is an earnest of greater grace awaiting us.

* * *

Sunday, November Second

For if ye forgive men their trespasses your heavenly Father will also forgive you.—Matt. 6:14.

We ourselves must be free from unconfessed sin. We must also manifest the same spirit of forgiveness toward our fellowmen that God for Christ's sake has manifested toward us. We can and must forgive our worst enemy, even e'er he incline to asking to be forgiven. Our relationship with God depends on this; revivals of religion depend on it; the deepening of the spiritual life of the Church depends upon it; our own peace of mind and heart depend upon it.

The spirit of forgiveness implies strong self-control for the sake of others. By heaping coals of kindness (upon their heads) and proving our lasting friendship to those at enmity with us and God, we begin a revival within us which will break out in the Church to the salvation of the lost.

SUNDAY SCHOOL LESSON

Lesson for Nov. 2, 1924

Luke 15:11-24

THE PRODIGAL SON

Golden Text.—I will arise and go to my father.—Luke 15:18.

Lesson Story.—A certain man had two sons. The younger son came to his father and requested that he might have his share of the inheritance, as he desired to leave home. The father consented. The young man took his goods, bade farewell at home, and traveled into a "far country." There he carried on with a high hand, had things his own way for a season, and wasted his goods in riotous living. After a while his money got all, and he began to be in want. Nothing daunted, he hired out to a man there, no doubt determined to retrieve his fortunes. But things did not go as he had hoped. He looked at the swine which it was his lot to feed, and he envied them because they fare better than he himself. Then he began to think more seriously of home. The hired servants in his father's employ, though he had formerly thought himself above them, were now faring much better than himself. At last he determined to return to his home.

Here was his resolution: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

But he was not allowed to finish his confession. The father saw him a long way off, coming, and he recognized him. Instead of being allowed to ask that he might be made as one of the hired servants, the father ordered a feast in honor of his long lost son.

This did not suit the elder son, who had all along laid claim to a faithful life and now did not appreciate having the hard earned property wasted on feasting the profligate son. But the father quickly silenced him by reminding that all the property left was his, and that it was but fitting that they should rejoice over the return of the prodigal and show it in a practical way.

Lesson Thoughts.—In the parable of the prodigal son we have a vivid picture of Jew and Gentile. The former is represented by the son that stayed at home, while the latter is typified in the prodigal. To hear the Pharisee tell it, he has been just about right all the way through, while the Gentile brother always has been and is woefully wrong, not worthy of any consideration of friendship. On the other hand, the Gentile, seeing his type in the prodigal son, has nothing whereof to boast. The attitude of these two races toward each other is forcefully typified in this parable. But aside from this there are many other thoughts to be gathered from this story which we may entertain with profit.

1. It is not a healthy sign to want to get away from home, especially in demanding our share of the inheritance before we are properly entitled to it.

2. They who dream of the beauties and splendors of the faraway clime often get a new vision when they get their eyes opened to the fact that life is real—and it is often after our eyes are opened to the fact that life away from home is as real as is the life at home that we realize that home is the dearest spot on earth.

3. Friends that can be bought with money are usually the first to forsake you after the money is all. While that young man had plenty of money he had plenty of friends. When his money was all his friends forsook him. "A friend in need is a friend indeed."

4. That young man wanted freedom. But he had yet to learn that the worst form of slavery is that beyond the bounds of home. No matter what may be the thing in which you desire to exercise your liberty, you are sure to end in slavery if you must forsake God to get what you suppose to be "liberty."

5. The quickest way to ruin is by way of false friends. At home there were loved ones who were faithful in guarding the best interests of the young man, though at times he doubtless had to be restrained in a way that he interpreted as interfering with his liberties. Away from home he was encouraged to live a sinful life and he quickly trod the path to poverty and drudgery and slavery. Choose the "friend that sticketh closer than a brother."

6. If the prodigality of the wayward son had to be condemned, the selfishness of the elder brother likewise comes in for its rebuke. So absorbed was he in his money-making that he had no patience with the idea of making a fuss over the return of a sinful brother. So big was the dollar in his eyes, that it completely hid from his sight the value of a soul. Combine the frugality of the elder brother with the open-heartedness of the younger, and center all in supreme love to God and righteousness, and you are not far from "the golden mean." — K.

BIBLE MEETING TOPIC

GOD'S PROMISES — (Jr.)
II Pet. 1:1-4; I Kings 8:54-61

Topic for November 2

MOTTO

"He is faithful that promised"

MEDITATIONS ON THE TOPIC

I. **The Promises God Has Made.** — God's promises are more than mere talk. How often we have seen people who make many fair promises so that we would think that they are going to be the best kind of people, but lo, when the time comes, and we find them out, they have either forgotten that such promises were made or they never expected to try to fulfill them when they made them. But such unfaithfulness has never yet been known of God and His promises. They are surer than the best promises any of the best men have ever made for to God belongs the power and wisdom of the universe and He simply cannot fail because He is so true and faithful and strong and good.

God's promises are righteous and loving. He does what He does because He is good to all. He does what He does because it is right. Those who are true to God are sure to have a faithful helper who will make all His promises to His children good. He is not partial toward any one. But "whosoever" is written in all His promises so that any one who is willing to take God's plan may inherit the promises. The only reason any one fails to receive the blessing of the promises, is because they will not trust God and take His way.

God's promises cover every need of the human heart and life. There is no trouble or sorrow or trial, or perplexity, but that God has provided a promise that is sufficient to meet it in every particular. The sinner who needs salvation; the tempted who need help; the sick who need a comforter; the lonely, the sad, the poor, the helpless — all find help.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Promise."**
2. Find as many promises as you can for the last division of the above outline.
3. Commit to memory the promise or promises which have been most precious to you.

For Others

1. The Faithfulness of God in Keeping His Promises.

PERSONAL THOUGHT

We should be faithful to God and we may be assured that He will be faithful to His Word.

Gospel Herald

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THURSDAY, OCTOBER 16, 1924

Field Notes

Bro. C. Z. Yoder of Wooster, O., spent some time recently among the Mennonite congregations in western New York.

If previous arrangements were carried out, Bro. T. K. Hershey is spending this week with the brotherhood in Lawrence Co., Pa.

A recent report from Koutz, Ind., tells us of a series of meetings conducted at Hopewell Church near that place last week under the preaching of Bro. D. D. Miller.

Bro. J. W. Hess of Akron, Pa., spent a few hours at the Publishing House last week. He retains his oldtime interest in the cause of salvation.

A series of meetings will be held, the Lord willing, at Willow St. Mennonite Church, Lancaster Co., Pa., beginning on the evening of Nov. 26, by Bro. J. C. Clemens. May God richly bless the work. Cor.

Bro. N. M. Slabaugh and wife and Bro. Samuel Slabaugh and wife of Greentown, Ind., and Bro. J. D. Smith of Eureka, Ill., worshiped with the congregation at Goshen College on Sunday, Oct. 12.

A Correction.—A recent ruling shows that the postage rates given last week for picture cards for India was incorrect. Packages must not be over 4 pounds six ounces, in weight and the rate is 1 cent for each 2 ounces or fraction of 2 ounces. R.

Bro. Harry Kauffman of Mattawana preached an inspirational sermon at the Marion, Pa. Church on Oct. 10. Bro. Kauffman was accompanied by his family. M.

The brotherhood at Marion, Pa., have arranged to hold a Bible conference on Nov. 27-30, with Brethren J. F. Bressler and J. W. Hess as instructors. M.

Bro. A. L. Buzzard, wife, and daughter Ruth of Metamora, Ill., are spending a few days with relatives and friends in Scottdale. Bro. B. delivered several helpful pulpit messages while here.

Brethren John W. Hess and Nevin Bender are to be the instructors in a Bible meeting to be held with the congregation worshiping at Conestoga Church near Morgantown, Pa., Dec. 5-7.

While the church at Metamora, Ill., is being remodeled the membership is worshiping with the Union and Harmony congregations. These congregations have every Sunday services, instead of every two weeks, as usual.

Bro. John Engel, one of the active workers in the Union Church near Washington, Ill., has been in the sanitarium in Mackinac, Ill., taking treatment for tuberculosis. We are glad to hear of his improvement and pray for his speedy recovery.

Bible Instruction Meeting.—Brethren I. B. Good, J. H. Mosemann, J. F. Bressler, J. S. Mast, J. W. Weaver, and T. K. Hershey are to be the instructors in a Bible instruction meeting at Stumptown Mennonite Church, Lancaster Co., Pa., Oct. 31-Nov. 2. "Everybody welcome," is the invitation extended.

The congregation at Limon, Colo., has outgrown its schoolhouse quarters and decided to build a new house of worship. Those interested in the congregation have reasons to praise the Lord. There are two things that ought to encourage interested brethren from a distance to help the brotherhood there to raise the necessary means to pay for the building: (1) Most of the people there are too poor to contribute in large sums. (2) They are building as cheap as they can and are donating nearly all the work. A dollar donated to that cause is a worthy investment.

MISSION STUDY CLASSES

A knowledge of God's great plan to have the Gospel carried to the ends of the earth, also knowledge of the different mission fields and the trials of the missionary, are an advantage to every child of God. Not all can go to school, hence the Mission Board is bringing this knowledge within reach of all through the Mission Study Course. Every reader of the Bulletin should consider himself or herself a committee of one to make a special effort to organize a mission study class in their home congregation. Can we depend on you? **"CAN THE LORD DEPEND ON YOU."**—Vernon E. Reiff.

Correspondence

Elizabethtown, Pa.

The program for the Workers' Meeting of the Elizabethtown Sunday school, to be held Oct. 30, 1924, is as follows:

Lesson for Nov. 2, "The Prodigal Son," Bro. John Rutt.

Lesson for Nov. 9, "The Feeding of The Five Thousand," Bro. Samuel Oberholtzer.

Lesson for Nov. 16, "Peter's Confession," Bro. Edward Heisey.

Lesson for Nov. 23, "The Transfiguration," Bro. Elias Garber.

Oct. 14, 1924. Mary E. Ebersole.

Shellburg, Pa.

Gospel Herald Readers, Greetings:—August 3 Bro. and Sister Shetler were here. Bro. Shetler spoke in the afternoon and evening. Sister Shetler had children's meeting in the evening before preaching services.

August 17 Bro. L. A. Blough, Bro. Eash and wife and three children were here. Bro. Blough spoke in the afternoon and evening.

August 31 Bro. E. J. Blough and family, and Bro. Rosenberger were here. Bro. Blough spoke in the afternoon and evening.

September 14 Bro. E. J. Blough and family and Olive Zimmerman were here. Bro. Blough spoke in the afternoon and evening. Sister Zimmerman had children's services in the evening before preaching.

September 28 Bro. E. J. Blough and wife and son Paul, and sister Olive Zimmerman and Edith Blough were with us in the afternoon and evening. Bro. John Eash and wife were also with us in the afternoon services.

Bro. and sister Varnes are still helpers in the work. We praise God for these privileges that we can labor together in His work, as we are always glad for these Spirit-filled messengers who help us on our way. Pray for us that we may be faithful till He comes. In His name,

Oct. 6, 1924. Effie Hoover.

Cazenovia, Ill.

(Metamora Congregation)

Dear Readers of the Herald, Greeting:—We were privileged to have Bro. E. D. Hess of Masontown, Pa.,

with us to hold a series of revival meetings, beginning Sept. 8, continuing until Sept. 17. As a visible result of these meetings, 8 souls confessed Christ, for which we feel to praise God. We believe also that those of us who have been longer in His service have been strengthened in the faith through these meetings. May the Lord bless the brother as he labors on in the service of the Lord. We are not having any meetings at the Metamora Church for a few Sundays on account of some remodeling and painting.

Remember us in your prayers,
Oct. 7, 1924. S. P. Imhoff.

Goshen Ind.

(Clinton Frame Congregation)

Dear Herald Readers, Greeting:—On the evening of Sept. 25 we were favored with a sermon by Bro. Lloy Kniss of Johnstown, Pa.

On Sunday, Oct. 5, we held an all day and evening missionary meeting. A number of our own young brothers and sisters gave talks and essays on missionary subjects.

Bro. S. C. Yoder of Goshen College was present and preached a missionary sermon. Text: "Where there is no vision, the people perish." In the afternoon he again spoke and in the evening he gave a very fine talk on "Social Purity."

The brethren, J. F. Funk and Vernon Reiff of Elkhart, were also on the program. Bro. Funk spoke on early Sunday school work in Elkhart county. The house was well filled, a number being present from surrounding communities.

On next Sunday, Oct. 12, we are expecting to hold our regular council and preparatory meeting.

Asking an interest in the prayers of His people, we remain, His servant,
Oct. 7, 1924. Vernon Stutzman.

Hesston, Kans.

Gospel Herald Readers, Greeting:—As the duty of sending the news from this place has partly fallen upon me I shall seek to perform my duty.

The new officers were recently elected in our Sunday school as follows: Supts., Samuel King, Earl Buckwalter; Sec-treas., Fred Grove; Chor., Lottie Weaver; Cor., Alta Erb, Rose Buckwalter; Libr., Leah Erb; Geographian, J. M. R. Weaver; Prim. Supts., Emma Grove, Edna Miller; Cradle roll Supt., Anna Miller.

Last Sunday evening, Oct. 5, Bro. Elmer Hess of Masontown, Pa., preached a timely sermon on the Second Coming of Christ. In the morning Bro. D. H. Bender of Hesston preached on the visit of the Queen of Sheba to Solomon and thus showed us our relation to Christ.

We are glad for these messages from God's Word and our hope and lives may become richer and brighter in the things of God.

Sincerely in the love of Christ,
Oct. 7, 1924. Rose Buckwalter.

Flanagan, Ill.

Greetings to all Gospel Herald Readers in the worthy name of Jesus:—In the last few months we have had with us the brethren, Arthur Slagel, Chicago, Ill., and Herman Kreider, Wadsworth, Ohio. The former gave a talk to the Sunday school and the latter told us about the work in the Near East. Bro. Silas Weldy, Wakarusa, Ind., preached for us two evenings and Bro. E. D. Hess, of Masontown, Pa., preached for us two evenings.

Oct. 4th Bro. J. S. Shoemaker, Dakota, Ill., came and preached a preparatory sermon in the evening and on Saturday evening two precious young souls were received into the Church by water baptism. On Sunday morning we held communion services. The majority of the members were able to partake of the sacred emblems. Bro. Shoemaker made everything very clear to us. May we all have the same mind one toward another according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. We ask an interest in the prayers of the faithful.

In His service,
Oct. 8, 1924. Lydia H. Smith.

Medway, Ohio

Greeting to Herald Readers:—The brotherhood at Midway was visited Sunday, Oct. 5, by Bro. Moses Augsburger and son Menno and family, and Homer A. from Berne, Ind. Also in the evening a number of young people from West Liberty came and gave a program which was very helpful. We have many reasons to thank our kind heavenly Father for these blessings and ask an interest in the prayers of God's people, that we may be filled with the Holy Spirit and let Him have His way in our lives.

In Jesus' precious name,
Oct. 8, 1924. Jennie M. Greider.

Waynesboro, Va.

(Springdale Congregation)

Dear Herald Readers, Greetings:—Our inquiry meeting was held, and all present expressed peace and union, with a desire to commune when the communion is held. We can say with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity." There are always some absent from these meetings, that we would be glad to have there.

Communion meetings for the upper district are as follows:

Mt. View, October 12.
Hildebrand's, October 26.
Springdale, November 2.

We will welcome all brethren and sisters who can be with us at these meetings, for it has a tendency to strengthen the bonds of Christian fellowship, and encourage us to go on in the Master's service.

We are enjoying fine fall weather at present, and health generally is fair.

Yours in Him,
Oct. 8, 1924. Maggie M. Driver.

New Holland, Pa.

Dear Herald Readers, Greeting:—We have many reasons to be thankful to the Lord for the many blessings He is giving us day by day, both temporal and spiritual.

On Saturday, Oct. 4, we met at this place in a preparatory service. Bro. Benj. Weaver preached to us from Matt. 6. The following day communion was observed when 122 partook of the sacred emblems. Bro Weaver again preached to us. Text, Luke 22. May we go forth with renewed strength, and with a greater zeal for the cause of Christ and for the lost and dying. In the evening Bro. T. K. Hershey preached to us, using as a text John 12:32.

The Lord willing, Bro. John Risser expects to begin a series of meetings at this place in the near future, laboring for the salvation of the lost. May God bless the effort, and may many souls be brought to see the need of accepting the Lord as their Saviour.

Oct. 8, 1924. J. S. Graybill.

Sterling, Ill.

Dear Readers, Greeting in our Redeemer's Name: — Truly the Lord is gracious and kind above all others. He has granted bountiful harvests and daily showers us with countless blessings. On the evening of September 10 we held our annual business meeting for the election of church officers and the disposal of any other business that might come up relative to church work. Interest and attendance at this meeting were good, and we earnestly desire that God might at all times have His way in our church work.

On Sunday, Sept. 14, Bro. Lester Hostetler preached for us in the morning services and again in the evening after the Y. P. M. program.

Our communion service was held Sunday, Sept. 21. Bro. J. S. Shoemaker of Freeport, officiated. The Morrison congregation communed with us. It was a blessed service. May the Christ-like spirit of love and humility ever be ours.

(Continued on page 590)

Miscellaneous

SUNRISE OF THE SOUL

By Lawrence Keister

For the Gospel Herald.

Hail the sunrise of the soul,
As the light of glory breaks
O'er the visions that unroll
When the spirit first awakes.
Swift as light the spirit's glance,—
Only God its limits set;
Greater things the soul enhance,
For the soul is greater yet.

This you know, O Spirit-born,
That your heart is made anew,
From the well-remembered morn
When your Savior came to you,
Finding God in heart and life
You can find Him everywhere,
Wise and strong amid earth's strife
With a Father's love and care.

Hail the sunrise of the soul,
With its new and grand emprise,
With its far-off future goal
Brought in range of opened eyes.
Hail, oh hail the dawning day,
Day of God and day of light,
Marking well the Christian's way,
Day that bids adieu to night.

Scottdale, Pa.

OCTOBER

October sometimes has been termed the month of resignation. Summer is behind and winter ahead. Poets on occasion—and perhaps they are partly responsible for the impression of autumn—have been given to painting the month in somber, if not positively gloomy hues. It is all a mistake, and a very regrettable one. If there is less sunshine than in June, July and August, and even September, there is also less heat with its frequently stupefying effect. A walk in the open at this season of the year brings, if one's mind is attuned properly, an invigorating thrill. If the month has any suggestion whatever of resignation about it surely it is cheerful resignation. A. A. Milne a few years ago summed up thus:

A week ago I grieved for the dying summer. I wondered how I could possibly bear the waiting—the eight long months till May. But now, suddenly, I am reconciled to autumn. I see quite clearly that all good things must come to an end. The summer has been splendid, but it has lasted long enough. Now I can see other things—crisp and sparkling days; long, pleasant evenings, cheery fires. Good work shall be done this winter. Life shall be lived well. The end of the summer is not the end of the world. Here's to October.

People ought to like that—and the sentiment that prompted it. Fall and winter lend themselves to study and reflection more than spring and summer. All the seasons have their values, and it is for the individual to extract them and apply them. October, or no other month, should be made what one commentator has called "a stalking horse for pensive reflections." The out-of-doors, with nature beginning to change its garb to colors of gold and brown, has a richness and mellowness that come at no other time. The inside of the home, with its family circle, its books, its music and what not, can now be made far more alluring than the heat of the warmer months will permit. October ought to be welcomed with open arms.—Indianapolis News.

BLESSINGS THAT COME FROM SO-CALLED DISADVANTAGES IN LIFE

By Harley F. Keiser.

For the Gospel Herald.

One of the readers of this wise and instructive paper has asked me to write out a short discussion on this topic, "Blessings That Come From So-Called Disadvantages In Life." Ordinarily I am not much of a writer or speaker, but using the words of the Apostle Peter, "Such as I have, give I thee."

This is an important subject to think about. In the first place, let me inform you that I am blind: at least my sight has become so defective that I am unable to read. I have only been allowed by the Almighty to retain enough sight to help me about fairly well. In this, then, you will see one blessing in my so-called disadvantage in life, but let me tell you that I know that is not all.

We know and believe that when God takes from us certain things He strengthens others. For instance, we who are blind seem to have a keener hearing. We not only seem to have, but it is an actual fact with the greatest per cent that their hearing becomes more acute when they have not the use of their eyes. Then too, we who are blind are unable to see the things which are wicked in the sight of God, and therefore a blind man or woman should be more God-like in every way. If this is not a blessing, then there is little or no use for me to prolong this discussion; for we know that through the eye men often take into their lives and cha acters those things which make a swiftly moving descension down the broad way into the gates of everlasting destruction.

With their eyes men often see things which cause them to grumble and complain, the which a blind man knows nothing about, and therefore goes on doing his best in everything he has to do.

Blindness is not the only thing that may be termed a disadvantage in life. Indeed, there are many others; such as deafness, dumbness, being an invalid, a cripple, etc. Each one of these, however, has its advantages and disadvantages. Personally, my opinion of them all is that blindness is the least disadvantageous of them all, not because I am blind, but from what I have read and heard read I have come to feel that a blind man or woman has much more to be thankful for than any of the other divers afflictions which might come upon us.

Let us now look exclusively at the blind. I shall try to lay before you some of the many things we ought to be thankful for. It is true, we are blind; but our health is not decreased unless we through fault of our own have made it so. God wants us to keep our bodies healthy, even as we should strive to keep our integrity. We are endowed with an especially keen sense of touch, which enables us to read books of learning for ourselves. We have a keen intellect and good memory, which gives us the power to understand and retain what we have read. We have the power to think as clearly as any sighted person, and therefore we form in our minds pictures of the things we touch, hear, smell, and taste. A blind man picks up a book. He has beforehand been informed with vivid detail just what a book looked like, even though he had never seen one, and so now when he gets the book in his hand, he can easily tell us what he has in his hand.

A young man has just lost his sight through some accident or other. It is Thanksgiving day, and as he enters his mother's kitchen, his nostrils are greeted by the spicy odor of a baking mince pie. Immediately his mouth, as the saying goes, "begins to water," as a mental picture of the pie he smells floats into his mind. A little blind boy has been out with father while digging sweet potatoes, but this is the first time he has actually touched a raw sweet potato, although he has eaten them often after they had been prepared for the table. That noon the mother has prepared a mess of sweet potatoes for dinner, and as the boy puts a fragment of the sweet root into his mouth, a mental vision of the vegetable he has handled out in the patch during the forenoon just past floats through his memory.

Kind readers, what does all this lead you to think? Here are a few suggested thoughts. Every human being is endowed at birth with five senses, unless it is otherwise willed by the Almighty — seeing, hearing, touch, smelling, tasting. These are all talents, the which if not used, become as the one talent which was laid away by the servant who had received it, and who, when his lord returned, gave it back without profit.

One of the outstanding thoughts in he mind of the public in regard to he blind should be that they are in o wise different from a sighted per-on. Therefore in closing, let me say hat there are many blessings—yea, nany times many—which grow out f so-called disadvantages in life, and ie who does not make the best of hat which he has been given, is by he laws of Christ, I am safe to say, orbidden to enjoy them. In Philip-ians the fourth chapter and the hirteenth verse, we read these vords: "I can do all things through Christ which strengtheneth me," and herefore if we seem to have some lisadvantage in life, if our faith in God Almighty is great enough, we an do anything.

(A student at the Iowa College for he Blind.)

Vinton, Iowa.

FRIENDSHIP WITH THE POOR

By Ella Yordy

For the Gospel Herald.

Friends are made by friendly peo-ple; and when you have made friends the same rule will hold in keeping them.

In Prov. 18:24 we read that "a man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother." We should be a friend to those who are poor and in need. Some people are friends to those only who are rich and have everything they need, but in Luke 10;30-37 we have the story of the Good Samaritan. He had compassion on the one who had fallen among thieves. We have peo-ple today who will pass by poor peo-ple on the other side as did the priest; but if we are true children of God, we will do as the Samaritan did—help where we see the poor and needy where others have passed by, reminding us of the fact to treat others as we would like to be treated.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Flanagan, Ill.

THE GREAT ESSENTIAL

By Elam N. Horst

For the Gospel Herald.

We may have our names on the church roll as often as we wish; but if we do not live a life of prayer, and the overcoming life in all we do, so that our names are recorded in the Lamb's Book of Life, our member-ship here will avail us nothing in the final day of reckoning when we must meet God as we are. Let us be wise. Let us live the prayer life. Bright hopes for the future can right-fully be entertained by those only who make the full surrender to God in this life, for the wise Judge will deal with us according as our works have been.

Lancaster, Pa.

MENNONITE IMMIGRATION INTO MEXICO GOES FORWARD. HELP NECESSARY

For the Gospel Herald.

Will an immigration of Russian Mennonites into Mexico really be accomplished? This is a question which for many months has been uppermost in the minds of many, and one which is very often asked. It is, however, no longer a question, but an accomplished fact; for the Russian Mennonites are going to Mexico. The first group, consisting of six families, arrived at Vera Cruz July 1. Since then more groups have landed and there are at present about 200 Russian Mennonites in Mexico. Others are on their way, and still more are ready to come as soon as they can leave Russia.

In order to meet this situation and help the immigrants to get a start in their new home several things are necessary.

First, it must be made possible for them to obtain land on which to settle. There are very few opportunities in Mexico to earn a living by day labor (or hand labor). The rural districts are sparsely settled and mostly by Mexicans who have no more work on their small farms than they can do themselves. These, therefore, do not hire help. The only method, by which the Russian Mennonites in Mexico can progress, is that they obtain land from which they can harvest crops as soon as possible. If this can be accomplished, they can soon become self-supporting.

In the second place, they wll have to be provided with the necessary food, bed clothing, and wearing apparel. Most of these people arrive in Mexico virtually without any means of sustenance. For this reason they will have to be supported, at least, until after they have had their first harvest.

The Colonization Board has already taken measures to provide, at least in part, for these first two urgent necessities. A piece of land consisting of approximately 35,000 acres has provisionally been secured for them. A number are living on it already and others will go on as soon as they arrive in Mexico. They can, therefore, start to work immediately with plowing and sowing, and, in the coming year, harvest the much needed crop.

The second need has also been met in part. An appeal has been made for provisions, clothing, bedding, dishes, cooking utensils and also furniture. A carload of these things is going to be loaded and shipped from Canton, Kans., on the 7th or 8th of October.

But our brethren in Mexico need still more help. They must also have farm tools in order to be able to till the land. In addition they must have working animals (oxen or mules) and harness. Then also cows, chickens, pigs and, in short, everything generally needed in farm life. The sooner they can get these things the sooner they will be in a position where they can take care of themselves and will need no more assistance. However, to get these things they must have money. And this few of them have.

In view of these facts it is clear that help must be provided for them. And the question is, How can this best be done? The Colonization Board would suggest two ways:

First, The necessary money for this purpose may be **donated** to them.

Second, The money may be loaned to them. This method has been used in Canada, and many immigrants have thus been helped. And the same may also be done for the immigrants in Mexico. Money which is placed at the disposal of the Board for this purpose will be loaned to the immigrants on the condition that the notes which they give shall be paid as soon as the person who has received the money, is at all in a position to do so. After the money has been paid back it will be returned to the person or persons who loaned it. In this manner many may be helped and their new beginning made vastly easier for them.

Moreover, the Colonization Board has had some expenses. It has been necessary to make several trips, especially to Mexico. These, as well as the incidental expenses connected with them, have to be paid. Then too, freight will have to be paid on the things that will be sent to Mexico. Then there are telegrams, telephone messages, printed material, postage, etc., to be paid for. The Board wishes to meet these expenses honorably, but can not use for this purpose the money given for other specified purposes. It will be necessary, therefore, that money be placed at our disposal to defray these necessary expenses.

The Colonization Board, therefore, kindly requests that the churches of those conferences which are represented on the Board through delegates, as well as other churches and private persons who are interested in the immigration of the Russian Mennonites to Mexico, contribute to this cause either through gifts or on the loan basis such sums as they are able. The cause is a worthy one and great will be the appreciation on the part of those who receive this help. All money intended for this purpose should be sent to the treasurer of the Mennonite Colonization Board either direct or through the various Relief Committees. Receipts will be issued and money used as directed by the sender.

Mennonite Colonization Board,
per J. M. Suderman, Sec-treas.
Newton, Kans.

ILLINOIS DISTRICT MENNONITE CHURCH CONFERENCE

For the Gospel Herald.

Held near Flanagan, Ill., Aug. 26-27, 1924

The conference was called to order by the moderator, Bro. C. F. Derstine.

The devotional exercises were conducted by Bro. Silas Weldy, reading Romans 5.

The resolutions committee appointed by the moderator were Bro. H. R. Schertz, Bro. E. D. Hess, and Bro. John Nice.

Appointments

General Mission Board, Bro. A. C. Good.

Publication Board, Bro. J. S. Shoemaker.

Educational Board, Bro. H. R. Schertz.

District Mission Board, Bros. S. R. Good and Ezra Yordy.

Local Board for the Home Mission, Bros. Geo. Shoemaker and J. D. Hartzler.

Local Board for the Peoria Mission, Bros. E. H. Oyer and Jacob Eigsti.

Local Board for the Home of the Aged, Bros. Jacob Garber, Asa Ropp, Joseph Orandorff, and S. D. Schertz.

Member on Relief Commission, Bro. J. S. Shoemaker.

Delegate to Dakota-Montana Conference Bro. H. R. Schertz.

Delegates to General Conference, Bros. S. M. Kanagy, A. C. Good, and Simon Litwiller.

On committee of arrangement for General Conference, Bro. J. S. Shoemaker.

State S. S. Executive committee, Bros. S. R. Good and Ben Springer.

State S. S. Conference Secretary, Bro. E. H. Oyer.

Moderator for next Conference, Bro. Samuel Gerber; Ass't. Moderator, Bro. J. A. Heiser.

Nominating committee, Bros. Simon Litwiller and D. W. Slagel.

Two additional members on the Executive Committee, Bros. H. R. Schertz and C. F. Derstine.

Church Conference Treasurer, Bro. Jacob Garber.

Miscellaneous Business

The secretary was instructed by a unanimous vote to change article five of the Constitution as follows: The Executive Committee of Conference shall call for subjects and matters needing the attention of Conference from all the congregations in the district, having the power to arrange for the program and the assigning of the topics with all necessary arrangements. The Ministerium shall have the power of approval or rejection of their work on the day preceding conference. It is also the pleasure of this Conference that the Executive Committee of Conference, in conjunction with the Program Committee of the S. S. Conference, appoint the Moderator and Ass't. Moderator of the S. S. Conference.

The Executive Committee reported upon the advisability of buying a tent. The decision was that no tent would be bought under present circumstances; that it was cheaper to rent.

Resolved, that this body favors the ordination of one or more bishops in the district to relieve the present need. The executive body, in conjunction with the bishops, were instructed to arrange for the same in co-operation with the congregations.

The report of the Historical Committee was given and accepted. They were retained until the completion of the work. They are Bros. C. F. Derstine, S. M. Kanagy and Simon Litwiller. It is the sense of this body that Bro. Weber is doing good work, and we ask all our congregations to support the undertaking, also sending in answers to all questions asked. This work is given conference endorsal and we urge its completion provided Bro. Weber continues to cooperate with the committee.

The Executive Committee was instructed to arrange a suitable questionnaire to be used in the examination of all candidates for ordination in the conference district.

Report of District Mission Board

A number of fields are open to begin missionary Sunday schools, but the mission spirit has not been strong enough to give proper support and encouragement to enter new fields.

The work at Pleasant Hill has made some progress during the year. The congregation was partly organized but not yet completed. When we had a worker during the winter to do visitation work the attendance at the services almost doubled.

We feel that the work can be continued if provision is made for regular preaching and home visitation work.

The advisability of making a tour to the different rural sections of the state has been discussed quite frequently and might possibly materialize during the year. We wish to thank the Church and Executive Committee of Conference for their help and co-operation during the year.

Report of the Congregations for the Year

There are 7 bishops, 22 ministers, 9 deacons. There are 16 congregations in the state. There were evangelistic meetings held in 10 congregations. There were 96 received by baptism, 30 by letter, 4 reclaimed. There were 12 lost by death, 23 by letter, 10 by withdrawal, 2 excommunicated. Increase in membership, 88; total membership, 2097.

Treasurer's Report

Service Fund.		
Received from 14 congregations		$878.00
Disbursements		
Conference expense	$889.00	
Printing Conference Reports	15.00	
Express and Postage on Reports	2.99	
Printing programs	9.00	
	$915.99	
Deficit		$37.49
Ministerial Fund		
Received from Conference at Fisher		$131.59
Received from 11 congregations		170.50
Total		$302.09
Paid out during year	$184.68	
Balance		$116.41

Tuesday Evening

The Tuesday evening service was opened by a song service led by Bro. Simon Litwiller, and the devotional exercises were conducted by Bro. C. A. Graber.

The opening address was given by the moderator. He had as a theme, "God's call to the church." The priests were commanded to "Blow the trumpets in Zion." The trumpet blast was a call to worship and to hear the word of the Lord. It was also a call to war. Joel said 4 times, "Blow the trumpets." He blew the trumpet himself. God calls individuals as well as countries to repentance or a turning away from sin.

God also calls us to holiness.

The conference sermon was preached by Bro. Samuel Gerber. Text, I Cor. 3:11.

Paul wrote to those who were making some mistakes by using wrong material in their building. Some built on a wrong foundation. Jesus Christ is the only safe foundation. The Church is God's house and we are lively stones. This house is to be kept undefiled, holy. The builders are the apostles, prophets and every true believer. The material must be of the right sort; not dead, but lively stones. Every man should be careful how he builds upon this foundation. We need to preach repentance as well as the love of God. We need to preach the **"all things."**

Personal testimonies were given by Brethren J. S. Shoemaker, John Nice, Andrew Schrock' A. H. Leamon' E. D. Hess, and A. C. Good. All the ministry gave testimony to the sermon by standing.

Subjects Discussed and Resolutions Passed

1. **The Instructional and Inspirational Value of the Annual State Conferences,** Bro. Samuel Gerber.

Since we recognize the instructional and inspirational value of our annual state conferences, and since experience has proven that conferences are an indispensable factor in correcting evil tendencies in the church and unifying its forces, therefore be it

Resolved, that we continue our annual conferences and urge that both the ministry and laity loyally support them by prayer, attendance, and allegiance.

2. **The Mission of the Mennonite Church in the World.** Bro. A. E. Kreider.

Since the Church is the body of which Christ is the head, therefore the mission of the Mennonite Church is to carry out the mind of Christ. Eph. 5:23. She should teach the Gospel of repentance, the Gospel of comfort and inspiration.

3. **What should be the Christian attitude as to the Holding of Worldly Offices?** Bro. S. M. Kanagy.

Since the Church is a spiritual kingdom and her work regenerative, be it

Resolved, that we reaffirm our position on the question of holding worldly offices as set forth in our rules and discipline.

4. **The Peace Principles of Christianity.** Bro. S. E. Graybill.

The peace principles are founded upon God's Word. Scriptural teaching inspired by love should lead to peace, good will to men. Peace principles should be taught in times of peace.

There was a petition formulated and sent to Governor Small, President Coolidge, and the U. S. War department expressing our disapproval of Mobilization day.

5. **What is the Church's interpretation of the present world conditions?** Bro. A. C. Good.

Since we are "in the world" but "not of the world," and since the kigdom of this world and the kingdom of God are adverse to each other, be it

Resolved, (1) That we take a definite stand against the various forms of worldliness that are making inroads into the Church and that we refrain from forming alliance with any organization that tends to hinder our spiritual growth and disqualify us for Christian service. (2) That altho there is great unrest in the world about us, we recognize the fact that God moves in mysterious ways in carrying out His plans and that He will be

ithful in caring for those who put their implicit trust in Him nd engage themselves in doing His will.

6. **The Changing Modern Mind and the Unchanging Word God.** Bro. H. R. Schertz.

The Word of God is Truth It is God's revelation of Himelf to man and contains His will for man. It is final, complete, fallible, unchangeable. Therefore be it

Resolved, that we as members of the Mennonite Conference f the state of Illinois, accept the inspired Word of God as our ule for life and take a definite stand against all forms of dectructive modernism creeping into our beloved church, and urge nat the laity loyally support us.

7. Since the Board of Education has made some definite efforts to make the schools under its control meet the needs and approval of the Church, therefore, be it

Resolved, that we hereby express our appreciation of their fforts and urge our people to support the aforesaid schools by iving financial aid, by sending their children, and by their rayers.

8. Since there is an urgent need and demand for a place where ur people can purchase clothing that are in line with Bible eaching on the doctrine of simplicity, therefore, be it

Resolved, that we petition General Conference to establish or rovide for the etablishing of a place that will meet the need f the church in this line.

9. Since Bro. Henry Albrecht, a member of the Mennonite conerence of the state of Illinois, intends to visit the church in India n the near future (D. V.), therefore, be it

Resolved that we wish him Godspeed and a safe journey and hereby send greetings of love to our brethren in India.

The following Bishops, Ministers and Deacons were present:

Bishops

J. S. Shoemaker, Dakota, Ill.	And. Schrock, Metamora, Ill.
Samuel Gerber, Tremont, Ill.	C. F. Derstine, Eureka, Ill.
John Nice, Morrison Ill.	C. A. Hartzler, Tiskilwa, Ill.

Ministers

J. A. Heiser, Fisher, Ill.	Jacob Zehr, Deer Creek, Ill.
H. R. Schertz, Metamora Ill.	S. E. Graybill, Freeport, Ill
Ezra Yordy, Eureka, Ill.	A. L. Buzzard, Metamora, Ill.
D. W. Slagel, Flanagan, Ill.	C. S Schertz, Eureka, Ill
E. D. Hess, Masontown, Pa.	Peter D. Schertz, Metamora, Ill
J. D. Hartzler, Gridley, Ill.	Simon Litwiller, Delavan, Ill.
S. M. Kanagy, Chicago Ill.	A. E. Kreider, Goshen, Ind
A. C. Good, Sterling, Ill.	Ben Springer, Minier, Ill.
Silas Weldy, Wakarusa, Ind.	Peter Garber, Cazenovia, Ill.
C. L. Graber, Goshen, Ind.	A. H. Leaman, Chicago, Ill.
Jonas Litwiller, Morton, Ill.	

Deacons

Joseph Yordy, Eureka, Ill.	Ed Oyer, Roanoke, Ill.
David Plank, Eureka, Ill.	Elias Brunk, Harrisonburg, Va.
S. R. Good, Sterling, Ill.	J. V. Fortner, Dakota, Ill.
Ben Mellinger, Sterling Ill.	J. B. Yoder, Kalona, Ia.

Conference closed with a few remarks by the moderator and prayer.

A. L. Buzzard, Secretary.

Correspondence

Colorado Springs, Colo.
(Manitou Congregation)

Greetings to all in the Name of Jesus:

On Friday, Oct. 3, Bro. J. A. Heatwole, of La Junta, Colo. arrived, holding council meeting, and on Saturday evening preparatory service.

On Sunday morning we were again privileged to commemorate the death and suffering of our blessed Lord; also the doctrine of feet-washing was observed. This commandment so many are not observing, saying it was only a custom. It is a command, and let us be faithful in doing the "all things."

Jas. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Good health prevails among the brotherhood. Sister L. W. Shradley is improving, has been to church services a number of times. May the Lord soon restore her to health again. Bro. S. D. Schertz's and daughter of Lowpoint, Ill., were guests in the home of the writer a few days, which we enjoyed very much. Come again.

Again asking an interest in your prayers that we may be loyal to our blessed Master and be ready when the Lord comes, we remain,

Yours in His name,

Oct. 6, 1924. E. A. Rediger.

Lancaster, Pa.
(Mellinger congregation)

Dear Readers, Greetings:—It has been my privilege to visit with Bro. Sanford Landis and wife and Bro. Elias Lefever and wife some of the churches in Bucks and Montgomery counties. Bro. Sanford filled appointments at the following places: Souderton, Norristown Mission, Rockhill, Franconia, and the Plain. The church houses were all well filled. We were much impressed at Souderton, as it was their harvest meeting. The house was filled, even the aisles. This may be a good example for others. We appreciate the kindness shown us.

Bro. Noah Risser preached for us on Thursday evening, Oct. 2, using I John 3:1-3 for his text, this being the evening before the regular fall conference, bishops Benj. Zimmerman, Wm. Graybill, and David Westenberger were also present.

Sunday morning, Oct. 12, Bro. J. F. Bressler preached. Text, Rom. 11:33-36.

The Lord willing, we expect to start continued meetings at this place Nov. 2 conducted by Bro. J. W. Weaver, everybody welcome.

Death has again been in our midst. Our aged deacon, Bro. Henry Heller, who served the Mellinger and Stumptown congregations for 40 or more years, has been called away, also one of our S. S. teachers, Anna Mellinger. and a few others. "We all do fade as a leaf."

We are having fine weather. The frost has again made its appearance. "While the earth remaineth, seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease" (Gen. 8:22).

Remember us in your prayers.

Hettie Buckwalter.

Oct. 12, 1924.

Wolf Trap, Va.

Dear Readers:—We feel to join in with David and say, "O, praise the Lord, for he is good; for his mercy endureth forever." We feel there is a slackness of praise, often, among His children.

After the late, wet spring we had a long dry spell during the summer. We heard some people talking very rudely about God concerning the weather. In our effort to show them the goodness of God, and how we have much more from Him than we deserve, they expressed a little regret for such talk. O, could we but realize our unworthiness. At Equinox we had a beautiful rain, coming in showers of blessing upon the earth.

On Oct. 9, when Bro. Sam Brunk, wife and two children of Fentress, Va., came driving in, our spiritual rain came, and the showers of blessing continued during their short stay of four days. In this time we had five services at the church (which were very helpful and inspiring), observed the communion and feet washing. The types and shadows in the law were beautifully illust ated and shown to us in the new life, the Christ life. Also had a service and communion in Bro. J. G. Holsinger's home for Sister Holsinger who is sorely afflicted.

We crave an interest in the prayers of the righteous for the church here, that the Lord's name may be honored here. We have gained some in number, and the prospects for the church look brighter than in past years.

Oct. 13, 1924. Lydia Harman.

Communion services have been announced for Pleasant View Church near Dalton, Ohio, to be held Sunday, Oct. 26.

The monthly balance sheet of the treasurer of the Mennonite Board of Missions and Charities for October 1 shows a net balance of $6,484.60 for the Mission Board and of $1933.68 for the Mennonite Relief Commission for War Sufferers.

CORRESPONDENCE

(Continued from page 585)

We are glad to welcome to our community Bro. and Sister S. Culp and son and daughter who recently moved to Sterling, after having spent a year in Colorado.

Our pastor, Bro. A. C. Good, is at present conducting a series of meetings near South English, Iowa. May the Lord be with him in his labors there, that many souls may accept the gift of salvation and eternal life. In Bro. Good's absence Sunday, Oct. 5, Bro. John Nice, of Morrison, preached for us. On the 12th, one of the Freeport brethren has consented to be with us.

We have had considerable cool weather lately, and several frosts.

Oct. 9, 1924. Ida Long.

Sheridan, Oreg.

Greetings to all Herald Readers:—We rejoice in the way that the Lord has blessed us here of late. On Sunday, Sept. 28, we held baptismal services here, when three boys were received by baptism and 13 by letter. October 5, 6 more were received by letter. We now have 78 members, and there are 4 more whom we expect to receive later. Our church house is filling up, and the Lord is blessing us in a good many ways, especially in the way of all being united in favoring a complete separation from the world and its fashions.

We have made arrangements to take votes for the ordination of a deacon on Sunday, Oct. 26, and to hold the ordination service on Sunday, Nov. 2. Communion on th same day, the Lord willing.

We surely rejoice in this that while people come from so many different places, all are willing to submit to the rulings of the Church. For this we can not be too thankful.

We ask an interest in the prayers of God's people in behalf of the work at this place, that all may be done to His glory.

Oct. 10, 1924. J. D. Mishler.

Hesston, Kans.

(Hesston College and Bible School)

Greeting in the Master's name:—Since the last report in this paper several more students have been enrolled in the Academy Department, making a total enrollment of 157. We know that God has directed each one here and we trust that He may continue to have His way in the life of each student, making him of use in His sweet service. We are glad to notice the deep tone of real student work and Christian preeminence existing in the new student body.

At the close of the young people's meeting on Sept. 21 Bro. Levi Mumaw gave us a short talk concerning the work of the Publishing House. He also conducted the devotional part of chapel the following morning.

Bro. Elmer Hess, Masontown, Pa., who formerly lived in this community, addressed the Volunteer Band on Sunday, Oct. 3 at its regular weekly meeting. In church services the same morning he preached an inspiring sermon on "Prayer," using as a text Acts 12:5.

The Volunteer Band was given the Devotional hour of this week on Thursday evening to give to the congregation an expression of its work and purpose. This organization has been working quietly without unnecessary demonstrations. During the last school year 10 missionary programs were given at surrounding churches to create and strengthen missionary interest. This same part of the work will be carried on this year. Of the entire membership of the Band twenty-five are in school this year; more members expect to be added during the year. Out of the present Band a Foreign Volunteer Band is being organized, whose members will prepare for strictly Foreign work.

With the exception of a few, all Christian students are members of the Young People's Christian Association.

This band has been doing some extension work in joining workers from the Catlin Church near Peabody to conduct Sunday school and church service regularly at the Center school house in that vicinity. The work was begun in April, 1923. There is now an average attendance of 40 each Sunday. On Sunday, Oct. 12, Bro. Maurice Yoder, a student minister, will begin a series of revival meetings at this place. Since these meetings have been called for by the people of that community we have reason to believe that the Spirit of God is working among the people.

Beginning Oct. 24, a series of meetings will be conducted at this place.

We request your sincere prayers for the activities in this part of the vineyard.

Oct. 11, 1924. Myrtle Erb.

Palmyra, Mo.

Dear Herald Readers:—"O give thanks unto the Lord, for He is good: because His mercy endureth for ever" (Psa. 118:1).

A few weeks ago we had our annual harvest meeting. The Lord has blessed us with abundant crops this year, we indeed owe Him much praise and gratitude. May He help us to use what He gives us to His glory.

Last Sunday, Oct. 5, our council meeting was held. Unanimous peace was expressed.

"Brethren, pray for us."

In His blessed name,

Oct. 11, 1924. Anna M. Kreider.

Married

Roberts—Rudy.—On Wednesday, Aug. 27, 1924, Bro. Melvin Roberts and Sister Bena Rudy, both of the Thurman congregation near Thurman, Colo., were united in marriage by Bro. N. M. Birky. May God's richest blessings attend them through life.

Roggie—Moshier.—On Tuesday, Oct. 14, 1924, at the A. M. Church at Croghan, N. Y., occurred the marriage of Bro. Menno Y. Roggie and Sister Leah A. Moshier, both of Croghan, N. Y. Bishop C. M. Nafziger performed the ceremony. May God bless them on their journey through life.

Fry—Metzler.—On Oct. 9, 1924, at the home of Bro. and Sister Monroe Metzler of near Manheim, Pa., occurred the marriage of Bro. J. Mowery Fry and Sister Mary R. Metzler. Bishop Isaac H. Brubaker performed the ceremony. May God's richest blessings attend them through life.

Obituary

Good.—Marven Paul, only son of Wm. R. and Mabel Good, died Sept. 17, 1924; aged 6 days. Funeral at their home Sept. 18, conducted by the home ministers, Brethren J. D. Birky and J. Z. Birky. Buried in the Hopewell Cemetery.. Budded on earth to bloom in heaven.

Hartzler.—Clifford R., adopted son of Chester D. and Mollie Hartzler, died of diphtheria Aug. 24, 1924; aged 2 y. 2 m. 27 d. He leaves his foster parents and foster brother (Clarence), mother, two brothers (Ernest and Earl), 1 sister (Jessie), grandparents, and other relatives and friends. Aug. 25, a short private funeral service was conducted at the home near Hubbard, Oreg., by A. P. Troyer and D. B. Kauffman. Text, Mark 10:14.

"Dearest loved one, we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face."

Yothers.—Annie, wife of Isaac O. Yothers, Dublin, Pa., was born Oct. 7, 1853; died Sept. 29, 1924; aged 70 y. 11 m. 22 d. She was a member of the Deep Run Mennonite Church. She is survived by her husband, six sons, one daughter, and 33 grandchildren. Funeral services were held Oct. 4, conducted by Bros. A. O. Histand, Jacob Rush, and Wilson Overholt, at the house, and at Deep Run Church. Interment in adjoining cemetery.

"Mother, thou wast mild and lovely,
Tender-hearted, all thy life;
Cared for us in childhood sorrows,
And our souls in future strife.
Yet again we hope to meet you,
When the day of life is fled;
Then in heaven with joy to greet you,
Where no farewell tear is shed."

Schlabaugh.—Leslie Jacob, only son of Joel and Mamie Schlabaugh, died at the Mercy Hospital in Iowa City, Iowa, Aug. 3, 1924, aged 3 y. 11 m. 10 d., having been born in Johnson Co., Iowa, Aug. 23, 1920. He seemed to be enjoying perfect health until last Friday when he was stricken with appendicitis. Saturday night he was taken to the hospital, where an operation was per-

formed. Complications set in, however, and his untimely death soon followed. Funeral services were held at West Union Church, conducted by Abner Yoder and W. S. Guengerich. Text, Psa. 23. Interment in the cemetery nearby.

Fisher.—Klaas R. Fisher was born in Balke, Holland, June 20, 1840; died at his home near New Paris, Ind., Sept. 19, 1924; aged 84 y. 2 m. He immigrated with his parents to this country in 1854, settling on the farm where he died. On Dec. 22, 1866, he was united in marriage with Joanna Symensma. To this union were born 5 children (Mrs. John Duker, Mrs. John Vandervier, Frank, Jane and Albert), all of whom with many other relatives and friends survive him, his wife having preceded him in death. He united with the Mennonite Church in 1891 and remained a faithful member until death. He expressed a desire to go home to be with Jesus and loved ones. Funeral services at the Maple Grove Church (Church of the Brethren) conducted by John H. Bare and J. S. Hartzzler. Text, John 16:33.

Hershberger.—John C. Hershberger was born in Tuscarawas Co., Ohio, Jan. 2, 1847; died at his home in Middlebury, Ind., Oct. 4, 1924; aged 77 y. 9 m. 2 d. In his young years he moved with his parents to Howard Co., Ind., where at the age of seventeen he accepted Christ as his personal Savior and united with the Mennonite Church. In this faith he continued to the end. On April 27, 1871, he was united in marriage with Rosa Johns. Together they shared the joys and sorrows of life for more than 53 years. In 1884 they moved to McPherson Co., Kans., later to Brandon, Colo., and in 1916 returned to Middlebury, Ind., where he spent and served his last years. He was always active in the Christian service till last February, when his health failed and at times he suffered severely but fell peacefully asleep in the hope of eternal life and glory. He leaves his wife, one foster daughter (Mrs. Ella Yoder), one brother (Moses), one sister (Mrs. Katie Hostetler), but we rest assured that our loss is his eternal gain. Funeral at Middlebury Church Oct. 6, by Silas Yoder and D. D. Miller.

Zook.—Israel Thomas Zook was born near Belleville, Pa., July 18, 1860; died at his home in Kansas City, Mo., Sept. 25, 1924; aged 64 y. 2 m. 7 d. He was converted and joined the Mennonite Church at the age of 19 years. On March 19, 1885, he was united in marriage to Fannie R. Yoder. To this union were born seven children, one of whom died in infancy. In April, 1903, he and his family joined the Church of the Nazarenes there. He has always been active in Sunday school and church work and was a good personal worker. He was a kind, loving husband and father. He was afflicted with bronchitis and asthma for more than 40 years and bore it patiently. He was a blessing to all that knew him. He often quoted the following text in testimony, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee" (Isa. 26:3). In 1920 he came to Missouri and in September, 1923, he made his home in Kansas City. He is survived by his widow and six children (Mrs. E. H. Fox, Mrs. W. W. Sieber, Homer, Thomas, Mrs. F. A. Yoder, and Stanley), and one sister (Mrs. Sarah Peachey).

Mishler.—Lennie (Cain) Mishler was born near Lowell, Oreg., Aug. 20, 1885; died at the home of J. M. Mishler near Sheridan, Oreg., Oct. 4, 1924; aged 39 y. 1 m. 14 d. At the age of 12 years she with her parents moved to Crook Co., Oreg. She was married to Asa R. Mishler Oct. 14, 1903. To this union were born 5 sons and 1 daughter (Lewis, William, Archie, Harley, Matilda, and Harry), who are left to mourn their loss, besides husband, mother, 2 sisters, and 5 brothers. She united with the Hopewell Mennonite Church in the fall of 1913. Later she moved with her family to Eastern Oregon, then to Washington, where the last few years she endured much sickness and underwent several surgical operations. She was much concerned about the welfare of her children and through her last sickness still chose that good part which shall not be taken away from her. Short funeral services were conducted at the home of J. M. Mishler by Bro. G. D. Shenk, after which her body was taken to Hubbard, Oreg., where funeral services were held at the Hopewell Mennonite Church, conducted by Brethren D. F. Shenk and Henry Wolfer. Text, Mark 12:11. Interment in the adjoining cemetery.

Yoder.—Frona, daughter of Jonathan and Catherine Smucker, was born in Wayne Co., Ohio, June 20, 1885; died at her home near West Liberty, Ohio, Oct. 10, 1924; aged 69 y. 3 m. 20 d. She was married to Rudolph Yoder, Feb. 6, 1879. They lived together happily forty-five years. This union was blessed with four children: Mrs. Arthur Hartzler, Mrs. John I. Yoder, J. Archie Yoder; an infant son preceded her to the spirit world in December, 1884. She confessed Christ in her youth, and united with the Mennonite Church, and remained a faithful member until the end. She possessed an affectionate disposition, which won for her many friends. On Aug. 23, she with her husband and granddaughter, Mary Vaughn, started on a trip to Wayne County to visit relatives, but before reaching their destination, the hand of affliction was laid upon her, and she soon became speechless, and later unconscious, in which condition she remained until the summons came to "Come up higher." She leaves a grief-stricken husband, two daughters, one son, fourteen grandchildren, two brothers, and one sister. One brother and one sister preceded her in death. Funeral services were held at South Union Church, in charge of Bros. S. E. Allgyer and A. I. Yoder.

Martin.—Samuel H. Martin was born near Smithville, Ohio, Aug. 30, 1881; died in Port Huron, Mich.; at the home of his wife's mother, Sept. 26, 1924; aged 43 y. 27 d. He leaves his wife, one brother and one sister (Benjamin and Anna). He was converted in boyhood and united with the Salem congregation of Wayne Co., Ohio. He became active in Sunday school work there, also in Virginia, where he lived four years. In 1913 he graduated as nurse from the Battle Creek Sanitarium. The same year he was united in marriage to Minnie Fraleigh, a city mission worker, and sailed for India in the fall. After laboring there four years, they returned to the homeland and settled in the Canadian Northwest. He farmed, and opened up Sunday schools in new places, also served as assistant pastor for his home congregation. But for the last eighteen months his health had been failing, until there was little hope for his recovery. He bore his sickness with patience and many received cheer and fresh courage through visits at his bedside. Heaven and heavenly things were real indeed to him, and the theme of his conversations. He had the songs and the text (Phil. 1:21) chosen for the funeral. Funeral services were held Sept. 28, in the home and at the Mennonite Brethren in Christ Church in Port Huron, conducted by Bro. S. H. Kreutsiger and Bro. E. Gill. Interment in Mount Pleasant Cemetery, near Goodells, Mich.

Some glad morning we'll see him again.

Nice.—Anna L. (nee Leatherman), wife of John S. Nice, was born near Line Lexington, Pa., May 28, 1873; died at her late residence in Souderton, Pa., Sept. 29, 1924; aged 51 y. 4 m. 1 d. She united with the Mennonite Church in girlhood, being a strong defender of the Sunday school which was just opening in her home congregation at that time. For eleven years she taught public school and still retained friendships with her past pupils and classmates at Normal. June 28, 1903, she and Bro. Nice were married. To this union was born one daughter (Grace). Feb. 3, 1917, a sister's sewing circle was organized, composed of the Souderton and adjoining congregations of which Sister Nice was elected president. She filled this position faithfully, until health disabled her, and in January, 1924, her resignation was reluctantly accepted. About February, 1922, her family noticed her left eye projecting outward, and as months passed it became more visible. She consulted passed it became more visible. She appeared before eye specialists of Philadelphia, and after X-ray pictures were taken was advised to operate. April 18, 1923, she prayerfully submitted to have the surgeons of Pennsylvania University Hospital take the case in charge. It was found to be sarcoma. Her suffering was great, but ever hopeful of recovery she bore it all patiently. June 7 she was again brought to her home where her family could give her every attention for sixteen weeks. With all her suffering she peacefully fell asleep, to be free of pain when again awaking. Beside her husband, daughter and step-daughter, there also survives a mother, three brothers and one sister. Funeral services were held Oct. 4, from her residence and Franconia Mennonite Church by Bros. Joseph Ruth and Abram Clemmer. Text, Jno. 16:33. Burial in adjoining cemetery.

"Death has called away dear mother,
In the lonely grave to lie;
Yet her soul is sweetly resting
In that home beyond the sky."

Brunk.—Samuel, eldest son of John and Annie Weaver Brunk, was born near Broadday, Va., Jan. 8, 1843; died in Elkhart, Ind. Sept. 29, 1924; aged 81 y. 8 m. 21 d. During the last year of his life his sufferings were often great from bodily sickness attendant upon old age and its infirmities, but all was borne with Christian fortitude. He was married to Susanna Hartman, a granddaughter of Bishop Peter Burkholder, Apr. 21, 1864. To this union were born five children, two of whom died in infancey. A son, John D., and Annie E. Brunk, survive. Laura E., wife of Dr. D. R. Good, died in Virginia, in 1901. Dea. Elias Brunk, John W. Brunk, and an only sister, Elizzabeth Rhodes, also survive. Four brothers preceded him in death, (Jacob, Martin W., Frederick W., and C. H.)). Six grandchildren, the offspring of John D. Brunk, also survive. He became a member of the Mennonite Church when a young man, and remained a communicant until death. During the greater part of his life he was a regular worshipper at Weavers Church in Rockingham Co. Va. In this congregation he served for more than fifty years as the official chorister, and for many years was one of the three trutees and where he was also chairman of the Home Mission Committee for a time. Early in his married life he followed the trade of shoe-making in which occupation he is said sometimes to have made as many as four pairs of shoes in a day. Later in life he followed the occupation of farming. He enjoyed the company of old and young, but was a man of few words. He had great faith in prayer, was faithful to his family, loyal to the Church and true to God. Following a service held at the home in Elkhart, Ind., which was conducted by J. S. Hartzler from Rev. 3:5, the remains were brought to Virginia for burial beside his wife and other members of his family in the cemetery at Weavers Church, where servivces were held before a large assembly of relatives and friends of former days, by the ministers, J. S. Martin and L. J. Heatwole, Texts, Ex. 1:6, II Chron. 32:33, and Rev. 3:5.

Items and Comments

According to reports from the engineering experiment station of Iowa State College, it costs a little over ten cents a mile to keep up a passenger automobile.

Religion, not law, is the foundation upon which all lasting reforms must rest, according to a recent utterance by President Coolidge. And he might have added—if indeed he did not imply as much in what he said—that the only kind of religion that can accomplish this is the Christian religion.

A new record in aerial flight was made by the giant dirigible, ZR-3, which has recently made the trial trip from Germany to the United States. In a continued flight of 5066 miles, this monster air-ship made the trip in 81 hr. 17 min., or an average of 62.35 miles an hour. It carried a crew of thirty-two men. What the effect of this will be on future flights across the waters time alone can tell.

The Dawes plan of reconstructing the finances went into full operation with the successful floating of the German loan. The loan proved to be a very popular one, as it was over-subscribed in all the leading countries having a part in it. Let us hope that Europe may not only get on its feet financially but that the nations may never forget that war is a miserable failure as a means of curing the world of its ills.

As an indication of the drift of the times, we are reminded that it costs as much to govern the city of New York now as it did to maintain the United States government a generation ago. When the fifty-first Congress appropriated a billion dollars for two years it was denounced as a national scandal. Now it is estimated that the new budget for the coming year in New York City will amount to about $400,000,000.

The civil ar in China still continues. At the time of the crushing defeat of General Lu Yung Hsiang it as thought that the war was practically over, but unfortunately the prophets were mistaken. A generation ago it was predicted that when this "slumbering giant" should wake up the world would realize that it had a mighty power to deal with. Now it appears that the "giant" will exhaust itself in self-destruction before it fairly wakes up. War is the nations' swiftest way to commit suicide.

A convention of representatives from orthodox colleges has been called to meet at the Moody Bible Institute, Chicago, Nov. 11-13, in the interests of the orthodox Christian faith. It is a well known fact that the majority of colleges have gone wrong on the issue of Fundamentalism. How to counteract the onrushing tide of Liberalism, how to secure textbooks giving recognition to the fundamentals of the Christian faith, how to meet the problem of arbitrary standardization, and numerous other problems will receive consideration. It might be well to add that besides the Bible doctrines usually classed as "fundamentals" there are other standards peculiar to the nonresistant faith that need attention and which representatives from institutions upholding the nonresistant faith will do well to guard.

"Can two walk together except they be agreed?"

THE JOHNSTOWN BIBLE SCHOOL

For the Gospel Herald.

The time when we are looking forward to the opening of our Bible school at Johnstown has arrived. We hope that those closely connected with the school are not the only ones interested, and that all of the brotherhood feel the responsibility in regard to it as well as to realize the opportunities and the advantages offered by such a school as we, by the help of God, have been privileged to hold for the past three years.

It may be of interest and profit to many to know that already a number of students have been enrolled for the coming term. Some of these students were in attendance during the past terms, and others are new ones for whom we are specially glad; as we believe that once they attend they will realize the value of six weeks spent in this manner and will be good prospects for future students as the school is now a permanent one. The students enrolled are from various localities, some being outside the conference district. The people of our community and the members of our school extend a hearty invitation, and specially appeal to such prospective students to enroll with us. Again, there are undoubtedly many thruout the state who are in the school age according to Pennsylvania school laws, but are eighth grade graduates not attending high school. We would welcome such pupils if they can be legally absent from common school.

Numbers are a great asset to such a school because of the fellowship, interest, financial support, and mutual help that is not the greatest burden of those at the becomes possible thereby, but still that head of the school. We are more concerned as to the value the school can be to those in attendance personally, to the communities represented, and to the Church in general. The board and the faculty therefore solicit the prayers of the Church to the end that they may be faithful in the discharge of their duties, and that the school may be one where the Bible is taught and believed, and where God's name is glorified.

Sometimes we meet those who think that their education is too limited and therefore do not feel justified to attend. We would say to such that the teaching given here will be in such a form that all can grasp it. The Bible is the one text book, and we are confident that those in charge will, by the grace of God, teach it in its purity and its simplicity.

When we say that the Bible is the one text book we do not mean that there are no other branches bein taught, but that music, English, geography, missions, pedagogy, German, Latin, Greek, etc., will be taught from the Bible standpoint, and that the Bible will be consulted as the principal text, with of course the help of other standard texts.

If you are interested we urge you to write for a circular, if you have not already received one. The circular will give you full information regarding the course, board and lodging, etc.

We would urge that you attend, and we will try to adapt the studies to your needs, whether you have anticipations for mission work, or if you have no present plans for special service. Our motto is, **"More preparation for better service."**

Lloy A. Kniss.

Too many people have lost sight of the seriousness of the marriage question, and this is the cause of many troubles.—W. R. Eicher.

BOOK REVIEW

Cause and Cure of Infidelity

By David Nelson

This work was written in the days when infidelity was unmasked by any christian label, when practically every one recognized that the place of unbelievers was outside the Christian Church. The book gives a graphic pen picture of the life of the author, who at one time was a confirmed and outspoken infidel, and the story of his rescue presents a powerful appeal to all who have ever been beset with doubt. The book presents an array of "facts drawn from history, science, and observation, placed in a strong and often startling light, and there is an earnestness, a personality, a warm life-blood of reality which gives the written argument much of the interest and power of an oral address."

The book has had an extensive sale, and is now republished by George H. Doran Company, New York. It contains 70 chapters, 399 pages, and retails for $1.75.

The Mennonite Church and Modernism

By John Horsch

This is the title of a book just off the press. It follows closely the line of thought presented in the author's former book, "Modern Religious Liberalism," bringing the applications nearer home to the people with whom he has affiliated nearly all his life. Here are a few chapter heads giving the reader an idea of the nature of its contenst:

What is Fundamentalism?
The Authority of Scripture.
The Modernist View of Missions.
Liberty of Conscience.
The Social Gospel.
The Faith of Our Fathers.
Who Are Traitors?
The Church and Higher Education.

The book contains 144 pages, is divided into 24 chapters, bound in paper covers. Price: single copy, 40c; per dozen, $4.00. Send all orders to the author and publisher, John Horsch, Scottdale, Pa., or to the Mennonite Publishing House.

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The Johnstown Bible School

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 30, 1924 (Gospel Witness Established 1905) No. 30

EDITORIALS

If all that you have read during the past year would have been Bible reading, how many times would you have read the Bible through?

Did you ever see any one who made it a daily practice to read his Bible and meditate upon what he had read, who was not a devout believer in Jesus and a faithful worker in His service?

Let this be a part of your daily record: Prayer, Bible reading, talking religion with some one. Do this daily and in all good conscience, and the rest of the things which you do will not be far wrong.

When we reflect upon how little the Bible is read, as compared with the reading of other books and papers, we are not surprised that there is so little consecration to God on the part of Christ-professing people.

To do as you please means to do right or wrong, depending upon whether you please to do the will of the Lord or to follow the promptings of the flesh. According to the writings of Paul our standing before God is determined by whether we walk "after the Spirit" or "after the flesh." Rom. 8:1.

Statements have been sent to delinquent subscribers. It sometimes happens that a mistake has been made in marking credits, and in such cases we would appreciate a line of explanation from whoever has failed to get proper credit. We thank you for your prompt renewals and trust that these renewals may continue to come until the entire subscription list is brought up-to-date. We also ought to have a thousand new subscribers between this and Jan. 1, 1925. Who will help bring this to pass?

A mistaken idea about the communion is that it is a time that should be preceded by "house-cleaning." Certainly, if there is any "house-cleaning" to be done, it should be done before communion, if possible. But why wait until on the eve of the communion before cleaning house. Why not put Matt. 5:23, 24, Matt. 18:15-17, and Gal. 6:1, 2 in force constantly, and thus keep the Church in working shape at all times and save the great load for communion times? The ideal for every church, as well as for every member, is to keep constantly cleansed from evil doing.

Darwinism and Atheism.—An exchange prints the following, which we are sure is of interest to every one interested in maintaining the true Christian faith:

"I can obtain affidavits showing that four Christian boys and girls at Pomona, including the son of a prominent Southern California clergyman, have been changed to atheists by evolutionary teachings," asserted Thorpe. "I also know of four similar cases at Riverside. Records at the University of Missouri alone show that 60 per cent of the graduates go out into the world with their belief in the Bible shattered.

"Darwinism is clearly subversive to Christianity. Scientific statements on the descent of man and survival of the fittest are simply camouflage for infidelity. When I ask elimination of evolution from the schools I plead for my own children and for the children of all Californians regardless of sectarian beliefs. I make this plea independent of any one church or secret organization."

Thorpe lauded Oklahoma for passing a law prohibiting evolutionary teachings in the schools and said similar action is contemplated in Florida, Texas, Kentucky, North Carolina, West Virginia, North Dakota and Minnesota.

The important thought connected with this is the very close connection between Darwinism and atheism. No one can be a believer in Evolution without disbelieving the Bible as God's infallible Word. When once the faith in the Bible as God's Word is shattered, there is but a short distance between that and atheism. What we now call "Modernism" is but the half-way station to the atheist's camp. While many believers in Evolution claim to have repudiated Darwinism, they have not repudiated that part of Darwinism that repudiates the truth of God's Word.

OUR PERIODICALS

For some time it has been on the mind of the editor to call the attention of the reader to the wealth of literature going out from our Publishing House through our periodicals. Few people realize how wide is the field covered and how great may be the help of these weekly or monthly messengers to every home and every religious activity of our people. To this end we aim to offer brief write-ups of our several papers, one each week, beginning with the

CHRISTIAN MONITOR

As an example, let us notice the November or Thanksgiving number. While this number has an abundance of material pertaining to Thanksgiving, it also abounds in edifying reading on many other phases of Christian life and activity— such as The Sunday School, The Young People's Meeting, The Home, Bible Study, the Monthly Sermon, Educational, Current Events, etc. A few articles attracting special attention are—

Faith and Practice
A Day in the Mennonite Relief Office at Alexandrovsk
Early Mennonites
Glimpses of the Confession of St. Augustine
On Holy Soil
Christian Attire and its Influence
The Moslem Challenge to the Christian Faith
Introducing Substitutes on the Mission Field

Its editorials are crisp and to the point, and the articles, as a rule, deal with living themes in which all people are or ought to be, interested. There is a ring of loyalty in these monthly messages that is positively helpful to every loyal young soldier of the cross seeking to fit himself or herself for life's highest duties.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2: 7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—Jno. 14:15.

LEAVE THE MIRACLE TO HIM

"Whatsoever He saith unto you, do it."
Whatsoe'er He bids you, do it
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand;
"Fill the water pots with water,"
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to Him!

Bind your Isaac to the altar,
Bind Him there with many a cord;
Oh, my brother, do not falter,
Can't you fully trust your Lord?
He it is who watches o'er you,
Though your path may not be dim;
He will bring new life to Isaac—
Leave the miracle to Him!

See them march across the city,
Scarce a sound from day to day,
Scoffers from the walls deride them—
"Jericho can stand such play!"
But the Lord's time cometh swiftly,
Then they shout out with a vim:
Look, the walls are tott'ring, falling,
Leave the miracle to Him!

Face to face with hosts of Midian,
Gideon's men are sifted out;
Forth they go, these chosen heroes,
With no sword the foe to rout;
Do you wonder if the vict'ry
Can be gained with band so slim?
See! Jehovah's sword is gleaming,
Leave the miracle to Him!

Watch that scene on plains of Dura,
See that Hebrew martyr band,
Firmly standing for Jehovah,
Trusting in His hidden hand.
"He is mighty to deliver"
From the power of death so grim;
Fiery furnace cannot harm them—
Leave the miracle to Him!

Bring to Christ your loaves and fishes
Though they be both few and small,
He will use the weakest vessels,
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to Him!

Chr. Evangel.

THE ORIGIN OF THE NEW TESTAMENT

Much information may be found on this point in the Ecclesiastical History of Eusebius, Bishop of Caesarea, and friend and biographer of the Emepror Constantine the Great (A. D. 274-337). Associated with Eusebius in the church at Casearea was the learned antiquarian Pamphilus, the founder of a flourishing theological school, and of the first biblical and patristic library of which we have knowledge. He suffered martyrdom under Diocletian, A. D. 309. His books came into the hands of Eusebius, who quoted much from them. Among the early writers quoted was Papias, "a contemporary of Polycarp, a disciple of the apostles, who received the Episcopate of Smyrna at the hands of the eye-witnesses and servants of the Lord." Papias is said to have died a martyr, A. D. 163. He says:

"If I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter, or Philip? What by Thomas, James, John, Matthew, or any other of the disciples of our Lord? What was said by Ariston and the presbyter John, disciples of the Lord? For I do not think that I derived so much benefit from books as from the living voice of those that are still surviving." "John, the presbyter, also said this: 'Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but, not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord; but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts.'" Of Matthew he has stated as follows: "Matthew composed his history in the Hebrew dialect, and every one translated it as he was able."—Eusebius, Ecclesiastical History, b. iii. c. 39.

Eusebius writes thus of the learned Origen (A. D. 185-254), the president of the theological school at Alexandria: "In the first book of his commentaries on the Gospel of Matthew, following the Ecclesiastical Canon, he attests that he knows of only four Gospels, as follows: 'As I have understood from tradition, respecting the four Gospels, which are the only undisputed ones in the whole church of God throughout the world, the first is written according to Matthew, the same that was once a publican, but afterwards an apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew. The second is according to Mark, who composed it as Peter explained to him, whom he also acknowledges as his son in his general Epistle, saying, "The elect church in Babylon salutes you, as also Mark, my son." And the third, according to Luke, the Gospel commended by Paul, which was written for the converts from the Gentiles; and last of all the Gospel according to John.... He also wrote the Apocalypse.'"—Eccl. Hist. b. vi.c. 25.—H. L. Hastings.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

NONCONFORMITY
II. In Business and Social Life

When Paul says that he became a Jew to the Jews, and all things to all men, is it not about the same thing as in Rome doing what the Romans do?

The first duty of the Christian is to obey God's **Word** whatever others do. In the second place we are to carefully avoid violating the spirit of the Gospel. In the third place we are to be always ready to practice **self-denial, surrender personal rights,** and place **spiritual interests** above the **natural** which is impossible for us to carry out according to the leadings of the Holy Spirit if we are yoked up closely in business and social relations with the unsaved.

The worldly maxim, "In Rome do as the Romans," is used as an excuse to do wrong. "Being all things to all men," means that we are to use wisdom and tact, dealing with persons from their own viewpoint as much as is consistent with loyalty to the Word of God.

When the whole world is organizing in promotion of separate interests how can we prosper if we undertake to stand independent of them all?

The main question is not, How can we prosper in material things? but, How can we prosper spiritually if we, in the start, break the Gospel rule of separation and yoke up with, and are led by men who advocate and follow **wrong principles, wrong methods, and a wrong spirit?**

What **bitterness, hate,** and **violence** to **property** and **life** have sheltered behind the union labels; the Scriptures teach that the tide of evil still will rise until **men may not buy nor sell unless they have the mark of the beast.** Rev. 13:17.

It is right for us to protect our material interests but never by a course that is contrary to the word and Spirit of the Gospel.

God will not allow anything to come upon His children that is too hard for them. I Cor. 10:13.

Poverty is better with **purity** and **peace,** than riches and affluence pro-

cured and maintained at the expense and sacrifice of spiritual interests as is bound to result from the rejection of God's ways for the ways of the world.

What harm can there come from joining in with organizations that we know are honorable and free from injustice and violence?

Because little snakes do not often bite is no excuse for children to disobey their parents in playing with them. An organizer of a new farm movement pictured things very bright and free from injustice and violence, but when a group of Christians refused to unite upon the basis of general principle, and that the standards given never are maintained, the little snake showed its fangs and expression was given to veiled threats against our independent interests.

Unions, in their beginnings nearly always seem mild and fair but soon begin to bear the natural fruit of selfishness all the way from plundering the earnings of sweat-soaked toil, to the hatred, persecution, and massacre of so-called "scabs," for proof of which we need only open our eyes and look about us.

Why can we not unite with them and remain as long as they are good, and forsake them if they prove to be evil?

This can not be done without violating the "unequal yoke" teaching of the Gospel to start with. It is folly to expect a worldly organization to operate in harmony with the Gospel in **unselfishness, nonresistance, justice,** and **charity.** If we unite with them we are partners in their wrongs.

Is it not just as bad to do business with a business organization as to be a part of it?

This is sometimes given as an excuse for violating the unequal yoke teachings of the Gospel, but the Scripture just as clearly allows **doing business with the world** (I Cor. 5:9, 10), as it forbids yoking up with them. II Cor. 6:14-18.

Is it not just as bad to violate the principles of unselfishness, nonresistance, fairness, and charity in our individual business as to unite with an organization which is worldly?

Nothing can be said in justification of either—two wrongs do not make a right. There are, however, several important differences.

1. In private business you are responsible only for your own practice while in organizations you are a partaker in other men's sins.

2. In private business you have full control and can change this way or that to keep in harmony with Scripture and right, but in worldly organizations you have no such power.

3. In private business the church has authority and jurisdiction, in worldly organization it has not.

If organization is wrong, why then do we have religious organizations, and business organizations, such as aid plan, telephone, and market among our own people?

Organization is not wrong in itself for the Church itself is an organization. The evil is in yoking up with error. It is right to yoke up with Christ and truth. A business organization limited to the Church is safe for the reason that it is required to keep the principles of the Church and in case of failure the Church has jurisdiction, but this is not true of worldly organizations.

Is there not danger that business organizations may outgrow the Church and so drift into worldliness and error?

There is such a danger both in business and religious organizations. **No organization, secular or religious, should have the sanction and support of the membership, whether it be a young people's conference, a publication, a Sunday school conference, or even a Sunday school, except it recognizes and responds to the authority and government of the Church.**

What are some of the common violations of right in business that the Christian should avoid and that the Church should teach against and prevent?

Anything that is **selfish, unfair,** or **uncharitable.**

1. In the first place in business matters it is very important to have a **full, clear understanding.** Much trouble may spring up between good, well-meaning Christians because of this lack.

2. We must give consideration to our neighbor's interests as well as our own. A Christian must sometimes say, **"Your goods is worth more than you ask,"** and never take advantage of ignorance and weakness.

3. We must never talk the property of others down to get it for less than it is worth, or talk our own up to sell it for more than its real value.

4. A Christian may not hide defects and so decieve a purchaser of his goods.

5. A Christian must be honest and liberal in weights and measures.

6. A Christian should use care that he does not show discourtesy and neither show nor provoke anger or quarrelsomeness.

7. A Christian should not buy above his ability to pay or make promises and issue checks that are not good; whether this springs from carelessness or trickery it reacts against the influence and welfare of the individual and the Church.

8. A Christian should avoid threatening and force.

9. A Christian must avoid oppressing and injuring the poor by unduly pressing claims.

10. A Christian must not be overstrong to hold a bargain but show a willingness for reasonable reconsideration where another feels that he has made a mistake.

In few words, use business as a means of forwarding the interests of the Kingdom and not as leaden weights, as is too commonly practiced. Luke 16:9.

Have we not followed the principle of isolation too long under the mistaken notion that it is Gospel separation; substituting separation of peoples for the real separation from evil?

Separation from evil is a leading doctrine of the Bible and is as wide as the world—separation of peoples is also a Bible doctrine, with **Scripture limitations,** and if properly used is a support to the former; it may be pressed too far as with Catholic **monks** and **nuns** or held too loosely as in the spirit of **modern mixing** of world and church in business and social relations, organizations which **corrupt the Church,** instead of **purifying the world,** according to the plans for social regeneration.

Was Jesus not the friend of sinners?

To be sure He was and so are we to be—**not in co-operation with their worldly plans, but in opposition to their whole philosophy of life.** In this spirit alone is association with the world upon a safe basis. When it drops to the plane of social intimacy, with pleasure, sympathy, and co-operation in their unsanctified state and activities, it becomes a real menace to the welfare of the individual and the Church. **"Go not in the way of evil men, "Evil communications corrupt good manners," "Separate from sinners," "Be not unequally yoked,"** etc., show that there is a personal element in Bible separation as well as that of moral principle. "Those with whom we associate we eventually will imitate."

What are some of the leading Gospel restrictions upon the subject?

It is not intended that Christians should have no kind of social relations with the unsaved for, as the apostle says, "then must ye needs go out of the world" (I Cor. 5:9), but, while we do business with the world we must not be yoked up with them in it, or follow their unscriptural methods. Just so we must come in touch with the lost to carry the Gospel, to show our love and concern

(Continued on page 606)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio
(1939 3rd St., S. E.)

This finds the mission family well. We are having our revival meetings now. Bro. N. E. Troyer of Cable, Ohio, is with us to conduct our meetings. May God bless the preaching of His Word to help men and women get salvation. When we think of the people who are in bondage of sin and the indifference that exists we are made to say with the prophet, "O Lord, revive thy work." When God's people get a burden for lost souls, then the Lord will truly revive His work. The interest of the meetings is good. The meetings are well attended. Bro. Troyer is preaching the Gospel in a powerful way. We ask an interest in your prayers, so that many will find Christ as their Savior. It is your privilege to pray for those who are drifting from God.

Sunday, Oct. 5, Bro. I. B. Witmer of Leetonia was with us in our ser- We had a musical program workers' meeting. Bro. Wit- gave us a practical talk on sing- Good singing is a great help in get the Mission. There is a field for useful service here consecrated young people who are blessed with the gift of song.

Bro. Earl Miller's of Kent, Ohio, were also with us that Sunday. They are going to the Lima Misison soon to take charge of the work there. We appreciated their presence with us. May God bless them in their new field of labor.

Our attendance in Sunday school has been good since school started again. Last Sunday we had sixty in our primary department. The work in our primary department is encouraging. The children are interested in the lessons of the Sunday school. it is an inspiration to see them enjoy the little songs and Bible verses. We trust that the efforts that are made to teach these children will not be in vain. May the Lord bless the hearts of the boys and girls so that the impressions they receive now, will bear fruit in their lives.

We also have a home department class now. Some of the mothers who do not get to Sunday school appreciate the lessons in their home. In that way we may be the means of getting them interested to attend Sunday school. Then again we have the opportunity of bringing the Gospel to them in their homes. As we get in touch with some of these mothers we are made to feel that we have so much to be thankful for. We, who have been brought up in Christian homes can scarcely realize what it means to live in a house where Christ is not known. Will you pray for these mothers that they may see their condition and come to Him who is able to save them from sin?

We all enjoyed the visit from Bro. S. E. Allgyer last week. It always brings inspiration to the workers to have some one from the Mission Board visit with us.

May you continually remember us at the throne of grace, so that this place will be the means of helping souls to get in touch with living Christ.

Yours in His Service
Katie Nussbaum.

Oct. 17, 1924.

Kansas City, Kans.
(Mennonite Gospel Mission)

Dear Herald Readers, Greetings:—Tuesday evening marked the close of a series of evangelistic meetings at Argentine, with Bro. C. F. Derstine as evangelist. There were 9 confessions including among them some renewals. The attendance and interest were splendid. Before the meetings began, a special meeting was called for preparation and for prayer. At this meeting, Bro. Amandus Hartzler, the new Supt. of the Children's Home, was elected as leader of a prayer meeting to be conducted each evening in the church basement just prior to the regular service. Bro. Will Smith was elected traffic manager whose duty it was to see to it that cars would be provided to fetch such to the meetings as could not well get there otherwise. Sister Martha Frey was elected to have the oversight of the singing.

Sunday morning, after baptismal services conducted by Bro. Derstine, about 60 persons partook of the sacred emblems of the broken body and shed blood of our Lord—an inspiring scene. The writer is confident that if the friends of the K. C. Missions had seen the crowds of eager listeners, and the various evidences of God's working among us, they too would have rejoiced with us.

Sisters Anna Sweitzer and Salina Swartzendruber, who have for years been familiar figures and faithful workers in the Kansas City congregation are both temporarily out of the city. Sister Anna is staying with relatives at Peabody, and Sister Salina at her parental home near Noble, Iowa.

In His blessed name,
Oct. 17, 1924. J. D. Mininger.

Columbia, Pa.
(4th and Mill St.)

Dear Readers of the Gospel Herald:—Surely the Lord has been good to us, for which we are glad.

The brethren that preached for us since the last report were Bro. J. C. Habecker, Bro. Benj. Wenger, Bro. Joseph Forry, Bro. Henry Lutz, Bro. Aldus Brackbill, Bro. C. Z. Martin, Bro. Joseph Boll, Bro. Leaman, Bro. Jacob Hess, Bro. John Landis, Bro. Raber, Bro. Ira Miller, and Bro. Jesse Harbold. We are thankful to the brethren who broke to us the bread of life. May it become fruitful in our lives.

Sewing school started at this place on Oct. 11. Enrollment at present is 83. Meetings through the week are: Tuesday evening, singing in the different homes; Wednesday evening, prayer meeting; also a meeting in basement for the children every Saturday evening; Sunday school every Sunday afternoon at 1:30. Attendance increasing; enrollment, 305. Good interest shown at these meetings.

When we think of the many precious young souls we are made to think of the words of Jesus to Peter: "Feed my Lambs." May God help us as workers to plant such truth in their young and tender hearts that will help them that when they come to years of accountability that they may make the wise choice.

Following are the dates of the sewing schools held at Columbia Mennonite Mission every Saturday afternoon at 2 o'clock:

Oct. 11, Manor.
Oct. 18, Florin-Mt. Joy.
Oct. 25, Conestoga.
Nov. 1, Landis Valley.
Nov. 8, New Holland (Jr.).
Nov. 15, Elizabethtown.
Nov. 22, Rohrerstown.
Nov. 29, Paradise.
Dec. 6, Bareville.
Dec. 13, Bossler-Goods.
Dec. 20, Stumptown.
Dec. 27, Groffdale.
Jan. 3, Manheim.
Jan. 10, New Holland.
Jan. 17, Mellinger.

Yours in His service,
David B. Groff and Workers.

Oct. 21, 1924.

MISSIONARY DAY

For the Gospel Herald.

The third Sunday in November has been designated by the General Sunday School Committee of the Mennonite Church as Missionary Day.

The purpose of Missionary Day is: first,

to provide a suitable opportunity for the return in each congregation of the proceeds of the Children's Investment Fund as encouraged by our General Mission Board; second, to foster and maintain a live interest in missionary activity and furnish an opportunity for a united emphasis on the subject of Missions, through programs, talks, songs, prayers, sermons, and special teaching in class. By presenting Bible truths on Missions, noting world conditions, giving missionary facts, reports of Mission Study classes if any, and stating the progress and needs of our own missions with an earnest appeal for intercessory prayer and cheerful giving; third, to lift up Christ as our great Missionary Example and uphold the Bible as our great Missionary Book and to lift up our eyes and look on the Field ready to harvest, and to help the Church to witness for Christ, carry the Bible message and send forth laborers into His Vineyard.

Suggestions for Missionary Day Program

1. The day may be observed by simply bringing in the earnings of the children with appropriate remarks by superintendent or teacher.

2. If programs are planned it should not be with the idea of entertainment but in giving of Bible teaching on missions, missionary songs, facts, experiences, and writings.

3. For program material use appropriate portions of Scripture, songs, selections from our church papers, mission study books, bulletins, letters from missionaries, etc.

4. Sunday school superintendents, Young People's Meeting leaders, and ministers should plan the work together where convenient.

5. Have the names of our foreign missionaries and the names of the city and rural workers who are in your district written on a blackboard or chart and place in view of the whole Sunday school.

6. If the third Sunday in November is not convenient for your Sunday school, use some other time. Since the India Mission is celebrating its 25th anniversary beginning Nov. 22, 1924, those who wish to do so could adapt their program accordingly and use the 4th or 5th Sunday.

7. Helpful information for Missionary Day may be secured by writing to Vernon Reiff, Treasurer of General Mission Board, Elkhart, Ind., who has prepared a pamphlet full of missionary facts and statistics, and also by writing to The Mennonite Publishing House, Scottdale, Pa., for the 18th Annual Report of the Mennonite Board of Missions and Charities. These pamphlets and reports are free for everybody. All ministers, S. S. Superintendents and teachers should have copies. Send in your order at once.

Suggestive Outline of Program Adapted to the S. S. Session

(All hymn numbers are taken from "Life Songs.")

Song. "All Hail the Power of Jesus' Name." No. 263.

Scripture. Romans 10:1-15, read by Supt.

Response by School—Acts 4:12: "There is none other name under heaven given among men, whereby we must be saved."

Prayer.

Song. Rock of Ages. No. 250

Purpose of Missionary Day.

Song. No. 176.

Study of Sunday School Lesson. (Every teacher should be ready with some live missionary facts and illustrations.)

Song. No. 124.

Brief statement of the progress and need of the work in—

India.

South America.

Home field in your district—city or rural.

Report of Missionary Earnings of the Boys and Girls,—by teachers or Supt.

Missionary Offering by Classes or Congregation.

A word of Encouragement for faithful laborers.

Song—Here Am I. No. 123.

Prayer. (The program may be supplemented by recitations, special songs, etc., where so desired.)

Suggestive Text and Outline for Sermon—Romans 1:14-16. Paul said,—

"I am a debtor...to both..."

"I am ready...to preach the gospel, as much as in me is."

"I am not ashamed of the gospel of Christ, because—".

What Shall I say?

The Topic for the young people's meeting is well suited for a missionary program.

Let us pray for a larger vision of God and His work and a corresponding willingness to give ourselves to Him and His work.

I. W. Royer, Gen'l Sec'y,
Orrville, Ohio.

WEEKLY LETTER FROM SOUTH AMERICA

By Vera Hallman

For the Gospel Herald.

(September 16)

Dear Friends and Herald Readers: "Hitherto hath the Lord helped us."

"There hath not failed one word of all His good promise."

Today it is a year that we set foot on Argentine soil. Never will we forget the welcome received at Pehuajo, when nearly all the members and Sunday school children were at the station to meet us. They all walked with us to the mission home, and were very anxious for us to see the new church. We talked with each other through interpreters and spent some time in singing. We never realized before what an awful barrier the language really was. They tried so hard to make us understand. There were questions too, we longed to ask each other but all was useless. With our intermingling we found that after all the language of the heart was the universal language, and this we found especially true as we gathered for prayer before the regular services.

Altho we felt at home at once, it still took a little time to get adjusted to the new customs, people, and climate. It was almost spring when we arrived. The hyacinths, violets, and lilies were in full bloom. We soon found out that all the flowers had new names. Even the pansies lifted up their sweet little faces as if they could read our thoughts, and it seemed they were saying, "Yes, and you must call us Pensamiento in this country." Since we have learned the meaning of the word pensamiento (a thought) we think it is much more impressive than the English name.

Of the four seasons I think we liked the winter the best. This year it has been ideal. There were a few cloudy days. This is when the people suffer the most, and it is the time too, when the chilblains appear. The people in this country suffer a great deal with them both on the hands and feet, but with this aside the winter was really pleasant compared to the hot summer with all its troublesome insects.

We have finished our year's course of language study, and have begun on the second, with Bro. Shank as our teacher. We are looking forward to real active service soon. O! pray that we might get into the very place the Lord would have us labor. There are so many towns without the Gospel.

Last week the missionaries from Pehuajo were to a new town to distribute tracts and sell Bibles. Brother Luayza recovered from his recent illness and has filled the appointments at each of the mission stations. At present he is holding a series of meetings at Carlos Casares. Sister Gamber has gone to Carlos Casares to assist in whatever way she can during the meetings.

We have been especially glad for the mail service during the past year. Practically every two weeks brought us some letters of courage and cheer. We praise God too, for the many prayers of friends in the homeland.

"I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer
May help thee too."

We believe that this has been the heart's desire of many to thus help in the work of the Lord: "Pray without ceasing." The laborers are few in this great harvest field.

Trenque Lauquen,
F. C. O., Argentine.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE TENDER LIGHT OF HOME BEHIND

The tender light of home behind,
Dark heathen gloom before,
The servants of the Lord go forth
To many a foreign shore.
But the true light that cannot pale
Streams on them from above,
A light divine, that cannot fail—
The smile of Him they love.

The sheltering nest of home behind,
The battle-field before,
They gird their heavenly armor on,
And seek the foreign shore.
But Christ, their Captain, with them goes,
He leads them in the way;
With Him they face the mightiest foes,
With Him they win the day.

The peaceful joys of home behind,
Danger and death before,
Right cheerfully they set their face
To seek the foreign shore.
For Christ has called, and His dear word
Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
They seek the "other side."

A wealth of love and prayer behind.
Far-reaching hope before,
The servants of the Lord go forth
To seek a foreign shore.
And wheresoe'er their footsteps move
That hope makes sweet the air;
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly-loved "behind,"
Christ in the bright "before,"
Oh! blest are they who start with Him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their keeper, day and night,
And Christ their rich Reward.

—Selected.

FRIENDSHIP

By A. C. Kolb

(An Address delivered at the Young People's Meeting in the Mennonite Church, Herbert, Sask., Aug. 24, 1924.)

Friendship is a term which is often misapplied, and misunderstood. We frequently find those who confuse it with acquaintanceship, for as soon as they become acquainted with some one, they consider such an individual as a friend. Very often this proves a bitter disappointment. Not every one you may chance to meet, or whom you may have known for a considerable length of time, is your friend. Not every one whom I know, is my friend. I have learned of people who pretended to be my friends, and who spoke very nicely to my face, who would afterwards make use of whatever confidences may have been exchanged, and betrayed me. A friend will not betray. I cannot call one who betrays me, my friend. He is a traitor. Unfortunately there are too many such around us. Perhaps we are guilty ourselves. We may consider some people as our friends, and treat them in a friendly manner, though they may not feel disposed to treat us in a similar manner. I always feel sorry for any one who will stoop to play the role of a traitor—one who will be betray another. I am perhaps no better than some people, and no worse than some others, so my first duty is to keep careful watch over my own attitude toward my fellowmen, and take heed that I do not betray a confidence, even if some one else does. Probably one of the hardest things to endure is to find that a person in whom we have had great confidence, has gone back on us.

Faithlessness has led to many bitter experiences, so let us remember that it is not always those who say the nicest things to us who are our best friends. Friendship cannot live and thrive on nice words only. In Prov. 18:24 we read, "A man that hath friends, must shew himself friendly." We also read in Proverbs 27:6, "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

Because of the confidenes which are so often bound up in the friendships we form, it is essential that we take heed to the counsel given us by Solomon when he taught in Prov. 22:24; "Make no friendship with an angry man; and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul." This reminds us very forcibly of the great dangers which may arise if we form friendships with evil-minded people. Nevertheless, you have noticed, no doubt, how such people will often stick together. It has been found that some of the worst criminals of the country have allied themselves to each other in close bonds, but they had one thing in common, and that was to do evil. To each other such persons may appear close friends, but what happens when they divide their loot? How often we read of gun battles fought by desperadoes who were supposed to be inseparable friends!

Such conception of friendship is all wrong. Bishop Taylor, a noted preacher, once said, "Friendship is like rivers, and the strands of the seas, and the air—common to all the worlds;" while another prominent writer named Chapman says:

Friendship is the cement of two minds,
As of one man the soul and body is;
Of which one cannot sever but the other
Suffers a needful separation.

When you meet up with somebody who can talk smoothly and flatter you, do you fall all over yourself, as we sometimes say, and immediately begin to tell that person all you know, and confide secrets to him or her, and perhaps let slip some words of unkind criticism about some one you have known a long time, who has never done you a wrong? Beware! Perhaps you can learn a little moral from something which we are told of King James the First. He used to call for his old shoes; because he said, they were easier for his feet. He considered his old shoes better friends for his feet than new shoes. You have doubtless often heard the old adomnition not to change your old friends for the new, but how many of us always pay attention to such good, sound advice? Too often we think we know better, and too often, alas! we know too little!

Sometimes we are too full of conceit to have real friends. Napoleon, the great general once said, "Friendship is but a name. As to myself, I know well that I have not one true friend. As long as I continue what I am, I may have as many pretended friends as I please." As we all know, Napoleon was very proud, so we don't wonder that he also said, "Pride never listens to the voice of reason, nature or religion."

True friendship is something divine. There are friendships which are not divine. They may closely resemble the divine, but at best they are counterfeits,—some quite perfect, while others quite imperfect. The principle which sustains true friendship has its origin in God, and the highest tribute that has ever been paid to any man, is that which was paid to Abraham when he was called the friend of God. The faith he had in God was something so wonderful, so all-consuming, that he never doubted for one moment but that God, although He had commanded him to slay his only son through whose seed the nations of the earth should be blessed, would in some way keep His word, and he never murmured. Not one word of complaint escaped his lips. So steadfast was he that we read in James 2:23, "Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God."

(Continued next week)

MEDITATION NUGGETS

"More that fail through ignorance of their strength than through knowledge of their weakness."

"Make it a life rule never to be disturbed or thrown off your balance by anything that can happen."

"A country is not made great by the number of square miles it contains, but by the number of square people it contains."

"In making your living, try to make yourself agreeable to others, and thus help to make the world go round more harmoniously."

"The winds of adversity blow egotism out of us."—Publisher Unknown.

SUNDAY SCHOOL LESSON

Lesson for Nov. 9, 1924
Jno. 6:1-15

THE FEEDING OF THE FIVE THOUSAND

Golden Text.—I am the bread of life.—Jno. 6:35.

Lesson Story.—After Christ had taught the people and performed many miracles He crossed over the sea of Galilee. The multitudes, because of the many miracles which He performed, followed Him. Because of the nearness of the Passover feast there were more people in this vicinity than usual. Jesus looked upon the great multitude with compassion. They were to Him as "sheep having no shepherd." How shall their hunger be satisfied? He said to Philip, "Where shall we buy bread?" "Two hundred pennyworth of bread is not sufficient," said Philip. Andrew had an idea: "There is a lad here, which hath five barley loaves, and two small fishes"—and then, thinking of what he said, he quickly added, "What are they among so many?" But that was sufficient. Christ commanded the disciples to have the people arranged in companies of fifty and the feeding began. Though there was but a small quantity of food present, under the blessing of God it was sufficient to feed five thousand men, besides women and children, and there was more left than there was at the beginning. The dinner over, Christ commanded the disciples to gather up the fragments, and they had twelve baskets full.

The effect of this miracle was marvelous. The people exclaimed, "This is of a truth that prophet that should come into the world." When the people wanted to take Christ by force and make Him their King He departed again and was in the mountains alone.

Lesson Thoughts.—1. Christ was at the zenith of His popularity. The people wanted to take Him by force and make Him their King. But when we see how soon they turned against Him and were ready to inflict violence upon Him we are made to feel how vain is this bubble which men call "popularity." Better seek to be popular with God, even if it will cost you your head.

2. There is system and order in all that God does. Christ might have prayed and asked God to rain down manna from heaven, but He did the other thing. He had the people grouped in companies of fifty, and commanded the disciples to pass the food in an orderly way. "Order is heaven's first law."

3. God works through human instrumentality. He might have arranged things so that everybody could help himself, but He rather chose the plan of feeding the multitude through the instrumentality of the disciples. In making the Gospel known to all nations, God could inform the people much as He informed the shepherds the night that Christ was born; but He saw fit to commission the Christian Church to do this work. Since God chooses us as His instrumentalities, let us be sure to function as He directs.

4. A little boy may have an important part in the work of the Lord. In this case it was a boy that furnished the victuals. The most important feature in Christian service is not age or ability but serving in a way and place that God wants us to serve.

5. Under the blessings of God the most insignificant of things may be magnified into mighty factors in the service. Here was a little quantity of food which Jesus blessed and magnified into a quantity sufficient to feed a vast multitude of people.

6. "Grace before meals," is beautifully exemplified in this incident. Before the food was passed Jesus pronounced a blessing upon it. It goes without saying that all Christian people should follow the example.

7. There is enough and to spare in the kingdom of God for all people. They started with a very small quantity of food, fed perhaps 20,000 people, and had more left when they were done than they had when they began. We need not fear that God's supply of grace and of blessings will ever be exhausted. The lack is not in God's grace and providence but in man's faith.

8. "With God all things are possible." The disciples thought they had an unsolvable problem ahead of them, but Christ had no difficulty in supplying the needs of every one present. God knows no impossibilities.

9. In Jesus we have a compassionate Savior. "Send them away," was the advice that some gave when the problem of feeding the multitude confronted the disciples. But Jesus never sends any one away hungry. "Him that cometh unto me," says He, "I will in no wise cast out." What God did for the natural bodies of these poor people He is ready and willing and anxious to do for the souls of all men. It was love that prompted Christ to come into a sin-cursed world, love that prompted Him to lay down His life for our sakes, and love that prompts Him in all that He does. Let us do what we can that His love may be made known to all men.—K.

BIBLE MEETING TOPIC

IDEALS AND THEIR RELATION TO CHRISTIAN CHARACTER.—Phil.3:7-14

Topic for November 9

MOTTO

"Every man that hath this hope in him, purifieth himself, even as he is pure."

MEDITATIONS ON THE TOPIC

I. **Ideals as Related to Christian Character.**—No amount of trimming and primping and washing and twisting can make a man out of an ape. The monkey mimics its human masters. The parrot imitates the voice of the people around it. The dog will learn to stand on its hind legs and shake hands like a man. But none of these antics change the character of the animal who goes through them or makes him a whit more human. Even so the person who follows some pattern of a person in an effort to develop a Christian character where no "divine nature" has been planted is following a vain delusion and will only find himself ending in despair and wretchedness.

There is a law of development in Christian character which right ideals assist and inspire. It is the attitude toward the ideal, which makes one take the right attitude toward the source of power through which we rise, and makes the ideal effectual. Paul spoke of the writing in the hearts of the Apostles which was effectual in forming a similar epistle in the lives of those to whom they preached (II Cor. 3:2-3). He gave the glory to God who did the work of transformation upon those who believed. He summed up this work of development into the right character by beholding right ideals in II Cor. 3:18, where he shows that the attitude of the beholder and the power of God so cooperate that it is impossible to become like the Lord in the inner part of our being.

It was this same principle which Paul expounded again in Phil. 3:7-21 when he looked upon Christ and what He could do for him, and bent all the powers of his will and energy to reach the goal of complete likeness to Him in glory.

II. **The Text.—Phil. 3:7-14.**—Paul having fixed his eyes upon Jesus was ready to let go of everything that in any way hindered in laying hold of those things that would enable him to reach the standard which was possible for him in Christ Jesus. The goal which he sought is a resurrected glorified body. In this life he had not reached it. But there are things to do and progress to make that will bring the desired end in due season.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, "Perfect."
2. Jesus, our Example.

For Young People
1. Christian Ideals.
2. How an Ideal is Used in Christian Character.
3. Impossible Imitation of Character.

For Older People
1. Possible Transformation of Character.
2. The Revealed Ideal of God for Man

Gospel Herald

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THURSDAY, OCT. 30, 1924

Field Notes

November 9 is the date set for communion services at Masontown, Pa.

Bro. C. F. Derstine's temporary address, from Nov. 1 to 15, will be Kitchener, Ont., c-o M. C. Cressman.

Bro. Henry Bair of Hagerstown, Md., visited the Franconia Conference District and filled appointments Oct. 9-19. C.

Last week was a busy time for the brotherhood in Lawrence Co., Pa., Bro. T. K. Hershey being with them in a series of meetings.

A series of meetings began at Emma, Ind., Mennonite Church on Sunday evening, Oct. 19, with Bro. B. B. King of Ft. Wayne, Ind., in charge.

Family Almanac.—The first number of the Family Almanac for 1925 was laid on our desk last week, and orders are being filled.

Bro. C. Z. Martin of the Columbia Mission and Bro. David Mosemann of Lancaster, Pa., visited the Franconia District Oct. 18-19, preaching to several congregations. C.

Bro. Aaron Mast of Westover, Md., has been laboring in the Johnstown, Pa., district, holding meetings in several churches. Last week he preached for the congregation in the Pleasant Grove Church, expecting to close the meetings on Sunday evening and begin work at Stahl Church.

Bro. Oliver Zook of Belleville, Pa., paid the congregation at Orrville, Ohio, an appreciated visit recently and gave a helpful talk to the Sunday school. R.

A very interesting mission meeting, held Oct. 19 at Waterloo, Ont., is reported from that place. A synopsis of that meeting will be reported in these columns later.

Bro. D. D. Miller of Middlebury, Ind., closed a series of meetings at Kouts, Ind., on Sunday evening, Oct. 19. Three precious souls made the good confession.

A missionary conference is being arranged by the Illinois District Mission Board for Dec. 30 and 31. A practical program is being arranged. Place of meeting will be announced later. R.

Bro. David Garber was expected at Clarksville, Mich., for a series of meetings this week. He has been spending some time in Michigan and expects to go to Indiana for similar work after the meetings at Clarksville.

Bro. S. C. Yoder of Goshen, Ind., is spending some time in central and western Pennsylvania in the interests of Goshen College. He attended the mission meeting at Pleasant Grove Church near Martinsburg last Thursday.

Sisters Mary Denlinger and Amanda Mussellman, two of our oldest missionaries who have given many years in faithful service, are taking a needed rest and are at present spending some time among the brotherhood in Ontario.

Change of Address.—Bro. John H. Mellinger, chairman of the Eastern Mennonite Board of Missions and Charities, having changed his residence, his mail route is changed from route 6 to route 8, Lancaster, Pa.

The Lord willing, on Sunday, Nov. 2, communion will be held at Frazer, Pa. After the services votes will be taken for minister. Date of ordination not fully set at the time of this writing. The prayers of the brotherhood are solicited. B.

Good news comes from Elkhart, Ind., where Bro. E. J. Berkey of Oronogo, Mo., held meetings at the Mennonite Church during the past few weeks. Souls were confessing Christ, seventeen having already made the wise choice at last reports. The meetings were to have closed last Sunday night.

November 2 has been set as the time for casting votes for the ordination of two ministers in the Morrison's Cove district near Martinsburg, Pa.

Communion services were held at Shore Church near Shipshewana, Ind., on Sunday, Oct. 19, with Bro. S. C. Yoder of Goshen, Ind., in charge. Bro. Yoder filled three appointments while there.

Gal. 6:2.—Friends and brethren of Bro. Benjamin Witmer, Lancaster Co., because of Bro. Witmer's failing health, did him a deed of kindness by husking his corn and taking care of his crops. There were twenty-five in the crowd. Cor.

Bro. J. M. Nissley and wife spent a few weeks in Lancaster Co., Pa., recently. Through the generosity of some Lancaster friends they were enabled to drive home in a brand new Ford. It will be a great help to them in their mission work.

Bible Reading.—A program of the 20th annual Bible Reading at Slate Hill Church near Shiremanstown, Pa., is before us. It will be held, the Lord willing, Dec. 2-4, with Brethren J. W. Weaver and N. E. Miller as instructors.

An inspiring mission meeting was held at the Pleasant Grove Church near Martinsburg, Pa., on Thursday, Oct. 23. The attendance was not so large as it should have been, but the interest was good and we believe the cause of Christ in the district has been strengthened.

The third Sunday in November has been designated by the General Sunday School Committee as "Missionary Day." A descriptive article containing a suggestive program appears elsewhere in this issue. It is a most opportune time to foster the missionary spirit.

Anniversary Meeting in India.—The "India Mission News" prints a program of the 25th anniversary meeting—Dhamtari, India, Nov. 22 and 23. By this time the missionary group that sailed from New York harbor Oct. 25 are expected to be there and have part in the program.

Tracts.—Send all orders for tracts to the Mennonite Publishing House. Our tract editor, Bro. J. H. Mosemann, does not keep any on hand save such as he desires for his own personal use. Any suggestions that you may have to offer with reference to the printing of new tracts, etc., may properly be sent to the tract editor for his consideration.

Russian Mennonite Colonization in Mexico.—We are in receipt of the report of a meeting of the Mennonite Colonization Board held at Newton, Kans., Sept. 22. The work of this Board, and their plans for colonization in Mexico, was presented in an article published in last week's Gospel Herald. An excellent opportunity is afforded for colonization in Mexico, but money is needed to enable our Russian brethren to live until a new crop has been raised. It will also be necessary to raise money to finance the enterprise, until such a time as our Russian brethren are able to shoulder the burden themselves. Those interested will please turn to last week's Gospel Herald and carefully reread the article referred to.

Correspondence

Lancaster, Pa.

(E. Chestnut St. congregation)

Dear Herald Readers, Greeting:—Visiting brethren who preached here since my last report are as follows:

On Aug. 10, in the morning, Bro. D. N. Lehman, Millersville, Pa. At this time 4 precious souls were received into church fellowship by water baptism. Remember them in your prayers, that they may be bright and shining lights in His vineyard.

Bro. John Bucher, Ephrata, Pa., on Aug. 10, in the evening. Text, Isa. 62:2.

Bro. John Gochenaur, E. Petersburg, Pa., on Aug. 17, in the morning. Text, I Pet. 4:17, 18.

Bro. Joseph Boll, Manheim, Pa., on Aug. 17, in the evening. Text, Luke 15:11-32.

Bro. J. M. Shenk, Elida, Ohio, on Aug. 24, in the morning. Text, Isa. 3:10, 11.

Bro. J. M. Hartzler, Belleville, Pa., on Aug. 24, in the evening. Text, Prov. 13:12.

Bro. Samuel Fry, Elizabethtown, Pa., on Sept. 7, in the morning. Text, Luke 2:7.

Bro. Christ Z. Martin, Mountville, Pa., on Sept. 7, in the evening. Text, Prov. 28:13.

On Sept. 14, in the morning two Russian Mennonites were received into this congregation. Bro. D. N. Lehman preached in German and Bro. Aldus Brackbill, Clarksville, Mich., in English. Bro. Brackbill preached in the evening, and also in the mornings of Sept. 21 and 28. Texts, Eph. 2:10; John 15:5; and Matt. 18. The latter text was used for council meeting which was held on Sept. 28, in the morning.

Bro. Aaron Mast, Westover, Md., on Sept. 28, in the evening. Text, Romans 5:1.

Bro. Joseph M. Nissley Altoona, Pa., on Oct. 12, in the morning. Text, I John 5:13.

Our communion services will be held (the Lord willing) on Sunday morning, Nov. 2.

We beg an interest in the prayers of all God's people.

Yours in Him,

Oct. 13, 1924. Lloyd S. Kemrer.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, greetings:—We enjoyed many spiritual blessings the past weeks. On Sept. 14. Bro. and Sister Eli Bontrager, and sons from Midland were with us. Bro. Bontrager delivered an inspiring sermon on John 15.

Bro. David Garber came into our midst Sept. 20 and labored in our community for nearly two weeks, preaching a heart-searching sermon each evening and three on Sunday. Bro. Albert Wyse and son also were with us Sunday Sept. 28.

Our Bishop, Bro. Menno Esch, accompanied by Sister Esch and baby, were with us over the past Sunday. Council meeting was held on Friday evening, followed by communion and feet washing Sunday morning. It is special time of rejoicing to partake of the bread and wine which is the one thing Jesus commanded to do in remembrance of Him. Our hearts are also saddened that not all members partook of the sacred emblems, may we ever remember them at the Throne, that all may find peace and joy.

Two brethren, having expressed their desire to unite with us, were taken into fellowship Sunday morning.

Pray for us, that we may stand for the faith which was delivered unto the saints. Satan is ever trying to deceive. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

Oct. 13, 1924. Sarah Weidman.

Mount Joy, Pa.

(Kraybill's congregation)

Greetings in the Master's Name:—We have many reasons to be thankful to God for the many blessings He is pouring upon us. On Sunday morning, Oct. 5, communion services were held with Bro. Isaac Brubaker in charge.

As a few of our number have been called to their eternal home since our last communion service, we are made to realize more keenly the need of this sacred service. Pray for the brotherhood at this place that we may be strengthened in the most holy faith.

Oct. 13, 1924. Cor.

Wayland, Iowa

Greetings to all:—Oct. 25 we reorganized our Sunday school as follows: Supt., Bro. Willard Leichty; Sec., Sister Geneva Orendorff; Chor., Bro. William Leichty.

On Oct. 12 we held our communion services. The congregation was well represented with a full house, and all present partook of the sacred emblems.

We thank God for this opportunity and trust He was glorified in every heart.

Our bishop, Bro. Simon Gingerich, expects to be gone for some time in the near future to serve other congregations under his charge. May God's blessings rest on him and his work as he goes from place to place.

Oct. 13, 1924. Cor.

Westover, Md.

Bro. Israel M. Kauffman has been confined to his bed for several weeks. Little ten-year-old Wilmer Mast, son of Bro. Aaron Mast, is in Herman Hospital, Hillsdale, Md., taking treatment for hip disease. Post cards from his many little friends in Pennsylvania would be appreciated. The above address will reach him. Hillsdale is a suburb of Baltimore.

Also a few lines to Bro. Kauffman would be an encouragement to him.

Above all, remember both of them in your prayers.

Oct. 13, 1924. Cor.

Alto, Mich.

Bro. and Sister Brackbill arrived home Oct. 6 from their trip to Pennsylvania and Virginia.

Bro. J. K. Bixler of Elkhart, Ind., arrived at Elmdale Oct. 7 and preached for our congregation on Tuesday and Wednesday evenings. On Thursday morning he left for Vestaburg.

Bro. and Sister J. P. Miller of the Shore congregation came to this place last Saturday. Bro. Miller preached for the Bowne congregatoin on Sunday morning and evening, Oct. 12.

Oct. 13, 1924. S. J. Speicher.

Kalona, Iowa.

(East Union congregation)

Greeting of love to all:—We have many reasons for thankfulness to our heavenly Father for blessings, both temporal and spiritual.

On Sunday, Oct. 12, we had baptismal and communion services. Six precious young souls were received into the Church by water baptism and immediately following the baptismal services a large number took part in the sacred ordinance of communion and feet washing. Bro. S. C. Yoder of Goshen, Ind., was with us and conducted the services.

We should have mentioned in these columns before, that before

(Continued on page 604)

Miscellaneous

HELP SOLVE THEIR PROBLEMS

(An extract from a sermon delivered by A. C. Good at the La Junta, Colo., Mennonite Church, and stenographically reported by J. H. Shank.)

I think we ought to teach our boys and girls the love of Nature, music, and all the things that help us to make life worth while. And here is the one question with reference to our young people that looms largest of all; it is the thing they are interested in nine months out of the year, and that is the question of education. And we believe it is right: we are in an age of education, and we would not for a moment say anything against the right kind of education.

But it brings its problems. The largest problems in our home life and in our Church life come from the angle of the school. You may have it in your own home and know more about it than I do. Education is good, and I don't think you can have too much of it if you use it in the right way, but don't let it use you. You can tell whether an individual is using his education, or whether it is using him. In other words, he has the big head: he knows it all. That is just the time he doesn't know very much.

I think of the story of the boy who graduated from college, and thought he knew it all. When he came home they had company, and they inquired concerning the boy. "Yes," said the father as he thoughtfully stroked his locks, "This is our boy: we poured in our gold, and out came this calf."

But education is a great thing and it has its problems. They come to us unbidden, but here they are and we meet them as Christian men and women. In our town we have a high school of 450 students. Twenty of our boys and girls are absorbed in that atmosphere.

You say, "No, not absorbed: keep them out of it." You can't do it. If your boy or girl is normal he is going to enter into that high school spirit in spite of all you can do. There is a point at which you can safeguard it, but you must be open-hearted.

Why is it a problem? Because of the conditions in our high schools today. Education is good in itself, but it is the worst thing an individual can get in his life if he doesn't have the Lord Jesus Christ. What has happened in Chicago to Leopold and Leob? There has not come to us in these late years a more vivid illustration of what a trained intellect is without God in it than those boys. And, friends, it is a disgrace to our country to have those young men, who have graduated from our highest institutions of learning with high honors, to do what they have done. In your school work you must keep close to God, and let Him lead and guide you through that crisis—for it is a crisis.

Last winter, in our high school—as I suppose in yours—towards the close of the term the juniors entertained the seniors. Well, a banquet entered it, for you know we can hardly have a meeting of any kind any more unless we eat. Nobody thought anything in particular about this banquet; just simply an annual affair, but the next thing on the program was a dance.

Then the question came "What about it; are you going to let your boys and girls go to the banquet and dance, or even stay there and watch them dance? What are you going to do? Are you going to let the boys and girls fight it through? Are you going to say, 'No sir; you must stay right here. Absolutely you must stay away from that thing. No use talking, you can't go.' " Well, but they say, "I am a senior," or "I am a junior, and the junior class is giving the program, and the senior class is going to be entertained, and I am a part of it." And sure enough they are!

We talked with our deacons. I said, "Now here; we are not going to let those young people solve this problem alone; we are going to help them solve it. You go down here and talk to the principal. You say, 'Here is something we can't sanction.' " The principal was seen. "All right," he said, "I didn't know there was going to be a dance in connection with it." "Tomorrow this program is coming to me for my O. K. If I see there is a dance on it I will say, 'Boys, you can't have it.' " He said, "Well and good; if I can't head this thing off, I will excuse your boys and girls from the whole thing."

He took it up with his teachers. The class said, "Who is interfering here?" He said, "That is all right. We have these folks in our school and we must respect them. They are here and have a right, just as much as you have."

That principal told our brethren, "If all our boys and girls were of the type of yours it would be a pleasure to be principal of the high school."

The professor took the matter up with the class and they said, "We won't stand for it." They called a special meeting, and said, "We are going to have a dance anyway." The professor slipped into the meeting without asking whether he was welcome or not, and said, "We will have a banquet, but not a dance."

They held the banquet and after it was over, and most of the guests had gone, a few of the members of the higher class staid and skipped around on the floor awhile. It was immaterial to us how long they skipped around there, for we had won out point.

Here is the point I wish to impress: We took hold of the problem and helped, and did not throw the burden entirely on the boys and girls.

Sterling, Ill.

OUR PART IN MEETING CONDITIONS FOR THE RECEIVING OF THE HOLY SPIRIT

By Mary Yordy

For the Gospel Herald.

It is plain from the Scriptures that the Holy Spirit is the personal Representative of Christ upon the earth, abiding in the Church by dwelling in the hearts of the believers.

Faith is the condition of receiving the Holy Spirit. Faith in our hearts works out all other things expressive of a living faith. The first step comes by hearing and believing. Eph. 1:13: "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

Believing leads to obedience. In Acts 5:32 we learn that we are to be "his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

By accepting conditions as given in Acts 2:38 we receive the Holy Spirit to fullest extent: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

Luke teaches us that God gives the Holy Spirit to them that ask Him if they meet the conditions of believing, obeying, and accepting salvation.

Luke 11:13: "If ye being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

We must remember that as long as our hearts are filled with pride, selfishness or any thing contrary to God's law, the Holy Spirit will not abide there. As the blood of Christ is the foundation of all merit, so the Holy Spirit is the foundation of all spiritual life.

Flanagan, Ill.

I am more than ever impressed with the thought that some one's blood was shed for our sakes and that I am responsible for it. — I. S. Hartzler.

A TRIP EAST

For the Gospel Herald.

On July 24 nine of us, in two autos, left home, visiting friends and relatives along the way.

Our first stop was in Nebraska, thence eastward through Iowa and on to Indiana, where we had the privilege of celebrating the 92nd birthday of dear old Mother, which occurred Aug. 9. She is in fair health for her age. From here we wended our way eastward, thence to Lawrence Co., Pa., then to Somerset Co., Pa., where we visited the Orphanage near Grantsville, Md. From here we proceeded eastward through Maryland, stopping at Harrisonburg, Va., and going on to Denbigh, Va., and to Norfolk, Va., where quite a season of time was spent. Here we also crossed the state line into North Carolina, after which we turned our steps northward to Lancaster Co., Pa., where we greeted many friends.

We had the pleasure of visiting Sister Barbara Miller, who is over one hundred years old. She has a clear mind and spends much time entertaining visitors and also using her needle. We also visited in the home of Sister Mary A. Leaman, who has been confined to her bed for over twenty-eight years; and Bro. Ben Lapp, who has something like cancer in his face, having tried every remedy within reach but to no avail. He has given up hopes for his recovery and is confined to his bed. I would ask an interest in the prayers of all who know the worth of prayer.

After spending a season of time in Lancaster Co., we started Aug. 10 for Mifflin Co., Pa., where we had another season of refreshment with friends and relatives. Then on Aug. 17 we started for New York, where we visited until Aug. 23, after which we started for Ontario. After spending a few days in Canada, we returned to the United States, crossing the line at Port Huron and went to Indiana.

On Oct. 1, we started for home, going via Indianapolis, St. Louis, and Kansas City, reaching home Oct. 4. On our travels we visited many congregations and worshiped with them and heard a number of good, inspiring sermons. We thank the many friends for the Christian hospitality and praise the mighty God for His protecting care, as nothing of a serious nature has befallen any of us.

Yours in His name,

Yoder, Kans. C. C. Schrock.

The greatest blessing that can come to any child is to be born and reared in a real Christian home. — J. K. Yoder.

TOBACCO FARMERS

By O. H. Shenk

For the Gospel Herald.

Some people think they must raise tobacco in order to make ends meet, pay taxes, living expenses, etc.

This is a big mistake. I have traveled from the Atlantic to the Pacific and from the Great Lakes to the Gulf, and everybody that I saw was living and paying their taxes just the same, notwithstanding I saw only a few spots where tobacco was raised.

If the rich farms in tobacco-growing districts would be turned into raising corn, potatoes, hay, wheat, and giving these crops the same good attention that they now give tobacco, the yield would be double in many cases. This was demonstrated to me a few days ago, when I purchased a piece of property that had the biggest corn on it I ever saw (because it was farmed as it should be). Tobacco farmers' cornfields along side of it looked sick, comparatively. If there is any place that one hundred bushels of corn per acre can be raised it ought to be in rich Lancaster county.

Further proof is that the most charitable farmer in Lancaster county that I know of lives, pays his taxes and some years gives one thousand dollars for missions, and he does not raise tobacco.

Lancaster, Pa.

SHOULD CHRISTIANS VOTE?

By Levi Blauch

For the Gospel Herald.

Yes. Christians should vote.

No. Christians should not vote.

First, if the election is in the house of the Lord concerning work for the welfare of the Church, every member who possibly can be there should, after due consideration, cast his or her vote, but only in the fear of the Lord. Then there is no danger that our voting will be contrary to God's Word or the ruling of conferences. The kingdom of Christ cannot stand without having faithful officials, and these faithful officials must be called of God, chosen and ordained by the Church. It is the duty and privilege of every brother and sister to be deeply concerned about the welfare of the Church or, in other words, the kingdom of Christ on earth.

The people in the kingdom of the world are not concerned about the welfare of the Church of Christ. When there is a janitor to be elected, a superintendent to be chosen, teachers to be placed, officials to be ordained, the people who belong to the kingdom of the world do not dictate neither do they vote. Why not? because they belong to a different kingdom. In their kingdom there are politics, carnal warfare, lawsuits. All kinds of wickedness found under the sun is found, and this wickedness must be held in check. Therefore they must have officers, and these officers must be elected. Politics does it, and nearly always there is gambling, cheating, and fighting. Therefore, brethren and sisters, when the world's election day comes let us stay away from yonder polls. The world sets us a good example by staying away from our election. Why should not we stay away from theirs? If we want to meddle with politics we must enter the kingdom of the world to get it, for the kingdom of Christ has none.

"Well," says some one, "shall we do nothing for the rulers of the land wherein we have our abode?" Yes. The Word teaches us to pray for kings and rulers that they may have such rules and regulations made so that we (who are in a different kingdom) "may lead a quiet and peaceable life, in all godliness and honesty" under their authority. This Scripture proves that there is a great contrast between those two kingdoms. The people in the kingdom of Christ are told that they should pray for kings and rulers in the kingdom of the world. Have we ever read that the people of the world were at any time asked to pray for God's children? No. We are commanded to pay our taxes, to honor the king, and obey magistrates: but should magistrates ask us to do that which is contrary to the teaching of Christ we should say, "We ought to obey God rather than men."

Brethren, I'm sure that if we examine the New Testament Scriptures carefully and prayerfully we cannot help but see that voting with the world, and for the world is contrary to the Spirit of the Gospel of Christ. Let us not forget I Peter 2:17: "Honour all men. Love the brotherhood. Fear God. Honour the king." This teaching can only be fulfilled by those who labor continually in the kingdom of Christ.

Johnstown, Pa.

I do not believe that any father or mother can make a success in bringing up children for the Lord without being continually before the Throne. —P. J. Blosser.

The Bible becomes wonderfully interesting to me when I realize that it is a Book which brings to me the many promises of God.—N. M. Birkey.

"Never preach a sermon that has not first fed your own soul."

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, November Third

Serving the Lord with all humility of mind.—Acts 20:19.

In his own estimation, Paul was the least of all the apostles because He had persecuted the Church of Christ. Yet with his heart full of the love of Christ and constrained by it he endured every hardship, suffered severe persecution, braved the hardships of the remotest places that he might carry the message of salvation to the lost and dying. He looked not upon color, caste or nationality. How far we come short of this in our weak endeavor to reach those who should be saved.

Go to the lost, the dying, the outcast and commend his wayward soul to God. It will bring joy to thy heart and God will honor the effort in the salvation of a soul which otherwise might be eternally lost.

"Rescue the perishing,—duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way patiently win them;
Tell the poor wanderer a Savior has died."

* * *

Tuesday, November Fourth

With good will doing service, as to the Lord, and not to men.—Eph. 6:7.

A little Quakeress saw herself, in a dream, measured with an angel's measuring rod. There were also others with her. Those whom she thought would measure up to every standard shrank. She herself grew smaller. Those of whom little account was taken grew larger under the rod She pleaded for grace to better prepare herself for the next reckoning. The angel gave her this rule: "Whatsoever ye do, do it **heartily** as UNTO THE LORD."

"With good will" implies bearing the sunshine of God's love. Thou canst not frown a soul into the Kingdom, but thou canst joyfully love him in. Be a witness of the joy of Christ in the soul, the joy of sins forgiven, and the joy of living for Him. Enter joyfully into every activity which will bring the great revivals we so much need in our day.

* * *

Wednesday, November Fifth

Is the young man Absalom safe?—II Sam. 18:29.

He was ungrateful, defiant, and revolutionary; yet the father's love would not let him go. Were the lost lads of today kidnapped by bandits, how soon would thousands rise to the rescue. But their having lost their young manhood to that which is highest and best seems too little dramatic to even arouse our concern.

He is lost to father, if he is too busy to sit with him at the fireside and answer his many questions or be a real companion to him. He is lost to mother, if she is too busy with her social functions and must leave him with the nurse to say his evening prayer. He is lost to the Church, for she either lets him to sow his "wild oats" or is too much concerned with maintaining her own dignity. He can and must be found, or the Church and nation are ruined.

* * *

Thursday, November Sixth

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.—Rom. 10:1.

Are you burdened for the lost, dear brother, sister? Are there real pangs of sorrow in your heart as you realize that many a soul is on the verge of eternal doom? Do you see the cross as a token of suffering for the whole world, and are you ready to take up your cross and have the anguish that Jesus had?

Not to the pulpit only, but to the pew also, must there be the burden. Intercessors, personal workers, singers, and supporters of every activity must be recruited for the important work of soul-saving. Have you spent hours, days, months, in agonizing intercessory prayer? Have you ever sung a soul into the Kingdom? Have you by personal work ever brought a soul in? Is your heart in evangelistic effort?

* * *

Friday, November Seventh

For the Son of man is come to save that which was lost.—Matt. 18:11.

Who are the lost? Those who trust in uncertain riches; they whom the cares of this world have throttled; they who lust, are wanton, and are blinded by their own superstitions; they who have yielded to the present world order and are in the hands of the worldly wise; they who have not died to themselves and do not know that they are poor and miserable and blind; those who in high places sacrifice to the goddess of Fashion and uncleanness; the morally good, the highly respectable, the deceitful, the criminal in heart if not in deed; they who stifle conscience and set it aside as an ally of the heart; they who have shunned the verdict of the Great White Throne. Christ came to save them all. He listens for the cry of "O wretched man that I am" and stands ready to free the poor, enslaved souls and make them His dwelling place.

* * *

Saturday, November Eighth

The wages of sin is death; but the gift of God is eternal life.—Rom. 6:23.

We are to possess the free gift of eternal life through faith in spiritual union with Christ Jesus and to reckon ourselves dead indeed unto sin but alive unto God. Old things must have passed away and all things become new. There must be a new creation through regeneration, a new birth, a new life hid with Christ in God. Therefore, "He that hath the Son hath life; but he that hath not the Son of God hath not life," for he has not received the gift of the Son himself.

He has completed His work of redemption. The responsibility of our accepting it or not rests with us. Not to accept Christ and receive eternal life means eternal doom and facing the sternest of eternal realities. Yield to Him your spirit, soul, and body and possess that simple, unreserving, eternity-regarding faith—that unchanging law of eternal life.

* * *

Sunday, November Ninth

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.—Rom. 8:1.

"For to be carnally minded is death; but to be spiritually minded is life and peace ....And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness...For as many as are led by the Spirit of God they are the sons of God.....The Spirit itself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ....If God be for us who can be against us?....For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Come, dear soul, repine no more, but recline on the bosom of Him Who is thy life.

Correspondence

(Continued from page 601)

Bro. Yoder let here to take up the work at Goshen College he was requested by voice of the church to keep his membership here and keep bishop oversight while Bro. D. J. Fisher was elected pastor to have charge in the absence of Bro. Yoder.

Bro. Yoder was also with us on the same Sunday evening of Oct. 12 and preached an impressive sermon which was appreciated by a large audience.

We ask an interest in your prayers.
Oct. 14, 1924. Cor.

Sheridan, Oreg.

Dear Herald Readers, Greetings:—As the time is drawing near when we expect to have our communion services, we pray that the Lord may rule in the work.

On Sept. 28 baptismal services were held at this place. Three precious souls were received into the Church. On the following Sunday, Oct. 5, the following families were received by letter from Airlie: Bro and Sister G. D. Shenk and son Bro. and Sister Charley Hamilton

and two daughters; Bro. and Sister O. H. Kilmer and daughter. This adds more workers in the Lord's service at this place. Also in the evening on Oct. 5 we had a wedding of Bro. Dan. Lauber and Sister Mary Wideman, who also were received into the church in the forenoon by letter.

Pray for the work at this place, as there are still many precious souls that need to hear the glad story.

Oct. 14, 1924. Celesta Hostetler.

Wadsworth, Ohio

Greetings to all Herald Readers: —We again have great reasons to rejoice and to praise the Lord for the many blessings we enjoy. On Wednesday evening, Aug. 6, Bro. Clayton Derstine and his parents, Bro. and Sister Mahlon Derstine, and son Lloyd, worshiped with us at the Bethel Church, Bro. Clayton preaching.

On Sunday evening, Aug. 10, Bro. Enos Hartzler and family were with us, Bro. Hartzler preaching.

Aug. 24, Bro. W. B. Stoddard, representing the National Christian Association, was in our midst and preached for us.

Sept. 28 our council meeting was held and on Sunday, Oct. 12, communion services, at which time Bro. A. J. Steiner was with us.

Let us all, who have named the name of Jesus, do our part, for He is willing at all times to help us.

Bertha Hunsberger.

Oct. 16, 1924.

Catawba Sanitorium, Va.

(West Mann Pavillion)

I wish to respond by the way of the Gospel Herald to the many kind friends who have so kindly remembered me during my sickness at Sparkling Springs, Va., both by correspondence and by visiting me, also bringing with them such things as were helpful to both body and soul.

I can say, "Surely the Lord has been mindful of us."

At first, when the doctor said I must stop work and that I ought to leave home and the duties of life for awhile, there was a cloud seemed to hang over me. Then these words came to me: "Many are the afflictions of the righteous, but the Lord delivereth them out of them all."

After staying in bed a little more than a month on the porch, and then a few weeks more half of my time, I improved very much.

I am now at the sanitarium taking the cure, and I am getting along well. This is a nice place. I like it here very much. The nurses, the doctor, and the patients are kind to me, and one can't help but appreciate the kindness.

Of course, "There is no place like home." I would rather be at home helping with the duties of life, but as this is my lot I am resigned to His will.

Little Earl is staying in the home of his uncle, H. B. Keener's, until I have permission from the doctor to return home at Denbigh, Va.

I am out for 3 meals a day and I hope soon to be out on exercise. There are about 350 patients here, about 150 in the infirmary.

Letters from any one who feels like writing to me will be much appreciated, as such help the time to pass by. Yours in His name,

Mrs. E. H. Brunk.

Souderton, Pa.

To all Herald Readers, Greeting: —Bro. Henry Baer of Hagerstown, Md., gave us a timely message on the evening of Oct. 12. He with his companion, Bro. and Sister David Horst, and daughter Susie spent almost 10 days in Franconia district.

Today (Oct. 23) an impressive service was held at this place when Bro. Harvey C. Freed was ordained as deacon to assist Bro. Henry C. Krupp who is declining in age. There were seven brethren chosen by the church; after especial exhortation and prayer the lot was used to find the Lord's choice. We trust the brother with his companion and the church will continue to call upon Him for decisions, in life's many problems.

There have several young people become willing to accept Jesus as their personal Savior, may we assist them and others to make the unconditional surrender, and be accepted as His true followers.

Bros. David Mosemann of Lancaster City, and Christian Martin of Columbia Mission were also welcome messengers at this place on Oct. 19.

Oct. 23, 1924. Cor.

Millersville, Pa.

Dear Herald Readers:—We praise and magnify the Lord for His continued blessings. The congregation at this place had the privilege of commemorating the death and suffering of our Lord. About five hundred communed. Who would not wish to be in communion and fellowship with Him and with the saints? Bro. John Hess, Lititz, Pa., assisted in preaching the Word, Bishop D. N. Lehman officiated in the service.

We are glad to report that the congregation at this place intends to hold preaching services every Sunday morning, instead of every two weeks as heretofore. A cordial invitation is extended to all. May the children grow up to love the Lord, the Lord's house, and its worship.

On Sunday evening Oct. 12, Bro. T. K. Hershey gave us a message on the South America field and on Sunday morning, Oct. 26, we expect to have Bro. C. K. Martin of Columbia Mission preach for us.

Oct. 23, 1924. Cor.

Scottdale, Pa.

Sunday, Oct. 19, communion was observed at the Scottdale Church. We were glad for this opportunity to again commemorate the suffering and death of our Lord. Bro. A. L. Buzzard of Metamora, Ill., was with us and preached. He also spoke at the preparatory service held on Saturday evening previous. Sister Anna Bender of Elk Lick, Pa., also visited with us over the week end. Were also glad to have Sister Katherine Martin with us.

Bro. Sanford Yoder, of Goshen, Ind., paid us an appreciated visit last week. He preached at the regular midweek service.

Bro. H. V. Albrecht of Tiskilwa, Ill., stopped here a few days preparatory to his leaving for India with Bro. Ressler. He also spoke at the Wednesday evening service.

Bro. Howard Yoder, who has just returned to this country after spending two years n Russia in relief work, stopped here during the week on his way home to Wooster, Ohio.

On Thursday morning, Oct. 23, Bro. J. A. Ressler, of this place, and H. V. Albrecht of Tiskilwa, Ill., left here on the beginning of their long trip to India. They expected to sail from Brooklyn on Saturday evening, Oct. 25, on the S. S. "City of Calcutta." They will make a continuous voyage to Bombay which will require about a month. We wish them a safe voyage and a profitable time.

Bro. Levi Mumaw and wife, and son, Russel, accompanied by Sister Mary Schload, left this week for Lancaster County where they are visiting home folks and friends.

Bro. John Paul, Sister J. B. Hernley, and Sister Elizabeth Binkley left for Lancaster County the beginning of the week. Sister Binkley who has been a worker at the Publishing House for some time, will locate in Lancaster for the present.

Bro. Henry Hartman and family are at present in Ohio, visiting Sister Hartman's parents.

Bros. Daniel Kauffman and Austin Gilnett spent last Thursday at Martinsburg, attending the annual meeting of the Mission Board for this district.

Bro. Aaron Loucks and Bro. C. A. Brilhart and wife and children left for Rockton, Pa., this morning, Bro. Loucks intending to conduct ordination services there on Sunday.

Oct. 25, 1924. Cor.

NONCONFORMITY

(Continued from page 595)

for their souls, to disapprove of their condition and practices, but never to yoke with them in matrimony, in worldly, world-betterment movements, or being caught in the current of carnal pleasure and entertainment. We cannot purify the world by joining it. A thousand good eggs broken into a pan of bad ones will only make the matter worse.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17) has a personal as well as a moral and spiritual application, and those persons and organizations which fail to recognize and observe it will certainly drift away in the current of popular opinion and practice.

Only thru this double separation have we the promise that God will be our Father, and that we shall be His children.

Denbigh, Va.

SPECIAL MEETINGS

For the Gospel Herald.

New Providence, Pa.

Report of an all day Harvest Home and Sunday School Meeting at New Providence, Pa., Sept. 4, 1924.

Organization:—Daniel Gish, Moderator; Abram B. Thomas, Secretary; Aaron Groff, David Groff, Choristers.

Topics and Speakers:—**Devotional,** Frank Herr; **Harvest Sermon,** C. M. Brackbill; **The Holy Spirit the Dynamic Force in Christian Activity,** John W. Weaver; **Present Day Evils,** John F. Bressler; **Will a Man Rob God?** Amos Stoltzfus; **Lukewarmness, Cause and Cure,** Sanford Landis; **Trials, Are They a Punishment or a Blessing?** I. B. Good; **Children's Meeting,** Levi Sauder; **Sermon,** I. B. Good.

Thoughts Gleaned:—Our hearts are like a field. If we intend to reap life everlasting we must repent of our sins, receive the new birth, and walk in newness of life. The Holy Spirit is the dynamic force that should move our lives and enable us to witness for Christ. The separated life counts for the cause of Christ. Indulging in the things for the gratification of the flesh—theaters, movies, baseball games, fairs, festivals, etc., are among the outstanding present day evils. We are robbing God if we do not give a consecrated life to Him. Trials may come to us as a punishment for our sins, but they may be made a blessing to us if they make us more humble and dependent upon God.

Secretary.

Annville, Pa.

Report of a Sunday School Meeting held at Dohner's Church, Sept. 20, 21, 1924.

Organization:—Moderator, D. Z. Miller; Secretary, J. M. Shank; Chorister, Samuel Shotzberger.

Topics and Speakers:—**Need of Cooperation in S. S. Work,** D. Z. Miller; **Sermon** (Text, Job 31:6), A. A. Landis; **Power of Prevailing Prayer,** Noah Risser; **Evidences of a Spirit-filled Life,** John W. Weaver; **Self-denial Essential to S. S. Work,** A. A. Landis; **Methods of Teaching,** Noah Risser; **Sermon, Apostasy,** John W. Weaver.

Some Thoughts Presented:—"Labourers together with God" suggests cooperation and cooperation implies a willingness to be used in any capacity. A vision of God makes us abhor self. Christ, our great Example, was ever in communion with God. When we abide in Christ thru the Spirit He gives us life and power which will make our messages effective and deliver us from cold formalism and world compromise. Surrender to the Holy Spirit leads to self-denial. Positive teaching is absolutely essential. God's Word is forever settled in heaven.

Secretary.

Lancaster, Pa.

Report of Harvest Home and Sunday School Meeting held at the Vine St. Mission, Sept. 1, 1924.

Organization:—Mod., Daniel Forry; Secretary, W. W. Weaver; Chors., Paul Mosemann, Daniel Lehman, Joseph Lehman.

Topics and Speakers:—**Harvest Sermon** (Matt. 9:37, 38), Daniel Lehman; **Christ the Life Giver,** David Mosemann; **How Can We Help the Vine St. Mission?** David Weaver, Jacob Chambers, Jacob Miller; **A Review of the Work,** Stoner Kready; **My Responsibility as a S. S. Teacher,** Jacob Shotzberger; **Lesson Preparation,** Harry Godshalk; **Children's Meeting,** David Groff; **Sermon** (Tit. 3:5, 6), C. Z. Martin.

Some Thoughts Gleaned:—Christ was lifted up as the only remedy for sin. We must have faith in Him to have our sins forgiven. Prayer is the best and surest to help any cause. Cottage meetings, visitation work, tracts and other printed matter helps along in the work. Teachers must be humble to do a good work, and their ideals must be for three things: instruction, fellowship, and service. The best time to begin lesson preparation is immediately after finishing the lesson before. We should be careful that we do not spend more time with the newspaper than we do with the Bible.

Secretary.

Millersville, Pa.

Report of the Harvest Home Meeting held at the Millersville Church, Aug. 28, 1924.

Organization:—Moderator, Maris Hess; Secy., Ira L. Herr; Chors., Samuel Shotzberger, Christian Leaman.

Topics and Speakers:—**Sowing and Reaping,** I. B. Good; **Harvest Sermon** (Luke 12:13-21), C. M. Brackbill; **Conserving the Fruit of the Harvest,** John Gochnauer; **Talk to the Children** (I Tim. 3:15), David B. Groff; **Supplying the Means for the Lord's Work,** A. A. Landis; **"Keep Thy Foot When Thou Goest to the House of God"** (Eccl. 5:1), Noah H. Mack; **Holding our Young People for the Church,** J. A. Ressler; **Missionary Sermon,** Noah H. Mack.

Some Thoughts Presented:—We are commissioned by God to be sowers of the pure Seed, free from superstition and formality. There is great danger of misusing the things which God entrusts to us. We should conserve what the Lord gives us so that we have to give to the needy. The Church has the Word of God to conserve in its original purity for the coming generations. When we go to the house of the Lord to worship we ought to be in a prayerful mood with our hearts open. Emphasize the fact that our young people are welcomed and wanted in the Church. We should bring the Gospel to those who are lost at our own doors as well as those in foreign lands.

Secretary.

Ephrata, Pa.

Report of Sunday School Meeting held at Ephrata, Pa.

Organization:—Moderator, Eli Sauder; Secretary, Gideon S. Eberly; Choristers, Ernest Gehman, Aaron Weaver.

Topics and Speakers:—**Harvest Sermon** (Gen. 8:22), Noah Risser; **"Pray ye the Lord of the Harvest,"** Martin Metzler; **Church and Sunday School Working Together,** J. D. Wert; **The Teacher's Responsibility,** Stoner Kready; **Essentials to a Live Missionary Interest in the Sunday School,** Amos Stoltzfus; **Dangers of Popular Amusements,** John W. Hess; **Sermon,** John F. Bressler.

Thoughts Gleaned:—The sacrifice that brings peace to man is acceptable with God. Every joy that the world gives is followed with something to mar. God sent a Man into the world without sin but not without sorrow. The world cries for organization, consolidation, etc., but the real need is consecrated service. The Church must supply the right kind of activity for her members. Unbelief and disobedience go hand in hand.

Secretary.

Middletown, Pa.

Report of the two-day Bible Meeting held at Strickler's Mennonite Church, Sept. 6, 7, 1924.

Organization:—Mod., David Z. Miller; Chor., Ira Z. Miller; Secy., Arthur T. Givens.

Topics and Speakers:—**Address of Welcome,** H. L. Longenecker; **The Necessity of the Holy Spirit in the Life of the Worker,** J. C. Clemens; **Sowing for the Great Harvest,** D. N. Gish; **Why Literally Observe the Holy Kiss?** D. N. Gish; **Sermon on Social Purity,** J. C. Clemens; **Sunday School on Sunday Morning,** conducted by D. N. Gish; **Relation of Works to Salvation,** Jos. E. Lehman; **Rightly Dividing the Word of Truth,** J. C. Clemens; **Man a Responsible Being before God,** Jos. E. Lehman; **Why Modest Apparel is Fitting with the Christian Spirit,** J. C. Clemens; **The Power of Song,** D. N. Gish; **Matt. 5:33-37,** Noah Risser; **Sermon,** D. N. Gish.

Some Thoughts Gleaned:—The Holy Spirit brings joy and peace, and that gives courage to the worker. Any effort towards vanity will hinder the working of the Holy Spirit. If we sow good seed we can expect a good harvest; if we sow good deeds we shall reap a good reward in the end of life. Whatsoever the Word says, do it. "If ye know these things, happy are ye if ye do them." Sin brings shame, sorrow, suffering. God can only use us to the extent that we allow ourselves to be used.

The efforts that were put forth during this meeting resulted in the bringing back of one soul that had formerly been a member of the faith, who was touched and made willing to be united again with the body of believers.

Secretary.

Greencastle, Penna.

Report of the Sunday School Meeting held at the Cedar Grove Church near Greencastle, Pa., on Sept. 13, 14, 1924.

Organization:—S. R. Eby, Aaron Shank, Moderators; Earl R. Shank, Secretary; C. F. Myers, Leonard E. Martin, Choristers.

Topics and Speakers:—**The S. S. and Home,** Henry B. Keener; **Sermon,** Ed Miller; **The S. S. Lesson Discussed,** C. R. Strite; **The Calling of S. S. Teacher,** Ed Miller; **The S. S. at Work,** J. I. Lehman; **God's Program for the Church,** Henry B. Keener; **Children's Meeting,** J. E. Martin; **The Secret of a Happy Life,** Henry B. Keener; **Opportunities for Service,** J. D. Risser; **Lifting Up Christ,** Ed Miller;

Eternity—Hell, Ed Miller; **Heaven,** Henry B. Keener.

Thought Gleanings:—The S. S. can never take the place of home training but the S. S. helps the home very much in saving our children for Christ. The S. S. teacher is dealing with children while they are forming their habits and ideals and character for life. We should go and preach the whole truth to all men. The Church needs more laborers. We must accept the blood of the cross to settle the sin question. Ask yourself the question, Am I where the Lord wants me to be?

Secy.

Lititz, Pa.

An interesting and well attended Sunday school meeting was held at the Hess Mennonite Church Sept. 27, 1924.

Organization:—Moderator, John Gochenaur; Secretary, John M. Bucher; Choristers, Cyrus Bomberger, Barton Horning.

Topics and Speakers:—**Address of Welcome, John S. Hess; Sermon,** (Matt. 17: 1-8), Noah Landis; **Responsibility and Opportunity of:** (a) **Officers,** John Senger; (b) **Teachers,** I. B. Good; (c) **Scholars,** Martin Metzler; **Talk to children,** C. Z. Martin; **How to Interest the Disinterested,** John W. Weaver; **The Influence of the Sunday School in Character Building,** J. F. Bressler; **Reward for Faithfulness,** I. B. Good; **Sermon** (Luke 7:19), J. F. Bressler.

Some Thoughts Presented:—Preaching the Gospel is the greatest work under the sun. Christ should have the preeminence in every life. It is God's plan that every child should have at some time an opportunity to learn His Word. A man's life depends on his faith. The moral man gets his ideals from the Church. If you have the wrong doctrine your standards will be wrong. The reward of the Christian in this world is only a foretaste of the reward coming. The tendency of the human nature is always downward. When we are right with God we can give the world something they do not have. Idleness and luxury breed vice. The more humble a man is the better he is. God knows better what is good for us than we do.

Secy.

Oronogo, Mo.

Report of Quarterly Sunday School Conference held at White Hall Mennonite Church, Oronogo, Mo., Sept. 28, 1924.

Devotional exercises led by the Supt., J. C. Good. Prayer by Wm. Tweedy.

Talk by the Moderator, I. C. Kurtz, **"The Interesting Story."**

The following topics were discussed:—**Value of a Missionary Sunday School,** Sarah Downs; **What shall the Sunday School Teacher Teach?** Ethel Berkey; **Finding Our Place in the Sunday School,** Mary Kutz; **The Bible the Greatest of All Pasture-Fields,** Vera Kutz; **How Apply Psalm 119:105 and Matthew 5:16 to our lives as a Missionary People?** Arthur Downs; **The Two-Fold Nature of Christ,** P. J. Shenk.

A Few Thoughts:—Teach the Word. Much weaving in of other material is not beneficial.

The Sunday school is the best place to reach all classes.

The world watches our smallest actions.

Christ's platform has no parallel. Neither knowledge, authority, power, fame nor ability to give life brought Him to earth. He came to die. At the cross we get His attributes.

Myrtle Shenk, Secy.

When the devil lets you alone, it is time to be alarmed.—J. F. Brunk.

Married

Emmert—Schlabach.—At the Hopewell Mennonite Church, Bro. Albert J. Emmert and Sister Cora Schlabach were united in holy matrimony on Sunday evening, October 12, 1924, Bro. N. A. Lind officiating. May God bless their wedded life.

Miller—Hummel.—Bro. Paul Miller and Sister Esther Hummel, both of Charm, Ohio, were married at the home of the officiating minister, Bro. I. W. Royer, Orrville, Ohio, Oct. 18, 1924. May the blessings of heaven attend them in their home life.

Lauber—Wideman.—On Oct. 5, 1924, Bro. Dan Lauber and Sister Mary Wideman were united in the bonds of holy matrimony, at the Sheridan (Oregon) congregation, Bro. G. D. Shenk officiating. May God's richest blessings attend them through their journey of life.

Landis—Landis.—Bro. Rhine A. Landis of the Towamencin congregation and Sister Ella N. Landis of the Franconia congregation were united in marriage Oct. 4, 1924, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May God's blessing attend them through life.

Baer—Fuss.—On Sunday, October 19, 1924, Bro. Isaac M. Baer of Hagerstown, Md., and Laura F. Fuss, of Lansdale, Pa., were united in holy matrimony at the regular services of the Plain congregation, Lansdale, Pa., the home ministers officiating. May heaven's blessings attend them as they make their journey through life.

Brunner—Derstine.—On Sunday, Oct. 12, 1924, at the home of the bride, Bro. and Sister Irwin A. Derstine, Sellersville, Pa., Bro. Edgar O. Brunner of the Souderton congregation and Sister Anna M. Derstine of the Rockhill congregation, were united in holy matrimony by Bishop A. G. Clemmer of Franconia, Pa. May the Lord's richest blessings be theirs.

Obituary

Schrock.—Esther, daughter of Samuel P. and Lizzie Schrock, was born in Reno Co., Kans., July 14, 1922; died of cholera infantum at the same place, Aug. 19, 1924; aged 2 y. 1 m. 5 d. She leaves to mourn her departure her parents, 1 brother, and 5 sisters. Funeral was held at the Yoder Mennonite Church, conducted by the home ministers, L. O. King and Harry A. Diener. She was laid to rest in the cemetery nearby.

Hager.—Frederich Hager was born in Bavaria, Germany, May 3, 1836; died Oct. 14, 1924; aged 88 y. 5 m. 11 d. When 10 years old he came with his parents to this country. He was married to Sophia Kulp in June, 1866. To this union were born 9 children, of whom 3 died in infancy. The surviving ones are J. F., William H., I. Edward, Mrs. Frank G. Miller, Mrs. O. E. Swinehart, and Mrs. J. B. Huffman. Since the death of his wife, 10 years ago, he lived with his children and died at the home of Frank G. Miller, Elkhart, Ind. He was the oldest of six children and was the last one to depart this life. He was raised a Lutheran and confirmed in that communion when quite young, but later saw the need of conversion and baptism on confession of his faith. He united with the Mennonite Church about 44 years ago and has remained faithful unto death. His death was caused by uremic troubles and leakage of the heart. He was very patient during his sickness and expressed a willingness that the Lord's will should be done, and if it was that he should depart, he was ready. Aside from his children he leaves 17 grandchildren and 11 grandchildren, besides many who have learned to love him. Funeral services at the Prairie Street Mennonite Church, Elkhart, Ind., conducted by J. F. Funk, E. J. Berkey, and J. S. Hartzler.

Bauman.—Ada Bauman, daughter of Mrs. Silas Bauman, was born Dec. 6, 1896; died at her home near Floradale, Ont., Oct. 4, 1924; aged 27 y. 9 m. 28 d. She leaves to mourn her loss, a mother, three sisters and seven brothers. She became sick June 29, 1924, and patiently endured her suffering until she quietly passed away. At the age of twelve she became a member of the Mennonite Church and served her Master till her death. The last four years she was engaged in teaching at her home school. Her heart was in her work. Though not very strong, she used her strength for the good of others. The funeral services were held Oct. 8, at the Woolwich Mennonite Church, near her home. The services were conducted by Brethren Abram Gingrich and Oliver D. Snider. The texts were Matt. 20:15, first clause, and Psalm 48:13, 14. During the services her pupils sang the hymn, "Jesus, Lover of My Soul." Her remains were laid to rest in the adjoining cemetery.

"The golden gates were opened wide,
A gentle voice said, 'Come,'
And angels from the other side
Welcomed our loved one home."

Zimmerman.—Kate R. Bucher was born Jan. 28, 1864, near Lititz, Pa.; died Oct. 7, 1924, at her late home near Camp Hill, Pa.; aged 60 y. 8 m. 9 d. She united with the Mennonite Church in 1887, and remained faithful to the end. She was united in marriage Nov. 22, 1887, to Levi Zimmerman, who departed this life Feb. 15, 1916. This union was blessed with six children, who survive (Benjamin, Katie, Joseph, Susan, Fannie, and Levi). She also leaves six grandchildren, three brothers, two sisters, and a host of relatives and friends.

She was of a lovable disposition, making friends wherever she went. She was failing in health since March, 1923, but was bedfast only eleven days. She was resigned and ready, often saying that the end cannot come too soon, but the Lord's will be done. She selected four nephews as her pall-bearers, also one hymn: "Thy Will Be Done." Those who knew her best, loved her most. She always had a smile for all who came to see her, and was interested in the comfort of others more than herself. Funeral services were held at her late home Oct. 11. Services at the house conducted by Bishop B. F. Zimmerman, and at the Slate Hill Church by Bro. C. B. Hess (I Cor. 15:12-58), Bro. J. W. Weaver (Text, John 14:1-3), and Bro. Samuel Hess (Text, John 14:26, 27). Interment in adjoining cemetery. Peace to her ashes.

"That beautiful City is Home to me,
My loved ones are going thither,
And they who already have crossed the sea,
Are calling to me, Come hither;
The tender eyes that I worshiped here,
From the golden heights beholding,
And their songs entrance my raptured ear
When the wings of slumber fold me."

"Cast me not from Thy sight, nor take Thy Holy Spirit away.
Restore me Thy salvation's joy: with Thy free Spirit me stay.
Then will I teach Thy ways unto those that transgressors be:
And those that sinners are shall then be turned unto Thee."

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

Additional reports are reaching the office of the Mennonite Central Committee concerning the growing need for assistance for the Mennonite Colonies in Russia and Siberia. The following report covers a certain part of the Ukraine, South Russia, a section where we had hoped the people would be able to take care of themselves without our help. You will note that the estimate of $1,000.00 per month is given. The Committee will be glad to forward the funds if they are made available.

September 27, 1924,
Mosscot 87.

Mennonite Central Committee
Scottdale, Pa.

Report of Inspector Toews, Nikopol Colonies

Dear Friends:—

Following are extracts from the report of the former A. M. R. inspector, A. Toews, who was sent to the Nicopol regions by the Verband to report on conditions there. He points to the fact that the harvest is very low ranging on an average from 3.3 pounds to 133.3 pounds per acre and emphasizes the need not only for immediate help in the form of food but also urges especially the continuation of our horse operation with longer credit period whereby the farmers will be enabled to raise grain for themselves. We do not yet have sufficient data to determine what amount of relief must be given and how to budget for it, but believe that we can cope successfully with it on about $1,000.00 a month.

Report

about the Colonies near Nikopol, Steinau and Blumenfeld and Olgafelder Rayon.

Steinau.—The harvest here was far below medium. Many farmers did not get the seed back. Some of the wheat has been cut for fodder. The average yield was from 10 pounds to 10 poods per dessjatine. (1 pood equals 36 American pounds; 1 dessjatine is equal to 2.7 acres). Vegetables are comparatively plentiful and will last for a time. Young people of this colony have gone to other districts in order to find employment.

Villages of Olgafeld, Georgtal, Alexandertal, Rosenbach, Karlowka.—In the first named village there are many former factory workers that are now out of work. In all these colonies the crops were very poor. The crop failure must be partly ascribed to the fact that most of the farmers could not plough their fields properly and some of the fields were sowed too late. The corn crop is comparatively good and I think every family had put out some corn.

The settlement of Karlowka is quite new; it is only two years old, hence conditions here are especially critical. Here also the cause of the crop failure is to be found in the lack of draft animals and the consequent inadequate tillage of the land.

Sergiewka.—Here again are many factory and mill workers who have for some time been out of work. Some of them have found work on farms. There is scarcely a family to be found here that will be able to provide the needed food till the next harvest. Even now there are families that have absolutely no bread and are living on vegetables and watermelons. I have asked these people how they could be helped and their reply is that their greatest need is seed grain while the poorest families must be given food or the possibility to earn it.

My opinion is that by the month of December there must steps be taken for some relief action here.

Very sincerely yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

AN APPEAL FOR THE GOSHEN COLLEGE LIBRARY

One of the most essential parts of the equipment of a good, strong college is the library. There must be a comprehensive, well-chosen list of works for reading and reference material for each department to enable the student and teacher to do the best type of work. Particularly is this true of the Bible department where a particularly carefully chosen list of solid and sound books is a prime necessity. During the past year naturally Goshen college was not able to purchase new books for the library in any department and one of the most pressing needs just now is for funds to improve and increase the selection of books which compose the library as it is now, a small but very well-chosen and reliable collection of something over 7200 volumes. One of the things needed particularly just now is money to replace with good, sound books the hundred or more volumes displaced from the Biblical and theological section in the last years. This will be only the beginnings of a great increase in the Bible Department library, an increase imperatively necessary if we are to meet adequately the demands now being made upon us by the Church for many more and better Bible courses. We could put at least $500 alone into that department at once, to say nothing of what is needed for the rest of the library. Just now there is also a need for added books in the Mennonite Historical library of the college.

May we not with confidence extend an earnest appeal to the church at large, and particularly to those who realize the worth and importance of solid and carefully chosen books in our church schools to support us in the endeavor to build up our library particularly in its Bible Department? Should anyone desire to specify funds for certain departments such as Mennonite History, or particularly for Bible books, or should anyone be in a position to send in good, reliable, and uptodate books direct from the publishers such gifts will be heartily appreciated and conscientiously used to the upbuilding of the school and the cause of Christ. Subscriptions to reliable religious journals will also be accepted if the same are first reported to the undersigned for approval. All communications or gifts should be addressed to the business manager of Goshen College and specified for the library. The undersigned will cheerfully answer any questions concerning the above appeal.

S. C. Yoder, President,
H. S. Bender, Librarian.

A PROPOSED NEW BOOK

By C. F. Derstine

"SHEET MUSIC OF HEAVEN and the Mighty Triumph of Song," is the title of a new book being published by Bro. Clayton F. Derstine. The book has been in the course of preparation for several years. The nature of the book will be apparent from its table of contents, as follows:

PART I: An Inspirational and Instructive lecture on Christian Song.
PART II: A Collection of Choice Present Day Songs.
PART III: Responsive Bible Readings and Their Relation to Christian Song.
PART IV: Immortal Songs of bygone Days.
PART V: Interesting Facts and Helps to Good Singing.

Music publishers and owners of several thousand copyright songs have given him the privilege of placing in the book selections of their choicest songs in turn for the privilege of using the message that he gives on the theme: "The Sheet Music of Heaven." Many who have known about the proposed book, and who have heard some of the songs in the course of Bro. Derstine's revival meetings are expecting to use the same in their services.

One of the helpful ways of handling the book is its solution of what presents to give our Sunday school scholars and friends for Christmas presents.

Some advance orders would be a useful index to determine how many to print on the first edition.

Price: Paper cover, 75c; cloth binding, $1.00.

Address all orders to Clayton F. Derstine, Eureka, Ill., or to

Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

The 21st Annual Meeting of the Board of Directors of the Mennonite Home at Oreville, near Lancaster, Pa., is called for Nov. 8, 1924, at 1 P. M. The Board encourages more people to attend these meetings and hear what is going on at the Home. Everybody invited to attend.

Elam W. Stauffer, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 6, 1924 (Gospel Witness Established 1905) No. 31

EDITORIALS

"The word of the Lord endureth forever."

"In the beginning God created the heaven and the earth."

Mission Study.—The brotherhood in the Lancaster Conference district is taking an unusual interest in this work and active steps have been taken looking to the organization of classes. The course offered by our Mission Committee is well suited to the needs of our young people, and one hundred classes ought to be organized within the next few months. If you are interested, send to this office for circulars.

Thanksgiving Day is approaching. The Canadian Thanksgiving is set for Nov. 10 and that in the United States will be Nov. 27. It is well that we make the most of these national holidays, but let us never forget that life iself should be a record of continual thanksgiving unto Him from whom all blessings flow. Your plans for Thanksgiving Day should harmonize with the idea of praises to God and diligence in His service.

Book Catalogue.—Our new catalogue for 1924-5 is now on the press and will be mailed out over the Gospel Herald list in a few days. The list of books on sale has been revised, a few of the old ones dropped out and a number of new ones added. We trust that you may be able to find in this catalogue the books you want; but if not, make your desires known and we will try and aid you in every way we can. As our greatest rush is usually in December, we will appreciate it if you will send in your orders early.

Two New Quarterlies.—At a meeting of the Mennonite Publication Board, several months ago, it was decided to strengthen our list of Sunday school quarterlies by publishing two new quarterlies. In accordance with this action we have decided to publish a quarterly for the junior and intermediate classes in Sunday school, modify the Primary Quarterly to suit the primary grades, and to put out a new Teachers' Quarterly for the help of teachers using the Primary and Junior-Intermediate Quarterlies. These quarterlies are now being prepared and will be sent out for examination in a few weeks. We trust that they may be of real service in strengthening the work in our Sunday schools.

OUR PERIODICALS

II. Youths' Christian Companion

For a number of years there was a call for a "teen age paper." After due consideration the Mennonite Publication Board decided to add this to its list of publications. We are nearing the completion of the fifth volume, and a growing interest in the paper is in evidence. That the paper is meeting with the approval of the body of its readers is evident from the constantly growing subscription list. The paper is intended to meet the needs and longings of the boys and girls in their teen age, but older people are found interested in its weekly messages. If an adverse criticism were called for one of such criticisms might be that there is not so much original material written expressly for the Christian Companion as there should be. But with the growing interest we hope this defect to be supplied sooner or later. The editor, Bro. C. F. Yake, is throwing his life into the work, his burden being to make the paper fill its mission in the best possible way. By far the larger number of Companions published are distributed through the Sunday schools, but many prefer to subscribe for the paper direct and have it come at once into their homes. Sample copies are sent free upon application. To read one copy means to create a desire to have the paper come weekly into the home.

The Mennonite Mission at Portland, Oreg., has made a commendable record since it was founded several years ago. But as yet the institution is in rented buildings, and on this account the work is somewhat hindered. Steps are on foot to purchase property, so that the institution may have the privilege of occupying a home of its own. The plan is explained in a circular being distributed by Bro. Allan Good of that mission. It is a very practical plan that makes it possible to purchase the property without a very heavy load on any one. We hope it may have general support.

Deacons.—A brother writes lamenting the fact that in his own congregation there is no deacon to attend to the matters usually falling to the lot of said official.

As with other church officials so with the deacon; a congregation may get along without one, or more. We have seen some congregations get along fairly well without a resident minister, but sooner or later it was evident that the cause suffered because of this lack. So with other needed officials, deacons included. We do not believe in over-organization, but we believe that wherever there is need for certain officials there should be some one appointed to supply the needs. The twelve apostles got along very well for a time, but after a while it was found necessary to ordain helpers, so the seven deacons (Acts 6) were ordained. Where conditions are normal congregations should be supplied with ministers, deacons, trustees, and other officials needed to carry on the work of the congregation.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

NONCONFORMITY

III. Fashions

What forms of worldliness are especially threatening the Church at the present time?

1. Intermarriage with religious or irreligious worldlings, thus rearing up children under unscriptural compromises as in backslidden Israel (Neh. 13:23-26); and now, as then, the children in a spiritual sense speaking **half in the language of Ashdod**——that cannot speak for a whole Gospel. I Cor. 7:39.

2. Business organizations of all kinds, young and old, large and small, that are not under the authority of the Church—such always violate Scripture principles and the guilt is divided as well as the supposed financial benefits. II Cor. 6:14; I Tim. 5:22.

3. **Secret organizations** tying up almost the whole world in unholy clannishness and selfish interests from the rowdyism and despotism of college fraternities down thru the racial, political, and religious fraternities to the Ishmael class (whose hand is against every man. Gen. 16:12), that are banded together against law and order, home, church and the state. All of them are either breaking the word and spirit of the Gospel, setting themselves up as substitutes for the church, or working to undermine the kingdom of God upon earth. Eph. 5:11, 12.

4. **Religious organizations** which seek to **"make the world a fit place to live in"** contrary to the doctrines and methods of the Gospel; instead of recognizing that it is a doomed and sinking ship, and working to get the passengers into the life boat of the true Christian Church before the final catastrophe.

5. **Political entanglements** (II Tim. 3:4), a Babel of confusion, a bedlam of incoherent action, a cesspool of corruption, fraud, and deceit.

6. The pleasure-mad throng in a thousand manifestations of fun, folly, lust, and licentiousness, from the Dutch kissing party on thru theatrical school entertainments, dances, movies, theaters, circuses, fairs, lust-breeding promiscuous bathing resorts to the national contests in athletic sports which waste years of time, millions of dollars, and detract the minds of millions of people from the **one thing needful.**

7. **Worldly Fasihons.** With other baits the devil catches this class or that, but with this he catches almost all.

While this is generally considered a small matter hardly worthy of any serious attention, the Bible gives it considerable prominence both in the Old Testament and the New, and our observation and experience show that spirituality rises and falls, in churches and individuals, in proportion that they rise above or sink beneath its deadening influence.

What is there about the matter that could make it so hurtful to a Christian?

1. It involves **a glaring disobedience** to God's Word, which of itself is enough to blight the life and ruin the soul. I Tim. 2:9; Rom. 12:2.

2. It fosters pride by making a display of self while spirituality can only thrive in an atmosphere of modesty and reserve.

3. It wastes millions of the Lord's money in useless and hurtful ornamentation and makes its devotees unfaithful stewards of the Lord.

4. It is following the world, instead of following the Lord and the Church, and will not lead to truth and safety. Christ would not make bread in obedience to Satan when He was hungry; why should Christians kneel down to the goddess of fashion?

5. Modesty and decency are absolutely necessary to spiritual life and the favor of God, but worldly fashions bind as with iron chains and drag the victims farther and farther on in bold, brazen adoration of self, and indecent and shameless exposure of the person. Who would call for a painted, powdered church member in bobbed hair and breeches, to pray for a dying sinner? But why not?

If it is wrong to attract attention to ourselves by ornaments, why is it not just as wrong to do so by a peculiar garb?

It is wrong to wear plain clothes just to **"show off,"** but the Gospel endorses the principle of wearing a religious garb for the benefit of those who see it. Mark, women are to wear a covering as a "sign" of their spiritual relations. In this same spirit and in accordance to this same principle plain clothes are worn to the glory of God.

Jesus is our example and He surely did not wear a peculiar garb or the rulers would not have needed Judas to point Him out, would they?

This is a sample of the weak and flimsy arguments that are being peddled about to the convincing of people that want to be convinced.

The fact is that God did not allow His people, the Jews, to follow the worldly fashions—remember Achan's **goodly Babylonish garment** (Josh. 7:21) and the fashion follies of Israelitish women in Isa. 3:16-24, with the result. Christ no doubt kept free from worldly fashions and wore the regulation Jewish clothes—Why did the Jews need some one to point Him out? **Because His disciples were with Him and they wished to be sure which one of the twelve plain men He was.**

Does not our ironclad rule of uniformity rather disgust the world than otherwise?

The world is not against uniformity as such. When fashion said, **"Bunch hair on ears,"** the whole world **responded with alacrity.** When fashion said, **"Bob hair,"** young, old, short, slim, tall, rich and poor **fell into line like automatons.** And so with almost every definite move. **No, they are not disgusted with uniformity, but with nonconformity.**

Likewise some that have outgrown their church can orate against a distinctive religious garb as a hindrance, but volunteer the information that their **distinctive reconstruction war garb** gave them added opportunities for well doing and spreading of the truth!

Granting that following the fashions is a sin, is hurtful to the Christian in many ways and a hindrance to the cause of Christ in general, why not just teach strongly against conformity to the world and leave each individual Christian to apply the principle in accordance with the leadings of his or her own individual conscience?

This has often been tried, and always results in a gradual drift to fashion bondage which nothing but regulation dress has ever been able to control.

A number of reasons might be given why this is so, but when we look about us and consider past histories and find that no church has ever kept free from the bondage of worldly fashions except those that have used the principle of regulation dress, this one fact ought to be sufficient for every soul that really wishes to see unworldliness and simplicity maintained in the Church.

Why advocate a plan for plainness that has always failed? and why oppose the only principle that has ever succeeded?

Granting that the world is full of evils that the Christian should avoid, what right has the Church, or Church leaders, to make rules against things that are not mentioned in the Bible as wrong? People who resent the interference of Church rules are generally ready to yield to a clear Scripture requirement.

Then we have a very easy solution of the whole matter, for nothing in the world could be plainer than the scriptural rule **"Obey them that**

have the rule over you and submit yourselves" (Heb. 13:17). See also Matt. 18:17.

This of course applies only to a true Christian Church and true Christian overseers. No one has a right to break the rule of a Church and overseers unless they are ready to denounce it as a false church, as Menno Simons did the church of Rome.

May not Heb. 13:17 refer only to the enforcement of rules laid down in the Bible?

The Bible says: **Obey God; obey the Scriptures; obey the Church; obey overseers; obey parents; obey magistrates.** Now if obey the church and obey overseers means only in things expressly mentioned in the Bible then by the same process of reasoning children do not need to obey parents in anything not expressly mentioned in the Bible and citizens do not need to obey magistrates and civil laws except in what is expressly stated in the Scriptures! What folly. As magistrates have divine authority to make laws and ordinances not expressly mentioned in Scripture for civil welfare; and parents have divine authority to make rules for their children, not expressly mentioned in the Bible, for the welfare of the home; **just so** the Church has divine authority to make rules and restrictions not expressly mentioned in the Scriptures, for the spiritual welfare of the Church.

In neither case has the individual a right to set up his private judgment against those in authority.

Upon this principle of **willing** subjection rests the stability of home and Church and the spiritual welfare and salvation of the individual. Matt. 18:17, 18; Rom. 13:2.

Denbigh, Va.

CHRIST'S PLACE IN OUR LIVES

(Sermon delivered in the Assembly Hall of Hesston College and Bible School, September 21, 1924, by D. H. Bender.)

At the beginning of the school year, when we have before us not only members of the home congregation but also students from various states and provinces, I know of no better theme to present as a basis upon which we may all consistently unite than that of Jesus Christ. In Him only is there perfect union.

My text this morning is taken from John 7:11: "Then the Jews sought Him at the feast and said, Where is He?" By reading the context it will be noticed that Jesus was not expected at this particular feast in Jerusalem, and when it was noised abroad that He was present there was a universal desire on the part of those attending the feast to see Him. Not all came with noble purposes—some sought Him out of curiosity, some with the purpose of criticizing, others came for spiritual help, and no doubt still others sought Christ as the Savior of the World. Jesus Christ never fails to attract attention. What was true two thousand years ago is true today with regard to interest in the Son of God. Like then, many read the Bible, discuss the being and nature of Christ, not to honor Him, but vaguely attempt to discredit both His person and His work. But in an audience like this there should be no question regarding the fact that He is the Son of God and the Savior of the World. All men must reckon with Him as such. The vital question with us is, What place shall He have in our lives? I should like to treat this subject under three important heads,

I. His Place as a Being

He was from the beginning and wrought in the creation. His redemptive work accounts for the preservation of all creation. As a being His place is—

1. In the bosom of the Father. In John 1:18 it is declared that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." It is a blessed thought that when the soul first awakens to the need of Christ and earnestly inquires for Him he finds Him near the heart of the Father. The great love that moved the Father to send His Son into the world also moved the Son to lay down His life for us. In every time of need we may find our best Friend in the place of life and affection.

2. We shall find Him in the center of glory. During that wonderful experience on the Mount of Transfiguration we find Jesus in the center of both earthly and celestial glory. His being shone with the reflection of the purity of heaven. It was His prayer before He left the earth that He might be restored to the glory which He had with the Father before the foundation of the world (John 17:5). The soul that seeks for the companionship of Jesus must look above the sordid relationships of this earth, for our Master has a place in the glory of God.

3. We will find Him on the throne of government. Christ is not only a glorious being and one who appeals to the loftiest sentiments of mankind but He bears the rule over all creation. He Himself declares, "All power is given unto me." To reckon with Jesus is to reckon with governmental authority.

4. The seeker for Jesus will find Him at the foot-stool of intercession. While Jesus holds in His hands the eternal destinies of man, yet in His love and concern for them He condescends to plead with the Father for mercy, pardon, and help for sinful man.

II. His Place in the Experience of Saints

1. In the experience of His children He is found first of all at the mercy seat. There He pleads with the Father for mercy and reconciliation. He Himself bare our sins upon the cross and so He can truly represent us at the seat of mercy, should His children be overtaken by the enemy and fall into error. We know that our blessed Savior is ever making reconciliation for us "That He might be a merciful and faithful High Priest....to make reconciliation for the sins of the people" (Heb. 2:17). Our case is safe in His hands.

We should look for Him in the inspired Word. "In the beginning was the Word." The students of the greatest text-book in the world will find Jesus Christ the vital character referred to, dealt with, and personified everywhere in this wonderful Book. We meet with Him in Genesis, nor do we depart from Him in the study of the Bible until the close of Revelation. It is this fact that places the Bible above every other book and makes it the foundation of all truth, let that be historical, scientific, ethical, or spiritual. When you read the Bible remember that Christ was from the beginning and the scarlet thread of His atonement binds together every part of both the Old and the New Testament writings. Christ is as really incarnate in His Word as He was in the earthly body in which He lived while here in the flesh and since this is true every statement in the Bible is just as true and vital as the life of Jesus Himself.

2. We will find Him in the assembly of the saints. He promises that where two or three are gathered together in His name He is in the midst of them. He is in our assembly this morning. The soul that is sensitive to the presence of the divine One is spiritually conscious of the nearness of Jesus Christ. He is here to direct the service, to inspire the singing, the prayers, the reading of His Word, and the message given through His servant. There ought to be a peculiar consciousness of the presence of the Holy Shekinah in all our religious assemblies. I wish you

(Continued on page 621)

Preacher's Page

THE MINISTRY OF THE WORD

Sel. by Moses Gehman

Let me briefly allude to some of the serious evils resulting from the want of a well-disciplined mind in the ministrations of God. I will hint at a crude exposition of Scripture. Oh! there is one responsibility that presses upon me more heavily than all—sitting down as "an interpreter" with the Word of God before me. It would seem, from the incidental allusion in the book of Job, that this is a very difficult and rare character —"one in a thousand" (Job 33:23). Yes, indeed, it is a matter of deep and anxious movement to expound the mind of God—not to show what the Bible may be made to mean, but what it was intended to mean—not to exercise imagination, but faith, prayer, humility, simplicity, in setting forth the divine testimony.

How often is the undisciplined mind indulging in fancy and figures, instead of being engaged in active, reverent, self instructing meditation! Hence that system, miscalled spiritualizing of Scripture, by which one set of opinions is ingeniously, but most wrongly, engrafted upon another set, even the most opposite. One rule may stand in the stead of all—"If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

Again, let us illustrate the wrong treatment of some of the doctrines of Scripture—as, for example, that doctrine of the most exciting interest in the Church, **the Second Advent.** Oh! who of us does not know the transcendent glory and joyous anticipations connected with this holy doctrine? Every day is cheerless, that is not illumined with the sunshine of this grand consummation. Every exercise of practical obligation —every endearment of Christian privilege—every enlivening hope of the Gospel is linked with this blessed coming. And yet how has this doctrine been marred by the subtlety of the enemy, acting upon the undisciplined mind and imagination of man! So that the bond of union has become an occasion of discord; and "brethren are grudging one against another," in the profession that "the coming of the Lord draweth nigh"? (James 5:9) The proselyte of a lively fancy pencils the circumstances of the day, as if from the truth of God. The calculating mind finds the dates as decisive as Daniel's weeks. The mind of active interest concentrates all upon the mode,—whether it is to be a spiritual or personal reign: or the time as to when it shall be.

These points, I fully admit, have their relative importance. Nothing can be unimportant connected with this event. But I strongly feel that they have engrossed an absorbing interest—that by a disproportionate stress upon the circumstantials, the spiritual contemplation of the glory of the event has been in some measure overlooked; that too much dogmatism has been exercised on non-essential points—too little discrimination has been shown in marking the matter of forbearance, and the matter of faith. Thus the pure and practical influence of the doctrine has been diverted into a speculative channel. Curiosity has been fed, instead of faith and love, to the great injury of the Church. Let it be considered, that the power of this great doctrine flows not from its appurtenances but from the believing apprehension of the event itself. Much care is needed, lest, in resting upon uncertain calculations, we loosen our foundation from the simple resting upon the testimony of God.

The early Christians realized the nearness of the event even in the distant horizon, and that in the most safe and simple assurance. "Faith," was to them "the substance of things hoped for, and the evidence of things nont seen" (Heb. 11:1). This faith sees, as with the eye of God, "with whom a thousand years are as one day." In the same faith we rejoice, that "now is our salvation nearer then when we believed" (Rom. 13: 11), and, in the posture of constant readiness and "lively hope," we are loosed from earth; we have "our conversation in heaven, from whence we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).—Bridge's Christian Ministry.

HELP DESIRED

A minister, ordained within the past year, sends us the following:

"Having been ordained to the ministry lately, I would like to receive advice, counsel, admonitions, and warning from such of like calling who are more experienced and have borne 'the burden and heat of the day.' 'In the multitude of counsellors there is safety.' It may be you whom the Lord wishes to write."

According to our brother's suggestions, all letters sent in response to this request may be sent to this office, and we will forward them to the one calling for this assistance.—Editor.

By quietly waiting for the Lord's directions the child of God often gets revelations from God which make clear to us what we ought to do.—J. N. Durr.

YOUR CONGREGATION

For the Gospel Herald.

"I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

Thus spoke Paul to the elders of Ephesus in his touching farewell address while on his last journey to Jerusalem previous to his imprisonment. It is a message no less important to the overseers of our congregations at the present time. Every minister should turn frequently to Acts 20:17-35 and read this message as coming to himself.

Not only ministers, but every one holding a position of responsibility in the Church, all whose opportunity it is to help strengthen the Church, owe it as a Christian duty to do everything within their power to help build up the Church in the fullest and highest sense of the word. Our congregations, as well as our families and our earthly possessions, belong to our stewardship, and we should reverently assume our duties and make the most of our opportunities. And while we should have a live interest in the welfare of all people, we owe an especial interest and responsibility to those who are placed more directly in our own charge—while interested in all congregations, we are especially interested in our own. A glance at the text that stands at the head of this article reveals the following aims to be reached:

1. The Standard

This is expressed in the words, "All the counsel of God." In other words, no congregation has risen to the standard to which God would have His people attain unless there is a holy reverence for and complete acceptance of the entire Bible, especially the Gospel of Christ. When Christ taught His disciples to teach all nations to observe "all things whatsoever" He commanded them, He meant, of course, that they should preach with their lifes as well as with their lips. Every sermon should ring true to the entire Gospel of Christ, and the life of every member should conform to this standard. God's plan of salvation, the ordinances of the Lord's house, the Christian principles commonly known as "restrictions," the ordinary rules of daily living, the great truths revealing the future including man's future destiny, practical Christianity in Church and home and business and social life, and every other thing having a place in the Gospel of

Christ should receive due consideration in the pulpit messages, in the work of the Church, and in the life of members.

2. Watchfulness

This is urged in a twofold manner: (1) "Take heed....unto yourselves;" (2) "and unto all the flock." As "ensamples to the flock," the ministers may do much to help or to hinder the work of the flock, depending upon the kind of example shown. II Tim. 2:15 should be a theme for daily meditation on the part of every minister of the Gospel. And with a vigilant eye that our own bodies are kept under and brought into subjection of Christ, there should an equal vigilance over the lives of our members. Through proper examples, proper feeding, proper warning, proper disciplining, and proper associations with the laity, the minister may be a positive help to every member. When members stray away from the fold of Christ, without serious efforts being made by the overseers to hold them for the full Gospel standard, such overseers are jointly responsible for their loss.

Ministers can not of themselves hold the entire membership. They must have help from two sources: (1) from above; (2) from their members. Every possible effort should be made to encourage the greatest possible number of members to take the stand of full consecration to God and of faithful personal work in encouraging other members to take a similar stand of consecration. With both ministers and members awake, alive, active, watchful, and faithful in worship and work, we may expect a God-honoring, growing church.

3. Overseers

Both ministers and members should remember that the Holy Ghost has set the former as overseers over the latter. This is not the work of man but of God. The minister's position is both a sacred and a responsible one. Of the relation between minister and congregation, as well as of the relation between husband and wife, it may truthfully be said, "What therefore God hath joined together, let not man put asunder." No minister can truthfully say with Paul that "I am pure from the blood of all men," unless, like Paul, he has faithfully watched, faithfully led, faithfully warned, faithfully taught, and faithfully worked with his members to the end that all the members might be held for the full-Gospel standard and "other sheep" also might be won for God and the Church.

4. Feed the Church of God

For a congregation to be kept healthy and in a growing condition, it must be properly fed. The faithful shepherd not only sees that his flock is protected against ravening wolves and other destructive enemies, but that the proper food is administered. It is the business of ministers of the Gospel to study the needs of their respective congregations and then study the Bible, themselves, and their congregations to the end that they may do proper pulpit feeding. In this great work we need the cooperation of the ministry, the working force in the Sunday school, the parents, and every one in position to help in the feeding. Given proper care, proper protection, and proper feeding, and growth on the part of both individuals and congregation is assured.

5. The Source of Blessing

With all our care and all our efforts, let us not forget whence come all our blessings and where all credit belongs. Human care and leadership may result in magnificent congregations, but in the end all is vanity unless it is true of the congregation that Christ purchased the souls of its members "with his own blood." It is the blood-washed soul that stands in line with the promises of God, an heir of the "all things" in the glory world to come. The Church of God having been purchased by the blood of Jesus, let every faithful follower of His devote his life to the end that the greatest possible number of souls may be made to share in the blessings secured thru the shedding of this blood.

An Evergreen Evangelism

The temptations of life press themselves upon us and members of our congregations daily, hourly, constantly. In like manner should our concern for our own and our labors in their behalf be constant and perpetual. One of the tests of true discipleship is that we take up our cross "daily." While we should put forth every effort within our power to win all the souls we can during revival meetings, we do wrong when we concentrate our efforts on special occasions and neglect the matter of personal work and watchfulness between times. No day should pass but that we spend some time in Bible reading and meditation, and in Christian conversation as opportunity affords. No week should pass but that there is some definite work done connected with building up members in the faith and service of Jesus Christ, and of drawing lost souls to God. With the burden for souls next to the love of God in our hearts, working for Jesus is a natural thing and being about our Father's business a constant experience.—K.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why do we have close communion while most all other churches have open communion? E. W. B.

There are a number of reasons why the Mennonite Church holds what is called "close" communion.

1. The ordinance of communion is not only a memento or memorial of Christ's suffering and death, but an expression of a common union of believers who are one in faith and practice.

2. Both the **cup** and the **bread,** which are symbols of our Lord's shed blood and broken body, are typical of a sacred union and spiritual oneness of those who partake of said emblems or symbols so clearly revealed by Paul. "For we being many are one bread, and one body, for we are all partakers of that one bread" (which is Christ) (I Cor. 10:17).

3. If the ordinance is to be kept sacred and observed in the spirit of love and true Christian fellowship, the communicants must be one in doctrine and the great underlying principles of the Christian religion.

4. As an organized body of believers we have by faith accepted and seek to make practical the fundamental doctrines of the New Testament Scriptures; including the doctrines of non-resistance, non-swearing of oaths, non-conformity to the world in attire, and other forms of worldliness. Those who ignore or violate said doctrines and are not willing to mend their ways and manifest the spirit of obedience, are usually brot under church censure and are not themselves communicant members.

5. To have open communion and invite to the communion those of other denominations who are in full fellowship in the churches to which they belong, would be opening the door to such as are living inconsistent lives, and indulging in such practices which our church could not tolerate; hence we would dishonor our Lord by expressing Christian fellowship with them at the Lord's table.

6. It is not wrong for us to invite sinners to dine with us in our homes. In fact, our gracious Master while in this world of sin often dined with sinners. But it would be unscriptural, hence absolutely wrong, for overseers in the Church to invite to be participants at the Lord's table those with whom they have no true Christian fellowship, and whose lives give evidence of not being in harmony with the teaching of God's Word.

J. S. S.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ANOTHER LOVED ONE GONE TO HER REWARD

By Jesse K. Mellinger

For the Gospel Herald.

We often wonder why God deals with us in such mysterious ways. He comes again and calls an only sister, who during the past year has performed the duties of a mother in our home. Only two years have passed since my life companion and my mother were called to their reward and left my sister in charge of our home. It is the third mother, we may say, that my two boys have had since their birth. We can not appreciate too highly what Sister has done for us in this capacity. We often told her she was doing too much, but she wanted to do her part. What little strength she had was spent for us who still remain.

Her illness was very brief. Just a few hours before she passed away my little boys remarked, "Papa, who will care for us after Aunt Anna dies?" This was a great problem for us, but we thank God that another home has been provided for them. We know they are again receiving a mother's best attention.

When we think of how some go through this life so smoothly while others are called upon to bear so many trials and sorrows, it makes some of us wonder, sometimes, is life worth the living? But we must not complain. If we take these things right they are the means of bringing us closer to the Master, and we want to live a more profitable life until He calls us to our reward. Although our home has again been broken up, Father and I have also been provided by a near friend and relative, with a home in which we can heartily feel at home. With faith in Him who doeth all things well, we want to be satisfied with existing conditions.

Lancaster, Pa.

FRIENDSHIP

By A. C. Kolb

For the Gospel Herald.

(Concluded from last week)

Friendship binds men together as probably no other relationship does. This is beautifully portrayed in the friendship bewteen David and Jonathan. Each was willing to sacrifice his life for the other, both being in constant danger from the wrath of King Saul. We are told in I Sam. 18:1, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." This is one of the most beautiful as well as the most pathetic stories of the Bible. The love between these two young men was so fervent, that the words of the great poet, Pope, would seem to fit very nicely when he says:

A generous friendship no cold medium knows,
Burns with one love, with one resentment glows;
One should our interests and our passions be,
My friend must hate the man who injures me.

We have another example of the wonderful power of true friendship given us in the story of Damon and Pythias. Damon, a philosopher, was condemned by a tyrant named Dionysius. The carrying out of the sentence, however, was suspended when Damon requested leave to first go home and attend to some domestic affairs. The tyrant consented to this request on condition that Damon return by a stated time, to suffer the penalty of death. The promise was given, but this was not considered sufficient. Damon should die on the spot unless he find a hostage,—a friend who would pledge himself to die in his stead. At this point, Pythias steps forward, and offers himself as surety to Dionysius, to wait his friend's return to die in his stead. The day arrived, and the hour, but no Damon. Pythias is ready, and, thanking the gods for the circumstances which prevented Damon's return, steps forward to receive the death blow. Before it falls, however, Damon, whose ship had been delayed by contrary winds, rushes forward, breathless, just in time to prevent his friend from being slain. Then began the strange and friendly strife, for each is eager to die for the other, and each claims the sword as his right and privilege. Although accustomed to all forms of cruelty, the tyrant Dionysius never had witnessed a scene like this. Touched by their ardent affection for each other, his heart melted, and he not only remitted the punishment he had decreed, but he begs one of them to permit him to share their friendship and enjoy their confidence.

A wonderful, and still more striking, parallel to this is shown in the life of our Lord and Savior Jesus Christ. When the human family had forsaken God, and had done about everything possible to merit eternal banishment and eternal death, Jesus comes upon the scene and offers to pay the whole debt of sin with His own blood. He pays it, and a new prospect opens up before humanity. Some have been touched with the fervent love which Jesus showed, while others mock and ridicule. A little company who had learned to know him, made up their mind to learn of Him, and they accompanied Him from place to place. The gracious words which proceeded out of His mouth amazed those who heard. Never man spake like Jesus spake. Never man loved like Jesus loved. First these lowly followers were known as disciples. They considered themselves as servants, but Jesus wanted them to know that He wished them to be conscious of a real close relationship, so one day He told them in plain words that He would not call them servants, "for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known to you" (John 15:14-15). Do you notice the measure of confidence Jesus expresses? He told them His affairs, and they enjoyed His closest and most intimate companionship.

However, to be a friend of God, and of the Lord Jesus Christ, one thing is absolutely necessary, and that is that we must sever our friendship with the world,—that is, our affections, and our interests must be directed upon other things than those which the world holds as an objective. James tells us in very plain language, Jas. 4:4; "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world, is the enemy of God." And John tells us further in I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

It is idle for any one to try to argue away these plain statements. Some people try to justify themselves in the things they do, knowing at the time they are only seeking excuses to cover something which they know is not right. These things will all be uncovered some day. God is going to be the final judge, and our individual opinions will count for naught. Like an old pilgrim, past eighty-four years old whom I visited on my recent trip, said, "If any man misses salvation he has no one to blame but himself."

Let us not mistake the high and holy relationship of friendship, and debase and degrade it by calling something else by this name. When you see two persons walking along the street, talking soft, silly, mushy things, don't jump at the conclusion that they are friends. They MAY be, but it is more than likely that they are merely acquaintances. Friendship shows itself in a much more dignified form than that. Friendship makes real sacrifices. It does not

(Continued on page 622)

SUNDAY SCHOOL LESSON

Lesson for Nov. 16, 1924—Matt. 16:13-20

PETER'S CONFESSION

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Lesson Story. — When Jesus had reached the coasts of Caesarea Philippi He asked His disciples, "Whom do men say that I the Son of man am?" They informed Him that some people thought He was John the Baptist while others thought that He was Isaiah, Jeremiah, or some other great prophet. Then He turned to them and asked, "Whom do ye say that I am?" Peter replied very promptly, "Thou art the Christ, the Son of the living God."

Christ commended Peter, saying, 'Blessed art thou, Simon Barjona... I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." He went on further, stating that the keys of the kingdom of heaven should be given into the hands of the apostles (See Matt. 18:18) and whatever would be decided on earth would stand in heaven. He closed by charging the disciples to keep the matter of His Messiahship confidential among themselves.

Lesson Thoughts.—In reading over this brief narrative one is impressed with the importance of the thoughts presented. Let us notice a few of these:

1. **Two Views of Christ.**—Christ asked two questions concerning the opinions of men as to who He was. First was the opinion of men who were not His followers. They all agreed that He was a remarkable man. Some thought He must be John the Baptist while others took Him for one of the prophets. But when the disciples were given an opportunity to express themselves they said not one word about His greatness but acknowledged Him to be the Son of God.

These two views of Christ are still in evidence. Those who reject His divinity make much of His remarkable personality. He was a wonderful man, but farther than that they will not go. Believers in Jesus are as emphatic as unbelievers in proclaiming His greatness as a man, but they give Him chief recognition as the Son of God. Perfect as man and perfect as God, He is acknowledged and loved by His own, who realize that if you reject His deity you reject Him entirely. The Christian view of Christ is the only true view. They who extol His humanity at the expense of His divinity are either ignorant of His real qualities or densely hypocritical in their false praises.

2. **Revelation.**—Notice Christ's significant remark: "Flesh and blood hath not revealed it unto thee." Peter spoke not from fleshly knowledge but by revelation of the Divine. They who were outside the kingdom of God could see only what was revealed to natural eyes. That accounts for the fact that those outside of Christ can see only His human greatness. "The natural man receiveth not the things of God." The revelations of God to the "holy men of God (who) spoke as they were moved by the Holy Ghost," are handed down to those who by the Spirit's illumination have a spiritual discernment of His Word. "His Spirit beareth witness with our spirit that we are the sons of God."

3. **The Rock.** — What was this Rock upon which the Church was to be built? Some say it was Peter; but this can be true only in a typical sense, for certainly God would not build His Church upon a structure so frail as any human being. Some say it was Peter's confession: "Thou art the ....Son of the living God." That comes a little nearer the mark, for without this confession no one can stand upon any other foundation than sinking sand. Some say it was Christ Himself. And who can dispute it? Who that is not standing on Christ can stand the test of eternity?

4. **The Key.**—No matter whether you consider this key in Peter's hand, as some insist this lesson places it, or in the hands of all the heads of the Church, as Matthew 18 places it, there is only one understanding that we can rightfully have of the authority of the Church in binding people in or out of the kingdom of heaven, and that is by the Word of God. Let the Church see to it that this KEY is securely held. Not only has the Church power to handle this key (the Gospel of Christ) but it is its duty to handle it fearlessly and faithfully.

5. **Modesty.** — Christ charged His disciples that they should tell no man that He was the Christ. From this we gather two things: (1) He shrank from notoriety. (2) He could do more effective work if He were not advertised so freely. Nothing could be gained, at this time, by publishing His Messiahship, and He was not after notoriety. Though He "thought it not robbery to be equal with God, yet he made himself of no reputation." Modesty is a jewel in the life of any Christian. It is His will that "we should follow in his steps." —K.

BIBLE MEETING TOPIC

STEWARDSHIP OF SELF, SUBSTANCE, AND SERVICE.—I Pet. 4:8-11

Topic for November 16

MOTTO

"I am thine and all that I have."

MEDITATIONS ON THE TOPIC

I. **Christian Stewardship.**—A man left in charge of another's property and who acts in a way untrue to the trust and claims the right to use it contrary to the instructions of the owner, is considered a very unworthy man. "It is required in stewards that a man be found faithful." But it seems that many have the wrong viewpoint of their possession of self, substance, and service. Somehow the world has formed the opinion that everything which people have been entrusted with in this line belongs to the one who holds it to do with as he or she pleases. But nothing can be farther from the truth. "God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed anything, seeing he giveth to all life and breath and all things." (Acts. 17:24-25.)

Recognizing God's absolute ownership and our stewardship, ought to lead every steward to inquire what God would have done with His property. "What doth the Lord thy God require of thee, but to fear the Lord thy God and to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and all thy soul." (Deut. 10:12.) It is not possible to serve the Lord as He requires without giving Him full right to all that we have under our care, and rendering the most faithful service in the use of it that we can. We will place every power of mind and body at His disposal and in such service that it will be accepted of Him. We will place all our property in just the lines of use which will render the most profit to the Lord. Every activity in which we engage will be one that we are sure is the most useful one we may be engaged in for the Master.

II. **The Text.—I Pet. 4:8-11.**—God has given us His goods in trust to be used for the service of our fellowmen. Fervent charity, hospitality, ministering according to our gift, speaking or serving according to the ability given of God remembering to give all the glory to the one who gave us the power to serve,—this is the standard for every Christian.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Service."**
2. What God Has Given Us to Use for Him.

For Young People

1. A Conscientious Steward of Our Own Selves before God.
2. A Conscientious Stewardship of the Means in Our Control.
3. A Conscientious Stewardship of the Gifts for Service.

For Older People

1. The Great Mission of God's People in the World.

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THURSDAY, NOVEMBER 6, 1924

Field Notes

Bro. Ira Johns preached for the congregation in Nappanee North Church, Nappanee, Ind., Oct. 19. B.

The brotherhood at Mattawana, Pa., held their communion service on Sunday, Oct. 19. An edifying meeting is reported.

A communion service was held Sunday, Oct. 26, at Strasburg Church, Franklin Co., Pa. A spiritually uplifting meeting is reported.

Communion services are announced for Yellow Creek Church, near Goshen, Ind., on Sunday, Nov. 16 and at Nappanee on Nov. 9.

Revival meetings are to begin at Olive Church, near Elkhart, Ind., on Nov. 16, with Bro. B. B. King, of Ft. Wayne, Ind., in charge.

A series of meetings will be held, the Lord willing, beginning Nov. 2, at Bossler's Church near Rheems, Pa., conducted by Bro. John H. Mosemann. G.

Bro. D. D. Troyer of Goshen, Ind., worshiped with the little flock at Rensaleer, Ind., Oct. 12 and with the brotherhood in Michigan Oct. 19. B.

Columbia Mission will have a communion service Nov. 30 and preparatory services the day previous. All members are requested to be present. C. Z. M.

The Canadian Thanksgiving day is observed Nov. 10. On this day a Sunday school meeting is to be held at Sherkston, Ont., fourteen miles from Buffalo. A welcome to be present is given to all. F.

Programs are out telling of a Bible conference to be held at Thomas Church near Holsopple, Pa., Nov. 25-30. "I am looking forward to an edifying and glorious feast," writes a brother from that community.

The brotherhood near Elida, Ohio, are in the midst of a series of meetings, with Bro. J. D. Mininger of Kansas City, Kans., in charge. May God greatly bless the work.

Bro. Maurice Yoder of Hesston, Kans., closed a successful series of meetings held in a tent at the Centre schoolhouse near Peabody, Kansas Sunday eve, Oct. 19, with a number of confessions. M.

A series of meetings will begin, the Lord willing, at Risser's M. H., Lancaster Co., Pa., on Sunday evening, Nov. 16, conducted by Bro. Wilson R. Moyer, Sellersville, Pa. Pray for the work.

Votes for minister at Frazer, Pa., will be taken on Sunday afternoon, Nov. 16, instead of Nov. 2, as stated in last week's Gospel Herald. Ordination services are to be held on Sunday afternoon, Nov. 23.

Bro. Henry J. King of Harper, Kans., started a series of meetings with the brotherhood at Birch Tree, Mo., recently. Following these meetings he aims to begin similar work with the brotherhood in Jasper Co., Mo.

Bro. C. Z. Martin of the Columbia Mission expects to begin a series of meetings on Sunday afternoon, Nov. 9, at Oak Shade, the new place of labor in the lower end of Lancaster Co., Pa. We ask an interest in the prayers of God's people. H.

A brother writes from Hesston, Kans., under date of Oct. 29: "Meetings in progress, led by Bro. Paul Erb as evangelist. Quite a number have already taken the stand for Christ. Expect to close Sunday evening. Pray for us."

The Nappanee North congregation held a counsel meeting Oct. 19 and expects to hold communion services on Sunday, Nov. 9. A series of meetings is to begin at this place Nov. 16, in charge of Bro. J. D. Mininger. The prayers of God's people are solicited. B.

Sunday, Oct. 26, was a notable day at the Rockton, Pa., Mennonite Church, it being the occasion of an inspiring communion service and the ordination of Bro. Isaac Metzler to the bishoprick, Bishops J. N. Durr and Aaron Loucks officiating. A number of visiting brethren were present from Martinsburg and Scottdale, Pa. May the Lord fit our dear brother for the exercise of every duty falling to his lot in his responsible position.

Letters from both Bro. J. A. Ressler and Bro. H. V. Albrecht tell of the missionaries and their traveling companions leaving New York, Oct. 26, instead of Oct. 25, the scheduled time. They hope to be at Dhamtari, India, in time for their anniversary service held there Nov. 23, 24. The Lord speed them on their journey.

Bro. Daniel Schroeder, a relief worker in Russia during the past eighteen months, spent a few hours at the Mennonite Publishing House on his return to Kansas. He reports conditions as slowly improving in the Mennonite settlements in Russia. He left Friday afternoon for Newton, Kans., where he expects to re-enter school in Bethel College.

Russian Mennonite Immigration.—There are now about 7000 Russian Mennonites in Canada who have come over during the last two years. Many of these have made a commendable start in gaining a foothold in their new homes, but as nearly all have come penniless, with the expense of their voyage to pay and further expense of getting a home to meet, there is an urgent need for financial assistance. Because of the shortage of crops in the Canadian Northwest last year the brotherhood there can not assist to the extent that they might otherwise. Most of the financial assistance is given in the form of loans which are to be paid back, with interest, as soon as the Russian brethren are able to do so. Those in financial condition to lend assistance would do well to communicate with Bro. Levi Mumaw, Scottdale, Pa.; Bro. John H. Mellinger, Lancaster, Pa.; or Bro. E. S. Hallman, Guernsey, Sask.

Correspondence

Fairview, Mich.

Dear Herald Readers, Greeting:—Last Sunday we had an all day meeting. Examination or council meeting in the afternoon, with good attendance. Although quite a few were not present, we are thankful for the peace that was expressed, and the confessions which are not only a blessing to those who make them but also a help to others—we must believe, if we profit thereby. Communion is announced for Nov. 2.

I wish to correct a few mistakes which occurred in my last writings of the Sunday school being reorganized, as follows: Supts., Oliver Miller and Otis Bontrager; Chor., Lizzie Handrich; Sec.-Treas., Genieva Kauffman; Libr., Lily Esch; Primary Supt., Sister Mabel Pletcher.

May God's blessings rest upon the work and that not anything may be done only that which may be pleasing to God and His will. May we put forth more effort to this end and more time in communing with our kind Heavenly Father.

Oct. 21, 1924. Cor.

Protection, Kans.

Greeting to all Gospel Herald Readers:—We feel to thank our kind heavenly Father for the many blessings He bestows upon us. On Sunday, Oct. 19, our bishop, Bro. S. C. Miller, was with us to hold communion services, at which time almost all members present partook. May we ever be true to our blessed Master that we may be a witness for Him wherever we go. Will you pray for the work at this place.

Oct. 21, 1924. Cor.

Peabody, Kans.

(Catlin congregation)

Greetings to all in Jesus' Name:—The membership here is blessed with reasonable health, for which we are thankful.

On Oct. 21 Bro. J. F. Brunk's sold their personal property at public auction. They are leaving us, for a time at least, to join Bro. J. R. Shank in his work of spreading the Gospel in the Ozarks of Missouri. We shall greatly miss them but are praying that God may attend them with His grace and Spirit.

Oct. 26 is the date set for our council meeting, Nov. 9 for communion, and Nov. 16 to start a series of meetings. Bro. Harry Diener has promised to conduct the meetings.

We solicit the prayers of all Christian readers in behalf of the work at this place.

We wish to thank those who have encouraged us recently by worshiping with us and invite others to do likewise and them to come again.

Yours in the glad service of the Master,

Oct. 24, 1924. Benj. Horst.

Kouts, Ind.

Dear Herald Readers, Greeting:—We have had the privilege of having Bro. D. D. Miller of Middlebury, Ind., with us to hold revival meetings, Oct. 11 and closing Sunday evening, Oct. 18. Three souls confessed Christ as their Savior.

On Sunday forenoon two young brethren were again received into church fellowship. We were glad for the step they have taken for the cause of Christ. The meetings were well attended and we had excellent attention as Bro. Miller preached very helpful and impressive sermons. The brotherhood was much encouraged. May the Lord bless the brother in His labors.

We were favored by visits by quite a few members of distant churches. Among these were Bro. and Sister Andrew Shantz of Beemer, Nebr. Bro. Shantz preached for us Oct. 5.

Pray for the work at this place.

Oct. 25, 1924. Emma M. Gut.

Freeport, Ill.

Dear Herald Readers, Greetngs:—The Lord surely has been good to us in both temporal and spiritual ways. He has provided a bountiful harvest for us and given us such nice fall weather to gather the harvest in.

On Sunday, Oct. 5, counsel meeting was held at this place.

On Oct. 19 we again had the privilege of partaking of the communion. Most all the members were present to take part in the services. One precious soul was also taken into the Church upon confession of faith. May the Lord bless her and make her a blessing.

Sister Lizzie Graybill of Juniata Co., Pa., stopped a few days with us recently.

A few brethren and sisters from Sterling, Ill., worshiped with us last Sunday.

We welcome anyone passing this way to stop with us. Remember us in your prayers.

Oct. 27, 1924. Cor.

New Wilmington, Pa.

Greeting in Jesus' Name:—The Maple Grove congregation had communion Oct. 19, Bro. T. K. Hershey, with the home ministers, officiating. A good attendance and a harmonious feeling was manifested. The week following a series of meetings was conducted by Bro. Hershey, which was a spiritual feast for all who attended. Much interest was manifested.

Fourteen precious souls confessed Christ as their Savior, for which we praise God and pray that they may continue faithful to the end. We feel the need and crave the prayers of all God's people in our behalf with this added responsibility of instructing and guiding these young souls on their way heavenward. May God's richest blessing accompany our brother in his travels from place to place.

Yours for the Kingdom,

Oct. 27, 1924. Edward F. Zook.

West Liberty, O.

W. B. Stoddard spoke at the South Union Church, Oct. 26, and at the Oak Grove Church the same evening. His messages were instructive and timely.

Oct. 27, 1924. S. E. A.

Nappanee, Ind.

Dear Herald Readers:—We thank and praise our heavenly Father for the beautiful fall weather we are enjoying.

Oct. 26 a load of twenty people motored to Ft. Wayne and rendered a program for Y. P. M. A few months previous to this they gave a program for us.

Our prayer meetings are attended with interest. Much visitation work is being done and the work of the Lord is progressing.

On Nov. 16 our meetings are expected to begin with Bro. J. D. Mininger from Kansas City in charge. We ask an interest in the prayers of the Christian people to remember these meetings and invite all who can to meet with us.

It is prayer that counts, will we pray?

Yours in His name,

Oct. 28, 1924. Anna Christophel.

Dale Enterprise, Va.

Shortly before noon today, Bro. J. Early Suter of Hinton, while gathering apples, the breaking of a ladder caused him to fall some distance from a tree. As a result his leg was broken in three places and the ankle dislocated. He was taken at once to Rockingham Memorial Hospital, Harrisonburg, for treatment and for having the injured limb reset.

Bro. Suter is correspondent to Gospel Herald, district evangelist for our district, and active in the ministry. Owing to this accident his work in these various lines is suspended temporarily. Friends at home and abroad all join in wishing for him a speedy recovery, and all can be thankful to the heavenly Father that matters are not worse.

Oct. 30, 1924. L. J. Heatwole.

Miscellaneous

"HE LEADETH ME" Psalm 23

In "pastures green?" not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,

Only for this: I know he holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

Beside "still waters?"—No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this: Where'er the pathway lead,
He gives to me no helpless broken reed,
But his own hand, sufficient for my need.

So, where he leads me, I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—Selected.

THE BLESSING OF FELLOWSHIP RECEIVED AT SUNDAY SCHOOL

By Mattie Imhoff

For the Gospel Herald.

The Sunday school is one of the Bible studying and teaching services of the Church. It is a church service, and all the members of the church should be connected with it. Its purpose is to present the Word of God to every man, woman and child and thus lead them to Christ and train them for service. If this is accomplished the Church will be greatly benefited.

Every member of the Sunday school has a work to do, a place to fill, whether pupil or teacher, and it is when we have done our duty in the Sunday school that we shall receive manifold blessings.

It is at Sunday school where we can have fellowship one with another or, in other words, associate together. Generally speaking, fellowship denotes the relationship of being an associate. It is the tie that unites and harmonizes the interests, motives, and very lives of men and women.

So then let us notice some of the blessings received by associating together in Sunday school. Some receive a blessing from the opening exercise, which consists of the singing, Scripture reading, and prayer. A devotional service to which each one gives attention is much more inspiring, and to be reverent during the reading of the Word and prayer, should be our duty if we expect to receive a blessing. Further, how much inspiration do we get from a song when only a few sing? Singing in the Sunday school is one exercise in which all may take part. Therefore it has the effect of bringing about a spirit of unity and cooperation, and if the song is sung in the right spirit it brings all into closer communion with God. Children in Sunday school gain something very valuable by learning to sing and love the best hymns and spiritual songs.

At Sunday school children are also taught the beautiful lessons of God's Word, thus bringing to their minds the spiritual truths in such a way that they cling forever in their memories. It is the impressions made on the young and tender minds and hearts which are most lasting. Christ said, "Feed my Lambs." There is no institution in which the command can be fulfilled better than in the Sunday school.

As the children associate and come under the influence of pure instruction and strong Christian teachers, something tells them that they too want to be like them. They are impressed that what their teachers so much love must be worth loving and they will strive to become purer and nobler boys and girls. We would lose many of our young people should we neglect Sunday school work.

Many people would starve spiritually without the religious teaching they receive in the Sunday school. They go about their daily work with the burden of their duties occupying their mind; they go thru the week seeking pleasure or reading light literature, but with never a concern for spiritual food until the approach of the Sabbath reminds them of it. They do not get it at home but the hour at the Sunday school keeps the spark burning so that it may kindle into a flame. If the hour is spent as it should be, in upholding the Scriptures, that spark has more chance of making a warm fire within that soul.

It is at Sunday school where we as young people develop our talents, receive encouragement, are guided into proper vocations, and are prepared for service.

Bible study is perhaps one of the main benefits we derive from the Sunday school, as it awakens an interest and we form larger and broader ideas as we learn to appreciate the Bible.

While studying God's Word in the Sunday school our thoughts are confined to our Sunday school lesson. Many of our Sunday school lessons abound in the missionary idea. By this the Sunday school becomes a missionary agency. It has furthered the mission cause greatly by teaching along missionary lines and as the people learn of the needs of the various fields, it helps to send workers and means of support.

No doubt in our study of the Bible there will be passages or verses that we will not understand. These can be brought to class and discussed and in this way we find the opinion of others.

Another blessing which we receive at Sunday school is the association with other young Christians and the teachers. Almost everyone has a different opinion regarding thoughts and questions, and the Sunday school affords a comparison of ideas. Among young people there are often found those who are timid and backward in church work. Perhaps there is no other department more beneficial to the timid young Christian than the Sunday school. There he feels free to say what he wants to among a few of his associates. In this way he will from time to time overcome his timidity and in a short time be ready for other church work.

We as young people should be thankful that we have a Sunday school where we can attend and enjoy Christian fellowship. In return it is our duty to do what we can to make our Sunday school the kind of Sunday school that God would have it be.

Eureka, Ill.

SUNDAY SCHOOL REVIEW

(Essay on "Sunday School Lessons for July, August, and September, 1924," by Emma S. Garber in a Sunday school class at Elizabethtown, Pa.

In the last quarter we studied about the central figure of the whole world's history—Jesus Christ. We started with His birth and ended with His ministry. We followed Him through His baptism, temptation, and the performing of miracles. The story of Jesus' life will never have an equal in history. It is impossible because He is the greatest teacher and preacher that ever lived.

Jesus was born in Bethlehem, Judea. He was not born in a palace, as most other kings are; He was born in a stable. His life corresponded with His birthplace—humble and lowly.

When He was twelve years of age

He went with His parents to Jerusalem, His first experience at the Passover. He had a conference with the lawyers and wise men of the day and answered their questions—a boy of twelve.

In 26 A. D. He was baptized in the River Jordan. The Father testified from heaven that day that He was pleased with His Son.

A short time later Christ was tempted. Satan wanted to bring the Son of God under his control and thus thwart the purpose of God, but he **failed.** He was dealing with a character higher than himself.

In 27 A. D., when Jesus was thirty-two years of age, He started to perform His miracles. His first one was changing the water to wine at a wedding dinner in Cana. His power was and still is limitless. He is performing miracles today, just as He did in Galilee, only perhaps in a different way.

Next, we find him in the synagogue in Nazareth. They handed Him the manuscript and He read from the 61st chapter of Isaiah. That day the prophecy of Isaiah was fulfilled.

In 28 A. D., He took a missionary tour to Capernaum and other towns in Galilee. Many people of all classes followed Him. He had proved to them that He was both human and divine. He was tempted the same as they were and the same as we are.

We have had the high points of Christ's life, the outstanding proofs of His high and holy character.

REVERENCE FOR GOD'S WORD AND HOUSE

By A Friend

For the Gospel Herald.

Whenever I think of how we slight God's Word and with what irreverence it is used, or rather, not used at all, this illustration comes to my mind and I cannot do better than to pass it on to you.

Supposing a very dear friend of ours, say a brother, husband, or perhaps a loved father, has taken a journey to some foreign country and has written us a letter stating that he has found a place where the climate is always warm and genial and where sickness and diseases are not known. He says that he is preparing a home for us there—such a beautiful home that we have never seen its like in our lives. If we will only follow the few simple rules he has laid down for us in the letter he will soon come and take us to this blessed place and we shall never again know what it is to be cold or hungry, or to have sorrow or sickness of any kind, because he will always stay with us and take care of us.

Do you think such a letter from such a father would lightly be cast aside and seldom thought of? No, we would read it daily, perhaps two or three times a day, trying every moment to live out its requirements so that when father comes we would be all ready and waiting to go with him. And we would not keep it all to ourselves, either. Everyone we met or that came to our house would hear about this dear father of ours and see the letter he had written to us. Surely we would reverence such a father as that and such a letter.

And is not the Bible, God's Word, a letter from our Heavenly Father to us? It certainly is. Listen to what He says about the climate and other conditions: "They shall hunger no more, neither thirst any more; Neither shall the sun light on them, nor any heat" (Rev. 7:16).

When Christ left this earth He said that He went to prepare a place for His disciples, that where He was they might be also. If you will read Rev. 21 you will get a splendid description of that home, and yet again we read: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." In the Bible is the rule of faith laid out whereby we may reach that Heavenly home. "Love the Lord thy God with all thy heart, and thy neighbor as thyself." A hard thing to do, perhaps we will say, but think what the Father is doing for us. He gives us life and breath and all things. Then let us reverence this Father and the letter He has sent us, knowing it is a true and righteous letter. Reverence it by reading it and talking about it every day to Him and to those with whom we come in contact. For perhaps some of them do not know that the Bible is not a book of hard riddles and conundrums but a good letter from a kind Father to His children.

When we learn to love and reverence the Word of God as we should, it will be a natural consequence that we reverence His house also. All these places of worship that are dedicated to God He considers as most holy. In Lev. 27:28 He says, "Every devoted thing is most holy unto the Lord." Were we to step into the actual presence of God, behold Him in person, it is probable that none of us would do otherwise than bow before Him in humble adoration. But why should we treat Him with any less consideration because we cannot behold Him with human eyes? He is present at our church services, for He has said that where two or three are gathered together in His name there is He in their midst and that to bless.

When we go to church let us go with these thoughts on our minds that the house is most holy unto the Lord, and there we will meet Him face to face and study together the wonderful letter He has written us. Such thoughts as these will produce actions that will show our reverence for God and His Word and house.

Washingtonville, Ohio.

LITTLE THINGS

By Alice Keeler

For the Gospel Herald.

What do we mean by little things? We mean those wrongs which are so little, others may overlook them, but way down deep in our hearts we can feel them. We may be at peace with God and with men, but we may feel those little things coming into our lives which surely must grieve the Savior. We don't want them to come but in ourselves we are so weak. We continuously need God's help.

In our conversation we may use small unnecessary words, or by harsh words offend our brother, sister, or friend. In our walk through life we need to be very cautious. Pride may slip into our lives in oh! so many ways, unless we are watchful. In our writing we need to be honest, lest we copy some one's thought and make it appear to be our own. These are things we are so liable to commit.

Then there are those little things we are so liable to omit. We may see some soul in need to whom we could speak some comforting words, but we neglect, we are not mindful of our duties. We want a closer walk with the Savior. We know the close fellowship Christ had with the Father, how He retired to the mountain for prayer, and how He desired to spend much time with the Father in prayer; but we spend so little time with Him in secret.

Those of us who find ourselves among this number need to come to God often in prayer and ask His divine guidance, and He will surely be pleased to forgive us and lead us in the way everlasting.

Harrisonburg, Va.

Grudges and tale-bearing are mighty poor things to feed upon.—E. F. H.

God ordained vocal music, and man has added instrumental music to it.—J. S. Mast.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, November Tenth

The Son of man hath power on earth to forgive sins.—Matt. 9:6.

Christ used His power to heal as a witness to His power to touch the inner life. He thus comes into the sinner's life, not to live it, but to cleanse it. He died the sinner's death, sympathizes with his griefs, and is now preparing a home for the sinners saved by grace.

This world which stands for human interest will soon pass away. It is like the dying colors of the sunset. It is folly to try to satisfy our hunger with its fleeting, unsubstantial things. It is like reaching out after a bubble which appears only for an instant and is gone. Therefore reach out thine hand and thine heart to Christ Jesus, "Who forgiveth all thine iniquities," saves thee from thy distresses, fills thee with His presence and fullness, and grants thee peace.

"O blessed is the man to whom is freely pardoned
All the transgression he hath done, whose sin is covered.
Blessed is the man to whom the Lord imputeth not his sin,
And in whose spirit there is no guile, nor fraud is found therein."

* * *

Tuesday, November Eleventh

Old things are passed away; behold, all things are become new.—II Cor. 5:17.

No more to drink of the stagnant pools of worldliness and sin. No more to eat of the viands of lust and selfishness nor to dwell in the tents of wickedness. We have drunk our last drop, eaten our last morsel, played our last trump. We shall draw from the Rock to satisfy our thirst, eat of the satisfying manna that comes from the throne of God, and dwell in the house of the Lord forever.

What wonders reveal themselves in this new creation! How we cherish the heavenly strain, spiritual converse, and how fondly we anticipate heaven where "in the fair orchard of Paradise" we shall enjoy every provision which only the Infinite can prepare. Beloved, let the old things with their disintegration pass and yield every impulse, every aspiration, and every desire to the control of the Spirit of God.

* * *

Wednesday, November Twelfth

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man.—Matt. 7:24.

These messages of repentance toward God and faith in the Lord Jesus Christ are heart-searching truths which penetrate to the very depths of our heart and thought-life. It seems like suicide to the world for one to heed and do Christ's teachings. The social cup, or the social circle, or the maelstrom of political or financial confusion seem far more important and satisfying. But we are not building for time only but building for eternity. What matters it if men despise our faith and devotion, if God approve. I would be wise in His sight, even though it humiliate me in my own. I shall soon, ah, very soon, be beyond the pale of earthly stigma, for I have builded upon the Rock.

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin a double cure,
Save me from its guilt and power."

* * *

Thursday, November Thirteenth

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

The sin-sick soul well knows what disappointment he has suffered from depending on self. He spent all his strength seeking satisfaction. He has labored under the hard lash of a harder task-master. He yearns for the love of One who can help. How often has he indulged fleshly appetite only to become a more miserable self than before.

Our gracious God has seen this struggle in humankind since Eden. He has provided for man's redemption and beckons each one to Himself. He can speak peace to the troubled soul, give joy for sorrow, beauty for ashes, and rebuild our broken and human structure after the image of Jesus Christ our Lord and rightful King. Make Him your choice.

"Come, for the feast is spread;
Hark to the call:
Come to the living bread,
Broken for all.
Millions have been supplied,
No one was e'er denied;
Come to the crimson tide,
Come, sinner, come.

* * *

Friday, November Fourteenth

Arise therefore, and get thee down.... doubting nothing.—Acts 10:20.

Peter had found a retreat and was resting. The Lord gave him a vision followed by an experience which would react upon his whole life. At the same time messengers had come to call him to Caesarea where he was to erase all racial prejudice and bring a message of peace to an earnest seeker. In like manner the Lord leads us into paths of usefulness and soul-saving. He will not leave us rest secure in our relationship with Him and we not help others to the foot of the Cross.

Whether laity or ministry, you have a commission from on High at this time of great need of revival awakening. Plead with souls, pray with them, show them the way, point them to the Lamb of God. Take the Savior to some lonely soul that it may become His abiding place.

"Sow love and taste its fruitage pure.
Sow peace and reap its harvest bright.
Sow sunbeams on the rock and moor,
And find a harvest home of light."

Saturday, November Fifteenth

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16:31.

Jesus gave the parable to show the abject poverty of the wealthy and worldly wise and the riches of many of His little ones who have little or nothing of this world's goods. They have laid up treasures in heaven. Jesus also showed the futility of converting by miracle one who refuses the inspired Word and rejects sacred Truth.

The work of the world with its pride of station, intellect, and prestige leaves in one's hands nothing but the dry, withered leaves of a fruitless life. How many have gone down to their graves with darkened hopes conscious that in spite of amassed millions their souls are lost. What poverty is theirs! Others suffer for want of nourishing food, but their souls are aglow with the love of God. Dear soul, read your destiny and beware.

"Ah! who shall thus the Master meet
And bring but withered leaves?
Ah! who shall at the Savior's feet,
Before the Judgment seat,
Lay down for golden sheaves,
Nothing but leaves! Nothing but leaves!"

* * *

Sunday, November Sixteenth

Ho, every one that thirsteth.—Isa. 55:1.

A chapter on divine substitutes—the oasis for the desert, wine and milk for crusts and bitter herbs, the everlasting Covenant for transient pleasure, pride for condemnation, His way for ours, His strength for our weakness, joy for sorrow, peace for unrest, singing for weeping, the fir-tree for the thorn, the myrtle for the briar, the everlasting sign for uncertainty and despair.

This is all done that we His creatures may be saved for time and for eternity. The whole scheme of the Law and Gospel is salvation from the world, the flesh, and the devil. He not only will exterminate the thorns and briars from the repentant soul but will substitute love and a living hope. He will destroy the trying disposition and make of us evergreen firs. He will change our trials into blessings and lead us in the way everlasting. "He hath filled the hungry with good things: and the rich He hath sent empty away."

There are certain people in the Mennonite Church who have not the peace with God that they ought to have. I do not say, "Get out," but rather, "Get in." And let there be no half way about it.—Alvin Yordy.

There is practically no limit to the extent to which God can use young people, provided they are fully consecrated to Him.—J. B. Zook.

"If you cut the Bible in any place between Genesis and Revelation it bleeds. It is full of the doctrine of the atonement from end to end."

CHRIST'S PLACE IN OUR LIVES

(Continued from page 611)

would think seriously of this wonderful fact whenever you get into the house of God. We are in His holy presence to receive blessing or to bring upon us His disfavor, depending upon our attitude.

3. Jesus will be found with His followers in the field of service. In commissioning His own and sending them out into the field bearing His message He comforts them with the reassuring promise "Lo, I am with you alway." No Christian worker need become discouraged when the work seems hard, the task difficult, and the results, as far as human eye can see, meager; for the Omnipotent One has promised to be with him and support him and his work. With Jesus Christ as a fellow-workman we need not despair. His "Lo, I am with you alway" is an unfailing source of strength and courage.

4. Furthermore, we find Jesus with His own in the furnace of trial. The proud, murderous king, looking into the furnace whither he had cast the three servants of the Most High saw walking with them a fourth personage "like the Son of God." In times of direst need, suffering, agony, disappointment, sorrow, bereavement, we may be sure that our Savior, our best friend, shares these burdens with us. We are admonished to cast our care upon Him for He cares for His own. He notices the falling tear, He hears the lonely sigh, He supports the drooping heart, He has gone the way before us.

III. Some Practical Questions

In applying what has already been given, I should like to ask a few practical questions with regard to the place Jesus has in our lives.

1. Is He the basis of our trust? Do we have the confidence in Jesus Christ that He will cause all things to work together for good to them that love God? Some men put their trust in riches, others in honor, again others in the power of their intellect; some trust to their earthly friends, but only he whose trust is based upon Jesus Christ and His righteousness is safe.

2. Is He at the root of our joys? Do we get our pleasure at entertainments in which Christ could have no part or are our social functions and our hours of pleasure measured by the character of Christ? Enjoyment without Christ would be like the sun without light. There is real joy in His service. He will have part in our gatherings if we open the way for Him.

3. Is He on the throne of our hearts? What power rules our lives? What influence governs our passions? What standards measure our purposes? Are all these in harmony with the character of Christ Jesus? Happy the person and blessed the people whose heart enthrones the King of kings and Lord of lords.

4. Is He in the center of our plans? You young men and young women are here seeking better preparation for your life work. Some of you, if not all, have already planned what that work shall be. Have you taken Jesus Christ into your plans? No life plan can hope to have a successful termination without Christ Jesus. Too many lives are selfishly planned. History records that a great architect was employed to build a high tower to the honor of a king of Egypt. In a prominent place of this tower he placed a stone into which he had deeply carved his own name and then plastered it over and on the surface painted in gilded letters the name of his sovereign, but soon the elements washed away the plastering and with it the name of the king, and there in bold relief stood out not the name of his lord, but that of his own. Selfishness was at the bottom of his service. Do we seek to make our lives reveal the life of Jesus Christ, or are we planning for our own selfish glory? Put your trust in Him. He will make your life beautiful as well as successful. His life is one of beauty and harmony and those who pattern their lives after His will find the warm poetry that enriches and sweetens life.

5. Last of all, Is He the future of our hope? Can we look forward to the eternal future and have the consciousness that all is well because we have sought and found Him who determines destinies, and have received from Him the consciousness that all is well? If we can answer these questions in the affirmative I am sure that not only will this year but the remaining years of life be a constant victory and we will eventually see Him face to face.

Hesston, Kans.

THE REVEALING LIGHT

By Barbara Garber

For the Gospel Herald.

In this dark world, so full of sin, of sorrow, dissapointment and temptation, there is a light which "shineth more and more unto the perfect day." And there is no need for souls to grope along in darkness when once this light has been revealed to them. Yet, it is sad indeed when we think of the millions who are going on in the darkness of sin, "loving darkness rather than light because their deeds are evil."

This light is revealed to us thru God's wonderful Word, the Bible. The Psalmist says, "The entrance of thy word giveth light;" "Thy word is a lamp unto my feet and a light unto my path;" "The commandment of the Lord is pure, enlightening the eyes."

What wonderful truths! What a dark world this would be without this Blessed Book. It is like a rift in the clouds thru which we gain a momentary glimpse of a bright evening star, showing us how Christ came out of the darkness of eternity, and remained for a little time, then disappeared again. But in that short while He told us of the Father and of the country from whence He came and to which He returned; and altho we cannot see Him now, we know He is there and that He has prepared for us a place there, too. Oh! that we might each one walk in the light of God's Word that we may be ready to possess our mansion when He sees fit to call us home.

Without the Bible we would have no knowledge of the Blessed One who said, "I am the light of the world; He that followeth me shall not walk in darkness, but shall have the light of life."

"How precious is the book divine,
By inspiration given,
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

"This lamp thru all the tedious night
Of life shall guide our way,
Till we behold the clearer light
Of an eternal day."

We cannot thank the Lord enough for giving us this revelation of Jesus Christ. Let us love Him more, serve Him better, and seek to lead others into the light.

Our Savior said, "Ye are the light of the world." Dear fellow Christian, did you ever stop to think what a poor, feeble light we must be sometimes? How many souls are guided by our weak light to gain a glimpse of that glorious light, Christ Jesus. In His sermon on the Mount Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let each one of us put these questions to ourselves: Is my light shining before men? Can they see Christ thru my works? Or are my works rather a hindrance to the cause of Christ?

In Eph. 5:8 Paul tells us, "For ye were sometimes darkness but now are ye light in the Lord: walk as children of light," and in I Pet. 2:9 we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Let us heed the command given in these verses and "walk as children of light" and show forth His praises.

(Continued on last page)

FRIENDSHIP

(Continued from page 614)

permit you to profess to love a person one day and then have you say all kinds of uncomplimentary things the next. There is too much of that being indulged in now-a-days, and it is no wonder there is so much division, quarreling, disputing, and kindred wrongs. It is true that the best of friends sometimes differ in opinion, but being real friends, they will always become reconciled. If you see a friend in danger, help him out, even if you must cross his opinion. Make sure you are right, however, before you approach him. You may hurt his feelings, like a doctor when he removes a carbuncle, but if you are constant and true, you will help him nurse the wound, and it will heal, and your friendship grows stronger. If, in my blindness or imperfect understanding, I pursue a course which you have reason to know will lead me into disappointment or loss or suffering, and you don't warn me, you are not my friend, no matter what your pretensions may be. If you have a friend who is being led astray, through evil associations, and you don't try to show him his mistake for fear you may hurt his feelings, you are not a true friend.

Remember this, however, that you must temper your proffered help with good sense and sound judgment. The reproaches of a friend should always be strictly just, and not too frequent. It is more shameful to be distrustful of our friends than to be deceived by them. Prove that you believe in them. Make the necessary sacrifice to demonstrate that you are constant. It they do not respond, you, at least are clear. Friendship will manifest its value most in times of real need.—when assistance, in the true sense of the word is so necessary to save from misfortune, be that in a social, business, or religious sense. If I have no friends, my first duty is to look well within. A world without friends must be a most desolate place, not deserving of habitation by humans, for to be without friends is but to pine away and die.

Herbert, Sask.

REPORT

Of the Lower Deer Creek Sewing Circle for the year ending Aug. 31, 1924

For the Gospel Herald.

Number of meetings	12
Average Attendance	29
Visitors Present	26
Number of garments made	289
Number of quilts made	10
Number of Comforters	10
Number of Infant Comforters	25
Miscellaneous	145

A few ready made garments were bought. There were some donations of material to make garments. Second hand clothing was sent for relief.

Money on hand Sept. 1, 1923	$29.87
Money received during the year	$355.59
Money expended during the year	$347.13
For Dr. Friesen's Med. Dispensary	$89.75
For Bro. and Sister J. W. Shank	$20.00
For Bro. and Sister Friesen	$10.00
Local Charity	$2.00

The remainder was spent for material for Home Missions and foreign relief and express on the goods to send them.

Alma Troyer, Secy.

ILLINOIS SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

Report of the Annual Illinois Mennonite Sunday School Conference, Held at the Waldo Church near Flanagan, Ill. August 27 and 28, 1924

The Conference was divided into three departments—two sessions for the Sunday school, one for the Young People, and one for the District Mission Board.

The strong talks given and the loyalty expressed toward the Church were encouraging.

One of the impressive features of the Conference was the ten-minute talks given by the young people and others at the Young People's session.

SUNDAY SCHOOL PROGRAM

Wednesday Evening

Conference was opened by singing of hymns, after which Elias Brunk of Virginia read the Scripture lesson and C. A. Hartzler of Tiskilwa led in prayer.

What Permanent Work in the Church Can we Attribute to the Sunday School? Charles Shoemaker, Scottdale, Pa.

1. A knowledge of the Bible.
2. The Sunday school teaches right morals, standards, and ideals in terms of religion which they do not get in the day schools.
3. Leads pupils to Christ.
4. Trains for service—an avenue to develop workers.

The Challenge of the World for Consecrated Workers, A. H. Leaman, Chicago, Ill.

The time is here when we must declare ourselves.

1. The world challenges us to produce a Christian home.
2. We are challenged to produce a laity that is working
3. A consecrated ministry—men who have a vision and a burden for lost souls.
4. Manifestation of a Christian life.
   (1) A clean life.
   (2) A warm-hearted life.
   (3) A surrendered life.

The Church is organized to bring the Gospel to the world.

Sermon, By E. D. Hess, Masontown, Pa.

Thursday Forenoon

Devotional, By Jacob Zehr.

Blessings of the Unselfish Life, Essay, Ada Orendorf, Peoria, Ill.

(This essay will be found in the Christian Monitor.)

Address on the same subject, by C. E. Martin, Minier, Ill.

To be a blessing a sacrifice is necessary. An instinct in human life is selfishness. An unselfish life is interested in the needs of humanity. The unselfish life is manifested by our attitude toward responsibilities in the Church. Abraham is an example of the unselfish life. The early Church manifested the unselfish life by becoming willing to leave their homes, hide in caves, and be tortured for the sake of Christ.

Prayer, by J. S. Shoemaker.

The Price of Success in the Christian Life, Essay, Anna Yordy, Chicago, Ill.

(This essay will appear in the Monitor.)

Address on the same subject, by C. A. Hartzler, Tiskilwa Ill.

The price of success is within reach of every one. It may be high, but not higher than is possible for every one to reach. Success is not to be considered only in material things but, as Paul said, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." To be successful we need to make much out of the means God has given us.

1. We need to be in touch with God's Book.
2. We need the vital touch of those who have been in close touch with God's Book.
3. We need time and place for meditation. There have been many sorrows and heart-throbs because some one did not stop and think.
4. By the secret of giving. Examples.—The lad with the loaves and fishes. The woman who gave all her living.

Quartette, The Treasures of Earth are not Mine.

Short prayer by A. E. Kreider, Goshen, Ind.

Answering God's Call, Benj. Mellinger, Sterling, Ill.

The Church is making a call. Some have answered it. Every one that has accepted the Lord Jesus Christ has heard the call. We answer the call by giving our life—a life backed by the Holy Spirit, a life of influence in the world. Experience is necessary before entering into service. Isaiah saw God's holiness which enabled him to see his own sinfulness. We need to be cleansed, we need to be submissive that we might say:

"I'll go where you want me to go,
I'll do what you want me to do,
I'll say what you want me to say."

We need a vision of God's holiness, of our unworthiness, and of the world's need.

Closing prayer by E. D. Hess.

YOUNG PEOPLE'S SESSION

Thursday Afternoon

Devotional by Herman Kreider, Wadsworth, Ohio.

The Stewardship of Life, Harold Zehr, Saybrook, Ill.

A steward is a representative of another's interests. All true Christians are stewards. Our highest privilege is to be a steward of Jesus Christ. We are stewards because we belong to Him.

Cultivating High Ideals, Esther Smucker, Tiskilwa, Ill.

Ideals to be of any value must be lived. It is impossible to hold high ideals unless by Jesus Christ who gives a dynamic of force in our lives to live them. If we would cultivate high ideals we must have them. Knowing, having, living, will mean the cultivating of high ideals.

Prayer by Chris Graber, Goshen, Ind.

The Best Way to Prove to the World that we are Christians, Cora Book, Sterling, Ill.

One way to prove to the world that we are Christians is to walk after the Spirit of God. Rom. 8:1.

1. Our eyes are opened.
2. The Spirit teaches us so that we take no delight in the things of the world.
3. The Spirit leads into a harmonious life with the brethren.

Living up to our Opportunities, John Kauffman, Hopedale, Ill.

We need to be right with God before we can make the best use of our opportunities. Our talents are developed by the exercise of them. Example: The lad with the fishes. Naaman the leper.

Quartette: I'm the Keeper of the House.

The Crossroads of Life, A. H. Leaman.

Three crossroads—Emotion, Intellect, and

Will. These must be controlled. These three when properly developed bring out a personality.

Song by the Young People from the ages of 12 to 30, Faith of our Fathers.

The Value of Song, S. M. Kanagy, Chicago, Ill.

Every great song had its birth in the mind of some one who had a special experience. Old songs are the songs that are worthwhile. Such as:

Ashamed of Jesus, can it be?
Take My Life and Let it be Consecrated Lord, to Thee.
I Love to Steal a While Away.

Many of these songs have been instrumental in leading many souls to Christ.

Quartette, In the Secret of His Presence.

What Should be our Purpose in Acquiring an Education? Essay, Martha Springer, Metamora, Ill.

(This essay will appear in the Christian Monitor.)

Lost Blessings Through Inactivity, Noah Roeshley, Flanagan, Ill.

Blessings are lost because of a failure to give testimony when opportunities present themselves. We must not be idle when there is an abundance of work. Put on Christian life first, help build up the weak places instead of tearing down.

How May our Christian Faith be Best Maintained in the midst of Prevailing False Doctrines? Ellis Zook, Eureka, Ill.

1. By living the Jesus way of life. We must read the Bible, think, pray; it is impossible to maintain our faith unless we are born again.

2. We must know the Scriptures. When tempted by false doctrines we must be able to say, "It is written." The greatest reason why people are led astray by false doctrines is because they do not know the Scriptures.

3. Fellowship with God. No power without fellowship. Men who study the great universe and do not know God say that God is not big enough.

4. We need to become busy in propagating the Christian faith. Then we will not have time to listen to false doctrines.

How Shall we as Young People Feel More Keenly the Necessity of Pressing Forward in Laboring for the Master? Charles Fricke, Chicago, Ill.

We must have a keen conception of the great need. By doing active soul-saving work. By intercessory prayer.

Seeing our Young People as the Future Church, J. S. Shoemaker, Dakota, Ill.

The present status of our young people is a good index of what the future Church will be. The majority of the young people are desirous of being loyal and used of the Church. It is possible that the ministry is not giving the help needed to make all our young people loyal to the Church.

Closing Prayer.

DISTRICT MISSION BOARD SESSION

Thursday Evening

Devotional.

The Purpose of the District Mission Board, S. R. Good, Sterling, Ill.

This Board sprang up because of a need. It is the duty of the district Mission Board to look after the mission interests of the district. Every congregation has a member on this Board and it is his duty to represent his congregation in the Board, and carry out the plans of the Board in the congregation as far as possible. It is the purpose of this Board to create a greater missionary spirit in every congregation. This Board is responsible to carry the Gospel to every unsaved soul in the State.

Its Work and Future Outlook, by Ezra Yordy, Eureka, Ill.

The fields are white already to harvest. Now is the time for us to go to work. We have been working in a small way. We work because we are interested in souls. If we fail to bring the Gospel to lost souls, we are not carrying out God's plan for us. The future outlook is good. We have one station, more ought to be started. Plans to extend the work by further investigation and sending out workers to strengthen the work already started and opening other fields have been made.

Quartette: "In Heavenly Love Abiding."

Missionary Sermon and Evangelistic Appeal, by Silas Weldy, Wakarusa, Ind.

Song: "Blest be the Tie that Binds."

Closing Prayer by Silas Weldy.

The secretary's report showed that of the seventeen schools in the district 13 meet each Sunday; all but two reorganize for the beginning of the year; 15 have regular missionary offerings; 14 use the quarter investment fund; 12 observe the third Sunday in November as missionary day; 3 are mission schools. There are 83 officers, 248 teachers, a total enrollment of 3147, average attendance of 2047; received into church fellowship, 117; offerings for supplies, $1127.10; for missions, $3020.21.

Offerings taken at Conference amounted to $191.66 which, after expenses were paid, was equally divided between Chicago and Peoria Missions, and The Home for the Aged at Eureka.

At a special meeting of the ministry and S. S. Sup'ts, it was unanimously decided to solicit the schools in this district, for the support and training of a native worker for the South America mission field.

A vote of thanks and appreciation was extended to the members of the Waldo congregation for their hospitality and courteous entertainment to those of us who had the privilege of attending this conference, praying God's rich blessings to constantly rest upon the entire brotherhood.

A. C. Good, Moderator.
S. R. Good, Chorister.
E. H. Oyer, Secretary.

"He shall be like a tree that grows near planted by a river.
Which in his season yields his fruit, and his leaf fadeth never.
And all he doth shall prosper well. The wicked are not so;
But like they are unto the chaff which wind drives to and fro."

One reason why there is so much levity whenever the question of marriage is mentioned is because there are so many people who can not think decently on the question.—A. G. Yoder.

Married

Oyer—Springer.—On Oct. 15, 1924, occurred the marriage of Bro. Elmer Oyer and Sister Dora Springer of Fisher, Ill., Bro. J. A. Heiser officiating. May God bless them through life.

Kurtz—Lehman.—Earl R., son of Sarah Kurtz of Columbiana, O., and Mollie E., daughter of Mr. and Mrs. D. R. Lehman of Washingtonville, O., were united in marriage on Wednesday, Oct. 22, at the home of the bride's parents, E. M. Detwiler officiating.

Roth—Schrock.—On April 20, 1924, at the home of the bride's parents, Bro. Joseph Schrock, Bro. Ed Roth and Sister Anna Schrock, both of Fairview Congregation near Albany, Oreg., were united in marriage by Bro. C. R. Gerig. May their journey thru life be attended by God's richest blessing.

Obituary

Miller.—Malinda Miller was born near Walnut Creek, O., April, 8, 1867; died near the same place Oct. 9, 1924; aged 57 y. 6 m. 1 d. She was married to Peter J. Miller Nov. 28, 1886. To this union were born 6 sons and 5 daughters. One son preceded her in infancy. She leaves husband, 5 sons, 5 daughters, 14 grand-children, father, 4 brothers, 6 sisters, and a host of relatives and friends. Her sickness lasted over five years and she died of cerebral hemorrhage. She united with the Walnut Creek Mennonite A. M. Church in her youth and remained a member all her life. Services were held at the Walnut Creek A. M. meeting house with an overflowing house. Buried in the cemetery near by. Service by Calvin Mast, (John 14:1-14), S. H. Miller (John 20:2 last clause) and Joe F. Mast.

Troyer.—Treva Lorene, daughter of Abe and Susie Troyer, Harper, Kans., died Oct. 24, 1924; aged 1 y. 9 m. 13 d.

After a serious illness of six days little Treva departed this life to be with Jesus. Her death was due to an infection of the bowels.

She leaves a sorrowing mother and father, two sisters (Flodine and Genevieve) one brother (Glenn) and a host of relatives and friends.

Funeral services were conducted by R. M. Weaver Oct. 26. Text Job 1:21.

Interment in the Mennonite cemetery near Crystal Springs, Kans.

"The angels bore our loving baby home
In shining garments fair,
And some bright day we hope to go—
And join her over there."

Zehr.—Wilbert, son of Peter and Katie Zehr, was born in Wood River, Neb., June 5, 1905, died of appendicitis at the hospital in Albany Oreg., Sept. 1, 1924; aged-19 y. 2 m. 26 d. Bro Wilbert accepted Christ as his personal Savior and united with the church of his choice in 1920. He took an active part in religious service at home and in the church.

Shortly before he died he left these words of comfort to his parents, "Oh I'm saved." He also asked them to pray with and for him.

He leaves his parents, three brothers, and three sisters (Milton, Oliver, Raymond, Eda, Conrad, Mary and Viola), also a host of relatives and friends. One younger brother preceded him in death.

Funeral services were held at the house by N. A. Lind and C. R. Gerig, and at the Church by F. E. Roth and C. R. Gerig. Texts, Rev. 7:9-17; Psa. 15:1, 2; 24:4, 5.

Burial took place at Riverside cemetery.

Burkholder.—Hettie Burkholder was born Aug. 23, 1859, near Newville, Pa., died Sept. 15, 1924, near Middletown, Pa.; aged 65 y. 22 d. Death came very suddenly to Sister Hettie. Her health having failed, she was on a visiting tour through Lancaster and Dauphin counties making a stay of about 2 months in Dauphin County. She became seriously ill on the eve of Sept. 15, while on her way to a physician, and as her condition grew worse she was hurried to the home of H. L. Longenecker and in this home she died about an hour later. She was the last of her family to answer the final summons. She is survived by one niece and a sister-in-law. Funeral services were held Sept. 18, from the home of Bro. H. L. Longenecker and further services at the Diller Mennonite Church near Newville, by Bros. Paul Burkhart, D. Z. Miller, and H. L. Longenecker.

Interment in adjoining cemetery. Peace be to her ashes.

The one central theme among the fundamentals of the Christian religion is the doctrine of the atonement through the blood of Jesus Christ—for without this atonement salvation is impossible.—D. H. Bender.

Items and Comments

The British elections, held Oct. 29, resulted in an unexpectedly large majority for the Conservatives, that party having an overwhelming majority in Parliament over all the other parties combined. America may well learn a lesson from Great Britain in the amount of time consumed in a political campaign.

According to official tabulations, Americans have nearly ten billion dollars invested in foreign countries, while foreigners have a little over three billion dollars invested in America. The brighter prospects in Europe because of the workings of the Dawes Reparations Commission is said to be principal cause for the great increase in foreign investments.

The American Bible Society has designated Dec. 7 as "Bible Sunday." The purpose is to emphasize the value of the Bible in the life of the world and the program of the Church. The suggestion is a timely one, but each Sunday should be a true Bible Sunday. The Bible being translated into 770 languages and dialects, it ought to be followed up and taught to "every creature" capable of receiving it.

The coming winter will witness several important conferences at Washington, D. C., but none more vital to the highest interest of nations than the coming Washington Foreign Missions Conference, to be held Jan. 28 to Feb. 2, called to consider the greatest of all questions, "the relation of men to God and their response to the Gospel of Christ." Though other issues are stirring the hearts of people more, none can ever equal the great theme of SALVATION in importance and in vital relationship with the highest interests of man.

Mormonism is said to be making rapid strides in southern Idaho. As the amusement craze, especially dancing, is one of Mormonism's strongest drawing cords in attracting young people, it is suggested that Protestants unite in building community houses where similar attractions may be held out for Protestant young people. This seems like the policy of "fighting the devil with his own fire." A more substantial plan, and one having the backing of high heaven, is to put forth greater efforts to have the message of faith in the Lord Jesus Christ and His power to save brought with greater power in that section. By the way, this is good advice for all sections.

A writer in the "Christian Century," discussing present conditions in China, says: "The prestige of 'Christian nations' has not been so low in China for many years. The European War, the Versailles Treaty, American movies, the cabled news of strikes, lynchings and violence in America and Europe, Teapot Dome disclosures—all these are factors in producing a growing skepticism regarding socalled Christian civilization." Such results would be impossible if all churches known as "Christian" would tolerate no members who are untrue to the principles promulgated by Him who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.—Prov. 29:25.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., C. Z. Martin, Pastor, D. B. Groff, S. S. Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

ANNOUNCEMENT

The 21st Annual Meeting of the Board of Directors of the Mennonite Home at Oreville, near Lancaster, Pa., is called for Nov. 8, 1924, at 1 P. M. The Board encourages more people to attend these meetings and hear what is going on at the Home. Everybody invited to attend.

Elam W. Stauffer, Secy.

There is nothing in all the world that pays quite so well as that of forsaking things for the sake of Christ.—J. D. M.

"Salvation is the only thing in the world that will make people what they ought to be."

THE REVEALING LIGHT

(Continued from page 621)

I fear we who have named His name too often come short in obeying these commands. What a power for good we could be if we always walked worthy of the name we bear.

Oh! that we might spend more time studying God's Word and talking to him in prayer, rather than speaking evil of others and being so much concerned about the things of this world.

If we but trust Him who has promised to be with us no matter how dark the way, and lean upon Him for strength and guidance, our lives will shine brightly for Him. And best of all we shall soon be possessors of heaven where all sickness, sadness and sorrow will forever be banished and we shall live eternally in that city which hath "no need of the sun, neither the moon, to shine in it; for the glory of the Lord will lighten it: and the Lamb shall be its light."

Nampa, Ida.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

NOVEMBER, 1924

"Look on the fields; for they are white already to harvest."

EDITORIALS

"O give thanks unto the Lord: for he is good: for his mercy endureth forever."

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the father,) full of grace and truth."

The foregoing passage tells in a few words something of the powerful testimony which is given by the personal life. Christ's teachings were wonderful for their appeal to the inmost needs of the human heart, their lofty ideals, their deep spirituality. No man ever spake like Him. "He taught as one having authority, and not as the scribes." What was it that gave Him this authority and power? One of the greatest factors was that He lived the words which He spoke. The Word was made flesh in a very real way in this that His life harmonized with every word that He taught. His life was a living testimonial to the things He said.

What is it that makes Christ's teaching on nonresistance so powerful that even those who would do away with it have to concede its reality? It was because His whole life was a consistent example of nonresistance. In the terrible hours that preceded the cross, when abuse, slander, lashing, mockery, scourging, and other indignities were heaped upon Him, He spoke not a reviling word in retaliation. Even on the cross, in the midst of the most terrible agonies imaginable, His prayer was for the forgiveness of the ones who were His tormentors. Jesus' teaching derives its power from the consistent life that was back of it.

Just so the missionary, and every child of God for that matter, if he would have power and authority, must in some measure, make the Word to become flesh in his life. The life is in many ways more compelling than the voice. We are all preachers, whether we recognize it or not. Our lives are living sermons, testimonies to those with whom we come in contact. "Epistles known and read of all men," is the way Paul puts it. What is the Gospel according to you? Is it the same that you teach by your lips? If so, you are following in the footsteps of the Master and your personal life is wielding a power above that which you think. Be a living exponent of the things you teach.

Missionary Day. — November 16, the third Sunday in the month, has been designated by the General Sunday School Committee of the Mennonite Church as Missionary Day. The return of the Children's Investment Funds, the fostering of a live missionary interest, the promotion of greater missionary activity, are some of the aims to be accomplished in the observance of this day. The committee does not insist that this particular Sunday must be used for this purpose, if some other day is more convenient, but we are sure that the observance of some special Sunday in order to draw our minds anew to our opportunities and responsibilities in the mission cause can not help but be profitable. A statement from Bro. Royer, the General Secretary, will be found in last week's Herald. With the sailing of the missionary party to India to observe the twenty-fifth anniversary of the beginning of mission work in India, our minds are naturally drawn to that field. It will be a good time to look up interesting facts concerning the founding of the work there.

But do not neglect the other fields. Remember the work in South America, and in the cities and rural outposts in the home land. And do not forget to look around in your home community for possible openings for mission work. Keep a balanced perspective. Give Jerusalem, Samaria, and the uttermost parts of the earth, which represent our home and foreign interests, their proper places in relation to each other. Our vision should be neither far-sighted nor near-sighted; it should look upon all the fields that are white for the harvest. In that look do not forget the countries in which our church has as yet no organized mission activities. Pray that the Lord may open the way in these other countries too.

Twenty-fifth Anniversary of the Beginning of Foreign Mission Work by The Mennonite Church.—Nov. 22, 1899, marked an important event in the history of the Mennonite Church. On that day Bro. Ressler, leader of our first missionary party to a foreign land, moved to Dhamtari, a village of about nine thousand inhabitants, located in the Central Provinces of India, and there established the headquarters of our present India Mission. Bro. and Sister Page, the other missionaries, came later, being delayed by the sickness of Dr. Page. Bro. A. D. Wenger, now of Harrisonburg, Va., was also in India at the time, being then on his tour around the world.

This was the culmination of a fervent missionary spirit which had gripped the Church at this period of its history. In a memorable meeting of the General Conference held at Wakarusa, Ind., in November, 1898, this spirit was fanned to a flame which led to the appointment of our first foreign missionaries named above.

In looking through the files of the Herald of Truth we found a number of interesting facts relative to the beginning of our mission work in India. Our first missionaries sailed from New York on the S. S. "St. Paul," on Feb. 21, 1899. The company that left then was somewhat like Abraham when he left his home land; for they knew not to what part

of India the Lord would lead them. They reached Bombay, March 24, 1899. Then began the long search for a permanent location. They spent the first hot season at Igatpuri, a low-hill station about eighty-five miles from Bombay. There they had opportunity to study the language and become somewhat acquainted with the customs of the people. From there they made trips through the country seeking a suitable place to locate. Just how the Lord led the way to Dhamtari nearly eight months after their arrival in India is told by the article in this issue by Bro. Ressler.

In commemoration of this event the Church in India has arranged a program for Nov. 22 and 23. It is expected that the missionary party consisting of Bros. J. A. Ressler, Henry V. Albrecht, and Bro. and Sister M. C. Lehman and family, who sailed from New York Oct. 26, will be there in time to take part in this service. The program begins with an address by Bro. Ressler on "The Mission as I Remember it and as I See it now," and concludes with the topic, "What Ought the Church Accomplish in the next Twenty-five Years?" to be discussed by Deacon Peters and Dr. Esch. We feel sure this will be an interesting meeting and many precious memories will be awakened, acquaintances renewed, and inspirations to greater service aroused. Then will follow an active evangelistic campaign with Bro. Ressler taking part. Surely no better way could be used to commemorate the Twenty-fifth Anniversary.

Twenty-five Years Have Gone! Great changes have taken place in that time. The missionary spirit in the Church has been quickened and the work has grown. The Lord has blessed the mission work in a remarkable way. Many have been rescued from the darkness and superstition and vice of heathenism. The last annual report from India give the present membership at about 1293. These with the children of the Christian families comprise quite a large Christian community. In addition to those who are now members of the Church, many have gone on to the glory world leaving a bright testimony for the Lord.

Even though the Indian Church has had a healthy growth when we consider that the territory that has been assigned to our missionaries to evangelize has a population of approximately one million we can well say, "There remaineth yet very much land to be possessed."

What shall be the record of th work in the next quarter of a century, if the Lord tarries? The answer to this question will be determined by our consecration, devotion, faithfulness, and activity. If we keep our hearts on the altar, continue to pray the Lord of the harvest to send more workers, consecrate our means to the Lord, emphasize the missionary teachings of the Bible as they deserve to be emphasized, and remain steadfast in the faith, the results cannot help but be favorable, for we have the sure promise of the Lord to bless and direct the work.

HOW DHAMTARI BECAME HEADQUARTERS FOR A MISSION

By J. A. Ressler

(Extract from Stories from India)

While we were still living at Igatpuri there came to that place for a vacation some missionaries from Raj Nandgaon, a place about forty miles to the northwest of Dhamtari, on the main line of the Bengal-Nagpur Railway. Knowing of our desire to find a location for our mission, these missionaries of the Pentecost Band told us of a place—Dhamtari—which they had planned to occupy, but which they would leave open for us in case we wished to go there, as they had room for expansion in other directions.



Hospital at Dhamtari and Mill for Grinding Mortar

When we were returning from our trip to Calcutta, as we passed by Raipur in the early morning, I looked out of the window and saw a two-foot gauge track leading off toward the jungle. I knew that the intended destination of that track was Dhamtari. I had half a mind to get off the train and spend a day with the missionaries of Raipur and talk over the matter of occupying Dhamtari, but I was tired, Dr. Page was asleep, I had so little information to go on, and so I stuck to the train and went on to Igatpuri.

How small a matter may change a whole chain of events is illustrated in that little circumstance. From what we learned afterward, we now know that at that time, if I had gone to Raipur the impression I would have gotten would have been very unfavorable to our choosing Dhamtari as a station. No need to tell the details of those circumstances now. Except in the minds of a very few they belong to the better-forgotten past. But at that time there were two missions in Raipur in such relationship with each other that either one of them would have given us very little encouragement in going to Dhamtari.

But when we got back to Igatpuri, there was news there that set us in motion in haste and with what we supposed was the most humane purpose. South from Raipur one hundred eighty-three miles, at a place called Jagdalpur, was an orphanage, the result of the famine of 1897. It was founded by that noble pioneer Methodist missionary, C. B. Ward. From two men he had left in charge of the work, came an appeal to the Raj Nandgaon missionaries that they come to relieve the distress they were in. There were no funds and the orphans were in momentary danger of going back to heathendom.

The Raj Nandgaon missionaries invited and urged us to go with them to help rescue the orphans from starvation.

And now there were several "ifs" that figured largely.

If we had known more of Indian conditions, we should have first communicated with the founder of the orphanage.

If we had known more about the condition of the roads in the rainy season we should have feared to start on such a journey—six hundred miles by rail and one hundred eighty-three miles by cart.

And there were several other "ifs." But we went.

Forty-eight miles from Raipur by the solid road, forty miles by the direct line, forty-six miles by the

railway that was then partly built, on the road toward Jagdalpur, is the head of the Sub-district of Dhamtari, a town which at that time had about nine thousand people.

Dhamtari had never been occupied by a mission, though missionaries had visited the place in days gone by. It was more than the required thirty miles from the nearest mission station. It was on the outskirts of the famine region of 1897. The two-foot gauge railway was to be widened to two and a half feet and completed. So here were the conditions we had sought for. We had a short look at the place and saw the very ground where the Sundarganj station now is and thought of that place as a desirable location.

We went on to Jagdalpur and found that provision had been made for the immediate needs of the orphanage. Our next concern was to get back to civilization as quickly as possible.

When we got to Raipur, there was no thought of moving Dr. Page at once, so we telegraphed for his wife and she came as soon as she could. Then we held a consultation which resulted in a decision regarding which we never had the slightest doubt but that it was the leading of the Holy Spirit. The other ways were closed. As Bro. Stoll, a veteran missionary of Raipur, who gave us practical aid that can never be estimated, once said, "You can tell your Board that you had no other way."

We rented a bungalo that we expected to occupy until we could secure a permanent location. If Dhamtari was closed, we would try elsewhere in the same vicinity. Drug, a station of the main line of railway, between Raipur and Raj Nandgaon, was suggested as a possibility. Dr. Page had planned to go to Igatpuri to get the household goods. On the morning he intended to start he came to my room and called me, telling me he was sick and that I would have to go. That trip to the jungle had done him permanent injury.

After the goods were in Raipur we began to learn Indian ways rapidly. We hired a cook and employed servants. As the trip to Dhamtari would have to be made a number of times we bought a tonga and a pair of oxen. Bro. Stoll accompanied us on the trip when we made the arrangements for land and also Bro. A. D. Wenger, who was at that time on a trip around the world.

There is considerable patience needed in dealing with official processes in India. It is embarrassing enough when one is located and is simply waiting for something you would like to have. But to be without a place that you are sure you may occupy for more than a few days and to be waiting until the exceedingly lazy and slow petty officers draw out their weary conclusions is simply exasperating. That was our experience.

But at last we had the arrangements made and we came home with what was in effect a deed for the Sundarganj property recorded and in our pocket.

On the morning of November 22, 1899, Bro. A. D. Wenger and the writer came to Dhamtari to live.

It will be seen how little human planning or wisdom had to do with the choosing of Dhamtari as our head station. In fact, it was, from a human point of view, a series of blunders that led to that place. But even the time of our entering the work could not have been better. The famine had begun and the superstitious could not blame it on the coming of the missionaries, and yet it was just the beginning of the famine so that an impetus was given to the work in that first year that could not have been gained in ten ordinary years. We did not get the orphans at Jagdalpur, but we got what was better, a station at Dhamtari at just the right time.

THE MISSIONARY VOLUNTEER

By J. S. Hartzler

It is extremely unfortunate when one chooses to be a missionary with the same promptings as he chooses to be a doctor, a lawyer, or a farmer. In the choice of secular occupations, the financial benefit, the personal likes and dislikes, personal ease, fame, etc., are usually factors in the decision. Choosing to be a missionary should be from an entirely different point of view. Any selfish motives entering into the choice of missionary work at once put the stamp of failure on the individual's labors.

There are a number of things which the prospective missionary should keep in mind but only a few can be discussed here. First, he who would bring others to Christ must himself have experienced what Jesus meant when He said, "Ye must be born again." He who would lead the erring to Christ must himself have been a good follower. To be good guides we must have traveled that way before. In a well established congregation people have heard again and again what is needed to get peace with God, but the missionary—home or foreign—usually finds himself in localities where the people are ignorant of those things and he must be able to explain in knowing terms the need of each individual soul. Only the "born again" can do this.

Second, he must know the meaning of the word, **lost.** He must realize that the four letters L-O-S-T form the saddest word in the English language. He must know that the murderer, sentenced to the dungeon for life; the leper who is outcast, despised, banished from home and friends, bearing on his body a disease that is eating him up by inches and will finally carry him to the grave; the person lost in the woods infested with wild beasts and the most venomous serpents—none of these, if they have Christ, are in a condition not half so sad and dangerous as the person that has arrived at the age of accountability and refuses to hear God calling him to repentance.

It would do but little good to know all this and yet not know how much the Father and the Son desire the salvation of the lost, how much it cost both to redeem one soul, how the Savior stands at the door and desires admittance, and how much joy there is in heaven when sinners turn to God. He must know the love of God as well as know the awful condition of the lost. But this is not all. He must have a real longing love that will prompt him to spend much time and energy at the throne of grace, pleading for those who are going farther and farther away from God; such a longing love that prompts him, after much prayer, to go and plead **with** the sinner as well as **for** him.

Third (and one that is too often forgotten), the missionary is to represent the Church which is supporting him. For a missionary to go into a field and teach a doctrine that is not in accordance with the teachings of the body which he represents is far from being true to his Church, and thus using deception he can not be true to God. Why, then, should such an one want to accept the support of the Church? If he is honest he will do one of two things: He will fall in line with the Church and teach what she expects him to teach, or he will resign his position. Not to do either makes him a traitor. No traitor can be a successful missionary. The volunteer should carefully consider these things before accepting an appointment as a missionary. The lack of such consideration is bound to cause many unpleasant conditions between missionaries and their boards, cause trouble on the field, and in so far cause the work to fail. Think before you accept such an important position.

Fourth, other things being equal

it is best to prepare for a certain field and then go to that field. The Lord will lead in this as well as in regular missionary effort. For illustration, a student is going to college. He expects to go to India. He is gathering information regarding his chosen field. He has planned his course accordingly. He reads several books on India. When he is through school there is an urgent call for workers for South America. There is no opening just then for India. He knows the feelings of the Board that volunteers should be willing to go where the need is the greatest. The Board does not realize how much special preparation the volunteer has made for India and how little for South America. The Board, in its desperation, says, "That man will be a good missionary in any field," and urges him to go to South America. He accepts the offer. He works under a handicap the balance of his life because he can not study these things while on the field. He will have too many other things to do. He is at a disadvantage which neither he nor the Board can afford. He had better wait and go to the field for which he is prepared even if it is several years later, notwithstanding the argument that is often presented, "The Lord will prepare him if he is given up to it." If we want to take that view we had better take the raw material on the field. It would save great amounts of money, and if the Lord must do it all He can as well do it with that kind of material as with the college graduate. When the best man gets the best preparation possible, in the best school possible, and then God fills him with His Holy Spirit, even then he is none too good to work in darkest heathendom. Prepare for a special field under the guidance of the Holy Spirit then go to that field. (This is good as a general rule but even here there may be exceptions. The leading of the Lord should be very definite, however. It might be added too that the volunteer should be ready for any service that may be open in the homeland until the Lord opens up the way to his chosen field. While Paul was a "chosen vessel" to the Gentiles he labored at Antioch and other places until the definite call came from the Holy Ghost.—Editor.)

Many volunteers spend all their time in getting a classical education and expect to get a Biblical education after they are on the field. This is a mistake. Get a good knowledge of the Bible here. The foreign missionary must think and read his Bible in a foreign language and it is a very great advantage in getting this knowledge for use on the field if he has it in his home language so that he can think it out in the way it is to be presented to the people. Besides the missionary finds too many things to do to put the time to Bible study that is needed, even when he knows his Bible well in his mother tongue before going to the field. Know your Bible here; get much of its interpretation on your knees. This is one of the best commentaries ever known.

Even with all of these things considered, the missionary should repeat many times and even think oftener the words of the Psalmist, "Except the Lord build the house, they labor in vain that build it."

Elkhart, Ind.

SOME FACTS CONCERNING MISSIONS

By T. K. Hershey

Church Members.

In all the world there are as nearly as can be estimated, one hundred and thirty million Protestant church members. Over 95 per cent of this number live in the United States, the British Isles, Canada, Europe, and Australia. About ⅕ of 1 per cent are scattered through Latin countries, and 5 per cent live in what is known as heathen countries. In this number are included Europeans, and descendants of Europeans. Only 2 per cent of the Christians of the world have been converted from heathenism by the different denominational missions.

We are told that one out of every four in the United States is a Protestant church member. The proportion in the British Isles is one out of every seven; in Europe, it is one out of every five. In the non-christian world, there is only one Protestant church member for every two hundred of the population, and this includes Europeans and their descendants. Excluding them there is only one for every four hundred among the native races.

Counting converts who are not as yet church members, the Christian population of heathendom, reaches fifty millions. After a hundred years of missionary effort, the greater mass of the people still remain practically unevangelized.

Powerful Christian Influence.

Yet there is a powerful Christian influence working in all heathen countries. The number of Christians in Asia and Africa today is greater than the number of Christians in all the world at the end of the first century, A. D. Some one has said that if the so-called Christian world should be wiped out of existence today, there would still be in the non-christian world a force for Christianity numerically greater than that existing at the end of the first century, from which has sprung today's Christian population of the world. Let us pray that these might be as zealous and faithful as were the Christians of the first century.

There are at the present time in the non-christian world 20,400 Protestant missionaries, one for each 55,000 inhabitants. China has one missionary for each 62,000; Japan one for each 52,000; Africa one for each 24,000; and South America one for each 60,000. There are in the whole of South America, less than 130,000 Protestant church members. In other words there are one and one half church members to every 1000 of the population. But they exert a powerful influence, that we are praying some day will have a telling effect upon a great many of the sixty millions in our sister continent, South America. While the overwhelming majority of the population of South America are nominally of the Catholic faith, for a large proportion of them religion is at the best a formal thing.

Latin America, as a Mission Field.

South America presents itself as a challenge to those who possess the religion of Jesus Christ. Some one has said that one-fourth of the population are pagans, and that there are probably more pagans in the country today, than when Columbus discovered it. There are estimated to be 20 million native Indians in South America, and the most of them are pagan at heart. If the Indians were the only inhabitants of Latin America, it would present an enormous and difficult field, but there are millions of others in addition to the Indians whose need of the Gospel of Jesus Christ, is as great as theirs.

Among the masses, Christianity is a matter of crude superstition, due to saint and Mary worship. The educated class, has given itself over to materialistic philosophy of life, and have drifted to atheism.

Illiteracy.

This is one of the problems of Latin America. Illiteracy is on the increase, and varies from 40 per cent of the population in Uruguay to 90 per cent in Ecuador. It is 65 per cent in the Argentine. The president of the Argentine, in a speech in 1923, lamented the fact that illiteracy was on the increase. He said, it has increased from 65 per cent in 1921, to 68 per cent in 1923, due to a lack of school facilities. In the same speech he said there were 556,213 children with no school privileges.

Money Enough.

If they can be gotten there are enough of both money and workers

in the Christian Church to evangelize these many millions already referred to. The population of the world is 3½ times as great as it was in 1850, and its wealth is 14 times greater than then. In 1910 the Protestant Church members were worth more than 22 billion dollars. What must they be worth now? There was enough money spent by England and United States, in the last war (and much of it was given by those so-called Christians) to maintain 20,000 missionaries in the foreign field for more than a generation. A big percentage of church members gave to promote war, while just a few years ago, 62 per cent of the evangelical churches, gave nothing for foreign mission work. Statistics tell us that at the same time five of the principal denominations, gave on an average of 1 cent per week per member. The gold in the coffers of the Church, has so held her down that she cannot hold even her own in many places here in the home land. At one time the Pope, pointing to a treasure of gold, said, "Thomas Aquinas, the church cannot say with Peter, 'Silver and Gold have I none.'" "True," said Aquinas, "but, neither can she say, 'Rise up and walk.'" There are churches that cannot rise up and be active in mission work, not because they are too poor, but because they are too rich. Their gold holds them down.

We are told that if every pupil and teacher of the Sunday schools in United States and Canada were educated to give 5 cents each Sunday, it would furnish a fund of 36 million dollars a year. How many do you have, brother, in your Sunday school? Multiply this by 5 cents, then by 52 (Sundays in the year) then compare with your present offerings. Which is the greater? If you have an attendance of 200 you should have an offering of $10.00 each Sunday. Does it average that?

The Call.

Some one has said, "If America does not take the Gospel to the World, it will not be taken to it." Here, then, is the challenge to the young and to those who possess this world's goods. The call comes loud and clear. Jesus said, "Go ye into all the world and preach the Gospel." Nineteen hundred years have passed since He said these words and yet, as you have noticed in this article, only 34 per cent of the population of the world, are communicant church members. Hence the need, today is consecrated lives and pocketbooks, consecrated young men and women who are willing to lay their all on the altar of service, who with Isaiah may say, "Here am I; send me." Missionaries are needed today as never before who can say with Paul, "I am determined not to know anything, save Jesus Christ and him crucified."

Church of Christ, Awake, Arise. Hear the clarion missionary call. Give your sons and daughters. Give yourselves. Give your money, and pray that the Gospel may be taken to the 66 per cent of the population of the world, that know not the plan of salvation. Pray that the "knowledge of the Lord shall cover the earth as the waters cover the sea," and then act accordingly.

Elverson, Pa.

WHAT WOULD YOU DO?

By R. R. Smucker

For the Gospel Herald.

Among the many problems which one meets in an outstation is the medical one. Here at Mahodi the people of the surrounding villages are just as prone to sickness as they are at a station where a hospital or a doctor is located. The three doctors and one trained nurse that are in the mission do not happen to be located here at Mahodi station. Thus any one who comes for medical aid here does not get skilled attention. If the case is at all serious we naturally try to get them to go in to the Mission hospital at Dhamtari for treatment under the care of the doctor and nurse located there. I say "try to." Often that is as far as it goes. The people do not like to take the long trip, especially if they are sick. Hence they beg and beg for help here and do not give one any rest till one's heart becomes "soft," as they say, and we attempt to treat them here; sometimes entirely on our own initiative and sometimes thru a special messenger sent post-haste to the doctor at Dhamtari.

Just to show that the people do come for medicine I might state that during the first eight days of August over forty people came for help, sometimes as many as ten in one day, sometimes only two or three. Those who come have ailments which extend all the way from an ache in the big toe to a boil on the top of the head. On the ascending scale we must stop at the joints for the old people, at the "tummy" for all ages, at the chest for many, at eyes and ears for about half the people who come now, with side trips into the realms of measles, smallpox, whooping cough, syphilic diseases, cuts, burns, bruises, ringworm, itch (very prevalent), malaria, coughs, and colds and so on and on till it makes one feel very, very inefficient in coping with all the physical problems and needs as well as their spiritual condition. Space does not permit to tell of all the interesting experiences we have along these lines. I will confine myself to a few only. Naturally all surgical cases, except the very easiest, minor ones, we try to induce to go to the doctor if they want help. Some go, many will not. So they have to suffer for years more.

This case I am about to tell about happened last hot season while I was located at Balodgahan, temporarily looking after Bro. and Sister Brunk's work while they were away on their hot season leave.

One morning about a half hour before breakfast time, in came a man on the run saying, "Oh Sahib, have mercy, come quick." "What's the matter, speak plainly." "Oh Sahib, come quickly, what can we say? A man fell out of a tree and broke his arm." On asking a little more about the man I quickly decided that more than just a broken arm was wrong. However I quickly called the handy man of the place and had him make some bamboo splints. While these were being made we got the necessary medicines, cotton, etc., ready and the car in shape. Away we went across the country, the road taking us directly thru the fields over the rice banks, altho they had been broken down to let the carts thru. But the carts have a higher clearance than does our "Henry." He bravely went up, over, and down till we came to one that we got up all right but couldn't get over. So there we were, stuck on a rice bank and no pick or shovel to dig ourselves off. We walked the rest of the way as fast as we could, carrying the necessary things. When we got there the man had just breathed his last. The by-standers said that he moaned and was still breathing when we came in sight. So we had to tell the young wife that her husband was dead.

I have often wondered just what I would have done had he not been so severely injured as to die before my arrival. He had been picking a kind of wild fruit from a large tree, had climbed up to about thirty feet, and was standing on a limb reaching out for some fruit when the limb broke, according to his wife's story. He fell headlong, striking on a limb about eight inches in diameter which was about twenty feet or so from the ground. Below was another large limb about ten inches in diameter and about twelve feet or so from the ground. He also struck this and then landed on his head on the gnarled root of the tree which stuck up thru the ground.

As nearly as I could make out by examining him he had both shoulder blades broken. He evidently struck one on one limb of the tree and the other on another. One arm was

broken below the elbow, one finger on that same hand was broken, some bones were broken in one foot as nearly as I could tell, and he had a fractured skull, with the bone flattened in about two inches across. What would you have done in my place if the man had lived? All three of the doctors happened to be away at that time.

At present we are treating a case from a nearby village. The father of the sick child is a wealthy shopkeeper and is very influential in the village. The village owner is very hostile against the mission. The little boy has a bad knee cap, the tendons of the leg being also so drawn up that he could not straighten his leg at all. We started treating the leg, also writing to Dr. Esch for advice and help. We feel the Lord has been blessing our efforts in this case very much. The knee cap is somewhat reduced and the lad moves his leg very nearly straight. Of course he limps and will for a long time yet. The parents are overjoyed at the improvement. They seem very approachable and thru them we hope to be able to get into the village after the rains for effective work. Remember us in prayer that we might take advantage of these opportunities as they come.

Other cases we might tell about are: a very bad syphilis case; a man who had an ugly sore on his arm (also syphilic), or any one of a number of bad eyes, or running ears, etc.

Only this morning I had a very interesting experience with a man who had been coming for medicine to the bungalow. Sometimes he came for himself and sometimes as companion for others. This morning he came and began to describe some ills of other people who were not present. I became suspicious and it finally came out that he is a village doctor as they call themselves. These people often do far more harm than good. He evidently has the people of that village under pretty good control as he told me that without his consent no one can come or does come. I told him that that may be so but no patient gets medicine thru him from me without the patients being actually present. We treated one man from that village and he was cured. Hence we can cure all manner of diseases, in their estimation. I treated the patients who came with him and sat and chatted a while with him. He realized that he couldn't get medicine by trickery and finally left saying he would send the other patients later on. I firmly believe that he wanted medicine for imaginary patients and then would keep the medicine and give it out as his own for other people. The patients have not as yet showed up.

I enjoy the medical phase of the work immensely but would enjoy it ten-fold more if I only knew a little something about it. Oh, yes, I can differentiate between a case of sore eyes and a "tummy ache," but without medical training I can never hope to be able to give the people the help they want and need. It makes it hard not to be able to give them the medical aid they so sorely need. And they just will not go a long distance to a doctor, no matter how good he may be.

Just now during the rains there is a lot of fever, malaria, sore eyes, sore ears, aches and pains due to getting wet and working at weeding in the rice fields with wet clothes on; also a lot of colds. I had a pneumonia case the past week. These serious cases make one feel his inefficiency more than usual.

On the whole we would not ask to trade places with any one either in India or America. We love the country village life, the people one finds out here, to say nothing of the beauties of nature as one finds them in the jungle round about. We certainly praise our Heavenly Father that He has led us to this country and has given us our portion here in India.

Please do two things for us.

Remember us in prayer to the Heavenly Father.

Remember that our address is, R. R. Smucker, Dhamtari, C. P., India.

May God bless each reader.

Mahodi Station,
Dhamtari, C. P., India.

A VISIT TO SALLIQUELO

By J. W. Shank

For the Gospel Herald.

Salliquelo is a town about sixty miles from Trenque Lauquen. It is the farthest point to the south in the district that we look upon as our own. Being a town of about four thousand inhabitants, we feel that it is worthy of consideration for a future work.

One of the things that has caused us to be interested in this town is the fact that one of our first members in the church at Pehuajo has moved there. He is an old man of nearly seventy years of age. He has no family any more, for the children he had are married. His wife was untrue to him many years ago and he was compelled to leave her. Thus it is that the old man lives completely alone. He has rented a little mud hut near the edge of town. There he works at making harness out of rawhide.

On the day of the visit Brother Pablo Cavadore, who has been making monthly visits, came to accompany me. We took the train at eight o'clock in the morning, arriving in Salliquelo at ten. We walked out to the home of Brother Lezcano who was not expecting us at all on that particular day. He was very much pleased. He would laugh and rub his hands together as an indication of his surprise and joy.

Since it was nearly the time of day for preparing dinner he at once began to show anxiety about what he should prepare. He wondered what we would like to eat, but we assured him that we would get along on anything he might have at hand. He went to his bit of a kitchen about four feet square to prepare a fire. For the purpose he used dried cowdung. Later he used a bit of charcoal so as to have a bed of coals. When the coals were in good shape he got out a piece of meat and roasted it over the coals. By half past eleven dinner was ready. A place was cleared on a little table in the harness shop. The meal consisted of roasted meat and bread and water. It was very good, but with such a meal one is inclined to eat more meat than ordinarily.

After dinner we had an hour for conversation. While engaged in this some neighbor's children came in and it soon became evident that they are some of Brother Lezcano's little pets. They sat quietly at his side for a long time. It seemed that they enjoyed being near him.

Later Brother Cavadore and myself went out and distributed Gospel literature through the town. After several hours of this work we returned and made some calls with Brother Lezcano to the homes of some of his acquaintances. First we visited several homes of some German Lutheran people with whom he has become friendly. They were delighted that I could sing a little German. They seem to have confidence in Brother Lezcano. He says that these people are distinctly non-Catholic but that their knowledge of the Gospel is very limited.

We also visited some native Argentinian homes and found that the people of these homes are deeply interested in the Gospel. They have received their light from Brother Lezcano. He reads his Bible a great deal and also has at hand other Gospel literature.

Brother Lezcano said, "People think it strange that I can get along here alone, but I always tell them that I am not alone. God is with me here in this little hut and He lets me feel His presence very often." It gives us joy to hear such expressions of confidence in God.

The time is ripe for a work to be

started in Salliquelo. If we were able to do so we would start a work there at once.

Pray for Brother Lezcano and the town of Salliquelo, that through him God may begin the much needed work.

Trenque Lauuqen,
F. C. O., Argentina, S. A.

THE MENNONITE GOSPEL MISSION
Argentine, Kansas City, Kans.

By J. D. Mininger

For the Gospel Herald.

Greater Kansas City has a population of about five hundred thousand with about four hundred thousand located on the Missouri side and one hundred thousand on the Kansas side of the state line.

Argentine is a suburb, located south of the Kaw (Kansas) River at the southwest corner of Kansas City, Kansas.



The New Church in Kansas City, Kans.

Soon after the Mennonite Gospel Mission was opened at 200 South Seventh St., Kansas City, Kans., in 1905, a little branch Sunday school was opened by the Mennonites in a private home in Argentine since there were people in this part of town, who were interested in the Lord's cause, and yet found it inconvenient to come all the way to Wyandotte (for that is what that part of town is called in which the Seventh St. Mission is located) to the meetings.

This Sunday school kept on growing until later the property at 3105 Strong Ave., Argentine, was purchased and used for years as a Mission property. Later, Bro. J. D. Charles, the Supt. of the Missions, was called to take up the work as teacher at Hesston College. For lack of workers the Argentine Mission was then closed and Bro. C. A. Hartzler's who had labored here located at the Seventh St. Mission.

Later the work of the Argentine Mission was again revived and much of the time the work of the two Missions was taken care of by one corps of workers and the co-operation of the local congregation.

Prospects for the Future

of the work at Argentine were never more bright than at present. A few reasons for this are:

1. **The Rapid Growth of this Part of Town.**—Argentine has a number of large business and industrial establishments; such as the Sinclair Oil Refinery, the Atchison, Topeka and Sante Fe Railroad shops, the Kansas City Structural Steel Works, and huge grain elevators which furnish employment for thousands of laboring people. It is but nautral that the town should grow with these activies located here and others coming. A large number of houses were built recently and others are in course of construction.

2. **Splendid Co-operation of the Local Congregation.**—Though we have operated as many as three mission stations at one time in Kansas City, the entire membership is regarded as one congregation and as much as possible the entire membership is looked upon to assist at each station. This loving cooperation has added very much to the effectiveness of the work. One of the men, who has been won for Christ in the city, is serving faithfully as deacon and steps are under way to ordain a minister in the congregation. The Kansas City Mission congregation numbers round about seventy.

3 **The Mennonite Children's Home,** located just about two blocks away from the Argentine Mission, means a valuable asset to the work here both in increasing the attendance and interest of the work as well as supplying valuable workers in the church and Sunday-school. The devoted lives of the workers and of the children of this splendid institution have often been an inspiration to many.

4. **A New House of Worship** is in course of construction and so far along that already we are using it, though about $1000.00 is still needed to complete the building. We feel as though surely the Lord Himself led us to the location of the new church building, it being just close enough to the street car line to be convenient and yet not so close that the noise of the street car annoys the services. Then too it is just across from the school-house which affords splendid opportunity to conduct week-day religious school. Another feature is its proximity to the Children's Home, so that the folks from there can conviently attend, and it is located in a part of town which is not already overcrowded with churches of other denominations.

5. **God's Promises.**—Looking backward, we feel like saying with Solomon, "There hath not failed one word of all His good promise" (I Kings 8:56). Looking upward and forward, methinks I can hear the Lord of the Harvest saying:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

"He that winneth souls is wise" (Prov. 11:30).

"Follow me, and I will make you fishers of men" (Matt. 4:19).

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5).

"And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

"If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13).

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

Kansas City, Kans.

"The Holy Spirit is promised to each one of us; and His special work is to reproduce the life of Jesus in the trusting soul, and lead each to do Christ-like deeds."

A NEW GIRLS' SCHOOL IN DHAMTARI

By Ruth Blosser Miller

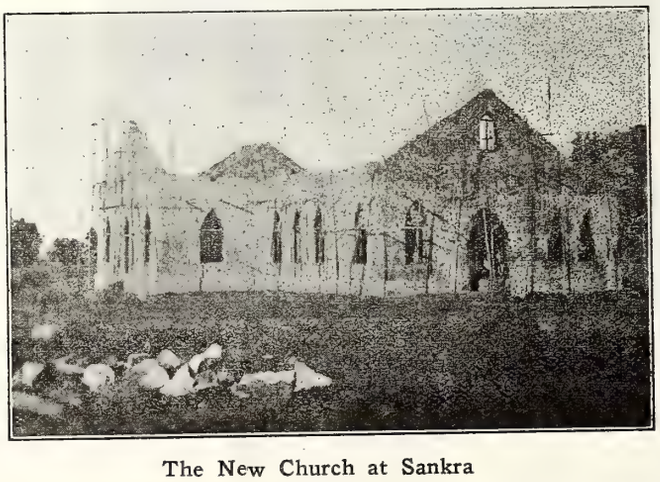
For the Gospel Herald.

The education of girls in India offers a great opportunity for service. In all India there are only one million three hundred thousand girls who are attending school. This is but a mere fraction of the millions who remain illiterate. A Government circular is responsible for the statement that only .9 percent of the Hindu female population and 1.1 percent of the Mohammedan are under instruction, while among Europeans and Anglo Indians, Indian Christians and and Parsees the percentages are 23, 8.3 and 14.6 respectively. This same bulletin further points out that over 90 percent of the girls under instruction are in the primary grade, and these very largely in the two lowest classes. This shows us that education for women throughout the whole of Hindustan has been woefully neglected and progress has been very slow.

Last year in the Central Provinces and Berar, the district in which our last mission is working, there were only 18,347 girls in primary school. You can realize more fully what this means when you notice that this district is about the size of the state of California, and has a population of nearly fourteen millions of people. In other words, you would have all the people who are living in Ohio, Indiana, Illinois, and Kentucky—including all their large cities; living in the state of California from which large number there would be only eighteen thousand girls in the primary school. Let us come closer still. Dhamtari has a population of 12,721. This makes it a town with a population about equal to Goshen, Ind. In Dhamtari there are only two schools to which girls may come and in these two there are enrolled only 162 girls this year. I am not certain just how many schools there are in Goshen, but I am quite sure that there are some seven or eight and there are large numbers of girls in each school. Why do we find such appalling conditions facing us in this land?

In India there are many obstacles to the progress of woman's education. Some of the hindrances are prejudice of the people, from the ideas of caste. the Purdah system, and the custom of early marriage. The young girls are capable and many of them are apt to learn, but they cannot be spared from the work in the home. The girl must clean the rice, and other food for cooking, clean the house, carry water in an earthen vessel upon her head, and when there is nothing else to do, there is always a baby for her to carry around on her hip. Because of her early marriage and these many duties of the home, it is difficult to get her to attend school. As time goes on and the Indian people are coming under Christian influence many of these problems are disappearing, for they are beginning to realize what it means to them to have their girls able to read, write, and figure out accounts.

Last year the mission opened a girls' primary school in Dhamtari. When it was seen that there was a real need for it, and that the school should be permanent, a request was sent to the Mission Board that money be raised for the erection of a school building. This request was granted. There were two main reasons for opening the school. In the first place the one school already existing could not care for the girls properly, because of the number, and also because of the poor teaching staff. The work done was of a very low standard, to say nothing of the non-Christian influences. The girls were taught to regard the heathen gods, festivals, and holidays instead of being taught anything of Christian ideals and standards. In the second place, this school was opened to relieve the over-crowded condition in the Girls' Boarding and also because it was thought it would be better for the smaller girls to live in their homes with their parents and have home training, rather than to stay in the Boarding. At present we are holding school in the old dispensary building, which is much too small and unsuitable, with its two small ten by twelve rooms. If you feel that you or your friends can do anything to meet this need will you please write to Bro. V. E. Rieff, Elkhart, Ind.?



The New Church at Sankra

At the close of the last school year we had thirty girls enrolled with an average attendance of 89 per cent. This year we have an enrollment of 53 girls. Our Christian community is growing. There are now in Dhamtari over seven hundred in number and as the Christian community grows still larger the demand for Christian teaching in primary schools becomes greater. The education of Christian girls who will become the future Christian mothers of this land is perhaps the greatest gift of the missions to India. Will you please remember the work as it is carried on from day to day, that many of these capable worthy little girls may grow up to be literate Christian women?

Damhtari, C. P., India

THE CHURCH AND EVANGELISTIC WORK IN SANKRA

By P. A. Friesen

For the Gospel Herald.

The Sankra Station was opened in November, 1911. When the missionary family moved out there were only ten Indian Christians who were brought along from Dhamtari. Three of these were Christian workers and the remainder were servants.

After the first year which was mostly spent in building work, the first members were added by baptism and the Malgazar of Sankra donated the land for a church building in the village which was built immediately and dedicated early in the year 1913. Up to the year 1916 very few converts were added, and the membership at the end of that year numbered about twenty. Since that time there has been a more steady increase. For several years the numbers doubled each year. Two deacons have been ordained in this congregation. The membership at this time numbers 175.

Some of the members have exercised great faith and have had very valuable experiences. Since the famine of 1921 many of the Christians are very poor in this world's goods but rejoice in a new found Savior. One sister very suddenly became seriously ill. After prayer she was healed almost instantly and this helped to increase the faith of all.

At one time a great revival occurred among the Christians. This began during a series of meetings in preparation for an evangelistic campaign. Confessons were made voluntarily. The Church was (very much) cleansed of hidden sin, tobacco, and other evils. It was evident that every member was drawn closer to his Master. The workers went out with new zeal. They went with a message in their hearts and found interested hearers. The evening meetings in the villages sometimes lasted until far in-

to the night. Non-Christians helped in the singing and sometimes even offered a prayer.

Durng the last few years Swaraj (Non-Cooperation) has hindered the work some. Many who were ready to give up their old religion a few years ago were held back, but they have again said that they want to follow Jesus. Invitations have come from all parties of the district to visit their villages. In several villages they have asked us to open outstations.

Not long ago I stepped into a potter's house in one of the near by villages and saw a bunch of Christian books on the bed. When I asked him what he was doing with them he replied that he read every one of them. After a few days he came for medicine and before he left he bought three more. Another man invited me into his house after we had had a very good street meeting. I went along with him and after I sat down on a bed, he fell at my feet and thanked me for coming to his house. He then told me that if I would visit his home oftener he would soon learn to understand God's Word. I sold him a Gospel portion and he was so pleased to get it that he paid double for it. We had prayer and his heart was touched. Truly, "The harvest is great, and the reapers are few."

Jamgaon, Via Drug C. P., India.

PRACTICAL METHODS OF REACHING ISOLATED AND NEGLECTED DISTRICTS WITH THE GOSPEL

By L. C. Miller

For the Gospel Herald.

In connection with our subject we will consider a text found in Prov. 11:30: **"He that winneth souls is wise."**

A subject that pertains to winning the lost with the Gospel is fittingly introduced by a consideration of consecration and the value of the soul. Let us be sure that our all is upon the altar. Let us be sure that we realize the value of lost souls.

In the latter part of Acts 4 and the beginning of Acts 5 we have an account of the disciples consecrating all their earthly possessions for the cause of the early church. This story contains an account of a certain man and his wife, who professed to have consecrated their all, while in fact part of their "price" had been retained. The result was death, to the offenders because of a lie to the Holy Ghost. If we profess to have consecrated all let us be sure that our profession is true. It should include our talents, our loved ones, our material possessions,—everything.

As God's thoughts are above man's thoughts, as space extends farther than sight, as eternity exceeds time, as heaven is higher than the earth, as the Infinite is greater than the finite, even so, the value of the soul of man exceeds the value of material things. Man is the harvest we are here to gather. If we can, in a measure, comprehend the value of that harvest we will at once become workers in the Master's vineyard. As Christ looking over Jerusalem in a yearning cry exclaimed, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," so today He looks over a Christ-rejecting world and His cry is mingled with the cry of every soul winner in the words, "O Earth, Earth, how often would we have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" Are we gathering or scattering?

Our text says, "He that winneth souls is wise." The disciples at one time asked the Master who should be the greatest in the Kingdom of Heaven. Jesus called old King Augustus and set him in the midst and said, "Except ye become as this great king——" is that what He did and said? No! He called Gamaliel, that great teacher of the law, and sat him down among them and said, "Except ye become as this great Gamaliel——" Is that what He did and said? Not a bit of it! **He called a child** and set **him** in the midst and said unto them, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."

Here, then, is our perfect pattern of greatness: Submission, and readiness for service. At home we have some lively youngsters and often they are an object lesson to me that brings a blush of shame to my cheeks. Father wishes something done. At once two or three precious little workers offer their services. How is it when our Heavenly Father calls for servants to labor in His harvest? The laborers remain few while the wasting harvest remains great. **"He that winneth souls is wise."**

About two hundred and fifty years ago a certain young man sat in a garden, lost in thought. An apple fell to the ground near his feet. This young man in reflection and meditation named the force, that had attracted the apple toward the earth, gravity. The people of the world say, "Sir Isaac Newton was a very wise man." The Word says, **"He that winneth souls is wise."**

Another young man while watching a boiling tea kettle grasped a thread of thought which led to the discovery of an unused force, and steam pressure was put to work, for man, in a very wonderful way. The world says, "James Watt was a very wise man." The Word says, **"He that winneth souls is wise."**

A great orator and politician sprang into the limelight. People flocked to hear him by the thousands. With his glib tongue and pleasing voice he won his listeners and with their faith shaken they went on their ways doubting. Yet the world says, "Bob Ingersoll was a very wise man." The Word says, **"He that winneth souls is wise."**

Now you say, "I'm convinced! I want to be a soul-winner! Come let us hasten into the mission field. For a long time have I been burdened with the thought of the dark-skinned, cannibalistic, naked African! Let us hasten to save the African!"

Or **you** may say, "China is my field! I am concerned about the secretive, chop-suey, rice-eating Chinaman! Let us hasten to save **him!**" And you? You are concerned about India! The caste-ridden, superstition-trodden, famine-stricken Hindu! He is on his way to eternal doom! We must lose no time! We must be off! Hold on a minute! **How about your neighbor?** Is **he** saved? **That man just across the road from you!**

We as a church have been laboring against two formidable obstructions: **Hiding our light under a bushel** and **far-sightedness.** We have made every effort to appease our clamoring conscience by reminding ourselves of the fact that, "We have our church. If people are interested let them come out to our services. Let them give us a chance to save them." Peter might as well have said, "If the **fish** want me to catch them, let them come out on the shore and give me a chance!" The Word says, "Go ye," "Go out." Have we been **fishers** of men? Have we been reaching out, spreading the net for lost souls around us? Do we really believe as we teach, that they who have not accepted Jesus Christ are lost? Then why don't we go out to win them? **I mean our neighbors!** We are looking too far away from home. We are far-sighted. We are looking to the uttermost part of the earth first.

The field is the world. It is ripe for harvest.

The earth's population is about 1,700,000,000 souls. Two-thirds of these, we are told, have not yet been reached with the Gospel message. In the United States are approximately 100,000,000 souls. Of these 40,000,000 are church communicants, over half making no confession at all.

We have about 192,700 Sunday schools, with 17,000,000 Sunday school pupils. There are 13,000,000 young men between the ages of 16 to 30. 1,000,000 of these are church

members; 5,000,000 attend church sometimes, somewhere. The other 7,000,000 never go to church. Where are they? Who is responsible? If each minister of the Gospel would win one soul every month of the year, 2,311,000 souls would be won every year for Christ.

Now we have come back to our primary subject: "Practical methods of Reaching Isolated and Neglected Places with the Gospel." In our aggressive action for God may we ever be governed by unity of action and unity of purpose. In Acts 1:14 the following record is found: "These all continued with one accord in prayer and supplication." Too often we limit the power of God. God is the same yesterday, today, and tomorrow. In the past, prayer to Him has controlled the actions of wild beasts, stayed consuming fire, sent heavenly deliveries, sent heavenly comforters, sent a consuming fire, moved the elements, all to benefit His saints. So let us too continue with one accord in prayer.

Acts 2:4: "And they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance." Have we ever quenched the Holy Spirit? When He prompts us to speak have we always spoken? When He calls us to service have we always responded? Beloved, let us pray for the Holy Spirit's infilling power, His guidance, and always speak as He gives us utterance and follow where He leads.

Acts 2:42: "And they continued stedfastly in the apostles' doctrine and fellowship." Is the doctrine we are teaching the doctrine of the apostles' or is it a doctrine of devils? Let us be rooted and grounded in love, teaching naught but the pure "doctrine of love," once delivered to the saints, that we may not shun to declare the whole counsel of God. Then we will have that sweet fellowship with Him and with one another.

Acts 5:42: "And daily in the temple and in every house they ceased not to teach and to preach Jesus Christ." Our religion should not be something that we put on every Sunday morning, but should be our daily life. What do we talk about when we are in our neighbor's house? After services are dismissed at church (in the temple)? If we as Christian workers would daily, teach in the temple and in every house; if we would, wherever we go, teach and preach Jesus Christ, how long would it be before all the isolated places would be reached?

Acts 8:4: "Therefore they that were scattered abroad went everywhere preaching the word." That covers the field! It not only reaches the neglected districts about us but also includes the fields that we, in our far-sightedness, had looked upon.

The summary, then, of our methods is: A full surrender to God; tarrying in prayer for the unlimited power of the Holy Ghost; teaching from house to house; continuing steadfastly in the apostles' doctrine and fellowship; teaching daily in the temple and in every house and continuing to reach out until we have been everywhere.

In conclusion I wish to emphasize one practical method that has appealed to me. A practical way of travel today is by motor vehicles. Why could we not have one or more (one would lead to many more) motor missions or Gospel Missionary Cars? These cars equipped for and manned by Spirit-filled missionaries, would reach the isolated and neglected districts of our own land. In Colorado there is a tract of land as large as the state of Maryland where the Gospel, very seldom, is preached. A well known evangelist told me that he had found one man twenty-two years old in Colorado who had never seen a Bible or heard a sermon preached. I have had some personal experiences with people who are living forty miles from the nearest railroad, far from any church, hungry for the Truth of God's Word but no opportunity to hear it. Other states of our forty-eight United States have similar neglected districts. Our Motor Mission could reach these places and bring the saving message of God's love and grace, everywhere distributing literature, establishing prayer circles, Sunday schools, and churches.

We often hear conscientious Christian workers lament the fact that the Latter Day Saints, Christian Scientists, Russellites, and other false cults, are multiplying so rapidly. What is the secret of their growth? Action! As we travel about, everywhere in our path we encounter their pernicious literature. We have our Publishing House, which furnishes our literature which our Motor Mission could distribute. Do we value its message enough to spend a few of our **decaying** dollars to spread the **life-giving, Glad Tidings of Great Joy?**

Let us be united in purpose and that purpose the winning of souls.

Let us be united in action, and let that action be ever forward, about our Father's business.

Limon, Colo.

NEWS FROM THE SOUTH

By J. B. Brunk

For the Gospel Herald.

In these days of perplexity and uncertainty, many interesting things are happening in the South. In this article I shall only mention a few. Faith and hope in our project, from an industrial and spiritual standpoint is being strengthened. Lives are being enriched through the means of grace at our command. We believe that our friends in the North will rejoice with us when they read this bit of news.

Sunday, Oct. 5, certainly was a day of more than ordinary Christian experience and blessing. However, nothing so very extraordinary, but so many little things put together really made it worthwhile. The dangers about us caused men and women to have fears. Prayer was offered more earnestly than usual. As a result joy and praise were substituted for fear. How comforting and strengthening are the experiences that assure us that the Father in heaven hears and answers prayer.

The unity and good cheer that prevailed in the completion of our Sunday school reorganization was significant to those who were acquainted with the circumstances. The Sunday school lesson was attended with more than ordinary interest and blessing. The liberty and inspiration of the preacher resulted in more than ordinary attention and interest on the part of the audience. The threefold creation of the material worlds as a shadow of the threefold spiritual or new creation in Christ Jesus was the line of thought presented. Genesis 1:26 shows the beginning of a new and distinct creation which allows no place for the destructive materialistic evolution of the day. Surely, the promise of Jesus to send the Holy Spirit to teach and guide His children is found as true today as in apostolic times.

The splendid visiting in the afternoon of this day was noteworthy. All reported good and profitable times. Then came the hour for song service (6:30 P. M.) into which boys and girls, young and old, heartily entered. Then the informal young people's meeting for which the leader prayed and in which quite a few were led to speak and sing showed that a formal and fixed program was not always needful. The evening service was closed with a testimony meeting which gave the writer the material for a part of this article. The burden of the testimonies was the joy and blessing of the day's service. We all were able to feel that we had spent an unusually blessed day. We are praying for many such days. They bring real "joy unspeakable and full of glory."

During the past year our problems were greater and more numerous than usual. Fears with regard to the outcome caused some of us real concern. Disaster seemed to threaten us at times. Our church building was

in jeopardy. The title was not clear. A number of our brethren had difficulty in getting clear titles because of a blanket mortgage which they were not able to remove. In answer to prayer the Lord sent us a brother from Pennsylvania who was the good Samaritan to us. Church and lands were cleared and deeds recorded. Our church is now on two acres of land and has lately been painted. There is, however, a two hundred dollar ($200) note on church held by a brother in Canada which we are now wanting to pay. We know how to raise part of the money and would be pleased if God would lay a burden upon the hearts of some of our Northern friends to send five and ten dollar bills or checks so this may all be paid.

Industrial developments are not very rapid but we believe they are substantial. In fact a boom it not desired. The best people are trying to avoid it. We have no doubt but that the South with its somewhat impoverished soil and very rich climate has (after all is taken into consideration) a great future. Many evidences of awakening and forward movement attended with cautious and conservative consideration, are seen on every hand. I often think that if our Northern friends would more carefully lay aside prejudice and investigate more fully they would see written in letters of gold the word "opportunity." The chance for home building and permanent results are here. To be sure hardships can not be escaped, but those who know, often say, that hardships will be no greater than in New York State, California or Kansas. In fact we will never suffer as the early settlers of Kansas and Oklahoma. Come and spend the winter with us.

We have been receiving inquiries from a number the past month. We are making special arrangements to locate winter tourists. The writer who is teaching at Long Beach and his parents are temporarily locating at Long Beach for the winter. We are locating in a large apartment house and desire to rent to you the other apartments ranging from ten to fourteen dollars per month. They are furnished and have two and three rooms. This house is facing the Gulf and about ten rods from the water's edge. Work can be gotten at packing vegetables, carpentry, clearing land, etc. Gospel work will be opened if enough come to help us. The winter home project is not dead but very much alive in the minds of some.

Bro. Andrew Shenk will spend some time with us. It is our wish that a number of Christian workers including several ministers might spend the winter with us. Those desiring information may address me or my father, E. S. Brunk, at Long Beach, Mississippi.

Long Beach, Miss.

BIRDS OF PARADISE

Birds of Paradise are beautiful birds, but they can only safely fly one way, viz., against the wind. If they attempt to fly with the wind their beautiful tails and their beautiful plumage get spoiled and tossed, and they fall down. We are "Birds of Paradise," and our only safety is in going against the wind, against the current. If you try to go with the wind, your beautiful traits and graces of holiness will get spoiled and you will fall to the ground.—J. McFarlane.

A PULL ON THE LIFE-LINE

Sel. by John L. Harnish

I was reading a thrilling story the other day—the story of a wreck off a lonely part of the coast of England. A great storm had raged all the day, and toward sunset the inhabitants of a certain little village heard the ominous sounds of distress from a vessel that had run ashore on that rocky coast. From one end of the village to the other men and women looked to the beach to find out where the vessel lay. There she was just out beyond those angry, tumultuous billows, held fast on the rocks; her masts broken, and the great waves breaking over her and beating her to pieces.

Who would go to the rescue?

The strong men gathered together and consulted. Not even a lifeboat could live in such a sea, and it were folly to think of attempting those billows by mere physical force. So they held back and waited, until there came running from the village a young man who was famous for his athletic strength.

"Has no one ventured to help the poor souls?" he shouted, for the wind was deafening. "Where's the boat?"

"She can't live, sir," the fishermen replied. "Not a man of us could carry her over such a sea."

It was true; the young athlete saw that it was, and calling for the lifeline, he tied it around his own waist while the men stood by and watched him.

"You can not do it, sir," they finally burst out; "give it up, for it's only one more soul the sea will get this night."

He shouted his answer back, "Let out the line as I swim, and keep letting it out as long as you feel a pull on it. If the pull should cease, wait for ten minutes, and if by that time I do not pull again, draw me in."

"Then with a rush and a plunge he was gone—the great sea had swallowed him. Just a moment, and then above the breakers they saw him striking out for that doomed vessel. The lifeline played out and out, while the men on the beach stood and watched him battling with the waters. Then a great wave engulfed him and the line slackened.

"Time it," shouted the men, the line played out no more.

In silence they waited, the women's eyes growing moist, and the men's hearts filling.

Three, four, six minutes passed, and the anxiety deepened—there was no pull on the line.

"Draw him in," said one man. "Wait," ordered the captain of the life-saving station; "he gave us ten minutes, and they are not up yet."

Another minute, and then there was a shout along the shore—the line began to play out again. Out and out it ran, and now far across those billows the watchers could dimly discern the swimmer drawing nearer and nearer to that ill-fated ship.

There was no pull on the life-line—that was what caused such great anxiety to the men and women on the shore. For they knew that "no pull" meant the loss of that brave man, and untold anguish and despair to those upon the sinking vessel.

Perhaps it would be well for us to think of this in connection with the great mission work of today. We often hear the complaint that there is too much demand upon our sympathies and our purses. What! Too strong a pull on the lifeline? Too much evidence that the heroic swimmers are going ahead, battling with the great billows of sin, sorrow and despair, drawing ever nearer and nearer to the souls who need life and help and company?

Shame, that we should ever complain of that "pull." Shame, that it should be us, the men and women on the shore, who by the withholding and withdrawal of our gifts, should limit the length of the lifeline.—Full Gospel and Rescue Journal.

The Word says Jesus "went up into a mountain to pray, and as He prayed the fashion of His countenance was altered, and His raiment was white and glistering." So prayer brings out the glory in us, and brings down the glory of God upon us. It is a strange commentary upon the weakness of the human spirit that, in the presence of the glory of God, the disciples' eyes were "heavy with sleep." But they awoke and saw the "Glory of God." We need that vision now. Pray God that your eyes may see His glory. The glory-vision prepares us for heroic achievements.—Sel.

WEEKLY NEWS NOTES FROM SOUTH AMERICA

(Sept. 24)

By Vera Hallman

For the Gospel Herald.

Today Bro. Shank went with Bro. Cavadore to Salliquela where they had made an appointment for a preaching service. There are a number of interested families in this town, but so far no definite work has been started in it.

In Search for the Mission

This week a woman was brought to the Mission by one of the members. The woman said that she had already been four months in this town. From the beginning she had made inquiries if there was a mission here, and no one seemed to know. On Sunday, while visiting in a home, a few small children entered with Sunday school papers and cards. They had just come from one of our Sunday schools. When she saw the papers, she said, "Oh I know what they are," and asked where they got them. The father being there, he wouldn't tell her. He said, "If you go to that place you will have to give up a lot of things" (which are pleasing to the flesh). She asked him several times just to tell her where it was, but all to no avail. This did not discourage her. She was satisfied that there was one, and so the next day she went out to find it. She went to several places, and at last she was told about the Sunday school, but that no one was there now. Finally she was directed to one of the members and that is how she came here. She is living with her mother and has two little girls 6 and 8 years of age. She said about 2 years ago, when she was sick in the hospital, her husband disappeared and she has had no trace of him since. She is trying to find work in order to keep the wolf from the door. At present they are having only one meal a day.

Santa Rosa

Since Bro. Luayza is holding a series of meetings at Carlos Casares, this little flock was without a Shepherd on Sunday. This is a very spiritual congregation and I am sure the work of the Lord wasn't hindered because of his absence.

Pehuajo

A letter from this town says: We are making some changes on the porch of the Mission home so that the Swartzentrubers can have a kitchen. At present we are having very spiritual prayer meetings for an awakening and deepening of the spiritual life in this place.

Carlos Casares

The meetings have continued with good interest. We are not sure how long they will last, perhaps until the end of this week. So far some 10 men and women have stood for the Lord. Pray for these dear ones especially that they might go the whole way.

Some of the Pehuajo people were able to attend one or more of the meetings. Bro. Pablo Cavadore was there over Sunday. Bro. and Sister Lantz, Bro. and Sister Swartzentruber, and Doris went in the auto last evening, returning after the meeting. Today Sisters Maria Cavadore and Catalina Michelli went expecting to enjoy a few of the meetings. We hope to give a fuller report of these meetings in the next letter.

Will the Church at home continue to pray earnestly for the salvation of souls in the Argentine?

Trenque Lauquen,
F. C. O., Argentina, S. A.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Mennonite Children's Home)

Friday, October 17, 1924, is a day that will ever be remembered as a bright spot, in the lives of the children in the Mennonite Children's Home, Millersville, Pa. At one o'clock, P. M., the children were excused from school and were then taken by auto to the home of Brother and Sister Jacob S. Risser, Hershey, Pa., for a shellbark hunt. Arriving there at three o'clock, we at once went to the nut grove where we gathered a peck of nuts. J. S. Hershey, Abram Kendig and Frank M. Herr spent the afternoon with us and they with a number of the workers enjoyed the trip very much. When we returned from the grove, Sister Risser invited us to the dining room where a bounteous supply of good things was awaiting the hungry nut gatherers. The twenty-five children soon cut a large gap into this pile of good things provided by the Risser family and a few of the neighbors, and with one accord extend a hearty "Thank You," to those who provided this for their enjoyment.

At nine o'clock, P. M., the children were all tucked under the covers in the Children's Home and after discussing the most interesting part of the trip, sleep overtook them and the day was ended.

Six children left the Home recently and two others were admitted, leaving twenty-eight under our care at this time. We want to thank all who contributed for the support of the Home thus far and seek an interest in your prayers.

Yours for needy children,
Oct. 28, 1924. Levi Sauder.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Herald Readers, Greeting in Our Dear Redeemer's Name:—We have been blessed with many blessings. Praise His holy name. We praise Him for the beautiful fall weather, while we were waiting for the completion of our new heating plant, which we appreciate very much since the weather has turned cooler.

We also feel the call for workers was greatly rewarded when two sisters from Iowa and Nebraska responded to this work, which again gives us our full number of workers.

We are caring for 36 children. 29 are going to school. Many others desiring our help are deprived on account of the lack of room. One family especially we met whose father had deserted them, were left to their mother, and she being without support was forced to leave the children alone during the day while she worked in a restaurant to earn something for her little ones. These showed in their faces the marks of underfeeding, were dirty, and almost without clothes. We have the two youngest ones in the Home now; the other four are waiting admission.

May the Lord hasten the day when our Home may be provided with more room for the care of the unfortunate children of our land. "And whoso shall receive one such little child in my name, receiveth me" (Matt. 18:5).

Oct. 23, 1924. Workers.

Norristown, Pa.

(21 W. Marshall St.)

Greetings in Jesus' Name to every reader:—We thank the Giver of all good for His help hitherto. The number of scholars in Sunday school is gradually increasing. We are glad, but it seems for every joy, the devil tries to work a sorrow. Our hearts are burdened for those who have been coming regularly, but as they get older, and conviction grows deeper and deeper, their presence becomes less and less frequent. Their home influence is such, too, as tends to keep them away. Then there are older ones who attend regularly still, but for whom "the harvest is past, the summer is ended, and we are not saved." Do you care that these, and many others are lost? You may not be able to support the work with your means, but you can still be a mighty power if you will only pray! For our problems here we need prayer helpers. Will you be one? We

know there are those who are praying for the work here—as well as at other places, and eternity alone will reveal how much their prayers have accomplished.

Over three dozen children were placed in homes for a week this summer. For some of these it was a new experience. Some looked in wonder at a table full of good things to eat. Some had never bowed their heads for God's blessing before they ate. They all came home happy, and had much to say about how the folks did with whom they were. And those folks were happy too, I know, for God never fails to bless us for the least effort we put forth in behalf of those He loves just as dearly as He does us.

But then there were some others who were waiting to go to the country, too. They expected each Sunday we would tell them they were to go next. They looked us innocently, anxiously in the face, but their turn didn't come.

We are grateful to the various ministering brethren who break to us the Bread of Life. We are glad, too that many of them are helping the Lord open the way that we may have preaching every Sunday evening. We appreciated visits by the Brethren, A. D. Wenger, Sanford Landis, Henry Baer, and C. Z. Yoder. We invite all who come this way to remember the Mission at Norristown.

In His glad service,
Oct. 27, 1924. The Workers.

Roaring, W. Va.

To all interested in the cause of Christ, Greeting:—The past summer was a busy one here. Since the work at this place has been started there had been no resident minister here. Appointments were filled by ministers located at Job, Wymer, and the Shenandoah Valley. But of recent years the need has been felt to have some one located here to help along in church and Sunday school work. Accordingly the writer and family are now stationed here for a little over a year. A Sunday school has been organized and is going on with gratifying results. Interest is good and attendance is fair. We have regular preaching services each Sunday night and at these services also interest and attendance are good.

During the past summer Sisters Elva Stoner of Bainbridge, Pa., and Verda Hershberger of Harrisonburg, Va., were here assisting in the work. Their help was very much appreciated by those in charge and the brotherhood at this place. Our prayers go up in their behalf that the Lord may continue to bless them and make them a blessing wherever they go. They are now attending the Eastern Mennonite School at Harrisonburg, Va.

During the month of August Bro. A. W. Hershberger of Harrisonburg, Va., was with us to conduct a series of meetings. Interest was good and the meetings were well attended. There was one confession. Meetings were closed with a communion service in charge of our bishop, Bro. S. H. Rhodes of near Harrisonburg, Va.

A number of ministering brethren, and brethren and sisters from other states visited the field. We are glad for the encouragement they gave us.

Prospects for the future of this work are encouraging. Most of the people of this section are permanently located. This makes it possible to keep in touch with the children as they are growing up.

May all who are concerned about the lost—those who are eternally doomed—pray that many of these may be rescued and brought from sin and darkness into the glorious liberty, light, and life of Christ.

Yours "till He come,"
Oct. 27, 1924. R. W. Benner.

Canton, Ohio

Dear Herald Readers, Greetings in the name of Him who gave Himself as a ransom for our souls:—During the past few weeks we were privileged to enjoy a spiritual repast. Bro. N. E. Troyer was with us and held a series of meetings. He held forth the Word of life and pointed us to the Christ.

During the meetings a number of confessions were made. A few who had never made a profession, stood for Christ and some who had their names on church records (both our church and others) but were not living true to the Lord and their own convictions, also made public confessions.

The way of the transgressor is hard. Men may hide sin for a while and have an outward appearance that seems quite satisfactory to mankind, but God looketh on the heart and knows the very thoughts and intents of it and they cannot have His fellowship nor the peace that passeth all understanding as long as the sin is not confessed and restitution made where necessary.

On Sunday, Oct. 26, Bro. Nevin Bender of Greenwood, Del., preached for us. He is at present holding meetings at the Conservative Church near Hartville, O. May God bless him in his labors.

The work here is progressing about as usual. We are glad to have with us at present Sisters Ella Smucker and Fannie Kurtz who formerly were workers at this place.

We ask an interest in your prayers that God's will may be done here and His Word rightly divided and His Spirit manifested to the saving of souls.

Oct. 28, 1924. O. N. Johns.

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.—John 9:4.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For September, 1924

GENERAL

Sarah Hartzler	$ 5 00
E Orwell S S	5 60
Salem S S Wayne Co O	10 00
Fairview S S Neb	11 62
Martha M Nofsinger	5 00
Fairview S S Mich Teachers Reserve	2 50
Forks Cong Ind	27 20
Fairview Cong Ore	13 20
Eel Neer	25 00
Bethel S S	21 95
Logan-Champaign Mission Meeting O	23 67
Clyde Park Cong Mont	3 00
Spg Valley Cong N D	8 06
Liberty Cong Ia	4 00
Roseland Cong Neb	4 00
Sugar Crk Cong Ia	61 81
L Deer Crk S S Ia	54 14
Martinsburg Cong Pa	3 38
Scottdale Cong Pa	13 01
Pleasant Grove Cong Ill	21 00
Creston S S Mont	6 59
A J Metzler & wife	25 00
	$354 13

INDIA

General

E Fairview Cong Neb	$228 12
Freeport Cong Ill	56 00
Goodfield Cong Ill	12 30
Science Ridge Cong Ill	13 93
Oak Gr S S Cham Co O	65 33
Fairview Cong N D	27 50
Clyde Park Cong Mont	7 85
Plum Creek S S Neb	10 00
Wood River S S Neb	29 82
Springs Cong Pa	12 60
D H Kurtz	2 00
Zion Cong Ore	7 00
Maple Grove S S Pa	26 54
E Chestnut St Cong Pa	60 00
W J Handrich & wife	5 00
Joseph K Charles	25 00
Fannie Ulrich	5 00
	$593 99

Missionary Support

D J Stutzman	$ 3 00
Lockport Cong & S S O	21 58
C J Gunden & family	150 00
E A Rediger & wife	150 00
Metamora S S Ill	48 13
Roanoke S S Ill	85 00
E Menn Bd of M & C	150 00
Elkhart Cong Ind	42 00
	$649 71

Missionary Children

Logan Co Sew Cir O	$ 7 00

Native Worker

Spg Valley Cong N D	$ 5 00
E Petersburg Y P B Cl Pa	7 50
A Sister Pa	7 50
	$ 20 00

Bible Women

Logan Co Sew Cir O	$ 8 00
Stahl S S Pa	24 00
2 Senior Sis Classes O	24 00
Salem S S Wayne Co O	6 00
John Wentling	24 00
	$ 86 00

Native Teacher

4 Sisters Pa	$ 9 00
Ethel M Myers	7 00
Mary K Zimmerman	6 00
Several Sisters Pa	6 00
Mollie Weaver's S S Cl	5 00
A Sister Pa	5 00

Salem S S Ind	5 00
Elkhart Literary Society	5 00
	$ 48 00

Orphans

Goshen Col S S Jr Dep Ind	$ 7 00
Waldo S S Ill	15 00
Hopedale S S Pr Dep Ill	5 85
J B Stutzman & wife	7 50
Venus Hershberger	7 50
Plainview S S O	
Class 4	22 50
" 6	2 50
" 8	7 50
" 12	7 50
August Krause's Cl	15 00
Joe Walls	7 50
A S S Class Ill	13 00
Nappanee W S S Cl 6 Ind	7 00
John Bachman's S S Cl	28 80
Fulton Co Sew Cir O	56 00
Martins Creek S S O	
Class 2	7 50
" 4	15 00
" 6	15 00
Three Little Sisters	2 00
Walnut Crk S S Cl 11 O	28 00
Edward Selzer	7 50
Mrs H C Swarr	7 00
A Sister	13 00
Samuel & Anna Studer	28 00
Harmony S S Ill	8 97
O Grove S S Wayne Co O Helping Hand Class	14 00
O Grove S S Cham Co O	
Prim Dep	2 50
Interm Dep	2 50
Aged Sisters Class	2 50
Scottdale S S Pa	
Mens Class	7 50
Womens Class	15 00
Weavers S S Pa	37 50
Thomas S S Pa	28 92
Cullom S S Ill	10 00
Salem S S Alta	15 00
Sharon S S Sask C Sniders Cl	23 10
Bethel & Guilford S S O	
Class 4	14 50
" 6	7 50
" 7	7 50
" 8	14 50
" 3	7 50
Bethel S S Cl 6A Ore	15 00
Zion S S Ore	
Class 1	5 00
" 4	7 50
" 5	4 50
" 15	7 50
" 16	8 00
" 17	7 50
Albany S S Ore Classes 1, 2, 3, 4, 5, 6	67 50
Classes 7, 8, 9, 10	15 00
Mrs Samuel Longenecker's Cl	14 00
A Sister Pa	14 50
Middlebury Cong Ind	20 80
Y Creek S S	
A Christophel's Cl Ind	3 00
Olive Cong Ind	7 50
A R Miller	11 00
Elkhart S S Golden Rule Cl Ind	7 00
	$767 44

Widow Support

Willow Spgs S S Ill	
Ruth Smucker's Cl	$ 10 00
Mrs F I Smucker's Cl	10 00
Mrs J N Hartzler	5 00
Norristown Miss S S Pa	
Berean Class	20 00
Bethel & Guilford S S O	
Class 1	15 00
" 3	5 00
Classes 2, 5, 9, 10	10 00
Class 8	5 00
Zion S S Ore	4 50
No 8384 Pa	20 00
	5 00
	$109 50

Medical

Manson Cong Ia	$ 25 45
Gortner Union S S Md	7 34
Erle Zook	2 00
Matilda Speicher	5 00
Fairview S S Mich Cl 13	2 50
Edward Honderich	15 00
T S Cripe	25 00
W Union Cong Ia	39 57
Springdale Cong Va	22 83
Salem S S Ind	5 00
Elkhart S S Willing Workers Cl	7 50
A Sister O	13 00
	$170 19

High School & Hospital Endowment

A N Brenneman	$ 10 00
Abner Holdeman	10 00
Sylvester Miller	10 00
A Brother Ind	10 00
	$ 40 00

Hospital Building

A Friend Ill	$ 15 00

Leper Asylum

M L Steiner & wife	$ 5 00
Clyde Park Cong Mont	2 00
	$ 7 00

Balodgahan Church

Ia-Neb Conference	$156 00

Sundarganj Church

Ohio S S Conf	$ 10 67

Sankra Evangelistic

L Deer Crk S Cir Ia	$ 15 75

Ressler India Trip

Hess & Hammer Crk B S M Pa	$ 30 45

Ghatula Dispensary

Anna N Ranck	$ 5 00

Personal

Manson Sew Cir Ia	$ 33 00
Total contributed for India	$2764 70

SOUTH AMERICA

General

Shore S S Ind Y W Cl	$ 1 36
Salem S S Neb	60 00
Mt Pleasant S S Va	50 00
A Brother & Sister	15 00
Fairview Cong N D	2 50
Plum Creek S S Neb	10 00
Weaver Cong Pa	21 05
Masontown Cong Pa	17 10
Marion Cong Pa	13 58
E Chestnut St Cong Pa	60 06
	$250 65

Missionary Support

Stahl S S Pa	$ 8 81
Sisters Pa	16 00
Salunga & Landisville Congs Pa	150 00
E Menn Bd of M & C	300 00
	$474 81

Native Evangelist

Olive Cong Ind	$ 33 00
Emma S S Ind	36 00
Clinton Brick S S Ind	1 75
Howard-Miami S S Ind	30 25
Fort Wayne S S Ind	44 00
Leo S S Ind	36 00
Midland Cong Mich	20 00
Bethel S S Mich	6 00
Forks S S Ind	36 00
Berea S S Ind	12 00
A R Miller	1 00
E Union S S Ia	50 00
	$306 00

Church Building Fund

A Friend Ill	$ 15 00
A Brother & Sister O	9 00
Elizabeth Haldeman	25 00
Ohio S S Conference	10 67
Donors from Fulton Co Cong O	475 00
Henry L Witmer & fam	20 00
Sonnenberg Cong O	671 08
Crown Hill Cong O	169 00
Orrville Cong O	50 00
S S Meeting at Reiff's Church	56 48
A Brother Md	25 00
N J Roth	5 00
John B Seitz	25 00
Samuel Hess	25 00
H W Eshliman	10 00
Shopes & Stricklers Cong	21 00
Jonas Zimmerman & fam	25 00
Barbara Hess	10 00
John R Hertzler	25 00
Harry Musselman	5 00
Goods Cong Pa	5 00
Lebanon Co Churches Pa	71 51
H C Hertzler & wife	4 00
Elmer E Zimmerman	25 00
Fannie Rupp	50
	$1,783 24

Bible Reader

Philadelphia Sisters	$ 16 00
Lena E Stalter	24 00
Ida Yoder	24 00
Ada Orendorff	24 00
W Union S S Pr Dep Ia	3 48
W Union Sew Cir Ia	20 00
Zion S S Cl 3 Ore	4 50
	$115 98

Kindergarten

Bethel & Guilford Congs O	$ 16 00
Harvey E Yoder	25 00
	$ 41 00

Printing Press Fund

Bethel & Guilford Congs O	$ 9 00

Literature Fund

Harry L Horsch	$ 10 00
A Sister Pa	18 00
LaJunta S S Colo	15 00
	$ 43 00

Aged, Infirm, Orphans

Mr & Mrs M L Steiner	$ 15 00

Horse and Cart Fund

L Deer Creek S S Cl 17 Pa	$ 5 00

Poor Children

Erismans S S Pa	$ 66 30

Personal

Mrs William Wright	$ 5 00
Mrs Rohrers S S Class	5 00
Mr & Mrs A M Lauver	25 00
	$ 35 00
Total contributed for South America	$3144 98

CITY MISSIONS

Canton, Ohio

N Lima S S O	$ 29 69
A Sister	15 00
A Brother	20 00
Pleasant View YPBM O	2 50
A Brother	3 00
A Sister	2 00
Martins YPBM O	5 40
A Brother	1 00
Canton Miss S S	10 05
House Income	10 00
	$ 89 64

Altoona, Pa.

Martinsburg Cong Pa	$ 12 21
Stahl S S Pa	10 67
Glade Cong Pa	1 50
Masontown Cong Pa	19 00
Stahl Cong Pa	12 05
Thomas Cong Pa	20 00
	$ 75 43
Mission Auto Masontown Cong Pa	$ 26 23

Chicago, Ill.

Ill S S Conf	$ 48 22
Willow Springs S S Ill	6 50
Weaver Cong Pa	6 75
Middlebury Cong Ind	6 96
A L Miller	5 00
	$ 73 45

Fort Wayne, Ind

Howard-Miami Cong Ind	$ 21 96
A Brother Pa	5 00
A Brother Ind	2 00
	$ 28 96

Kansas City, Kans.

Plum Creek S S Neb	$ 5 96
Henry Cooprider	5 00
Sonnenberg Sew Cir O	10 00
	$ 20 96

Argentine Church Building

Samuel Freyenberger	$ 10 00
C E Bowman	10 00
Roy Buck	5 00
K C Sunday School	14 30
K C Cong	26 98
	$ 66 28

Lima, Ohio

Miss Meet Logan-Cham Cos O	$ 50 00
S S Offerings	11 05
Sunday Eve Offerings	3 85
	$ 64 90

Los Angeles, Calif.

Albany Cong Ore.	$ 11 25
Bethel Cong Ore	5 00
	$ 16 25

Peoria, Ill.

Illinois S S Conf	$ 48 22
Willow Springs S S Ill	6 50
Hopedale Cong Ill	18 00
Waldo S S Ill	2 00
August Schertz	1 00
Ezra B Yordy	1 00
Auto Fund Freeport Cong Ill	20 00
	$ 96 72

Portland, Oreg.

Albany Cong Ore	$ 10 65
Hopewell Cong Ore	6 05
Bethel Cong Ore	3 12
Mrs L E Weaver	10 00
	$ 29 82

Toronto, Ont.

Manner Cong Ont	$ 11 80
Floridale Cong Ont	21 00
Addison Snider	10 00
Deldon Snider	2 00
David Bergy	1 00
Gilbert Bergy	1 00
Simeon Shantz	5 00
	$ 51 80

Wichita, Kans.

Bethel Cong Mo	$ 3 95

Youngstown, Ohio

E Petersburg S S Sisters B C	$ 11 05
Total for City Missions	$655 44

CHARITABLE INSTITUTIONS

Children's Welfare Home

T S Cripe	$ 25 00
Edward Selzer	10 00
Alice Miller	50
O P Grosh	2 00
C R Widmer	5 00
Zion Primary S S Cl	20 00
Special Support	226 50
	$289 00

Orphans' Home

Willow Spgs Cong Ill	$ 18 00
Logan-Champaign Cos Mission Meeting	200 00
W Union S S Prim Dep Ia	6 11
Shore S S Y W Cl Ind	1 70
A Brother Pa	10 00
Mrs John Hartzler	1 00
Andrew King	25 00
Fannie King	10 00
Special Support	253 34
Farm Income	16 10
	$541 25

Orphans' Home Barn

Elmer B Thomas	$ 50 00
J G Godshall	25 00
Science Ridge Cong Ill	38 76
Susie Gilmore	5 00
J D Earl Martin	100 00
M Miller	2 00
Mattie Gehman	1 00
Etta Hunsberger	3 00
Howard-Miami Cong Ind	38 25
Lizzie Hostetler	100 00
Walnut Creek Sew Cir	70 00
Amos L Kauffman & wife	25 00
Midway Cong O	40 00
Pleasant View S S O	10 00
Crown Hill Workers Meeting O	15 00
S H Brunk & wife	50 00
Hetty Ranck	50 00
E J & Eva Varns	50 00
C J Troyer	15 00
J H Hershey	5 00
S D Miller	5 00
L A Blough	2 00
Mary Zehr	5 00
Levi Mann	5 00
Logan Co Menn Aid Assoc Ohio	1,200 00
	$1,910 01

Ill. Home for the Aged

Farm Income	$ 2 77
Illinois S S Conference	48 22
Mrs Leeds	34 66
W Camby	26 00
Chris Orendorff	3 00
Mary Slagel	1 00
Alice Heiser	1 00
Ehresman Reunion	26 00
Elizabeth Schick	5 50
John Albrecht	1 00
Geo Andrews	13 00
John Spies	2 50
Mrs Jacob Yotty	1 00
Mrs P W G	12 00
Joseph Hochstetler	1 00
	$178 65
Total for Charitable Institutions	$2,918 81

OTHER FUNDS

Dist. Conf. General Fund

Maple Riv Cong Mich	$ 85 00
Clinton Fr Cong Ind	42 75
Clinton Br Cong Ind	15 50
Yellow Creek Cong Ind	41 00
Blough Cong Pa	15 50
Providence Cong Pa	26 00
Skippack Cong Pa	23 00
Line Lexington Cong Pa	75 00
Deep Run Cong Pa	31 26
Plumstead Cong Pa	12 00
Souderton Cong Pa	46 00
Towamencin Cong Pa	17 78
Plain Cong Pa	100 36
Bethel Cong Mo	5 00
Mt Zion Cong Mo	1 00
White Hall Cong Mo	2 08
Tuleta Cong Texas	5 00
Lake View Cong N D	3 50
Beulah Cong S D	3 50
Ste Elizabeth Cong Man	5 00
Clyde Park Mont	4 50
Martinsburg Cong Pa	11 16
Schellburg Cong Pa	3 00
Casselman Cong Pa	4 00
	$578 89

S. S. Conf. Mission Fund

Kaufman S S Pa	$ 9 30
Masontown S S Pa	46 76
Blough S S Pa	9 40
Springs S S Pa	19 86
Scottdale S S Pa	29 91
	$115 23

Mennonite Board of Education

Martinsburg Cong Pa	$ 3 37
Scottdale Cong Pa	13 01
Waldo Cong Ill	11 46
	$ 27 84

Administration Expense

E J Zook	$ 2 00
A R Egli	5 00
	$ 7 00

M. Ebersole Hosp. Expense

Morrison Cong Ill	$ 13 50

Literature Fund

Clyde Park Cong Mont	$ 1 00
Middlebury Cong Ind	6 97
Berea Cong Ind	5 00
Salem Cong Ind	1 38
	$ 14 35

Old People's Home

Weaver Cong Pa	$ 13 49

Church Bldg. Fund

Hopewell Cong Ind	$ 6 00

Rural Missions Fund

Elkhart S S Ind	$ 55 27
Berea Cong Ind	9 65
A R Miller	4 00
Thomas Cong Pa	17 71
Kaufman Cong Pa	23 66
Mt Zion Cong Mo	2 75
	$113 04

Evangelistic Fund

Penna Cong Kan	$ 7 08

Conference Expense Fund

Bethel Cong Mo	$ 8 00
Pleasant Val Cong Kan	19 00
Sycamore Gr Cong Mo	26 87
LaJunta Cong Colo	26 91
Hesston Cong Kan	17 55
Crystal Spgs Cong Kan	71 90
Milan Valley Cong Okla	15 00
Yoder Cong Kan	27 00
Tuleta Cong Tex	1 75
Mo-Kan Conference	7 00
Manitou Cong Colo	5 00
	$225 98
Total for Other Funds	$1,122 40

SUMMARY

Alta Sask Dist Miss Bd	$ 44 69
Dak Mont Dist M Bd	74 91
E Menn Miss & Char	846 91
Ill Dist Miss Bd	516 95
Ind Mich Dist Miss Bd	696 24
Ia Neb Dist Miss Bd	748 76
Ohio Dist Miss Bd	472 14
Pacific Coast Dist Miss Bd	199 57
S W Penna Dist M Bd	528 93
Wash Co Md & Fr Co Pa Dist Miss Bd	111 06
Menn Bd of M & C	6,720 30
	$10,960 46

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

CONTRIBUTIONS

to the

Mennonite Relief Commission For War Sufferers

September, 1924

General

A Brother Okla	$ 5 95
A Sister O	10 00
Alpha S S Minn	4 05
Scottdale S S Pa	3 50
Creston S S Mont	5 67
Leo Cong Ind	15 04
	$ 44 21

Child Relief

Catlin Cong Kan	$ 5 00
5 Sisters Pa	2 50
Fairview S S Mich	
Class 10	3 00
" 11	5 00
" 12	6 00
" 13	2 50
" 14	5 00
Alice Harshberger & others	2 50
Sugar Creek Cong Ia	13 00
Scottdale S S Pa	
Men's Class	15 00
Women's Cl	22 50
Interm Girl's Cl	7 50
Young Men's Cl	15 00
Thomas Cong Pa	24 00
Blough S S Pa	27 50
Grace Good	5 00
Norman Hobbs	2 50
Hopewell S S Cl 1 Ind	7 50
Shore S S Ind	30 00
	$201 00

Germany

Woodriver S S Neb	$ 18 00
Morrison Sew Cir Ill	10 00
Beach Cong O	47 80
A Bro & Sister Ore Christenpflicht	50 00
Zion S S Cl 16 Ore Christenpflicht	8 00
	$133 80

Near East

J N Hartzler	$ 15 00
Elmer Schrock	10 00
Noah Schrock	6 00
Elmer Stoltzfus	7 00
Susan Blosser	1 00
Hopedale Cong Ill	202 80
Martha M Nofsinger	5 00
Martins Cr S S O Cl 3	12 75
E J Zook	5 00
Weaver Sisters	12 00
H A Schnell	3 00
Roy Kauffman	10 00
A B H	5 00
Ira Yoder	10 00
A Brother	3 00
Lena E Stalter	10 00
Lester S Saltzman	60 00
J K Yordy	25 00
D C Hofstetler	10 00
John Eshliman	10 00
William Eshliman	3 00
Allen Amstutz	1 00
Irvin Amstutz	5 00
Reuben Steiner	5 00
A B Mumaw	1 00
Anna Amstutz	2 00
Celesta Amstutz	1 00
Myrtle & Nora Gregory	1 00
Senior Girls' S S Cl Martins	2 25
Men's Cl Martins S S O	3 20
Elma Hartzler	10 00
John D Miller	5 00
Ernest Miller	1 00
J E Sommers	2 00
H H Sommers	2 00
Eli Becher	2 00
Melvil Becher	1 00
M O Krabill	1 00
Fred Yoder	50
Amos Schloneger	2 00
Lovina Amstutz	6 00
Metamora Cong	53 04
A Friend	15 00
Roanoke S S	35 00
A Sister O	5 00
C H Byler	2 00
Lizzie Yoder	2 00
Salem S S Alta (Armenia)	51 07
Mt View S S Alta (Armenia)	20 00
Science Ridge Cong Ill	69 56
L S Kreider	15 00
	$747 67

Russia

Mrs Samuel Hershberger	$ 5 00
Mattawana S S Cls 1, 2 Pa	5 00
J D Byler	7 50
A Bro & Sister Ore	50 00
Belleville S S Cl 19 Pa	2 50
F E Schrock	15 00
Amish Menn near Belleville Pa	55 00
William F Holdeman	2 00
Locust Grove S S Old Men's Cl Pa	15 54
Beach Jr YPBM O	2 50
Beach S S O	20 00
Oak Gr S S Cham Co O	
Prim Dep	2 50
Interm Dep	2 50
Sharon Valley S S	
Prim Dep	1 64
Interm Dep	92
A Brother Md	15 00
Medway Cong O	21 00
Salem S S Alta	12 50
Bethel S S Kan	43 90
Pigeon Riv S S Mich	25 00
Deep Run Cong Pa	22 55
Doylestown Cong Pa	37 00
Providence Cong Pa	30 00
G Monroe Miller	5 00
Clinton Fr S S Ind	20 00
Elkhart S S G Samaritan Cl	11 00
	$430 55

Siberia

Bethel Cong Kan	$ 31 47
Ora L Troyer & wife	3 50
	$ 34 97
Total contributed for the month	$1,592 20
Previously reported	$674,219 06
	$675,811 26

Gratefully acknowledged and reported by
MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GLEANINGS

"This year is the sixtieth anniversary of the baptism of the first Protestant Christian in Japan. Today in all churches there are 227,826 members there." The 1920 census of Japan gives the population of that country as 56,961,140. This shows that there is a great deal of work to be done there before Japan can be nominally classed as a Christian country. The need is great. "Pray ye the Lord of the harvest."

"In India a generation ago a missionary said he had faith to believe that the time would come when a hundred would be baptized in a single year. In that district and in a recent year 38,000 were baptized, and 4,000,000 people in India told the government census takers that they were Christians." The Indian Church is growing but when we remember that the population is over 319 mililons the 4 million Christians compose only about one-eightieth of the people. The Gospel seed must be sown with unflagging zeal. It will not return void.

A report states that Viscount Shibusawa, Japan's multi-millionaire who is not a Christian, says:

"I am a Confucianist, and there are a lot of things about Christianity that I do not understand. But there are **two things** in your program that appeal to me. One is your Bible. It is the greatest book ever written. I wish that there were a copy in every home in Japan. The other thing is the Sunday school. I wish that every person in Japan had the opportunity to attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen."

This is a fine tribute, but the Viscount in his reference to the Sunday school makes the mistake of taking the by-product of Christianity as being of more importance than its real object. The Bible as a piece of literature, the Sunday school as a civilizing agency to promote honesty and business integrity will not save souls from sin and its penalty. The Bible must be accepted as the Word of God and the Sunday school must preach Christ as the Savior from sin. The other things mentioned will come as a result of that.

The work on the Jordan for the purpose of utilizing the water power of the river for the electrification and irrigation of Palestine will commence this year, according to a statement made by Lord Arnold, Under-Secretary of the British Colonial Office, in the House of Lords recently.

One electric power station is already functioning successfully at Jaffa. The Jaffa Electric Company and the concession on the Jordan, Lord Arnold stated, are "the greatest attempts ever made to develop the natural resources of Palestine."—Record of Christian Work.

"Let prayer become fundamental instead of supplemental, and modernism and worldliness and infidelity in the church will have to go. The card table and the parlor dance will have to go. Duplicity and suspicion, jealousy and dissension, back-biting and division will have to go. Our broken-down family altars will be re-erected, our young people will be saved, our coffers will be filled with consecrated money, our home and foreign boards will be replenished with men and means, and a harvest of new-born souls will be swept into the kingdom!" This is a sweeping statement but if the mass of people professing Christianity would have a definite Christian experience so that they could live a life of power with God in prayer surely the picture is not overdrawn. Let the Church collectively and the members individually, make prayer fundamental.

And in the Garden a New Sepulchre

There is general agreement among archeologists that the Church of the Holy Sepulchre does not stand where the Lord was buried. Rather is it the opinion that the real site was outside the Damascus Gate of present-day Jerusalem. The removal of loose stones about the garden tomb which General Gordon believed to be the actual place of burial has led to the discovery of a stone with peculiar markings, which identify it with what is thought to be a shrine of the Greek goddess Aphrodite. But the startling thing is that when Jerusalem was destroyed a second time,—in A. D. 135,—the Emperor Hadrian is said to have erected a temple of Aphrodite over the tomb of Christ, as a mark of his contempt of both Christ and His followers. If further excavation confirms the fact of such a temple in this place, it will strengthen the theory that the Lord was here buried, and that he was crucified near by (John 19:41).—S. S. Times.

"The possibility of the printed page has come under our observation recently," writes John F. Steiner of the Hainan mission. "A certain man out here had never heard a sermon or attended a religious service. Through our evangelist a copy of the Bible fell into his hands. This was read over and over, and he became convinced of its truth. Today he is saturated with its teachings. He quotes text after text, is familiar with both the Old and the New Testaments, and finds chapter and verse without the use of a Concordance. Best of all, he has been instrumental in leading eighteen of his villagers to become Christians, and they have provided their own chapel.

"His house is at the roadside, and he always has some interesting direct Gospel message posted up for the benefit of the passerby."

Problems of the Eurasians

The Eurasian community in India, numbering three hundred thousand, is put in a difficult position by the nationalist movement. Although looked down upon by Englishmen of pure strain they have always identified themselves as far as they could with the English community. In the past this has been of advantage to them and minor offices on railways, in public service, and in business concerns have been thrown to them by their half-brothers. Now with the increasing Indianization of the public service this patronage is withdrawn.

The arrogance with which these Anglo-Indians have too often treated pure-blooded Hindus on the strength of their own partial white extraction is now being met with the hatred of Hindus, mindful of the past. So are the chickens of race prejudice coming home to roost! In local riots the Eurasian suffers, and the boycott of the whole-white extends to the half-white. Curiously enough he seems often to lack both the Englishman's stamina and the Hindu's keen mentality. His English extraction carries with it desire for a better standard of living without the requisite capacity for competing with native Hindus. The most discouraging thing is that conscienceless whites are continually adding to the numbers of this unfortunate and anomalous community.

A wise and warm-hearted Scotchman, Dr. Graham of Kalipong, has taken pity on the little ones of these people. He went out to India originally as a missionary to the Bhutas, Lepchas, and Nepalis living in the lower slopes of the Eastern Himalayas. "Tramping up and down the hills," says the East and West "from village to village, tea-estate to tea-estate, he caught sight ever and again of small neglected Eurasian children. The thought of them pressed hard upon him." He brought them first into his own home to share with his own children. Then as the number of waifs increased cottages had to be opened for them. Today there are twenty such in which six hundred children live, looking across to the snows of Kinchinjunga.

The children sweep, wash, scrub, cook. Every cottage is in this way self-sufficient and the practical training gives a needed reinforcement to the weaker sides of Eurasian character. Hitherto this charity has found large support in the English community in India, but English incomes are depleted by the political and other changes in India and the small government grant is likely, sooner or later, to be cut off by nationalist influence. The girls when grown are fortunately easily placed as servants and children's nurses,—"Kalipong girls" being in great demand in the English families of Calcutta. The boys, on the other hand, find it more difficult to secure employment. Formerly many of them were sent to the farms of Australia and New Zealand as laborers, but the exclusion of colored labor shuts them out, too. Fortunately these Eurasians seem to have a natural aptitude for mechanical and electrical work, and a way opens in this direction for Dr. Graham's wards.—S. S. Times.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 13, 1924 (Gospel Witness Established 1905) No. 32

EDITORIALS

If the average church member would manifest half the zeal in bringing friends to the election of grace as the average voter does in getting friends elected to office, this world would witness the greatest revival since the day of Pentecost.

"It is all wrong," said one church worker to another, "to clean up the congregation at communion time and let things go as they will between times." "It is all wrong," repeated the other. Of course, if irregularities exist just before communion time they should be straightened out before that time; but why wait? Congregations, like individuals, should "take up the cross daily." Let our shepherds keep a faithful watch over their flocks, and when they see sheep or lambs beginning to stray away they should be looked after without delay.

It is not hard to stand for the whole Gospel so long as we are surrounded by circumstances where we are not called upon to make any serious self-denials. But when such an attitude toward God and His Word means to be ostracised from society, to be looked down upon as somebody "queer," to live in poverty whereas otherwise we might live in luxury, then consecration becomes a real thing—and a real cross which causes some people to turn back or seek compromises. When tempted in this let us look to Christ for our example. While they "that will live godly in this life shall suffer persecution," to them also is the promise that "they shall reign with Him forever and ever."

Owing to the absence of several of our workers during the past two weeks the matter of crediting subscriptions and renewals has been delayed somewhat. If you see that the labels on your papers have not been changed as promptly as they should have been, this is the explanation. As these workers are now again at their desk, your next week's papers should show that your subscriptions have been credited. If any errors appear, notify us at once. We thank you for your prompt renewals, and hope to see all renew their subscriptions by the end of the present year.

Present your friends with a Christmas present in the form of a year's subscription to the Gospel Herald. All such will be given for half price.

OUR PERIODICALS

III. Words of Cheer

This, the oldest of our periodicals now in print, was started by Dr. H. A. Mumaw at Orrville, Ohio, in 1875. Later, it was moved to Elkhart, Ind., and published by the Mennonite Publishing Company until April, 1903, when it was moved to Scottdale, Pa., and has since been published by the Mennonite Publishing House. From the beginning it has had a grip on our boys and girls which has meant much in helping to direct their minds towards God and the Church. One strong feature of the paper is the correspondence department on the last page. This has been criticised by some as being too monotonous and unenlightening, but after "Uncle J. A." put some of his personality into the messages on this page it has put new life into it. If more of our writers interested in the welfare of our young people would furnish original contributions for the other three pages, it would add to the usefulness of this Sunday school paper. It is a four-page weekly, published for the welfare of our boys and girls of the junior and intermediate grades, but the paper is eagerly read by many of our grown-ups. Its subscription list is the third highest among the periodicals published by the House.

A brother, sending in a correspondence telling of the results of a recent meeting, adds: "Just a few thoughts for the Gospel Herald regarding our meetings. They were good. May we not lose the blessing by robbing God of the glory." Amen. Many an individual, many a congregation, and (dare we say?) many a denomination, has allowed the devil to grasp victory out of defeat by stopping to admire self instead of remaining humble at the foot of the cross, in obedience to God, giving Him the glory for all things. Let us never forget the warning words of Jesus, "Without me ye can do nothing."

Hundred Per Cent Efficiency.—This motto, frequently heard of late, may be applied to Christian service as well as any other form of human activity. It should be the aim of every member, of every church. For a church to reach it, several things are necessary:

1. There must be a development of talent. God has given us our powers of mind and body with the idea that they should be strengthened through use and consecrated to His service.

2. There must be a consecration of talents to God. Otherwise the God-given powers are wasted and life is a failure.

3. These talents must be put to proper use. Teachers, preachers, mechanics, orators, leaders, etc., are born, not made. Many have made a failure in life because they aspired to places for which God had not fitted them. The same God who endowed you with certain traits and certain powers will lead you to the place where these powers may be used to best advantage, if you give Him a chance.

4. There must be loyal support of conferences, bishops, ministers, dea-

cons, teachers, missionaries, parents, and every faithful one occupying positions of responsibility in home or Church. Break down the influence, reputation, authority, or power of either of these, and you weaken the powers of the Church to that extent. Strengthen them in whatsoever way that you can, and you strengthen the Church.

5. There must be an absolute trust in God and His Word. The reason why God is not glorified in the lives of people more than He is, is because they do not give a chance. Take Him at His word, and He will justify the wisdom in giving this Word. God is glorified in the lives of all who live to the glory of His name. Hundred per cent efficiency means a hundred per cent on the altar.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

PEACE AND NONRESISTANCE

Upon what grounds can Christians refuse to go to war when the Bible plainly teaches that we should obey magistrates and such as have the rule over us?

We are to obey magistrates or any other human authority only to the extent that they do not militate against the supreme authority of God's Word.

Jesus had commanded His disciples that they should preach the Gospel everywhere, beginning at Jerusalem. While they were thus engaged, in obedience to Christ, the **authorities** arrested them and after imprisoning and chastising them commanded that they should cease their preaching; but their answer was that "We ought to obey God rather than man" (Acts 5:29) which is also a clear and definite answer to the question before us. If Christ has commanded nonresistance, it is the duty of the Christian to obey Him.

Taking the Bible all together, is there not more of it in favor of war and self-defense than there is for nonresistance?

If it were a matter of quantity, this question might be decided against nonresistance, for the Old Testament is much more bulky than the New and thruout that dispensation God allowed war and self-defense, within divine limitations, but there is altogether a different standard set up by Christ, on this subject in the Gospel. Matt. 5:38, 39.

On the subject of liquor **regulation** there has been a vast amount of legislature since this nation came into existence, but that is **all superceded and nullified** by the **prohibition** decree of the eighteenth amendment to the Constitution — a comparatively few words of a new law outweigh a vast bulk which has been superceded. Gal. 3:24, 25; Heb. 8:13.

The law and the prophets were the divine standards of life until the time that the New Dispensation was announced under John the Baptist (Lu. 16:16) and since the death of Christ the New Covenant is in effect—which forbids all violence, in the Church, in accordance with the principles laid down in the Sermon on the Mount and all the epistles.

Is God not "the same yesterday, today, and forever?" How then can we believe that the Old Testament really taught one way and the New Testament the other?

In the sense that the Scripture intends, God truly never changes; but in accordance with many scriptures in both Old Testament and New His attitude and law have changed with the **change of conditions and dispensations.**

Foretelling the giving of the New Covenant, Jeremiah says that it will not be like the old. Jer. 31:31-34.

In showing that Christ belonged to the priesthood of Melchizedec, Paul asserts that the change in the priesthood made **necessary a change also in the law.** Heb. 7:12.

One very striking change is **this sudden and absolute calm, in the Christian Church, at the word of Christ, from the tempest of war violence and blood, which raged thru the Old Testament.** Search the Gospel and lives of the apostles with a candle, and no trace or remnant of the war spirit can be found after the establishing of the Church at Pentecost!

If war was right once, how can it be wrong now?

The moral law never changes. We may say reverently that God Himself cannot change the moral law, just as the apostle says that God cannot lie; but the will of God is Sovereign—he could as well, and justly, destroy those who had forfeited their right to live, thru the instrumentality of Israel as thru the instrumentality of angels in past history and in the judgment day.

War and violence against our enemies is sin because God, in the Gospel, which is the law of the Christian Church, has for reasons known to Him, forbidden it. **It was right for Israel, under divine direction only,** as permitted and commanded by their law.

Why can we not explain war in the Old Testament upon the same grounds as that of divorce and polygamy—that God tolerated it because of the darkness and ignorance of the times and the hardness of the hearts of the people?

This application cannot be rightly made from the fact that God positively commanded Israel to destroy their enemies and punished them for not fully carrying it out. I Sam. 15.

Destroying God's enemies **at His Word** is not sin, because the holy angels in past and future participate in it and they cannot be thought of as ignorant or hard of heart. It was right for Israel when God commanded it—it was and shall be right for angels at God's command. It is wrong for all Christians, for God has clearly and definitely forbidden it in the Gospel and there is no ground for exceptions.

If all this is true, how do all the war preachers find texts upon which to base their arguments that it is the duty of a Christian to support the Government by war?

This is done mostly by the unscriptural method of **setting up the law of the Jewish Church as a rule for the Christian Church.** War preachers nearly always use Old Testament texts. Others, however, take New Testament texts and twist (II Pet. 3:16) them out of their true application, thus deceiving and misleading the people.

How could governments stand without the use of force? Has God not given to civil authorities the power of the sword, and is the use of it not therefore right?

Force is necessary to the maintainance of civil government. God appoints it for them (Rom. 13) and forbids it to the Christian (Rom. 12:17-21).

This is a strong reason why a Christian cannot administer the affairs of civil government without violation of Gospel principles.

Granting that war and carnal force are wrong for the Christian as an individual, may he not at the call of authorities use force in governmental capacity?

This places the laws of men above the laws of God and has no foundation in the Scriptures. Whatever is wrong for the Christian as an individual is not right for him any other way in the world.

What a spectacle—Christians (?) on opposite sides blowing each other into fragments, making the wives widows and the children orphans by the will of God? Preposterous!

Did not Israelites so war against each other?

Never justly, **except by direct command of God when some were in opposition against God.** But this is in direct violation of the Spirit and definite commandments of Christ.

What would become of Christians if evil men would know that they are nonresistant?

Some of course, as in the apostolic times, must give themselves a sacrifice upon the altar of truth—but what then, shall truth therefore be surrendered? While millions are giving their lives in sacrifice for error and to the god of war, should there be no martyrs to truth and the God of heaven?

On the other hand, as long as we are in the order of God we have the promise of his approval, care, and protection—God created the defenseless sheep as well as the long-horned cattle that can maim and disembowel each other; and thru thousands of years the sheep, typical of the defenseless Christian, are not exterminated!

It is our business to obey God and leave the consequences with Him. Remember the promise, "I will never leave thee nor forsake thee" (Heb. 13:5).

(Continued in next number)

Denbigh, Va.

THE SOWER

By J. F. Huber

For the Gospel Herald.

A sower went out some seed to sow;
The seed was nice, and plump, and round:
And as he sowed, some seed did fall
Upon the hard and trodden ground.

And e'er the rain the ground could soak,
The sun warm up the earth below,
The birds came by, picked up the seed
E'er they had time to sprout and grow.

And some did fall on stony ground;
It sprang up quick; t'was fresh and fair,
Until one day the sun came out:
And then—it lay, all withered, there!

Because it had no depth of earth,
No soil on which its roots could hold,
It could not stand the scorching sun,
Nor could it stand the winters cold.

And some did fall among the thorns:
It grew, a sickly plant, and pale,
Until the harvest time drew nigh,
And then it died! Almost means fail.

But some did fall on ground prepared,
'Twas mellow, moist, and worked up fine:
And when the seed did fall therein,
At once they grew—with warm sunshine.

And as they grew, they brought forth fruit:
An hundred fold some even bore;
While thirty, sixty, others brought:
A harvest fine, to put in store.

I wonder if the seed we sow
Will fall on hard and trodden ground:
Will Satan snatch the seed away
Before a lodgment there is found?

Could we perhaps work up that soil,
Reflecting 'sunshine' of God's love?
By doing kind and loving deeds?
Ask Him for showers from above?

Or stony tho the ground may be,
And shallow soil is only there;
Could we, perhaps, not move those rocks,
And stir the soil to depth, by prayer?

And those that grow among the thorns,
How slim their chance; they can not thrive:
And, if we cut the briers now,
We then shall cut 'them' down, alive.

Then let us pray! yes, let us plead!
That they come out from sin's by-ways;
That they may live, and thrive, and grow,
And bear much fruit, unto His praise.

And as we pray, may we be sure
That 'our own' hearts have mellow grown;
That Satan does not snatch from us,
The seeds which other hands have sown.

And oh beware, the many stones
Which all along our pathway lie.
That shallow soil, through prayer, stir deep!
That blast, and heat, we may defy.

And then, the thorns! the cares of life!
How they 'entangle' us about!
Just like the 'wheat' among the briers!
And none but 'God' can pluck us out!

Lima, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the position taken by certain preachers and others, "Once saved, always saved, no matter what we do," based on God's Word? E. W. B.

The doctrine, "once saved, always saved," can be truthfully substantiated by both yes and no; but with the sentence "no matter what we do" added, we answer emphatically no, such a position is antiscriptural.

The individual that truly repents of his sins and by faith accepts Christ as his personal Saviour, is not only forgiven of all his past sins, but is saved from sin and its power, and is kept saved for time and eternity — providing he keeps in close touch with his Lord and Saviour, rendering absolute obedience to the doctrines of His Word.

Present salvation, or being saved in the present tense, is realized by grace through faith (See Eph. 2:8). Eternal salvation, or being kept saved for time and eternity is realized through obedience. (Heb. 5:9).

Our Lord said: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jno. 10:28, 29). All those who have given themselves unreservedly to the Lord Jesus Christ and are allowing Him to hold one hand and the Father the other are safely kept from all that is sinful, and shall never be in danger of falling.

Those that take the position, "once saved, always saved, no matter what they do," are taking a position that is unscriptural, and it is evident that they themselves have been deceived either through satanic agencies or by Satan himself who transforms himself into an angel of light. (II Cor. 11:13-15).

The following scriptures make it clear that there is a possibility of individuals once saved and Spirit-quickened, to be led through certain evil influences to forsake God and the doctrines of His Word and again become "dead in trespasses and sins," and be eternally lost.

Jesus makes it clear in Jno. 15:6, that if one who was connected with the true vine fails to abide in Him, "he is cast forth as a branch, and is withered."

Paul in Gal. 5:4 clearly states that some of the Galatian believers had "fallen from grace."

In his first epistle to Timothy it is revealed that certain believers had made shipwreck of their faith, of whom were Hymenaeus and Alexander, who because of their evil deed were delivered unto Satan. (I Tim. 1:19, 20).

The author of the epistle to the Hebrews also makes it clear that there is not only a possibility of falling away, but of crucifying the Son of God afresh, and putting Him to an open shame, after having been "enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," etc. (Heb. 6:4-6; 10:26, 27).

Since the scriptures referred to prove that there is a possibility of those who have actually been saved by grace through faith to be led into sin through satanic influences to the extent of being eternally lost, hence how necessary for every Christian to constantly watch and pray to be kept from yielding to temptation and all the seducive influences of sin and its author, looking continually to the Lord Jesus and the Holy Spirit for guidance and for their constant keeping power. J. S. S.

Talent is God-given, and it is given with measure. But even with the little talent that we have, coupled with a little tact, we may accomplish things for God that are worth while. —H. K.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

Greetings in Jesus' name:—At this writing the Lord is giving a shower of rain to water the thirsty earth for which we can be thankful.

Bro. and Sister Laban Swartzentruber and family, who were assisting in the work here for the past several years, have been called to take charge of the Children's Home, West Liberty, Ohio. Their services rendered here will be missed. We wish them the Lord's blessings in their new field of labor. Bro. Swartzentruber having been the superintendent of the Sunday school, the school has elected Bros. Charles Weyandt and William Foust as superintendents of the school.

We had the privilege of spending two weeks in Lancaster county with our mothers and worshiping with the brotherhood there. My mother, Mrs. Ephraim N. Nissley, Mount Joy, came with us to the Mission. She will spend a few weeks here. The brethren—C. A. Graybill (Martinsburg) and W. C. Hershberger (Johnstown)—filled the regular appointments in our absence.

Brethren Daniel Kauffman, Austin Gilnett (Scottdale), and S. C. Yoder (Goshen, Ind.), stopped with us on their way attending the mission meeting at Martinsburg.

Bro. Aaron Mast, Westover, Md., stopped here between trains on his way to the Johnstown District to hold evangelistic services.

Bro. T. K. Hershey filled an appointment here on Monday evening, the 27th, and gave us a very interesting talk on the work of the South America missions.

Bro. Nevin Bender, Greenwood, Del., stopped with us on Saturday night on his way to Stark Co., Ohio.

Cash Receipts During Month

Martinsburg Cong.	$12 21
Glade	1 50
Masontown Cong.	19 00
Stahl Cong.	12 05
Thomas Cong.	20 00
Belleville S. S.	10 00
Springs S. S.	4 77
Conestoga S. S.	10 00
Mattawana S. S.	10 00
Stahl S. S.	10 67
Allensville S. S.	9 34
	$119 64
Masontown Cong. Auto Acct.	$26 23

Building Debt Fund

A Bro.	$10 00

Cash Value Clothing and Provisions

Martinsburg S. Circle	$ 6 00
Maple Grove S. Circle	14 34
Lewisville S. Circle, O.	25 00
Goodville S. Circle	24 00
Reed S. Circle, Md.	9 50
Cedar Grove S. Circle, Md.	9 00
Chambersburg S. Circle, Md.	10 00
Conestoga S. Circle	10 05
Allensville Cong.	6 00
	$113 89

Many thanks for your support. May the Lord's blessing accompany same. We beg a continued interest.

Oct. 31, 1924. Joseph M. Nissley.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Greetings in the Name of Our Precious Redeemer:—Nov. 2 was such a beautiful Lord's day that it should have caused every one to have a desire to attend services and worship.

The work here is progressing very well, we feel, considering the handicaps and problems we have to face. But we know by I Cor. 15:58 that "our labour is not in vain in the Lord."

Our Sunday school work seems very encouraging. The number present today, Nov. 2, was 102, and prospects are for a larger attendance. Many problems are met in working with city children that the country teachers do not have to cope with.

November 9, Bro. Jennings expects to begin a revival, the Lord willing. We earnestly desire an interest in the prayers of God's people in behalf of the meetings. **Do pray** that the lost may be brought into the Shepherd's fold and the Christians into a closer relationship with our Lord and Savior.

We are looking forward to the arrival of another worker, Bro. Clarence Weaver. He has been with us before and his help has been and will be appreciated. Following is a short sketch of one phase of our work:

Our Work Behind the Bars

The concentrated efforts of a few Christian workers in the Knoxville prison is truly a blessed work.

The workers meet at the prison on Tuesdays and are permitted to spend one hour with the prisoners. While here we have several songs, sung by the prisoners and workers, a Gospel message, and an invitation for sinners to forsake sin and accept Christ.

Some have not been in a religious service for years; but we are glad that nearly all come out of their cells into the corridor. Much interest is shown and oft times encouraging results—while some are steeled against every attack that can be brought to bear upon their conscience. Yet, many tell us they came from Christian homes or have praying wives or mothers.

It is a very touching scene to see so many intelligent men and women, many young men and some Christian professors in prison paying for their sin.

There are about 125 prisoners on the three floors and generally about six workers—which gives about two workers to a floor. Sometimes we are disappointed with workers—for so few are really burdened with this important work. It certainly requires the grace of God to fortify us against the satanic atmosphere that pervades the place. But we thank God for this privilege of bringing them the Gospel message of love that reaches all who will believe. "Man's extremity is God's opportunity."

We always leave them literature to read. "The Way" is an excellent paper for this work and seems to be welcomed by them.

At three o'clock jail services are over and some of the workers go about ten blocks farther to conduct services at "Camp Home," a home designated for fallen girls from the ages of fourteen to twenty years.

These girls are permitted to leave their rooms and assemble in the reception room.

What a sad picture to see the youth of our land so ensnared by Satan's throes! Think of the masses throughout the land who are the victims of this monster deceiver of souls. Oh that people might only realize that these earthly pleasures only vanish away—and leave them soul-sick and oft times a physical wreck. Satan is a subtle deceiver.

These poor girls respond very well to the Gospel message, and we believe our work here is appreciated. Some of the girls have given wonderful testimonies, for which we praise the Lord. We are so glad that some of them have decided to live for Jesus. The Lord will not despise a broken spirit, a confession of sin and forsaking all that is evil. "The seed sown will not return void but will in time bear fruit.

Should not our hearts feel the impulse of the Spirit of the Lord to do what we can for the lost and perishing in our cities who are without Christian help? "Jesus is able to save to the uttermost."

We are glad the law of the land permits us to carry this Gospel of the grace of God that can deliver from sin to them. For the Gospel of Jesus Christ is the power of God unto Salvation.

Pray for the lost who are in a twofold bondage, that they may receive

from our blessed Savior a two-fold deliverance.

Pray for us and the work.

Nov. 2, 1924. The Workers.

Toronto, Ont.

(2174 Danforth Ave.)

Dear Readers of the Gospel Herald:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

The Lord has richly blessed us in a series of meetings conducted by Bro. S. F. Coffman from Monday to Friday evening of this week. We can truly say that we were fed on the richness of the Word of God. It was expounded to us in stirring and powerful messages.

Bro. and Sister Hershey from the Argentine expect to be with us on Nov. 9, the Lord willing. We are looking forward to their visit with real joy. Will you pray for them, and also for the messages they bring, that God's message and messengers may be richly blesed.

The York County Mission Meeting is to be held in Markham, in the Wideman Church, on Thanksgiving, Nov. 10. Bro. and Sister Hershey have a large part on this program.

Last Sunday we were privileged to have Bro. and Sister M. C. Cressman and Bro. Boyd Cressman with us. Bro. Cressman is the treasurer of our local Mission Board. It is always encouraging to have a visit from the Mission Board members.

Sister Musselman and Sister Denlinger, formerly from the Mennonite Mission in Philadelphia, were with us a few days ago.

The attendance at Sunday school is increasing. Last Sunday the record went up to 159. We are glad for the assistance in Sunday school and in other services of some of our Mennonite young people who are attending college in the city.

We wish to extend our thanks and express our appreciation to the Vineland congregation for the generous supply of fresh fruit sent to us during the summer months, also to the Wanner congregation for the supply of potatoes. Your ample gift will make it possible for us to share with others. There are many needy ones in the district on account of the shortage of labor in the city.

Yours in His glad service,

Nov. 3, 1924. Edna B. Weber.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greetings in Jesus' Name:—We enjoyed an interesting service here Thursday evening, Oct. 23. Bro. C. Z. Yoder conducted a helpful children's meeting. Bro. Albrecht read a scripture and led in prayer. Bro. Ressler followed with a sermon on the text, "Follow thou me." There was a good attendance in this meeting. The brethren left the next day for New York.

Bro. Yoder, after returning from New York, spent five days in the Franconia District preaching. He returned to the mission here for the appointment Friday evening, Oct. 31. He again conducted a meeting for children, but as it was Hallowe'en only a few children were in. He delivered a soul-stirring sermon following the children's meeting on the text, "He that winneth souls is wise."

Bro. Frank Swartz of the Blooming Glen congregation preached in the regular service here, Oct. 26. We certainly appreciate these visits very much.

The date set for communion is Nov. 16, and preparatory service the Saturday evening previous.

Pray for the work.

In His Service,

J. Paul Graybill.

Eureka, Ill.

(Home for the Aged)

At this time we again rejoice and feel thankful to the heavenly Fathef for His mercy shown towards this institution; also towards the many brethren and sisters for their help in furnishing provisions, etc.

We have twenty inmates at this time and some more expect to come this week.

Bro. C. Miller, who was walking along the other day, stumbled and fell, and broke his shoulder blade. It makes it very difficult for him to move about now, as he is afflicted in other ways. We ask all God-fearing people to pray for Bro. Miller that he may keep faithful and of good courage in these afflictions.

We were glad for a visit from Bro. S. M. Kanagy and wife of the Home Mission, Chicago, Oct. 26. He preached for us on Sunday afternoon at our regular services. His message was much appreciated.

As our second floor is now filled up, it is necessary to send our incoming inmates to the third or last floor. So we now need an elevator. If any brother or sister feels moved to help purchase one the same will be much appreciated by the workers. We have some money on hand for that purpose now. May the blessings of God rest upon every one desiring to do His will and faithful to His Word.

Nov. 4, 1924. J. D. Smith, Supt.

Among the things that we all need when we go out to work for the Lord is faith; for things do not always go as we had hoped or planned.—S. C. Yoder.

NEWS NOTES FROM THE ARGENTINE

(September 29)

By Vera Hallman,

For the Gospel Herald.

"From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Psa. 113:3).

The series of meetings at Carlos Casares closed last Thursday evening. A number of souls expressed a desire to accept Christ and the little flock was greatly encouraged. The hall was well filled each night, with the exception of the last night, which was due to the rain. The people were eager to hear the Gospel story and there was no disturbance in the meeting or outside of the hall during the services. Bro. Luayza preached the Word with power, and we believe there were many who went away deeply convicted of sin. Pray that they may yet come out for the Lord and receive the peace which He alone can give the troubled heart.

The brethren and sisters and other interested ones assembled in the hall long before time for the meeting. Bro. Luayza called upon them for Bible verses by memory. These were repeated without hesitation until time for the regular service.

Bro. Luayza had planned to be in Madera one evening on his way home, but on account of the rain he came on to Trenque Lauquen. Here he preached at one of the regular meetings.

Sister Gamber has also returned home after helping in the work at Carlos Casares. On her return she spent a few days with the workers at Pehuajo.

Bro. and Sister Swartzentruber are about ready to take their first exam. The first one is not really as bad as one anticipates, but these are little experiences which one always likes to see behind them.

A large number of Sunday school children knew all the texts for the Quarter; in fact so many that they could not all say them. They will be given a chance the coming Sunday.

Will you keep on praying that the Good News may soon be carried to other towns, where they have not yet heard, also for the workers that they might ever have the vision of the cross before them, and for those who have already accepted Christ that they may ever remain faithful? "Pray without ceasing."

Trenque Lauquen, F. C. O.
Argentina, S. A.

"Character is the sum total of habits."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

BIBLE STANDARD OF YOUNG PEOPLE IN THE HOME

By Martha L. Anglemyer

For the Gospel Herald.

The standard of piety in the home should certainly be of the highest. Some people have their standards lower than others. The standard must be Christ.

Preachers have told us that it is not sufficient in wanting to be like Christ, but that He must be our life. We like to think of Jesus as an example. We love Him, and we want to become like Him, and obey our parents as He did.

The standard for faithfulness, purity, devotion, love, and forgiveness must be perfection. Anyone who knows how to tell an untruth, can also be taught that by an untruth we are defiled. By one failure we fall short of the standard, and he who desires to be like Christ must arise and start again.

Too many people have a double standard—one part used in the home, and one quite different when in public. Such standards in living help to make skeptics and infidels.

The home which takes no food for the soul except one or perhaps two hours on Sunday, cannot be very strong spiritually. Daily food is needed. There is perhaps no other name more widely known and loved than the name applied to a place where the family ties and kindred spirits are united in one common dwelling. And yet there is a wide difference of meaning in the minds of various individuals at the sound of the word. To some it is the sweetest place on earth, to others it is a place where misery and sorrow are largely associated with the name, while to others it is no more than a common boarding place, where one may lodge over night and receive his meals, notwithstanding the fact that with it comes sunshine and blessedness in a larger circle than any other place on earth.

What is home from a daughter's standpoint? We sometimes hear people say that home is "the place where you are treated the best and grumble the most." This is the great trouble with most of us. We as children do not realize how our parents love us and care for us, do not realize what they would do for us. The average daughter does not appreciate her home as she should. Some of us say, "Oh! I just wish our home would be like some of our friends' homes are." But we do not realize that it is we ourselves that make or help to make the home what it is.

When the Lord Jesus came into the world He came into the home. He graced that home with His childhood, youth, and manhood. When He began His work, He set forth such standards in His teaching as lift up the home to its true place in society. The apostles followed the Master's principles, directed their teaching in harmony with His Spirit which was in them, and gave God's complete wish for the Christian home. Gathering up the ideals as recorded in the New Testament, we would define the standard of God for the Christian home as a place composed of a Christian wife and mother, a Christian husband and father, the two living together for life in harmony, and peace and love, bringing up their children "in the nurture and admonition of the Lord," and making a place of Christian light and service in the community in which they dwell.

"A house is built of bricks and stones,
Of sills, and posts and piers;
But a home is built of loving deeds,
That stand a thousand years."

God has wisely set all things in order. He has planned while children are not strong in body or in understanding of mind that parents should care for them. Because of this plan all the boys and girls who have parents and homes have been receiving many blessings for which they will never be able to pay in money or work, and it will be impossible for anyone to ever pay back the debt he owes to God and parents in full. It is said that if we sow the seeds of loving service it will come back to us in boundless measure.

The Bible is God's standard of living. We are to love God with all our heart, soul, mind, and strength and our neighbor as our self. "Be ye therefore perfect; even as your Father in heaven is perfect." Love prompts us to be merciful and kind, and if we are controlled by love we are like God in this respect, because God is love.

I am sure we are all glad that God has given us Christian homes, and parents who are willing to do all they can to bring up their children in the fear of the Lord. This question comes to me, Am I really a blessing to our home? I think it should come to all of us, especially to us of the older children, who are striving to live the Christian life. Then we will ask ourselves the question, What can I do to make our home a blessing? Each one of us may furnish one Christian life in our home that is Christ-like, faithful to every duty, so ready for every service that our home will be better and more of a blessing for our living in it.

A home is not a Christian home unless love reigns supreme. This love prompts us to obedience, unselfishness, kindness, and a willingness to share the burdens and sorrows of our loved ones. Home is not a place where we can do so many great things, but a place where we have the opportunity to do the little deeds of kindness every day. If we humble ourselves to the little duties of the home, then we will be a real blessing, for God cannot entrust us with great responsibilities if we fail to make use of our present opportunities.

Are we as sociable in our homes as when we are among strangers? We should have a heartfelt interest in each member of our own home and enjoy their sociability while we have them with us. If we exercise sociability at home it will naturally flow out to strangers with whom we meet.

How pleasant we can make our homes by showing the spirit of hospitality. Make each one happy by sacrificing for their joys and comforts. Extend a hearty welcome to the strangers at your home, for hospitality may bring to your life many blessings.

Although we may not be a perfect example in our home-life, we should not forget that by our effort in making our homes a blessing may be the means of making more homes happy.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Nappanee, Ind.

A LITTLE CHILD SHALL LEAD THEM

Little Elsie Lawrence lay very sick with typhoid fever. She had been in a dangerous condition for some time, and she seemed to get no better.

Her parents were worldly, as well as wealthy, people. They went to church merely because the forefathers of Mr. Lawrence had attended church and he wished to keep up the family name.

Elsie, however, enjoyed going to church, and the lessons from the Bible which the minister and her Sunday school teacher had read and talked upon had caused her to become an earnest Christian before she had reached the age of thirteen.

It was a beautiful sight to see her with her big blue eyes raised to her teacher's face with such a beautiful, angelic expression, listening

(Continued on page 654)

SUNDAY SCHOOL LESSON

Lesson for Nov. 23, 1924—Luke 9:28-26

THE TRANSFIGURATION

Golden Text.—This is my beloved Son: hear him.—Luke 9:35.

Lesson Story.—On Mount Hermon, near Caesarea Philippi, there was an occurrence which will live in the memories of men as long as Jesus Christ is revered as the Son of God. It was shortly before His final journey to Jerusalem at the end of His earthly career. Taking with him Peter, James, and John, He went up into the mountain to pray. Suddenly He was transfigured before them. His countenance was changed, his raiment white and glistering, there appeared with Him Moses and Elias talking with Him about the coming decease at Jerusalem, and the voice of the Father from heaven was heard, saying, "This is my beloved Son: hear him."

The disciples were astounded beyond measure, Peter, not knowing what he was saying, said: "Master, it is good for us to be here: let us make three tabernacles; one for Moses, and one for Elias, and one for thee." And while he thus spoke there appeared a cloud which overshadowed them, and the voice of God was heard claiming Jesus as His Son and commending Him to their obedience. When the voice was heard, Moses and Elias disappeared, and Jesus was alone again with His disciples. They kept this to themselves until after the resurrection of Jesus.

Lesson Thoughts.—This was, for the disciples, a wonderful experience. It was one of those mysterious yet necessary evidences which make the death and resurrection of Jesus one of the most completely authenticated events in history. Upon this blessed theme we can meditate for hours. We can give only a few of the more prominent thoughts:

1. It was a glorious meeting, although there were but a few present. The value of any meeting depends not so much upon numbers as upon the question as to whether the Lord Jesus Christ is present.

2. The voice of the Father is always heard in a Spirit-directed meeting, although not audibly, as on this occasion.

3. They might have talked about the beauties and glories of heaven, but at this time they had a more absorbing theme—the coming death of Jesus. The former would have been the more enchanting theme, but the real event just before them was the atonement for the sins of the world by the shedding of the precious blood of Jesus. There must be death before there can be eternal life. Unless we can say, "I am crucified with him," we can not say, "We shall also reign with him."

4. This was a distinct recognition of Jesus as the Son of God. He had previously acknowledged that relationship, the disciples had recognized it, and the devils also had given Him that recognition; it now remained for the Father in heaven to complete the testimony.

5. Not only was Jesus commended as the Son of God, but it was distinctly stated that the Father was "well pleased" with Him. Every child of God should have such an attitude toward the Father that He could say, "This is my beloved son (or daughter) in whom I am well pleased."

6. What was there about the Son that won the Father's pleasure? He doubtless was pleased with His faithful testimony, His untiring efforts, His wonderful works; but the thing at this time which called forth the admiration of the Father was the fact that Jesus was facing certain death and did not flinch from it. He had frequently foretold His coming death, He talked it over with Moses and Elias, but this did not shake His faithful determination to go right on and finish His work. Many people who are the loudest in declaring their loyalty to Christ, shrink from following Him in the face of danger and certain losses.

7. There is no question that the disciples needed something to strengthen their faith in the face of the trying ordeals before them. God often gives people something to strengthen their faith before He calls upon them for their severest trials. Let us never forget the sure promise of God to the faithful that He will not suffer them to be tempted above that which they are able to bear.

8. While it is a blessed thing to enjoy "mountain-top experiences" in faith and fellowship, let us not forget that it is upon the plains of actual service that we accomplish our greatest work for God. The disciples were enchanted and uplifted, almost beyond their capacity; but it was not until they got down to where the other people were that they really accomplished anything for the Lord. In our Christian life there is need for the mountain, for the valleys of humiliation, and for the plains of service.—K.

BIBLE MEETING TOPIC

THANKSGIVING.—Chron. 29:10-14

Topic for November 23

MOTTO

"It is a good thing to give thanks unto the Lord."

MEDITATIONS ON THE TOPIC

I. **The Good of Thanksgiving.**—It is a very shallow life that is continually blessed and crowned with kindness and never responds with a thought of gratitude. The little birds show their contentment and joy by the sweet music of their songs. Our dumb animals have a way of expressing their affection for the kindness that we show toward them. It gives us greater pleasure in them because of their appreciation. Plant life responds to the sunshine and the rain and grows in beauty and usefulness before God and man. How much more should intelligent beings like men and angels give expression to the wonderful bounties of God toward them. Their thanksgiving should be from a heart overflowing with gratitude. Their gratitude should be the fuller because of a superior knowledge of how all blessings come and of the motives of the Creator by whom they are sent.

Thanksgiving does the heart of man good. It takes thought of blessings before we can express thanksgiving for them. Remembrance of blessings deepens appreciation. Appreciation makes comparisons of our unworthiness and so enlarges our understanding of the goodness of God. A fuller understanding of God's grace makes our hearts respond to it more fully and cannot but make them better for the response. Get the soul of man to respond in thankfulness in every line for the goodness of God and that soul will live the most beautiful life before God and man. But the right order of this response comes first in causing the heart to feel its sinfulness and hence a need of repentance. Realizing forgiveness implies humility and gratitude. Gratitude finds expression in words and deeds of thanksgiving. The expression of thanks instructs our fellowmen and leads them to the same. Truly, "It is a good thing to give thanks unto the Lord."

II. **The Text.—I Chron. 29:10-14.—This** is an expression of David in a thanksgiving prayer to God at the time when many people had responded with gifts for the building of the temple. In these words God is recognized as supreme in greatness and power. Even the gifts which had been brought in worship to Him were only the things which He had first given to them. It is a beautiful expression of a truly intelligent and grateful heart.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Thanks."**
2. Giving Thanks to God for all His Blessings to Us.

For Young People
1. All Thanks are Due to God.
2. What Can I Render unto the Lord for all His Benefits?
3. The Privilege of Having a Being or Personality.

For Older People
1. Spiritual Blessings We have Received this Year.
2. Temporal Blessings and how to Render to God True Praise.

Gospel Herald

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THURSDAY, NOVEMBER 13, 1924

Field Notes

Crowded out for want of room, is what we must say about several of the later correspondences this week. They will be published next week, the Lord willing.

The brotherhood in the vicinity of Tofield, Alta., is taking care of 75 Russian Mennonite immigrants this winter. These are being sheltered in the homes of the brethren.

A brother from Wakarusa, Ind., writes under date of Nov. 3: "We expect our continued meetings to begin the last of this week, with Bro. David Garber as evangelist. Pray for the work."

Five brethren are in the lot for minister in the Morrison Cove district near Martinsburg, Pa. The lot will be cast and two of these brethren will be ordained next Sunday, no providential hindrances.

Bible Conference. — Brethren J. F. Bressler and J. W. Hess of Lancaster Co., Pa., are to be the instructors at the Bible meeting to be held at Marion, Pa., Nov. 27-30. An instructive program has been prepared.

Bro. H. N. Troyer of East Orwell, Ohio, writes: "The Lord willing, we expect to put forth a strong effort here during the holidays. The brethren, J. W. Hess and N. E. Troyer, will be in charge, with Brethren Frank Raber and John Mumaw helping in the personal work." The Lord also will be there, according to promise.

Bro. Nevin Bender of Greenwood, Del., spent Sunday, Nov. 2, in the vicinity of West Liberty, Ohio, and preached at the Oak Grove Church in the morning and Bethel Church in the evening. His visit and messages were appreciated. A.

Bro. Norman Bauman and family, who have spent the past few years at Biglerville, Pa., stopped at Scottdale, Pa., on Friday night and Saturday of last week, on their way to Columbiana, Ohio, their future home. They were accompanied by Sister Mary Witmer of Columbiana.

Missionary Day.—The General Sunday School Committee of the Mennonite Church has designated either Sunday, Nov. 16, or Nov. 23 (as it suits the convenience of the congregations) as missionary day. A circular of information giving practical suggestions has been issued by the Executive Committee of our General Mission Board.

A Correction.—In the Oct. 30 number of Gospel Herald, the writer of "Meditations on the Topic," (page 599) is made to say that it is "impossible" for the child of God to become like the Lord in the inner part of our being, when he meant to say "possible." Thus one syllable made him say the reverse of what he intended to say.

The following is taken from Weekly Mission News sent out by Bro. Vernon E. Reiff of the General Mission Board: "In Gospel Herald of Nov. 13 will appear a statement of funds overchecked and the amounts needed for the various causes during the month of November." As the figures failed to reach us at or before the time of going to press, we are unable to fulfill this prophecy.

In a comparative statement Bro. Vernon E. Reiff, treasurer of Mennonite Board of Missions and Charities, reports the following contributions for Mission and Relief purposes during the month of October since 1920:

Year	Missions	Relief
1920	$ 7,213.19	$4,109.68
1921	10,147.07	3,362 41
1922	7,394 31	1,871.47
1923	12,147.42	2,691.58
1924	12,538.89	1,427.86

Change of Address.—Bro. Clayton F. Derstine and family, from Eureka, Ill., to Kitchener, Ont. Bro. Derstine is in Canada on a six-months leave of absence from Illinois. He has two main reasons for the move: (1) He heeded the call of the Kitchener congregation to come and take charge of that congregation. (2) After ten years of almost continuous travel in evangelistic work, he feels that a six-months rest from his arduous labors as an evangelist, during which time he can be with his family almost continually, will be a good thing for him. He also feels that this will enable him to give better service as editor of the Christian Monitor. During this time he expects to serve as pastor of the Mennonite Church in Kitchener, and lend his services to nearby congregations as opportunity affords.

Correspondence

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We have many reasons to thank the Lord for the many blessings which He bestows on us both spiritual and temporal.

On the evening of Oct. 16 Bro. Eli Frey was with us and on Saturday evening and Sunday morning Bro. C. A. Hartzler, and on Monday evening Bro. D. D. Miller. The brethren preached the Word to us in its purity and with power. May God's blessing rest on them wherever they go, and may the good seed sown bear much fruit.

In His Name,
Oct. 28, 1924. Lydia H. Smith.

Clarence Center, N. Y.

Dear Herald Readers, Greetings in Our Redeemer's Name:—Truly the Lord is gracious and kind above all others. He has granted bountiful harvests and daily showers of blessings. May we ever be thankful to our heavenly Father for these continued blessings. On Oct. 4 Bro. C. Z. Yoder of Wooster, Ohio, came into our midst and was here over two Sundays. He preached every evening in the two weeks while here, also had children's meetings most every evening. The children enjoyed these meetings greatly and enjoyed the songs he taught them. On Wednesday, Oct. 15, he in company with two brethren from here and one from Allensville, Pa., went to Vineland, Ont. Here Bro. Yoder preached Wednesday and Thursday evenings and on Friday morning, Oct. 17 he, in company with the brethren, went to Markham, Ont., and preached Friday eve and again on Sunday morning at Cedar Hill Church and on Sunday eve at the Toronto Mission. Good interest was shown. On Oct. 21 Bro. C. Z. went to Philadelphia and on Oct. 25 to New York to see the missionaries sail for India.

On Sunday, Oct. 26, we reorganized our Sunday school for another year with Bro. John Yousey Supt., your unworthy servant assistant, Bro. Orie Kauffman Chor., Sister Ida

Kauffman secretary. Next Sunday (Nov. 2) the Lord willing, Bro. Lewis Burkholder of Markham, expects to hold communion for our little flock in western New York. May the Lord bless the work. Our Sunday school enrollment ranges from 125 to 140. About 60 of these are children ranging in age from 2 to 14 years.

Oct. 31, 1924. Levi B. Yoder.

Wolf Trap, Va.

Greetings to all the Herald Readers:—There are many, many things to be thankful for, but if we could realize of how much more value our spiritual blessings are than those that pertain to natural things, we would know better how to thank the Lord for sending those to us who are interested in the honor of the Lord and salvation of souls.

Bro. H. B. Keener, wife and daughter and little Earl Brunk of Harrisonburg, Va., came here Oct. 24 and stayed till the 29th. In this time we had four helpful, instructive sermons at the church, one especially interesting about "Satan and his devices," but not more helpful than "Our High Calling."

An impressive service was held in the home of Bro. J. G. Holsinger. We are thankful that the Lord has given those who are tender and sympathetic to those in affliction, they have not forgotten to "weep with those who weep" and "rejoice with those that rejoice." While Sister Holsinger has been a great sufferer, she is a sweet example of endurance, submission, and patience. To be complete in Him, man has his part to do—which is to have the **desire** to be loyal to Him, and the Lord will do His part—giving us the Holy Spirit.

Oct. 31, 1924. Cor.

Frazer, Pa.

Dear Herald Readers, Greetings in His Name:—Knowing that we have a large circle of friends interested in the work at Frazer, we are moved to write, telling something of the work here.

As we look back to the time when the work was first started in the old school house in 1910 with half a dozen members, we realize the Lord has blessed the seed sown to increased membership here and elsewhere (not all joining here that made the confession), till now we have over 30 communicant members and about seventy in the Sunday school.

A church was built about 1917, along the Lincoln Highway, thru the kind help of the conference districts on each side of us.

About two years ago Bro. Edgar Taylor was ordained deacon.

During these several years since the work was begun, our pulpit was supplied by ministering brethren from Lancaster and Franconia conferences who faithfully came thru all kinds of weather for a thirty-mile drive or more. We take this opportunity to express our appreciation of this untiring service rendered by these brethren to Frazer.

A number of these brethren have felt that the time has arrived for the ordaining of a minister out of the flock at Frazer, the congregation being unanimously in favor of the same. So if the Lord so wills, votes will be taken on Sunday morning, Nov. 16, and on the following Sunday afternoon ordination will take place.

We feel that if the work is to prosper in this community, a God-given shepherd is needed to keep the flock in green pastures and in a healthy spiritual condition. Therefore we seek your prayers that one may be chosen for this great work who has the qualifications as given in the Word, especially one who will be burdened for the spiritual welfare of the members and who will be a power for good in the hands of God in reaching many of the lost around us. For these reasons we feel he should be of good report from without as well as within.

Again we ask your prayers, realizing that the future welfare of the work here will depend much on the one ordained as a ministering servant to the flock.

Faithfully yours,
Harry G. Brackbill.

Oct. 31, 1924.

Elkhart, Ind.

The Church at this place has had a real spiritual feast. On Sunday, Oct. 12, the Lord's death was commemorated. Bro. D. A. Yoder preached a sermon in which he vividly set forth the part which the suffering Savior had in our salvation. A very large part of the brotherhood was present and took part in the communion and in feet-washing.

The same evening Bro. E. J. Berkey of Oronogo, Mo., began a series of meetings which were continued to Tuesday evening, the 28th. One of the visible results of these meetings was that twenty-six persons expressed a desire to accept Christ as their personal Savior. Nearly an equal number of members of the Church manifested their desire for a re-consecration of their lives to God, while several from congregations at a distance accepted the invitation to become members here. It brought tears of joy to many to see sinners turn to God.

On the following Wednesday evening Bro. Berkey held an instruction meeting in which he set forth the plan of salvation, leading to the new birth, and on Thursday evening he spoke on the subject, Worldly Amusements.

We are very thankful for the way that God worked among us, convicting the people of their sins and helping them to confess Christ. The weather was ideal and attendance was good. On several occasions the people could not all get in, and on one Sunday evening it was estimated that two hundred went elsewhere because they could not even get standing room. "I have done one work, and ye all marvel." "To the only wise God our Savior, be glory."

Nov. 1, 1924. Cor.

Lancaster, Pa.

(Landis Valley congregation)

Greeting to all Herald Readers:—We truly feel to praise God since He has permitted us to celebrate His suffering and death, in a blessed communion srvice. Oh what a sacred service this blessed love feast is to us. Nearly all the members were present (a few could not be present on account of sickness), took communion, and engaged in the humble service of feet washing. Our bishop, Bro. N. L. Landis, conducted the service. We were glad to have with us, Bro. Noah Sauder of New Holland, Pa., who also took part in the service.

We also feel glad to say that there was one more added to our number, yesterday, at our preparatory service. May he prove a faithful young brother.

There will be a continued meeting held here in the beginning of December. Will you pray that sinners may be awakened and saints encouraged in the work of the Master? "The effectual fervent prayer of a righteous man availeth **much.**"

Yours in the interest of the unsaved,

Nov. 2, 1924. Rebecca H. Hauck.

Jet, Okla.

Dear Herald Readers:—Our community is richly blessed at present with health and the finest kind of autumnal weather.

Our congregation was again diminished the past week by Bro. D. Y. Hooley and family leaving here to make their home near Crystal Springs, Kans. We are indeed sorry to see them leave, for God has so wonderfully blessed us by their presence and help in our small congregation. Our prayers are that they may be as much a blessing in their new home as they have been to us.

Today our Sunday school attendance was only 47. But we still have many, many things to be thankful for. We claim God's wonderful promises to small groups of work-

(Continued on page 653)

Miscellaneous

THE POWER OF THOUGHT

By Mabel Groh

For the Gospel Herald.

God made man in His own image and gave him a moral and spiritual nature, and power to think, study, choose, and form conclusions. Many of the lower animals possess a marked degree of intelligence, yet no one credits them with having a mind to think as does man: and in this lies one of the outstanding distinctions between God's crowning work of creation and all other creatures. Man has been given dominion over fish, fowl, and beast, with power to subdue the earth; and he does it not only by the strength of his might, but by the power of his mind. Man has harnessed the Niagara and it sends light and power for hundreds of miles. Other men have studied the air and learned how to gather out of it and transmit to us the voice and message of someone across the continent. We may fly in the air or dive to the bottom of the sea because some men have thought, and studied, and experimented, and discovered some of the deep things that God has put in the universe. The power of thought is indeed a marvelous thing, and man is responsible to use this gift to God's glory and the good of the race.

It is a sad fact that much of the thinking of man is not to the glory of God, but to the lifting up in pride of man against God. The modernist thinks about God, and about life here and hereafter, and he tells us what he thinks; and because he can not harmonize the Word of God with his thinking he sets aside the Word and makes his thought his god. In I Cor. 1 and 2 Paul tells us how vain and useless is the thought of these worldly wise who reject the revelation God has given. As an example of making human thought instead of God's Word the rule of life we need only to refer to the statement of the examining physician in the case of the young college students of Chicago who kidnaped and murdered an innocent lad simply to find out how it would feel to do such a deed. The physician accounted for the ghastly deed on the plea of abnormal minds and went on to say that there was no positive moral standard of right and wrong, but whether a certain act was right or wrong depended on the thinking of the individual. What can we say of such rank philosophy as the above? It is rationalism gone to seed, and when we are compelled to reap the harvest from the present sowing the world will surely be ripe for God's judgment to fall. The only thing God can do with the men and women who despise and ridicule the Word because it does not agree with their thinking, is to give them up to their own delusions and let them believe their lies.

The thought of each individual affects his relation to God, his physical good or ill, his own character, and the lives of his fellowmen.

The wise man tells us that "a merry heart doeth good like a medicine." There are many people who are always hopeful, trustful, and happy; others are up and down, according to the outward circumstances of their lives; while still another class are haunted day and night with evil forebodings and the thought of trouble and calamity. The optimist never thinks trouble, the pessimist never thinks anything else. In case of sickness, the person with the hopeful, buoyant mind stands a much better chance of recovery than the one who thinks everything is against him. Indeed, it is a known fact that some people in good health can think pain and sickness until they are really sick. Christian science and Coueism are systems of mind healing and no doubt much of their success is achieved with the above class of individuals.

God has not given to all the same power of mind. A visit to the poor farm is sufficient to show us the unfortunate condition of many who are mentally weak. Even the expression of the face often shows the emptiness of the mind. There are those who are unable to grasp anything beyond what they learn through the physical senses. And from this low plane of mentality we meet people of varying degrees until we think of the great philosophers, sages, scholars, inventors, explorers, engineers, etc., who have enriched civilization with their contributions in their various fields of study and research. And not only are there all degrees of ability in the thinking powers of mankind, but also all kinds of moral attitudes, from the thought of God as expressed in the Bible, to the vicious, degrading, and debauching thoughts that find expression in the dime novels and picture shows that are poisoning the minds of multitudes of the youth of our land.

Many men and women never rise above the routine of drudging toil because they cannot think with sufficient clearness to do anything that cannot be reduced to a fixed rule and thus become a habit. Some one else must do the thinking and planning for them. And where labor unions and combines have not forced wages, the general rule is, that the greater the executive ability and mental capacity required for a job, the higher the pay. The proportion of people who are capable of filling the positions that require intense and balanced thinking is small as compared with those who are engaged in unskilled labor. Why does one farmer make a success of his calling while another working harder always comes out wrong? The chances are ten to one that the first man is able to think through his work intelligently while the second only thinks about the immediate task that circumstances force upon him, with the consequence that much of his hard work is not properly correlated with other things, and does not count. The same is true of the home-maker. One woman has a mental grasp of her entire household responsibilities, and plans each part whole, while another can think of of her work with reference to the only one thing at a time and is consequently a poor manager. The same differences are manifest in every occupation or business concern.

Preston, Ont.

(To be Continued)

A MESSAGE FOR AGED PILGRIMS

By Levi Blauch

For the Gospel Herald.

Dear aged pilgrims (among whom I am one) may we not gratefully say, "Hitherto hath the Lord helped us," that we find ourselves in the land of the living, where we have time and opportunity for making "our calling and election sure?" O how thankful we should be to our heavenly Father for bringing us through so many trials and temptations in life for many years. This was not for any good that we have done; it was alone through His infinite mercy.

We should thank Him for the privilege of entering His glorious service many years ago. When we look back through these years of joyful experiences in His service we should praise His holy name and thank Him for the privilege of sitting together in heavenly places in Christ Jesus, singing together the beautiful songs of Zion, and listen to the expounding of the Word by the ordained ministers of the **Gospel whom we** r rightfully refer to as "pillars in the Church."

I doubt whether any of us could look back through these years of service and truthfully say that we have at all times done the right thing towards God the Father, Christ our Savior, and the Holy Ghost as our Comforter and Guide. We have all had our shortcomings. I am sure I have many of them. But thanks to a kind heavenly Father who always was and is yet willing and a-

ble to forgive all the shortcomings of His children and help them rise to higher planes of Christian living.

If we could see the love of God as bestowed upon us in its fullness it would probably be the most enchanting picture we have ever seen. His love toward His children is too great for us to comprehend. Reason upon reason might be given by Him to cut us off as unfruitful cumberers of the ground, but instead of this He has allowed us to live from year to year until we have come to a ripe old age.

We have already faded like leaves on the trees. The color of our hair is not what it used to be. Our eyesight is growing dim. The hearing is not so clear and the mind is shortened. The hands are quivering, the limbs growing more tottering, and the whole body is giving way. We are hanging to life as the faded leaves on the tree which some day will drop and return to mother earth. We drop off one by one, until all our bodies are in the ground and our spirits have returned to their long home. But thanks be to God, if we have lived for Him, we shall also reign with Him in the glory world.

Brethren and sisters, how important it is for us to be deeply concerned for the Church of Christ. O that we might become more prayerful, more devout, more fully consecrated to God, more attached to the work to which He has called us, so that our influence for good may be felt for years after we are gone. It is important that we admonish one another, "inasmuch as we see the day approaching."

Let us not forget our dear young people but encourage them to put their trust in the living God; to obey His voice and to live a life of consecrated service and daily prayer. O what will it mean for us on the other shore to meet our now young people on the shining shore in the glory world! Let us not only pray for ourselves but earnestly pray for the generations coming on. May they not miss the pleasure of being loyal to God and the Church.

If we older ones want our young people to live loyally to God and the Church it behooves us to set the proper example. If our example does not stand the test of Scripture, what may we expect from our young people? Let us therefore, by the grace of God, "stand fast in the faith" wherewith Christ has made us free.

When David realized that old age was slowly creeping upon him, he prayed to God: "Let my mouth be filled with thy praise and with thy honor all the day. Cast me not off in the time of old age; forsake me not when my strength faileth..... Now also when I am old and gray-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." Let this also be our prayer.

Johnstown, Pa.

BIBLE TEACHING ON SIMPLICITY AS APPLIED TO DRESS

By Florence Baker

For the Gospel Herald.

This is a very large subject, and one can not think lightly of it. We should know what the Bible teaches us on the subject, therefore it is well that we "search the Scriptures."

We know it is very unbecoming for a child of God to dress in the highest fashions of the present day, and yet some professed Christians are doing that very thing.

In I Peter 3:3 we find these words. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

The plaiting of hair. If we were to go out and see a sister of like faith with her hair bobbed we would at once think something was wrong. Why? Because they have been taught differently. In I Cor. 11 Paul tells us that it is a shame for a woman to be shorn. By her fruit we would know that she was drifting away from Christ. If she has had the teaching and does not obey it, she is sinning, and we know, no sin can enter Heaven. God tells us it is a glory to a woman to have long hair, but it seems today the women don't care.

The wearing of gold is quite unnecessary. It is pride that prompts it. Let us think for a minute. What use is a gold ring? Does it bring us any closer to heaven? Does it make us more pleasing in the sight of God? Ear rings also are worn quite often. A silver watch keeps just as good time as a gold one. By wearing gold sometimes we are a stumbling block to those around us.

Here is a part of our subject, which I think is very important. "Putting on of apparel." It should not concern us Christians, yet I am afraid it does. The fashions of the present day are unbecoming to any one, let alone a child of God. Were I to see some professed Christian of like faith, dressed in the way the world dresses, I would stop and think before I called them Christians. Christian, means "Christ-like." I am afraid some of the styles today are far from pleasing in the sight of God. We are to be simple in our dress—be plain. We are admired more for dressing plainly than when we dress in style. Then also the people around us will know we are serving God. However, we all know the Christian life does not merely consist of dressing plainly. If we have the love of God in our heart, we would do anything for the Master.

One important thing which is neglected among the young sisters as well as some of the older ones, is the prayer head-covering. This should not be. We are to wear it when we pray. And we are to pray without ceasing. Or to have our mind on Christ all the time. Often about our daily tasks, we feel the need of Jesus. So we just breathe a silent prayer to the throne of grace. Perhaps we are out among strangers and we are called to pray and do not have our covering. One time about four years ago, I was at the Mission for worship in the morning. Having left home early I forgot my covering. When I got there they called on me to pray. I hope no other young sister will have that experience. I have been in homes where young sisters have neglected to wear their coverings when we went to the table, where we went to thank God for the blessings of life. I was in a church one time, where the minister got up and almost crying told of how he heard of some girls in another church who had neglected this very thing. He also said how sorry he would feel if he even thought any in that church would go to the table unprepared. Yet, I knew of quite a few in that church who did that very thing.

We do not want the sisters to think we are speaking only to them. Brethren are included in this also. Perhaps not in the same things, but in other things. They may not be concerned about the latest styles as much as the sisters, but we find they too must be on their guard, that they do not wear such unnecessary things as neckties, tie-pins, etc.

One and all, "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven. If this is done, I am sure there will be no worry about simplicity in dress.

Altoona, Pa.

In our soul-winning let us be careful to keep self in the background and Christ in the forefront, and thus win souls to God and not to self.—Harry Kauffman.

When the Lord has a special work for us to do, if we follow His voice, He will always bring us to the place and the work He has for us to do.—N. E. Miller.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, November Seventeenth

Therefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them.—Heb. 7:25.

" AHigh Priest forever after the order of Melchisedec" left the uttermost of heaven's splendor to become the most utterly despised that we might become saved from the uttermost of sin to the uttermost of eternal salvation. He saves from the uttermost eternal poverty to the uttermost of eternal plenty. He saves us from the uttermost of ourselves to the uttermost of Himself. This uttermost salvation is free and full.

All through the mist of human conjecture and philosophy—whatever form it takes, whether of Greek myth, Hindu pantheism, or skeptic Modernism—there is manifest doubt and melancholy fear. All this is changed for us in Christ Jesus. Then, anchor thy soul in Him who saves from uttermost to uttermost.

"O love that casts out fear,
O love that casts out sin,
Tarry no more without,
But come and dwell within."

* * *

Tuesday, November Eighteenth

I have sinned against the Lord.—II Sam. 12:13.

The king had satisfied his own lust, but through a fearless messenger of God he was brought to the dust of humiliation before Jehovah. The "Thou art the man" led him to drink the bitter dregs of his own sin. Read the whole chapter. Profit by this graphic picture of human depravity, and of God's gracious dealings. Then meditate upon the possibility of your being forgiven of gross sin, if not committed in deed then most certainly committed in heart, for who of us have escaped the vile thought, the impure desire, or a tendency to do despite to the will of God.

Dear guilty soul, we all were such as thou but God hath graciously forgiven and re-instated us into His family. He could not make us His in our impure state, else Paradise would become a mass of sinful putrefaction. How good of Him to take away our sin, provide such means of grace and forgive our iniquities. Repent therefore and be converted.

"Such faith in us, O God, implant,
And to our prayers thy favor grant
In Jesus Christ, Thy saving Son,
Who is our fount of health alone."

* * *

Wednesday, November Nineteenth

If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldst have asked of Him, and He would have given thee living water.—Jno. 4:10.

Jesus asked a refreshing draught from one who was in need of the Water of Life but was not conscious of it. Her life was steeped in sin, her conscience was seared. Yet she who had been groping in such dense darkness gladly welcomed the light when it dawned upon her. Jesus offered to this woman Heaven's best gift for man, eternal life. God's best things are always given. Light, air, beauty, health, love, are all unmerited gifts. The only begotten Son was God's most gracious gift to the world.

We who from childhood know our own lack and our personal obligation to God, or our weakness and what we shall gain by coming to the foot of the Cross, can we not come in penitence and ask for forgiveness of sin and for the Water of Life which flows from Calvary?

"Faith in Christ will save me!
Let me trust Thy weeping Son,
Trust the work that He has done.
To His arms Lord help me run.
Faith in Christ will save me."

* * *

Thursday, November Twentieth

If any man suffer as a Christian, let him not be ashamed.—I Pet. 4:16.

They were nicknamed Christians at Antioch. But how appropriate the name! Subjects of the King of kings! Followers of the Lord and Master of their lives and hearts! To us therefore who believe the Cross has become the power and the wisdom of God. The atonement has become the basic principle of our reconciliation with God.

Shall I be ashamed to own Him through whom I have become saved for all eternity? Should anyone who knows his own spiritual need hesitate to own Christ as his personal Savior and crown Him Lord of all? Eternal honors are heaped upon him who humbly takes his place at the foot of the Cross and makes Christ his King. Eternal joys are his who at the cross-roads of his life chooses the way of righteousness and truth. **A Christian!!**

"God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell! from thee I part;
The voice of God has reached my heart.

* * *

Friday, November Twenty-first

Thou art weighed in the balances.—Dan. 5:27.

The head of a great nation had turned to a praying prisoner for the interpretation of some mysterious letters which had appeared on the wall while he was banqueting with a thousand of his lords. They had given themselves over to merry-making, uncleanness, unchastity, reveling, and drunkenness. God was not in their thoughts. But from Him the hand shot forth and the foolish worldlings became panic-stricken. The handwriting is in every banqueting hall, every sporting centre, every den of vice, in every assembly where ungodliness and blesphemy are at a premium.

Thank God for the Daniels. Heed them, dear soul, for some time the cry will go up, "The day is far spent, the night is at hand, and we are not saved." Through the atonement we may be saved from the curse of the handwriting

"So our deeds are recorded—there's a hand that's writing now;
Sinner, give your heart to Jesus; to His royal mandate bow:
For the day is approaching—it must come to one and all—
When the sinner's condemnation will be written on the wall."

* * *

Saturday, November Twenty-second

Prepare to meet thy God.—Amos 4:12.

From the time of the fall of man God has been seeking him. Our heavenly Guest passes our way each morning to abide with us through the day. Each misfortune, each illness, each difficult problem in life is an appeal to meet Him. Such a summons need not fill us with fear. He comes to be our Protector, Father, Guide, Savior, and Redeemer. But to meet Him means preparedness of heart, a willingness to yield to His Holy will, and to be governed by His infinite wisdom.

Some day our Lord will come in the clouds to receive His own. I shall not be able to meet Him if I am not robed in His righteousness. Nor can I go in unto the marriage feast of the Lamb if my lamp is not trimmed and burning. Now is the accepted time, now is the day of salvation.

"Ye must be born again!
Or never enter heaven;
'Tis only blood-washed ones are there—
The ransomed and forgiven."

* * *

Sunday, November Twenty-third

And the spirit and the bride say, come. Rev. 22:17.

The betrothal feast is now, "Come, for all things are now ready." The nuptial feast will be when He takes us home. The "all things" which fully satisfy the soul and give peace and satisfaction may be had now for the asking. He leadeth us beside the still waters and makes us to lie down in green pastures.

God has found each of us in the garden, fallen, sinful, wretched, poor, forsaken, miserable, sad, and weary of self and sin. And, where death reigned, how much did grace reign through righteousness. While we were yet in trespasses and sins Christ died for us and now bids us come to Him. He will give us His holy companionship, His unbounded loyalty and love. Who can spurn such a gracious invitation? Let all come.

"Come to the Throne of grace,
Boldly draw near;
He who would win the race
Must tarry here;
Whate'er thy want may be,
Here is the grace for thee,
Jesus thy only plea:
Come, weary one, come."

We know that the work of the Church is for the extension of the kingdom of God. —Harry Diener.

CORRESPONDENCE

(Continued from page 649)

ers, we trust Him for guidance, and realize His presence with us in our meetings. Pray for us that we may continue courageous in the work our Father has left for us.

This morning Bro. and Sister Simon Hershberger went to Springs, Okla., to preach for a few of our members who can not well attend our services here.

Bro. S. C. Miller and wife recently spent a week visiting friends and relatives in Kansas.

The time is drawing near now when the political confusion of our country will again be brought to quietness for a few years. Let us take our place at the prayer circle and plead for the overruling hand of the Almighty to so direct that all God's children may still be allowed to "Lead a quiet and peaceable life, in all godliness and honesty."

Nov. 2, 1924. Sam. J. Troyer.

Midland, Mich.

Greetings to all Herald Readers:—Bro. David Garber came into our midst on Oct. 15 and remained until Oct. 23. During this time he preached every evening with much power and simplicity. There were no visible results, but we believe that we were all strengthened in the faith.

The congregation at this place has again suffered the loss of a faithful worker in the death of Bro. A. A. Yoder whose funeral occurred Saturday, Nov. 1.

The Lord has blessed us with very beautiful weather all during the month of October. We cannot be thankful enough for the many blessings He continually bestows upon us.

In His Name,
Laura M. Bontrager.

Nov. 2, 1924.

Manson, Ia.

Dear Herald Readers, Greeting in the Master's Name:—The past month has been a time of spiritual feasting in our congregation. Bro. C. F. Derstine came into our midst on Oct. 15 and conducted a series of meetings lasting until the 23rd. Interest was good thruout the meetings, the house being packed from the first night until the last. Four precious souls were willing to take a stand for Christ and applied for church membership; also a number who had grown cold and indifferent again renewed their covenant and expressed their desire to again walk in newness of life. The brotherhood was strengthened in the faith. The town and community in general were stirrel up and made to realize more than ever their duties and obligations to God and their fellowmen. A number of the brethren and sisters from Alpha, Minn., came down to attend the meetings.

Bro. Levi Mumaw of Scottdale, Pa., was also with us the first part of the month in the interest of the Publishing House.

Bro. Simon Gingerich came into our midst on the 23d and on the evening of the 24th he held council meeting in preparation for our semi-annual communion services — which we observed today in connection with baptismal services. Nearly all the members partook of the sacred emblems and we trust that it will be the means of edifying and strengthening the work at this place.

We have been having exceptionally fine weather the past month. Farmers are busy husking corn. The brethren, Peter Freisen and Edward Shellenberger of Hesston, Kans., are in our community helping with the corn harvest. Pray for the congregation at Manson, that we might ever be found watching and waiting for His glorious appearing.

Nov. 2, 1924. Cor.

Wakarusa, Ind.

To the Herald Readers, Greetings:—Our Sunday school was re-organized this afternoon, resulting in the re-election of all the officers: Edwin Weaver is Supt., Arthur Weldy, Ass't Supt., J. I. Weldy Chor., Goldie Hygema Sec'y., Joe Brown Treas., S. C. Hartzler Prim. Supt., and Grace Shaum Ass't.

The school's average attendance for 3rd quarter was 238. Communion services were held at this place on Oct. 26. Nearly 200 participated.

Bro. David Garber is expected to be with us in the near future to conduct a series of meetings. May God add His blessing in our efforts to further His cause.

Sincerely,
S. C. Hartzler, Sec'y.

Nov. 3, 1924.

South English, Iowa

Greeting to the Herald Readers:—Bro. D. G. Lapp stopped with us over Sunday, Sept. 28. He gave us two good sermons. While it seems to us his visits are few and far between, we know he is busy in the Master's service, and we welcome him to South English as **home folks.**

Sept. 29 Bro. Lapp left for his home, his father going with him to spend the winter in Nebraska. Grandpa Lapp's long and useful life is an inspiration to many. May the Lord continue to bless him with every good and perfect gift.

Some changes have taken place since writing last. One that has brought sorrow to this place, is the calling away of Sister Lapp. We miss her in the Sunday school and from her accustomed place in church.

Oct. 2 Bro. A. C. Good of Sterling, Ill., began a series of meetings at the Liberty Church. The meetings were well attended. Eight boys and girls stood up for the Lord during these meetings. Our prayer is that their lives may be spent in the service of the Lord.

Oct. 18 we had our preparatory services. On Sunday baptismal and communion services. At this time Bro. Simon Gingerich of Wayland, Ia., was with us.

Nov. 3, 1924. Ida Powell.

Hanover, Pa.

Greetings in Jesus' Name:—A two weeks' continued meeting will begin Nov. 30, 1924, at this place, conducted by Bro. John S. Grove of Greencastle, Pa.

Also a two-day Bible Meeting, Dec. 13-14, Saturday and Sunday, with Bro. J. L. Stauffer, Harrisonburg, Va., and Bro. S. G. Shetler, Johnstown, Pa., as instructors.

Pray for these meetings that lost souls may be won for Christ.

Fraternally,
Elmer J. Herr.

Delavan, Ill.

The congregation at Hopedale, has recently enjoyed a series of meetings conducted by Bro. E. L. Frey of Wauseon, Ohio. Bro. Frey labored very faithfully while among us and we believe much good has been done. Many visible results, but eternity alone will reveal in its fulness.

May the Lord abundantly bless our brother.

Nov. 4, 1924. Simon Litwiller.

Spring City, Pa.
(Vincent congregation)

Dear Herald Readers, Greeting:—Since our last correspondence a profitable and edifying Bible instruction meeting was held at this place Aug. 27-31. Brethren, J. D. Risser, Menno Souder, Jacob Moyer, and Wilson Moyer served as instructors. The meetings were well attended. May the Lord bless the seed sown.

On Sunday morning, Oct. 19, Bro. Henry Baer of Hagerstown, Md., and Bro. D. H. Moseman of Lancaster were in our midst and preached for us.

Sunday, Oct. 26, communion was held at this place. Bro. Warren G. Bean preached from the text, Heb. 5:7. We were glad for this opportunity to again "shew the Lord's death till he come."

Sunday morning, Nov. 2, Bro. Alfred Detwiler of the Rockhill congregation was with us and used the question, "What seekest thou," for a text. Pray for us that we "give the more earnest heed to the things which we have heard."

Nov. 5, 1924. John W. Kolb.

A LITTLE CHILD SHALL LEAD

(Continued from page 646)

earnestly to all she had to say. But Elsie loved the story of Jesus best.

Elsie had returned home from church one day, feeling ill. The next morning she was unable to rise. A doctor was called and he pronounced it a severe case of typhoid. She grew worse and worse, and at last the doctor said she could not live.

Great was the heart anguish her parents suffered then. They loved their child. She was the idol of their hearts. They could not think of giving her up. One day they were in the sick-room sitting by Elsie's bed. They knew she could not live long. Death was very near. Elsie had been sleeping for some time and all was still.

Suddenly Elsie opened her eyes and noticed tears in the eyes of her parents.

"Papa and mamma," she said, "you must not cry. I am going home, soon I will know no pain. I have had such a beautiful dream; let me tell it to you.

"I thought I was standing in the garden by the white lily bed. I felt myself touched on the shoulder. I looked around and beheld the most beautiful Person I have ever seen, standing by my side. The face seemed familiar. I looked again and found it to be like the pictures of Jesus. On His head was a crown of thorns, in His left hand He held a white lily, with the right hand He pointed downward. I looked down. The lilies had vanished, and in their place was a small grave, all lined with white. The hand still pointed downward. I looked closer and beheld a pure white casket deep down in the snow-white grave. At the head of the casket in letters of gold was written,

"'Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.'

"At the foot,

"'I am the Way, the Truth, and the Life.'

"I looked up into the face of Him who stood by my side. The hand again pointed downward. Then a glorious smile came over His face and with the white lily in His hand, He pointed upward. A bright light then shone around me, so bright I could not see. When it had passed away the figure had gone. Then I awoke.

"Oh, papa and mamma, can't you understand my dream? I am going to die—I feel sure of it. My body will be placed in the grave, but my soul will be with my Father in heaven. Won't you promise to meet me there? It would make me so happy. Just lean upon Jesus. He is the Way, the Truth, and the Life."

All was silent for a time. When her father could speak he said, "Yes, darling, we will promise, we will meet you there."

A beautiful smile came over Elsie's face as she closed her eyes, and died.

Sobs shook the frame of Mr. Lawrence, his wife was crying softly. She laid her hand on his shoulder and said, "Let us not grieve so, Ronald, we will meet her again; for as the Scriptures say, 'A little child shall lead them.'"

They made a grave by the white lily bed in the garden and little Elsie was laid to rest. Beautiful white lilies grow over her grave. On the marble cross which marks the spot those words are written:

"Suffer little children to come unto Me and forbid them not for of such is the Kingdom of Heaven."—Annis E. Johnson.

SPECIAL MEETINGS

For the Gospel Herald.

Elizabethtown, Pa.

Report of the Bible meeting held at Bossler's Mennonite Church, Sept. 27, 28, 1924.

Organization: Mod., Henry E. Lutz; Chors. Elmer Strickler, Amos Kauffman; Secy. Norman R. Kraybill; Instructors, Noah Mack, John D. Risser, Noah Risser.

Topics discussed by Bro. Noah Mack: **The Foundation of the Christian Religion; Fellowship; The Price of Success in Religious Work;** also a sermon, Text, Matt. 5:38.

Topics discussed by Bro. John Risser: **Love** (John 3:16); **Judge not that Ye be not Judged; That Blessed Hope** Tit. 2:13); **Be Ready Always to Give an Answer to Every Man that Asketh a Reason of the Hope that is within You** (I Pet. 3:15); also a Sermon—Text, II Pet. 3:18.

Topic Discussed by Bro. Noah Risser: **Separation,** also the Harvest Sermon—Text, Psa. 136:1.

Some Thoughts Presented:—God's love did not start at John 3:16 but was manifested in the creation. Sacrifice is the gauge of love. Our fellowship in the Lord is to be a holy fellowship and not to be broken by going after the pleasures of this world. The green pasture is within the boundary of the limits laid down by the Church and that's where the true disciples feed. Wherever offence starts our liberty stops. By regeneration we are taken out of the world, but by sanctification the world is taken out of us. The real things of life are seen only by faith. Our life consists in witnessing and testifying for Christ. Our responsibility is measured by our opportunities.

Secretary.

Eureka, Ill.

Report of Quarterly Meeting held at Union Church, Washington, Ill., Oct. 5, 1924.

Devotional, John Harnish, Peoria, Ill.

Essay: **The Blessing of Fellowship Received at Sunday School,** Mattie Imhoff.

The Blessing I have received from S. S. Open Discussion.

The Three-fold Purpose of S. S., H. R. Schertz.

1. Teaching the Word.
2. Bringing Souls to Christ.
3. Building up Souls in Christ.

Male Quartette.

Do the Results of our Work Show that we are Meeting the Needs, S. E. Smith.

The Blessings of a Live School to a Community, Joe Davis.

Devotional (7 P. M.), J. S. Shoemaker.

Workers' Meeting, conducted by Walter Yordy.

Men's Chorus.

Harvest Sermon—(John 4), Joe Hartzler.

Male Quartette.

Moderator, Walter Yordy.
Chorister, Arthur Smith.
Secretary, Pearl Smith.

Cherry Box, Mo.

Report of Sunday School Meeting held Sept. 28th at Cherry Box, Mo.

Organization:—Mods., Abner Yoder, J. M. Kreider; Chor., Anna Kreider; Secy., Ruth E. Buckwalter.

Subjects under consideration:

Incentives to and Benefits of Individual Bible Study, Mattie Kreider, I. E. Buckwalter.

Are the Conditions described in II Tim. 3:2-5 more in Evidence now than they were any time since written? J. M. Kreider.

Quartette.

Sermon. Text, Rom. 6:3-6, Abner Yoder.

Children's Meeting, Ruth E. Buckwalter.

The Jonah Song, by five girls.

How Gain the Confidence and Hold the Interest of the Primary Pupils? Hettie Kreider, Hannah Bissey.

Opportunities for the Teaching of Fundametals in the S. S., J. H. Hershey, H. R. Buckwalter.

Courage—Its Importance, Evidence, and Effect, J. R. Buckwalter, Geo. Bissey.

Upon Whom does the Success of the S. S. Depend? Uriah Johnson, J. F. Kreider.

Sermon, Abner Yoder.

Many excellent thoughts were presented in these meetings. I am sure all present felt at the close of the sessions that the day was well spent, and God's name was honored.

Secretary.

Waterloo, Ont.

Report of a Mission Meeting held at Waterloo, Ont., Oct. 19, 1924.

Scripture reading (John 12:12-28) and prayer by Osiah Cressman.

Sermon—**"We would see Jesus,"** Moses Brubacher.

Jesus in the Old Testament, The Holy One of Israel. New Testamet, Immanuel. He is a living Savior.

The Hindus and Mohammedans have a religion but no true religion.

S. S. Lesson (Parable of the Sower).

The teachers had their regular classes, after which J. O. Jantzi took up a review of the lesson.

Afternoon

Scripture lesson (Acts 11:19-30) and prayer by Oscar Burkholder.

Achievements of the Early Church, J. Boyd Cressman.

Judaism failed—it never went beyond the borders of Palestine.

Greek philosophy failed to bring hope in times of distress. Jesus came with His message. It is the inspired, burning zeal in us that prompts us to carry that message to those who know not Him.

Present day Evangelism.

The evangelist must have the vision which Jesus had when He saw the multitude. We, at home, must back up the missionary. Our every day lives must correspond with our teachings.

The Material Used, Alice Snyder.

Put on the whole armour of God. We need a knowledge of the Word and the result will be a Spirit-filled life.

The Message that will Evangelize, Urias Snider Blair.

The modern pulpit has lost the idea that "Christ crucified" is the big message. Let us not become lukewarm. He is the Lamb, the Sacrifice. We need more conversions.

Evening

Scripture lesson and prayer, Nathaniel Bergey.

The Yielded Life, J. W. Witmer.

We reserve too much for ourselves. The carnal nature cannot please God. We must allow His spirit to rule in our hearts. More yielded lives would do away with trouble in the church.

"Follow Thou Me," Howard Stevanus.

As Peter took his eyes off Jesus and sank, so we cannot stand unless we look to Him. Follow Him. The pathway leads to glory and victory.

Acting Secretary.

FINANCIAL REPORT

Report of Receipts of Eastern Mennonite Board of Missions and Charities for October, 1924

For the Gospel Herald.

Columbia Mission

Mount Joy Y P M	$ 5 40

General Mission Fund

No 8459 Pa	$ 50 00
Masonville Cong & S S	37 00
John L Garber	7 00
Gingrich Mission Meeting	20 26
Gingrich S S	12 25
Phares Stehman	10 00
Mt Pleasant Cong	10 15
Byerland Cong	155 00
No 8495 Pa	10 00
Mechanics Grove S S	18 23
Class No 8 E Petersburg S S	1 50
Churchtown Cum Co S S	8 50
Kauffman S S	11 20
Sara K Roots S S Class	3 00
"No address"	65 00
	$419 09

German Children Relief

Lauvers Cong	$ 15 45
Cross Roads Cong	11 75
	$ 27 20

India Mission

E Chestnut St S S Lanc Pa	$ 31 04
Salunga Pa S S	36 46
Gehmans S S	32 80
Bowmansville Mission friends	71 17
Landisville Pa S S	33 61
	$205 08

India Support of Native Worker

Lydia Sauders Class	$ 18 75
E Petersburg S S Classes	15 00
E Petersburg S S Y M B C	7 50
Manheim Bible Study Class	7 50
	$ 48 75

India Orphan Support

Lebanon Co S S Workers	$ 28 00
Lauvers S S	15 00
Barbara Musser	14 00
Allen Gantz	7 00
Benj Keeners Class	14 00
	$ 78 00

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Teachers' Support

Strasburg Pa S S	$ 42 00

India Widow Support

No 87 Pa	$ 20 00

India Bible Women

A Millersville S S Class	$ 6 00

India J. A. Ressler's Transportation

Strasburg Pa S S	$ 25 00

J. A. Ressler and family (Personal)

Groffdale Cong	$ 45 00

Near East Relief

J. L. Garber	$ 5 00
Hersheys S S	149 65
Kraybills S S	18 18
Habeckers S S	38 08
Gehmans S S	23 65
Stricklers & Shopes Cong	22 00
Bosslers Cong	34 65
Masonville Cong	46 50
W H Handrich & wife	5 00
Hollinger Reunion	15 00
Habecker Cong	14 80
Mountville Cong	11 50
Christian S. Fisher	25 00
Mount Joy Jr S C	5 00
New Holland S S	36 51
Paradise Pa Cong & S S	300 64
I D R	15 00
Mellingers S S	42 87
Lititz Pa S S	75 00
Bowmansville Mission friends	142 11
Millersville & Rohrerstown Cong	161 00
Barbara Mussers Class	5 00
Samuel Longeneckers Class	5 00
E L Heiseys Class	5 00
Anna Gish Class	5 00
Ada Garber Class	5 00
Irvin Kraybills Class	10 00
Allen Gantz	2 00
Allen Burkhart	3 00
Alta Nunemaker	5 00
David Garber	5 00
	$1236 14

Philadelphia Mission

East Petersburg Sisters B C	$ 9 20

Russian Relief

Landisville Pa S S	$ 12 50
A brother	5 00
No 8471 Pa	25 00
E Chestnut St S S Lanc Pa	30 00
E Petersburg Cong	85 11
Groffdale Cong	71 34
Lancaster Pa Y P M	50 00
Goods Cong	148 25
Mt Joy Pa Jr S C	5 00
Mellingers S S	246 73
Hersheys Cong	97 00
No 8569 Pa	15 00
Associated S C of Lanc Conference	500 00
	$1290 93

S. American Church Building Fund

Ella & Katharine Hostetter	$ 4 00
Andrew Greider	5 00
Erismans Cong	86 25
Isaac H Brubaker	10 00
Mrs Christ Longenecker	5 00
Albert H Erb	5 00
Landisville & Salunga Cong	302 00
Mt Joy & Kraybills Cong	63 00
	$ 480 25

Total for October	$3933 84

Gratefully acknowledged,
Eli G. Reist, Treas.

Married

Ranck—Eby.—On Saturday, October 4, 1924, at the residence of the officiating minister, Bro. Jacob H. Mellinger, Soudersburg, Pa., Bro. John H. Ranck and Sister Anna Eby, both of the Paradise congregation, were united in holy matrimony. May heaven's choicest blessings attend them through life.

Burkholder—Keiner.—On Thursday, Dec. 16, 1924, at the home of the officiating bishop, Bro. J. S. Gerig, Orville, Ohio, occurred the marriage of Bro. Roy Burkholder and Sister Matilda Keiner, both of near Orrville, Ohio. May heaven's blessings rest upon them as they journey through life.

Styer—Hostetler.—On Oct. 12, 1924, at the home of the officiating bishop, Bro. J. S. Gerig, occurred the marriage of Bro. Andrew Styer and Sister Katie Hostetler, both of the Martin's Creek congregation, Holmes Co., Ohio. May the Lord richly bless them on their journey through life.

Shenk—Wenger.—On August 27, 1924, at the home of the bride's parents, Mr. and Mrs. Jacob C. Wenger, Bro. Raymond J. Shenk of Denbigh, Va., and Sister Clara Alma Wenger of Edom, Va., were united in marriage by the officiating bishop, Bro. Lewis Shank. May the ever living Father's richest blessings attend them through life.

Obituary

Benner.—M. Evelyn, beloved daughter of Charles and Mabel (Winey) Benner, passed away at her home in Akron, Lancaster Co., Pa., Sept. 25, 1924; aged 16 y. 3 m. 15 d. She leaves father, mother, two brothers and two sisters. One little brother preceded her in death four years ago. She had suffered much sickness in her short life and just when she was enjoying the best of health God called her home, she being sick only four days. She united with the Mennonite Church at the age of twelve years and served her Master till her death. Funeral services Sept. 28, at Groffdale, Pa., conducted by Bros. Noah Mack and Eli Sauder. Text, Luke 8:52.

"We miss her when the morning dawns,
We miss her when the night returns;
We miss her here, we miss her there,
We miss her presence everywhere."

Mechim.—Glen Raymond, foster son of Mr. and Mrs. J. W. Mechim, died Oct. 12, 1924; aged 2 m. 2 d. Father, mother and a foster daughter remain to mourn the loss of a little life that budded on earth to bloom in heaven. Funeral services at the Mennonite Church in Middlebury, Ind., by Silas Yoder and A. J. Hostetler. Burial in Grace Lawn Cemetery.

"The angels bore our loving baby home
In shining garments fair;
And some bright day we hope to go,
And join him over there."

Kornhaus.—Mary Byler Kornhaus was born in Wayne Co., Ohio, April 8, 1882; peacefully passed away at her home Oct. 26, 1924; aged 42 y. 6 m. 18 d. She was united in marriage to Henry Kornhaus Dec. 11, 1904. To this union were born 6 children (Russell, Ruth, Glenn, Henry, Marion, and Margaret). Ruth and Henry preceded her in death. She leaves husband, three sons, a daughter, her aged father and step-mother, a brother and two sisters, with many other relatives and friends. At the age of about 14 she accepted Christ as her Savior and united with the Oak Grove Mennonite Church, where she remained a loyal and faithful sister, always interested in the work of the Church and in the salvation of lost souls, especially in those of her immediate family. In her afflictions and sufferings she was patient and resigned, looking unto Him who is able to give grace and strength. Services were conducted at the Paradise Church by Brethren Aaron Histand and J. S. Gerig, with remarks by others. Text, Mark 14:8. Interment in adjoining cemetery.

"Dearest mother, thou hast left us,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow,
Tears will all be wiped away."

Items and Comments

The ninth annual meeting of the Congress on World Peace, held under the auspices of the World Alliance for International Friendship through the Churches, is to be held in Buffalo, N. Y., Nov. 11-13.

Through the princely gift of $1,000,000 by John D. Rockefeller to France, the famous cathedral at Rheems, partially ruined during the World War, is to have a new roof, and the work of repair is going on.

December 7 has been set apart as Golden Rule Sunday, and the contributions received are to be given to Near East Relief. It is expected that twenty nations will have a part in observing Golden Rule Sunday this year.

The South Dakota mayor who, in submitting counsel on the prosperity issue, advised his people to pay their honest debts and avoid making new ones, gave some practical advice. Many people are not in position to take this advice in its entirety, but too many might come nearer taking it than they are. Debts, like cancer, continue to grow with age.

At an international opium conference at Geneva, Switzerland, steps were taken to study the opium situation in China and other eastern countries for the purpose of checking the habit of opium smoking in the Far East. If their plan succeeds, the same committee ought to be employed to devise ways and means of checking the habit of tobacco smoking in the West.

It is announced that the University of Pittsburgh will begin next year to erect "one of the largest and most beautiful buildings ever designed," at a cost of $10,000,000. The building will be 360 ft. long, 260 ft. wide, 680 ft. (52 stories) high, and will accommodate about 12,000 students. It is the ambition of those having the enterprise in charge to make it one of the world's leading universities.

After a political campaign of unusual bitterness and intensity, the voters of the United States, in the general election held Nov. 4, decided that President Coolidge should remain in the White House four years longer. The popular vote was the largest in history, being about 30 000,000, Coolidge and Dawes having a clean majority over all opponents. It is to be hoped that now, since the election is over, the bitterness may subside and those entrusted with the responsibilities of office be given the support that is due them. In this connection the admonition of Paul to Timothy (I Tim. 2:1, 2) should be daily put into practice by every believer.

Harry Emerson Fosdick still continues to hold front seat in the discussion of the religious affairs of the present. It was thought that when his congregation accepted his resignation that some other one would fill the pulpit there; but it seems that he will continue to hold on for several months longer. Editor Best of "The Continent" had a ringing editorial prepared in defense of Fosdick, but it was against the policy of his paper to admit that kind of teaching, whereupon he resigned. Now comes a complaint from sympathetic writers against publishers refusing editors to publish what they please, when they please to oppose the men that hired them. It is the same old question—not, Has a man a right to think and say what he pleases? but, Has a man a right to antagonize his employers or his church, after promising to be faithful, and still hold his place as an employe and an antagonist at the same time?

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., C. Z. Martin, Pastor, D. B. Groff, S. S. Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

ANNOUNCEMENT

Bible School to be held at the Sharon Congregation near Guernsey, Sask., Dec. 1-15; at the Salem Congregation near Tofield, Alta., Dec. 16-30, and at the Mount View Congregation near Aldersyde, Alta., Jan. 1-15, with J. C. Gingerich of Ulen, Minn. as principal instructor assisted by the home ministery.

The following subjects will be offered: Bible Doctrine, Old Testament History and Bible Geography, Missions, Book Study, S. S. Normal, Music, and English.

M. D. Stutzman.

CANTON BIBLE SCHOOL

The Bible School will be in session (D. V.) at the Canton Mennonite Church for six weeks beginning Jan. 5, 1925. Courses are offered in Bible, Sunday School Normal, Personal Work, Missions, and Vocal Music. One of the special features of the Bible School is the Practical work, such as, cottage prayer meetings, jail services, visiting missions and charitable institutions. Special lecture on Church Polity, S. S. Work, Missions, etc. Tuition Free—Board and Room $5.00 per week. For information concerning rooms and board write to O. N. Johns, 1939 3rd St. S. E., Canton, Ohio.

For information concerning courses write I. W. Royer, Orrville, O.

FAMILY ALMANAC FOR 1925

Now Ready

This is the fifty-sixth year of publication for this annual. It contains the usual calculations and weather forecasts by our well known calculator, L. J. Heatwole, Dale Enterprise, Va. In connection with this are found a number of well written articles pertaining to the activities of the Church, influences of the home, care of the body, farm notes, etc. A full list of the names and addresses of our Bishops, Ministers and Deacons.

Price: Each .....$ .10
Dozen copies ..... .85
100 copies 6.00

Prepaid in each instance.

Mennonite Publishing House,
Scottdale, Pa.

"Faith of our mothers, living still,
In all that's beautiful and brave;
How nobly will we work God's will,
And seek from sin our souls to save.
Faith of our mothers, living faith,
We will be true to thee till death.

"Faith of our mothers, living faith,
In hearts of love and songs of praise;
We gladly join with one accord,
To sing to God our sweetest lays;
Faith of our mothers, constant faith,
We will be true to thee till death."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIALS

Jesus said, "If ye love me, keep my commandments."

With your head full of the Bible and your heart full of religion, you will be able to say with the psalmist: "O how love I thy law; it is my meditation all the day."

Short Bible Terms.—A glance at our announcement page reveals the fact that the number of our six-weeks Bible schools is increasing. At the same time our three schools are making arrangements to hold their regular mid-winter six-week Bible terms. Many are already making preparations to attend one or the other of these places, and we trust that many more may do so. Is it too much to expect that at least 500 of our young people will attend these short Bible terms? A few weeks after the close of these schools we mean to publish a list of the schools and the attendance at each place.

The distinction between pacifism and nonresistance is clearly brought out in this week's discussion under the general head of "Scriptural Reasons Why" by Bro. Brunk. We hear so much of the former that there is danger of lovers of peace losing sight of the latter. The pacifist extols the blessings of peace, abhors the iniquity of war, but too seldom follows the Prince of Peace to the extent that he stands against Christian people having any part in the support of war under any circumstances. We know of men who were advocates of peace before the World War, spoke violently in favor of "this war" during that struggle, and are now again talking for peace. True Bible nonresistance requires that we be able to say, both in peace and war, "The weapons of our warfare are not carnal."

Three steps are necessary to do the will of the Father:

First, we must desire it—and desire it so strongly that we will let nothing come in the way of this desire. Some people desire to do the will of God, but when it comes to measure the costs they find that they desire something else more. "Blessed are they which hunger and thirst after righteousness: for they — — ——"

Second, we must search after it. And searching is a natural result of desire. You never saw a man who desired wealth but that he was a seeker after it. So a man who desires to do the will of God seeks to know what the will of the Lord is. This means prayer, Bible study, and communing with those of like desire.

Third, having the desire, and earnestly seeking to know His will concerning us, we are sure to find what we are seeking after. "If any man will do His will, he shall know—"

A Quadricentennial. — On another page we print an interesting article on "Our Quadricentennial" by Bro. C. Neff of Weierhof, Germany. The event proposed to be celebrated is the organization of the first Mennonite congregation in Europe in 1525. The subsequent history of the Mennonite Church proves this to be an event of far-reaching importance. Mennonites in both Europe and America are making preparations to celebrate the event, as advocated in the article to which we refer.

A few sentences in this article call for more than ordinary attention. In speaking of the desirability of publishing a memorial volume of Mennonite history the writer says:

> "We also favor the publication of a memorial volume.....In publishing such a work we ought to be sure to act on the principle that it is to be a book by Mennonites for Mennonites, but also not to neglect to show the world clearly and plainly our definite, immovable, Biblical foundation."

The last clause bears repeating. Many who glory in the name Mennonite have departed from most of the tenets of faith which distinguished the early Mennonites, or Anabaptists, from both Catholics and Protestants. The name Mennonite means nothing, unless the distinctive doctrines which distinguish the Church from other churches are clearly set forth and maintained.

Further on the writer says:

> "Very noteworthy support of the idea of holding a world conference comes from Russia. Bro. Lic. Theol. B. Unruh, Karlsruhe, gave me the information. He received a proposal by Bro. K. A. Wiens, entitled, 'Proposal for the Founding of a General Mennonite Alliance.'
>
> "1. Purpose.—Union of all Mennonites throughout all the world, recognizing always the peculiarities and shades among Mennonites."

The union of all Mennonites, like the union of all people bearing the name of Christ, is something greatly to be desired. It was our Savior's prayer "that they all may be one." But under existing circumstances, especially in the manner proposed, it is an idle dream. Between the most conservative Mennonites of America (such as the Reformed Mennonites, the Old Order Amish Mennonites, and other Mennonite bodies) and the unitarian Mennonites in Holland there is an expanse as broad as the ocean that separates them. Until we see some evidences that those on the extremes manifest a desire to seek and come together on Gospel ground, we cannot conceive how a union or even an "alliance," such as is proposed, would prove to be a blessing and an aid in extending the Kingdom of Christ in the hearts of believers. The only scriptural basis of union is that of oneness in Christ and unity in the Christian faith. The cause of real union among Mennonites has been greatly hindered because those who pressed the idea of alliance hardest were among those who resisted most stoutly the idea of coming together on a whole-Gospel platform.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

PEACE AND NON-RESISTANCE

Heb. 12:14

Since the Bible foretells a time when "nation shall not lift up sword against nation or learn war any more" is it not our Christian duty to join in the peace movement of the day and so hasten the coming of universal peace?

Gospel peace and nonresistance is altogether a different thing from that which is being advocated by the world reformers and church federations. Jer. 6:14; Jno. 14:27.

The universal peace foretold in the Scriptures will not come through world organization or activities, or thru the growth and extension of the Christian Church. They who look for it thru these sources will be disillusioned by the steady decline of godliness (II Thes. 2:3-12) in the earth and the gathering clouds of selfishness, hate, and violence which will yet culminate in the darkest day of the world. Matt. 24:21.

Are we to believe then that all efforts toward international peace are in vain and that no good whatever can come from the peace movements?

A worldly peace is much better than a world war. While we insist that the peace movements are far short of the Gospel standards, and that nonresistance was never given to the world but to the Christian Church exclusively, it is not denied that peace movements can accomplish something toward avoiding and mitigating the horrors of war; and while this may be true we must be careful that we do not become confused and substitute the world's **peace policies** for the great **nonresistant principle** of the Gospel of Christ.

The peace of the world is always a **conditional peace** and such is of the world, and not of the Gospel, whether advocated by a count like Tolstoi, a politician like Bryan, a preacher like Fosdick, or a dozen federations of evangelical churches. The peace of the Gospel is based upon the supernatural change which takes place in the Christian when he is regenerated and made partaker of the divine nature and the recipient of the Holy Ghost. Such love and seek the welfare and salvation of their enemies and are free from violence and blood, after the spirit and example of Christ and the holy apostles. Isa. 53:9; Heb. 7:26.

The unregenerate world is of another spirit and it is vain to attempt to apply the nonresistant principle of the Gospel to unconverted peoples. Rom. 3:10-18.

The tide of selfishness, hate, and violence may be held in restraint in a measure and for a time, but it will at last break over and deluge the world with a flood of tears and blood. II Thes. 2:6, 7.

There can be no real peace to the world of today except in the Church of Christ, and to such as fulfill the conditions of Christian discipleship. Isa. 27:20, 21.

Civil governments can be maintained only by force and the sword. Nonresistance was never given to the nations and is neither applicable nor acceptable to them. Rom. 13:4.

How then can those scriptures be fulfilled which speak of universal peace among the nations?

This is a very deep and complicated subject, but it is clear that it will never come thru world organization or thru the universal spread of the Gospel and conversion of the world, but the stone that is cut out of the mountain **without hands** will overthrow the nations in God's time, and thru supernatural power the tempests of the world will be stilled. Zech. 4:6; Dan. 2:44, 45.

What is the Gospel standard of peace and how does it differ, plainly stated, from the popular peace movements of our day?

The world standard is one which gives place to haughtiness, selfishness, and envy, which are all antagonistic and poison to real peace. There is an over-sensitiveness to injury and insult, and an over-zeal in resentment of wrongs, and defense of national honor at the expense, if need be, of prosperity and peace.

The popular peace standards are, to do all **within the bounds of reason** to avoid clashes between the nations —even ignoring a degree of insult, and suffering some injustice and injury rather than plunge a nation into war—**but**, if worst comes to worst, **every Christian shall rally to the standards of their respective nations and kill each other in the name of God!**

Not one apostle of world betterment but that in the final analysis makes reservations and provisions for war and human slaughter as a last resort.

The Gospel standard is not **of man** but **of God**; not a **worldly policy** but a **Gospel principle**; not a conditional **peace with honor** or not at all, but a **total abstinance from violence under all conditions and circumstances** whether of insult, injustice, injury, or death—after the pattern of Christ and the holy apostles.

If the sword and force are necessary to the maintenance of civil government, and Christians may not use either, how then can we maintain a Christian government?

The only Christian government provided for in the Gospel is that of the Church. There is in reality not a Christian civil government under the sun. Christ is not even recognized or mentioned in the Constitution of our country. The Bible provides for Christians to **be subject to rulers, but not for them to rule over subjects.**

The Gospel gives regulations for bishops, ministers, parents, children, servants, and of every other sphere of Christian life, but nowhere gives regulations for Christian administration of civil office. Why? Evidently because that is not in the Gospel plan.

Separation of Church and State reaches farther than the limitations prescribed by the republics of the world.

What then is the nature and sphere of Christian activities for Gospel peace?

1. To clearly distinguish between a mere **world peace** which is **conditional** and based upon **human policy**, and the true Christian peace and nonresistance which is **founded upon principle** and **the Word of God** and **makes no provisions whatever for violence and blood.**

2. To receive into our hearts the spirit of peace and universal benevolence thru regeneration and the reception of the new birth and the Holy Spirit, without which the Gospel standard cannot be lived.

3. To spread a knowledge and experience of this heart peace to others.

4. To crucify the flesh with its anger, lust, and pride and cultivate the Christian virtues which prevent carnal strife, with tongue or sword, in the home, Church, or world.

5. To maintain the nonresistant doctrine clear and strong in the Church and in our lives, at any cost—even unto exile and martyrdom.

If all that call themselves Christians in the world would unswervingly follow this standard of Christ and the Gospel, what a power and testimony against violence and blood it would be in all the earth!

Denbigh, Va.

A REAL PROBLEM

or

How Find Our Place in Relation With Those Who Execute Punishment Upon the Evil Doer

By J. R. Shank

For the Gospel Herald.

An automobile was stolen from a brother. He reported to the officials. The sheriff recovered it from the thief and delivered the thief to the penal-

ties of the law and the brother paid the sheriff for his service in recovering the auto. "I did not feel quite satisfied about it," says the conscientious brother. He was conscientious and desired to fully carry out the teaching of Jesus as to returning good for evil. This is only one among many and varied cases that come up among us in which we have a real problem as to consistency in our nonresistant profession. My longing desire is that we as God's faithful children may have not only clear consciences but clear heads on the real teaching of God's Word on these matters. May our course be clear on the foundation principle which Jesus laid in the sacrifice made on Calvary for sinners. The love which prompted that sacrifice is the same love which fills the hearts of His followers today and makes us the true

"Ambassadors for Christ" (II Cor. 5:18-20)

The ambassador is a representative of the government to which he belongs in its relation to individuals and governments to whom he may be sent and with whom he has to deal. As Christian ambassadors we shall not be greatly puzzled if we keep in mind the business of our heavenly calling and do not get our affairs mixed with that business which does not belong to our commission. Our Master says, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name He may give it you" (Jno. 15:16). In the same connection He further says, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). If we fully study all that is required of us in the commission given to the New Testament saint it will be made clear that

Our Citizenship is in Heaven (Phil. 3:20)

As heavenly citizens we live in the world and among those whose lives are at enmity with God and who have not established peaceable relations with Him. To have any participation in the affairs of those who do not recognize God in their doings and who are doing things which are contrary to the commandments of God for His children, makes such a Christian guilty of the deeds which God has forbidden him. As heavenly citizens, we must be particular to discern the nature of the kingdom to which we belong and what particular business our King would have us engage in. While we live in the world and among the nations of earth and are subjects of rulers of this world in a certain measure, we must not forget the higher law is first and may set a limit to what our earthly rulers may require of us. Our heavenly relationship has placed upon us

The "Ministry of Reconciliation."

Such a ministry is one of peacemaking. We are not out "to destroy men's lives, but to save them" (Lk. 9:54-56). While we are to point out the guilt and sin of the world and try to convict men of their sins and show them their condemnation (Jno. 16:8-11), we are to take the attitude of those who **plead** rather than those who **execute** vengeance; and we, by our action and conduct, continually say, "Be ye reconciled to God" (II Cor. 5:20). Our strong plea is that Jesus took the sinner's place that the sinner might have a right to a place with God in His loving favor. Can you imagine one whose business is reconciliation entering into the business of bringing men to justice before the tribunals of justice here in the world? He who would not cast a stone but said, "Go and sin no more" (Jno. 8:11); He who would not accept the office of a judge but only warned against covetousness (Lk. 12:13-34); He who would not call for fire from heaven, nor for twelve legions of angels (Matt. 26:52-54), but only committed Himself to the Father (I Pet. 2:23); He who saw oppression and fraud and corruption in governments, but left them go unpunished and planted the seed of God's Word instead (Matt. 12:18-21); it is He who has given us an "example that we should follow in his steps" (I Pet. 2:21). His patience should be our patience. His compassion should be our compassion. His work should be our work. "Go ye into all the world" (It matters not if they be national enemies to the nation in which we live) "and preach the Gospel to every creature" (Mk. 16:15). Jesus set us an example of preaching to publicans and sinners.

Acting Under the Law of Liberty (Jas. 2:12)

One who has been judged by the "law of liberty" is one who has not been judged according to his sins and iniquities but according to the mercy of God in Christ Jesus. If it is our hope that we shall be judged by the "law of liberty" because of the pardon which we have in Christ Jesus, what will be the effect upon our standing with God if we enter into the business of bringing men to justice for their sin? Plainly, "He shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment" (Jas. 2:13). And every act of ours that makes us in any way an active agent in any other standard, except that of showing the mercy of God in Christ toward the transgressor against our own life and property or against the life and property of others, makes us partaker of the unmerciful judgment. Enduring the mistreatment of others is the standard set for the Christian under the law of liberty rather than to secure the punishment which they may richly deserve. Such endurance was common to the early disciples who "took joyfully the spoiling of their goods" (Heb. 10:32-34), and fixed their hope in substance that is heavenly.

Now, What Shall We Do

when our goods are stolen, or violently taken away? Jesus says, "Resist not evil; but whosoever smiteth thee on the right cheek, turn to him the other also" (Matt. 5:39). "And of him that taketh away thy goods ask them not again" (Lk. 6:30). He further says, "Bless them that curse you, and pray for them which despitefully use you" (Lk. 6:28). Does a report to officials answer to the spirit which Jesus here illustrates? Can we ask them to recover our property and bring the thief to justice? Plainly here is ground where we are liable to feel comforted in seeing the sinner against us get his just reward. We are in danger of being more concerned for our rights than the saving of his soul.

And what if the escape of the evil doer encourages lawlessness? It is true that the slack hand of the government causes wicked men to be bold in crime. Shall we therefore take hold to make the government more vigorous? Shall we help her chase down the evil doer and bring men into her courts of justice? Let us remember our citizenship. Do we ask the foreigner to dabble into our politics and help execute our laws? Shall the Christian "pilgrims and strangers" leave the sphere of ambassadorship in the world and enter the sphere of execution of wrath which God has appointed to the powers that be (Rom. 13:1-7)? As citizens of this earthly country we pay tribute just as a foreigner might be asked to do. But as strangers and pilgrims we are not a part of that business which God has arranged for the punishment of the evil doer through the powers that be. We submit to such powers as in submission to God (Rom. 13:1). We do not resist their work of wrath upon the evil doer, because God has ordained them for this work (Rom. 13:2). We pray for them for the sake of the good that their administration is to God's people in the world (I Tim. 2:1, 2) Our action is ever such as leaves all the responsibility for the punishment of the evil doer in the hands of the officials whose business it is to look after it. If our information contains any element of vengeance from our

(Continued on page 670)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

LO! HE COMETH

By Theda J. Brubaker

For the Gospel Herald.

"Behold I Come Quickly!"
O Saints! are you ready?
Jesus is coming: His loved ones to own.
With holy angels, and ten thousand saints,
He shall then sit on the throne of His glory—
In flaming fire, He shall appear from heaven
Taking vengeance on them, that know not God
Who shall be punished with everlasting destruction,
From the presence of the Lord, and the Glory of His power.

"Behold I Come Quickly!"
O Saints! are you ready?
Behold! He cometh with clouds from heaven.
Every eye shall see Him: They also which pierced Him.
O Saints! Are you looking for His glorious appearing?
Let us be ready: when we think not He cometh.
Wherefore gird up the loins of your mind, and be sober.
Be watchful and prayerful! When revealed in His glory,
Ye shall rejoice for your trials will be over.

"Behold I Come Quickly!"
O Saints! Are you ready?
Jesus is coming: His loved ones to own.
Descending from Heaven, with the voice of an archangel,
We shall be gathered to sing round His throne.
Be watchful and prayerful! Look for His coming!
He that overcometh, shall inherit all things.
When He shall sit on the throne, of His Glory,
"Redeemed by His blood." The new song we shall sing.

Mt. Joy, Pa.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Oct. 7, 1924)

By J. W. Shank

For the Gospel Herald.

Trenque Lauquen.

We have unusually dry weather for this time of the year. The farmers are expressing great fears for their crops. Were it not for the use of irrigation water on our gardens they would be dried up. The real spring weather is coming on. For the last few days we could say it was hot.

Today the workmen brought the scaffolding to begin finishing the front of the mission home. It is a requirement of the city to have all houses on this block finished in imitation stone. The house is finished in rough brick as it now is, but a house finished in that way is not presentable as brick houses are in the States because the bricks are not smoothly laid. Nearly all houses are finished roughly in brick with the plan to finish with cement later on.

Several days ago Sister Gamber was called out at two o'clock in the morning to assist in getting bleeding from the nose stopped for one of our Sunday school children. The little girl has measles.

Sister Hallman has been managing the monthly children's meetings. There were some fifty present yesterday, and they reported a very nice meeting. She is teaching them some new songs that we recently translated into Spanish.

Pehuajo.

Rain showers are reported near Pehuajo, but little has reached town.

Some of the missionaries were at Magdala yesterday. They were engaged in the distribution of Gospel literature and visiting people who need Christ.

Tomorrow is the day set for Swartzentruber's to take their first examination in Spanish. It is given at the end of the first six months' study.

One of the converts from Madero, Sixto Rios, was in Pehuajo last Sunday. While there he did his bit in personal work. He brought five persons to the meeting. He had visited them and talked to them about their souls and then invited them to come with him to the meeting.

The new kitchen space that was fenced off the porch of the Pehuajo family residence is now finished. Bro. Swartzentruber's have moved their kitchen things out of their bedroom, where they have been cooking, into the new kitchen. We are sure they will be more comfortable now.

Carlos Casares.

Last week Sister Lauver, with Maria Paz, visited eight new homes where Sister Paz expects to read the Bible regularly.

Brother Cuellas of Pehuajo, who is working for an implement company, was in Carlos Casares and attended several meetings.

Two of the converts, Mr. and Mrs. Luna, spent a week in Lujan where Mr. Luna was formerly at home. They were happy for the privilege thus granted them of witnessing for Christ. May the seed sown bear fruit.

Another woman has stood for Christ in a recent meeting. This is the third since the special meetings have closed. These, as well as some others who came out during the special meetings, are people who had not attended any meetings before. We hope they will prove faithful as the truth is further explained to them.

Last week Brother Lauver's went to Buenos Aires. They went to the American consulate to have their passports renewed. They had the privilege of visiting a German Mennonite family by the name of Musselman who came to Argentine about a year ago. They seemed glad to talk to someone of the same faith.

* * *

We have had no word from Santa Rosa for some days. The last letter indicated that about all of the folks who have been sick are well again.

By the time this letter reaches the readers of the Herald we will be having a special conference series at each of the stations. There will be two days' meetings at each station, beginning at Santa Rosa and closing at Carlos Casares. The date is from Nov. 10 to 19. The aim of these conferences is to strengthen our brethren in the faith and awaken others to the call to salvation. Pray for the blessings of God in these meetings.

Trenque Lauquen, Argentina.

A CALL FROM THE DEPTHS

By Anna D. Smith

For the Gospel Herald.

On a certain hilly street, in a part of Kansas City, where years ago a "respectable" poor class of people lived, there stood a little house. We were not attracted to this certain little house because of anything unusual in the outside appearance, but because of those who dwelt there.

From out of that door, each Sunday there came three little children, with smiling, happy faces, and arrayed in neat tho sometimes well-worn garments. Slowly up the hilly street they toddled, because three-year old Roy could not walk fast. With eager hands the two girls opened the chapel doors at the Mission, and quietly took their places in Sunday school. Long shall we remember a certain Sunday, when those children, with many others, sang, "Jesus bids us shine with a clear, pure light."

How innocent, how pure were those little hearts and minds. How little did they realize the unutterably sad, dark future that awaited them: a future so dark as to well nigh snuff out the tiny "Light" within them.

The bright days for some time seemed settled. We often called at the tiny home. The Bible was read and prayers were offered. The sweet-faced mother, and the little girl not old enough to attend Sunday school always gave the "Mission sisters" a hearty welcome, and each visit seemed to give the mother a new realization of life, and the responsibility of the mother in the home. But Jesus was not the Head of that house, tho

the mother showed a reverence and love for God's Word; a greater love than found in many homes.

Thus far, we had only met the father of this little home a very few times. His work often was irregular, but he made fairly good provision for his wife and four little ones. He was far, far from the Kingdom.

Suddenly, in an unexpected way, the homes of Kansas City were touched, saddened, and made vacant in some instances, by a power over which man had no control. The dread malady, influenza, swept over the city.

Into that tiny house crept the "flu," and laid low the occupants. Daily we called there, doing all in our power, together with the aid of a kind-hearted, over-worked physician, to rid the family of the dread disease.

In the meantime another voice was heard within those walls. A precious baby girl came one cold February night. A bundle of warm bed covers was supplied by the Mission, as were also other things necessary for the comfort of mother and child. Very close was the fight between life and death. God never makes a mistake. In His wisdom He not only permitted the mother and tiny baby to live, but also the other members of the family.

One day the tiny home on the hilly street was vacated. Better wages was the father's reason for taking the family to another state. A little boy came and took his place in the family. The mother suffered with broken down health for several years. The father found it difficult to make provision for the wife and six hungry children. Want stared in at the door. O, the distress, the heartaches, the misery caused by poverty!

As suddenly, as unexpectedly as a thunderbolt from a clear sky, one Sunday during the early autumn we were brought face to face with this same dear mother and her six children. The oldest child, a girl of twelve years, was sitting on the steps at the Mission—waiting to tell her sad story.

For reasons unknown, the father disappeared. He brought the family back to Kansas City. One morning he went out to look for work, and never returned. Rapidly, Lorrain told us of the distress in the family: of the wretched rooms they now called "home," of the mother's repeated efforts to find employment, and finally the work which was found but proved too heavy for her.

With the child we hurried down the street, where in a very undesirable location, in very undesirable rooms, we found the over-burdened, sad-faced mother, and ill-clad, hungry little ones. Eagerly the mother unburdened her aching heart. Without any known reason the father went away. God alone knows why he did not return.

On that Sunday, as on following Sundays, the children gladly came to the Sunday school where they had been so happy in years gone by. Then came the day when the weary mother had to quit her work and look for another "job," a hard thing for a woman in a big city to do.

Light work in a cheap restaurant was found—Sunday work included. Consequently, the children were neglected. The mother was gone from early morning until late at night. The wages were small. There was a fight for the most frugal existence. The weather became chilly: the fuel and food were scarce. Children who ought to have been in school were at home to watch over those who were not old enough to be in school.

A "peep behind the scenes" revealed more fully the indescribably pitiful conditions in those rooms. Late one evening, we, accompanied by others whose hearts were deeply touched, called at the rooms, which one can scarcely call home.

The night was very chilly. It was dark, but as our car stopped, out flocked a group of loving hearted, badly clothed, under-fed children. The mother had not yet returned.

Into the cold, dreary, dirty kitchen the children led us. They had been eating their supper—one small can of pork and beans. They were not to have a fire when alone, so could not heat the beans. They all ate out of the bowl into which the beans had been emptied.

In their real joy of having "Mission visitors," some neglected getting their next "spoonful." Hunger was forgotten for a moment, but only for a moment, as the words, "Don't eat all the beans," was heard above the rapid chattering.

The bare feet, thin faces, and wasted forms so thinly clad, silently told their various sad stories. "Mother can't afford to get more than this for our supper," said one child. The mother's meager earnings scarce suffice to keep the "wolf from the door." Thots of warm clothing, cozy beds, and an abundant supply of food flashed thru our minds—with the result that some of the necessities of life were taken to the wretched, poverty-stricken rooms on that night.

One man who believes that our "all" belongs to God, to be used to His honor and glory, left an order for groceries at a nearby store. From the Mission were taken clothing for the shivering little forms, shoes and stockings for the cold feet. Upon investigation it had been found out that several of the children used "papa's big coat" for a bed cover at night. Consequently warm comforts were supplied, so that the weary mother, with her children, could lie down knowing that their bodies would be protected from the cold.

God hears and answers those who call upon Him "in faith believing." Prayers had ascended to the Throne, that at least two of the children could be admitted into the Mennonite Children's Home. In the dear Lord's own beautiful, matchless way, two little white beds were soon ready for Catherine and Lester, and within twenty-four hours, the mother, tho grieved at parting with her two youngest children, was for the present relieved of all anxiety regarding their support. As we prayed for the two little ones, so are we praying for the others, that they might be removed from quarters so undesirable as to make one's heart ache, and stir one's soul to the very depths.

Upon quiet, prayerful meditation, we wonder at the mercies of God. If you and I, dear reader, would find ourselves in similar circumstances—overshadowed by a heavy sorrow that God alone understands—if we would find the purse empty, and yet have a number of hungry mouths to feed—what would we do?

We depend upon God for personal blessings. Do we just as meekly, just as fully believe God's infallible Word regarding our love for, and our duty towards those less fortunate than we? Do we remember, and act upon the Voice that says, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard?" God expects us to profit by His Word.

Will you, Christian reader, pray that we who have the privilege of ministering unto the needs of this family, may continually remember that souls out of Christ are lost? May we constantly hold forth our Lord Jesus, who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Kansas City, Kans.

MISSION NOTES

December 1 is the date set when Bro. N. E. Troyer of Cable, Ohio, will begin a series of meetings at the Mennonite Gospel Mission, Altoona, Pa. We crave an interest in your prayers in behalf of these meetings.

J. M. N.

Bro. J. L. Harnish of the Garden Street Mission, Peoria, Ill., writes: "We are expecting Bro. A. C. Good of Sterling, Ill., to be with us, beginning Sunday, Nov. 30, for a series of meetings. The prayers of the Church for God's blessings upon the meetings are solicited."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LOVE ALL POWERFUL

By G. E. S.

For the Gospel Herald.

If the Editor will allow me space in welcome visitors to thousands of homes throughout the U. S. and Canada, I will endeavor to copy a very interesting story which may be of benefit to at least some, especially the young folks of today. Should they follow the footsteps of this Mary I am about to write of, they will never be sorry for their deed.

The Two Marys

Early in the morning when it was yet dark, Mary Magdalene, and another Mary quietly left their homes to visit the tomb where their Lord had been laid. They knew that a band of soldiers had been stationed there, and that a great stone had been placed at the mouth of the sepulchre. But their love for their Master was more than a match for all the obstacles that seem to be in the way.

Love is all powerful, often prompting to deed of valor that nothing else could enspire. "Perfect love casteth out fear." Think of the two lone women in the early dawn of the morning going to the tomb.

That is more than Peter would have done three days before, more than many of us would do now with the same environments.

It was not curiosity that led these to face the danger. They were going on an errand of love. They were going to embalm the body of their Master. Love knows but little about danger and complains not of burdens.

A Real Heroine

But it is not of Mary Magdalene nor of the other Mary that I wish to write, but of a young girl of more modern traits whose love for the Savior prompted her deed of self sacrifice equal to those of the two Marys who visited the sepulchre when it was yet dark.

In the northeastern part of the state there lived a small family consisting of three persons: father, mother, and one daughter. They were poor but respectable, and intelligent.

When the daughter was about 12 years old her parents died, leaving her homeless and alone.

She had no relatives that she knew of, save an uncle and an aunt. Her uncle was quite wealthy, and had no family save his wife. He cheerfully took his young niece into his home and treated her as kindly as if she had been his own daughter. He spared neither pains nor money in clothing and educated her. Every wish of her young heart seemed to be anticipated and provided for. When about 18 years of age she was introduced into society, and by common consent was made the belle, educated, handsome and refined. She was not indifferent to honors bestowed upon her.

Thus matters passed along for almost two years. Scarcely a ripple had passed on the smooth sea of life. She knew nothing of wants or of hardships. During all this time no attention had been given to the wants of the soul. Like her uncle and aunt she seemed not to think or care for anything but riches and pleasures of this world.

Occasionally if they had nowhere to go they would attend divine services. Sometimes the young lady would go alone, especially on occasions when there was likely to be a large attendance. On one of these occasions, under the preaching of the Word, the blessed Spirit carried the truth to her heart. She awoke as out of a long sleep, and realized for the first time in her life the awful truth that she was lost. In vain she sought to throw off this unwelcome impression.

Weeks passed by, but every day seemed to grow darker. She attended places of amusement here and there, but the bitter word, "lost, lost," kept ringing thru her mind everywhere she went. At last, when on the very verge of despair, she threw herself upon the mercy of God, and was wonderfully saved.

This occurred at an evening service held in the church, a service she seldom attended. The news spread thru the community, "for it was a country place." At the close of the service an aged Christian gentleman gave her some good words of counsel. He anticipated trouble but did not say so to her. She returned to her home and went to her room.

Now for the first time the thought came to her mind, "What will my uncle and aunt think of this?" For a moment a dark shadow fell upon her mind. But remembering the words of counsel the good Christian gentleman gave her, she fell upon her knees and asked for help and direction.

While thus engaged in prayer the words of Jesus came to her mind—words she had often heard, but to which she attached no particular thought. The words were these: "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." In the joy and comfort of her new experience she then and there entered into the covenant with her Savior that if He would be with her and help her she would follow Him, if need be, to the ends of the earth. That night she made up her mind not to tell her uncle and aunt for some time, but would try to be cheerful in their presence and please them in every way she could.

Thus matters passed along for several days. At length a neighbor who thought it a good chance to get even with her uncle told him all about it. This he did not out of any ill feeling toward the girl, but not feeling kindly toward her uncle and knowing his hostility to religion that it would mortify him if he would find out that his niece made such a confession. The effect was more than he had hoped for.

The old gentleman became very much excited and enraged, and at once decided to make short work of it. Man in his haste often proposes, but God in His wisdom and goodness often disposes. That evening he called his niece into the parlor, and in tones anything but gentle, asked if what he heard was true.

This was a moment of severe trial to the young girl. It came unexpectedly, for she did not know it.

The first thought was to deny it but in a moment she remembered the covenant she had made while on her knees a few evenings before, offering a silent prayer to God for strength and direction, she felt prepared to pass the ordeal.

In a sweet, gentle tone she said, "Yes, uncle, it is true, I did give my heart to the Savior, and found such peace and comfort as I never knew before." "None of your foolish talk in my presence," came in thunder tones from her uncle. "I have but a few words to say to you. I took you to my home when you were homeless and alone. You had no money and no other earthly friend. I have spent a great deal of money to educate and clothe you, and now after all this, you have brought this disgrace upon yourself and us.

"I expected better things of you, I had laid out a bright path for your future. Now you can have one week to make up your mind. You must either give up that foolish notion about religion or leave my home forever. And during this time you shall not leave my house or receive any company."

"Well, uncle, may I say a few words?"

"Not a word. What I say is law and by it you must abide."

(To be continued)

SUNDAY SCHOOL LESSON

Lesson for Nov. 30, 1924—Luke 10:25-37

THE GOOD SAMARITAN

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

Introductory.—A certain lawyer, tempting Jesus, asked Him what he might do to inherit eternal life. Jesus gave him an answer according to the law, asking him what was written in the law. The lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." This is what Christ, on one occasion, quoted as being the greatest commandment. He told the lawyer that he had answered right, and all that he now needed to do was to put this commandment to practice. It was not quite the answer that the lawyer wanted, so he asked, "Who is my neighbour?" Christ then told him the story of the man who fell among thieves. The priest and the Levite passed by without paying any attention to the wounded man. Then there passed by a sympathetic Samaritan who stopped, gave that man relief, put him to the inn, paid expenses, and left word that if any more were needed he would settle the next time he came along. "Which of these three," said Jesus, "thinkest thou, was neighbor unto him that fell among the thieves?" "He that shewed mercy on him," was the lawyer's reply. To this Jesus replied, "Go, and do thou likewise."

Lesson Thoughts.—This lesson, as a parable, represents to us Christ as "The Good Samaritan" giving the needed aid to sinful men as they are on their downward journey of sin. It also represents the rescue of the Gentiles whom the Jews refused to touch. As a story (which we believe to be a true story) it shows us who is our neighbor. Whether taken as a parable or as a simple story, it is full of impressive truths and illustrations. Let us notice a few.

1. If all people would do as well as they know how, many people would be a great deal better than they are. This is illustrated in the conversation between Jesus and the lawyer. The lawyer did not need to ask the question that he did, for in answer to Christ's questions he showed that he knew just what to do. Do as well as you know how, and then search for further light.

2. "Who is my neighbor?" The man who acts in a neighborly way. The priest and the Levite evidently lived nearer to the unfortunate man than did the good Samaritan who helped him out; but they refused to do the neighbor's part, while the "foreigner" proved himself a real neighbor. Opportunity is the line fence between us and our neighbors, whether they live on adjoining farms or lots or live a thousand miles away. The world is full of neighbors who are sadly in need of our help.

3. Let us not be too hard on the priest and the Levite. They were bound by the ceremonial law. At heart they may or may not have been sympathetical, but in refraining from touching the "unclean" man they were true to the law. With them as typifying the law, and the good Samaritan as typifying the Gospel, we have a vivid illustration showing us that it is through the Gospel of Christ, not through the ceremonial law, through which men are brought to Christ and salvation.

4. They who are on the downward road from Jerusalem to Jericho are sure to fall among thieves. It is the wrong direction in which to travel. Just as that east country is today infested with bandits and plunderers watching every chance to fall upon their victims as the thieves did upon the man whom Christ describes, so they who travel the downward path of sin are sure to fall victims to the forces of destroyers under the command of the god of this world. Turn your faces the other way. Your only right and safe course is upward, not downward. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

5. "Go, and do thou likewise." All men commend that good Samaritan. Be one yourself. In your community are many who have fallen and need relief. Jesus was not satisfied with simply the evidence that the lawyer understood his duty. He urged him to do as well as he knew. So with us. We may have exact information as to what we ought or ought not to do; but unless we act upon this information it will mean our condemnation, not our commendation. "Go, and do thou likewise." Follow the example of Jesus Christ the Great Samaritan who heard the cries of the needy and never turned any one away. If every Christian professor were like the good Samaritan, not only would the victims be taken care of but many of the thieves would be converted.—K.

BIBLE MEETING TOPIC

CHRISTIAN MOTIVES FOR ACQUIRING AN EDUCATION.—I Cor. 10:31; Tit 3:8.

Topic for November 30

MOTTO

"Let us also learn to maintain good works for necessary uses."

MEDITATIONS ON THE TOPIC

I. **How Education May serve in the Motives of a Christian.**—Every work in which a Christian may engage must have back of it a motive that in some way glorifies God and forwards His great work of salvation to men. If we find in an education anything that will enable the Christian to do God's work in a more effectual way; if there is anything that God would use that can be done through the education of His servants; if more souls may be won; if the avenues of preaching the Gospel are increased; if the work of edifying the believer is more effectual; if the lawful secular occupations may be done for greater service to Christ; then there is room for a Christian motive in acquiring an education.

There is no doubt that God has used education for the furtherance of His Gospel in the world. How would we have our Bible in written form were it not for the art of writing. How could that Bible be read were it not that people learned to read what is written. How could the art of writing and reading be taught if no one were able to teach others? If no one knew how to translate the words of one tongue into another, where would the people of various languages get their knowledge of the Bible except by a new miracle for each one. And thus we might question without limit and find thousands of ways in which God uses some form of education bearing directly or indirectly ujpon the great work of a Christian in the world and furnishing motives for more or less education along certain lines.

But there is a limit. Not all the motives that people have in seeking training in school will stand the test of being Christian. Because of this many are being led astray by education and becoming more worldly in their thoughts and life work. Let us do all in the name of Jesus.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Serve."**
2. Learning to be Useful for Jesus.

For Young People
1. The Use of Education.
2. Why I Should Desire to be Useful.
3. Wrong Motives in Seeking an Education.

For Older People
1. Motives of Life and the Place of Education in Them.
2. False Views of Life.

PERSONAL THOUGHT

Not for ease or worldly pleasure, or fame, or self-aggrandizement; but for Jesus, sake we may seek to improve our power to serve and receive His blessing in school life.

To be proud of learning is the greatest ignorance.—J. Taylor.

Gospel Herald

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THURSDAY, NOVEMBER 20, 1924

Field Notes

Bro. Lehman Kraybill of Mt. Joy, Pa., is expected to preach for the mission congregation at 2151 N. Howard St., Philadelphia, on Thanksgiving evening. G.

Bible Correspondence. — Circulars of information are out announcing a correspondence course conducted by Bro. J. B. Smith of Elida, Ohio. See announcement on last page.

A Correction:—The correspondence item from Kouts, Ind., Oct. 25, should have read Joe Schantz instead of Andrew Schantz, Beemer, Neb. G.

The brotherhood at Newville, Pa., is planning for an all day song service, with appropriate discussions, on Sunday, Nov. 23.

Bro. William Beachy was ordained a deacon in the Mennonite Church at Sheridan, Oreg., Nov. 2. May the Lord abundantly bless our dear brother in his labors, and the congregation which he has been called to serve in this capacity. M.

Communion services were held at Pond Bank and Pleasant View churches near Chambersburg, Pa., on Sunday, Nov. 9th and 16th, respectively. Preparatory services on Saturday afternoon preceding. H.

Bro. E. S. Hallman of Guernsey, Sask., having been called to Waterloo, Ont., to attend a meeting of the Canadian Mennonite Board of Colonization Nov. 1, remained a few weeks in Waterloo county (his former home), holding meetings in a number of places and renewing old acquaintances.

A series of meetings, to be held Nov. 20-27, is announced for Pond Bank Church, Franklin Co., Pa. We expect Bro. J. W. Hess of Akron, Pa., to conduct them," writes Bro. Harvey E. Shank, in charge of the work at that place. "We invite all who can to help along, also to remember us at the Throne."

A communion service was held at Masontown, Pa., Mennonite Church on Sunday, Nov. 9. In the afternoon a short service was held at the home of Bro. Jos. Coffman, where Sister Coffman has been seriously ill for several months, and communion extended to a number at that place. We are glad to report Sister Coffman's gradual improvement.

The meetings at Kitchener, Ont., were suddenly broken off in the midst of very great interest and souls confessing Christ, when the evangelist, Bro. C. F. Derstine, was suddenly called home to Eureka, Ill., where his wife underwent a serious operation for gall stones. May the Lord grant to Sister Derstine a successful operation and speedy recovery. Bro. Derstine and family expect, in case Sister Derstine is able, to be back at Kitchener by Dec. 7, to make that their home for about six months.

Later reports tell of a successful operation, with Sister Derstine recovering at a satisfactory rate. We praise the Lord.

Correspondence

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, Oct. 26, Bro. Nathaniel Bergey of Hanover favored us with a Gospel message in the forenoon, and at the young people's meeting in the evening Sisters Musselman and Denlinger of the Philadelphia, Pa., Mission favored us with their presence and helpful talks.

On Nov. 1 Bro. C. F. Derstine of Eureka, Ill., started a series of meetings at this place. It is also planned to have a Bible Conference Nov. 11-13. We appreciate the interest already taken during the opening of the meetings and are glad to say that several souls have already confessed during the first invitation. It is planned that Bro. Derstine take charge of the pastorate of this congregation for a period of six months at least, beginning some time in December.

Bro. E. S. Hallman of Guernsey, Sask., who is down East at present on work in connection with the Russian immigration, assisted Bro. Derstine on the opening night of the meetings. Will you remember the work at this place in your prayers?

Nov. 4, 1924. G. A. Weber.

Brutus, Mich.

(Maple River congregation)

Dear Herald Readers, Greetings:—On Aug. 31 Bro. Ray Yoder of Wakarusa, Ind., was with us and preached two sermons, and then again on Monday evening.

On Sept. 2 and 3 it was our pleasure to have the northern Michigan Ministerial and Sunday school meeting here at this place. The meetings were well attended, several families came from Indiana. A real spiritual time was enjoyed by all. On Tuesday and Wednesday evenings Bro. D. A. Yoder of Elkhart, Ind., preached two very heart-searching sermons.

On Oct. 5 Bro. David Garber of Harrisonburg, Va., began a very inspiring series of meetings. The meetings were well attended. He labored with us until the 14th. May the Lord bless him in his work as he goes out into other fields of labor.

Bro. Bixler came Oct. 28. On the 30th we had council meeting. Nearly all present expressed peace. One withdrew from the Church.

During these various meetings there were a number of confessions. The baptismal services were held Nov. 1. One young brother sealed his covenant by water baptism, three were taken in by letter, and three renewed their covenant. May they prove faithful in His service, is our prayer.

Nov. 2 we held our communion, 43 partaking of the sacred emblems; 7 absent because of sickness and inclemency of the weather. Bro. Bixler closed the meetings on Sunday evening with a sermon. Pray for the work at this place.

Nov. 4, 1924. Martha Tyson.

Kingman, Alta.

Greetings of Love to All:—On Sunday, Oct. 26, we again had the privilege of commemorating the death of our Savior. A large number partook of the sacred emblems.

The seventy Russian Mennonites that came into our community on Oct. 14 have all been distributed among the members.

We are looking forward with glad hearts to the coming Bible School which will be held at this place from Dec. 16 to the 30th, with Bros. J. C. Gingerich of Ulen, Minn., and M. D. Stutzman of this place, as instructors.

Pray for the work at this place

that we may be strengthened in the most holy faith.

Nov. 5, 1924. Cor.

Harrisonburg, Va.

(Eastern Mennonite School)

Dear Herald Readers, Greetings:—Two months of the school year are gone. On Wednesday, Nov. 12, the second term will open. We have felt the blessing of God upon us and it is our desire to honor His name in return for His blessings.

A series of meetings was held in the chapel, Oct. 20-24. Bro. Wenger preached. There were a number of confessions and a general spiritual uplift among the students. On the following Saturday evening two young souls were received into the Church by baptism and three were reclaimed. The service was in charge of Bro. S. H. Rhodes. In the evening of the next day Bro. Lewis Shank of Broadway, Va., preached a helpful sermon and shared the communion to the congregation. The ordinance of feetwashing was also observed. "We love Him because He first loved us."

The ministers from the Valley have been breaking the bread of life to us. We are glad to have had with us lately the following brethren: Noah Zimmerman and Amos Hurst of Ephrata, Pa., Aldus Brackbill of Clarkesville, Mich., and J. H. Mosemann of Lancaster, Pa.

We are glad that nearly every week-end we can welcome old students and other friends of the school. We extend the invitation to all to visit us.

Remember the school and its work in your prayers.

Gertrude G. Nissley.

Nov. 10, 1924.

Goshen, Ind.

(Goshen College Item)

Bro. S. C. Yoder assisted in communion services held at the Leo congregation Nov. 9. At the same time Bro. Chris Graber preached for the Salem church.

The Goshen College Mennonite Historical Society held a very inspiring meeting Friday, Nov. 7. A clear view of the aims and channels of work to be entered during the year and an introduction to material for it was given. We feel that an organization of this kind will deepen the appreciation of our heritage as Mennonite people.

Bro. E. J. Berkey conducted chapel exercises at Goshen College Nov. 4.

Feeling the need of deepening the spiritual life of the school and the need of deeper interest and prayer for our church and mission work, Goshen College is observing this week in prayer. Discussions and prayer along the line of consecration and missionary lines are stressed in chapel, prayer meetings, devotionals, and in an all day missionary program to be held Nov. 15.

Minnie Swartzendruber.

Nov. 10, 1924.

Ulen, Minn.

Dear Herald Readers, Greeting:—In the last few months we have had with us a number of visitors.

Bro. and Sister Emanuel Mast and son Marvin, also Bro. and Sister Joe Blank, all of Chester Co., Pa., spent a week at Ulen.

Bro. and Sister Ed Newhauser and family worshiped with the brotherhood at Ulen, Bro. Newhauser preaching for us both morning and evening.

Several brethren from Iowa and Illinois, traveling by auto on their way home from the harvest field, stopped with us over Sunday, Oct. 19.

On Sept. 9, Sisters Ella and Katie Kauffman of Hopedale, Ill., arrived, visiting eight weeks with their brother, Aaron Kauffman, and returning home Nov. 3.

Over Sundays, Nov. 2 and 9, Bro. Menno Graber and family worshiped with the brotherhood at Ulen.

Bro. Elmer Stauffer of Cleveland, N. D., arrived here. They are planning to make this their future home.

Bro. Noah Yoder and family of Wolford, N. D., stopped with us a few days. They are on their way to New York.

Sunday, Oct. 26, eight young souls sealed their vows by water baptism. May they ever live true to their vow.

Pray for the little flock at this place.

In His service,

Nov. 10, 1924. Eunice L. Mast.

Alto, Mich.

Dear Herald Readers, Greeting:—Bro. David Garber came to this place Oct. 25 and labored with the Bowne congregation until Nov. 5. Bro. John Overholt accompanied Bro. Garber to Gaines Tp. and Grand Rapids to make a few calls among old acquaintances. Bro. Garber left the same day for Elkhart, Ind., to labor with the Holdeman congregation. While here he preached twelve sermons. We trust that the seed sown may yet bear fruit. There are some cases of small pox in the community, so the attendance was not so large as we had hoped for.

Nov. 11, 1924. S. J. Speicher.

Bally, Pa.

Greetings of Love to all Herald Readers:—We have been privileged to enjoy spiritual feasts through visits of the brethren and their families —John Mosemann, David Moseman, Christian Martin, Edward Strickler, Roy Myers, Abram Mosemann, and Sister Lena Mosemann of Lancaster Co.; Bro. A. A. Price and family of Harleysville, Brethren Frank Swartz and Norman Moyer of Blooming Glen, Brethren Henry H. Baer and David Horst of Hagerstown, Md., Bro. C. Z. Yoder of Wooster, Ohio, and Brethren Jonas Mininger and Abram Wambold of the Plain congregation. Also glad to have with us in our service the workers of the Reading Mission. We pray God's blessing on these messengers and their messages. We heartily thank the beloved brethren and sisters for their visit and say just as heartily, Come again.

We extend invitation to the brotherhood to visit the Bally and Boyertown congregations. We are also thankful for and appreciate the visits of brethren and sisters from neighboring congregations. It is encouraging and edifying. May they continue.

We look forward with joy at the expectation of having Bro. Noah Sauder of New Holland with us on Thanksgiving Day at Boyertown at 9:30 A. M. Also Bishop Ben Weaver of Lanc. Co., in the near future.

As a congregation we ask an interest in the prayers of all God's children everywhere.

In His service,

Nov. 11, 1924. E. W. Kulp.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Since our last report the following visitors have been among us:

Bro. and Sister I. M. Baer of Hagerstown, Md. Sister Baer, until recently, was known to many readers as "Laura Fuss" of Lansdale, Pa. They were with us over Sunday, Nov. 9.

Bro. B. S. Byler of Ronks, Pa., and Bro. J. Y. Peachey of Allensville, Pa., who were with us Nov. 10 and 11.

Bro. A. J. Mast and son Charles of Lockeport, N. Y., and Bro. J. M. Smucker of Belleville, Pa. They were here the greater part of the week getting rid of a car-load of apples and potatoes.

Bro. and Sister Levi Mumaw and Sister Mary Schload have returned from their trip to Lancaster, and Bro. J. L. Horst is at present taking a vacation in his former home, Chambersburg, Pa.

Death has again entered our ranks, this time taking Bro. Raymond Blystone, a recent convert. He went in hope. May the Lord comfort the bereaved.

Sister Elizabeth Hartman returned recently after a three-week visit to her parents near Elida, Ohio.

Remember the work here in your prayers.

Nov. 15, 1924. Cor.

Miscellaneous

"WAITING FOR THE MORNING"

"I am waiting for the morning,"
The languid sufferer said,
As, worn with pain and weariness,
She lay upon her bed;
"I am looking at the eastern skies,
To watch the early dawn;
Oh, give me patience, blessed Lord,
While waiting for the morn.

"I am waiting for the morning;
Tonight I cannot sleep;
I'm listening for the first bird-note
To break the silence deep;
I am watching for the twitter
On leafy bough and spray,
And praying still for patience,
While waiting for the day.

"I am waiting for the morning,
I long to see the sun
Come forth in golden glory,
His daily course to run—
To watch him from the hill-tops
Dispelling shades at night,
And beaming on my patient eyes,
While waiting for the light."

And thus, "waiting for the morning,"
The weary sufferer lay,
And saw the golden glories
Of a never-ending day.
While gazing at the eastern skies,
Before the early dawn,
Her Savior sent and called her home,
While waiting for the morn.

—Sel. by P. S. Hartman.

THE POWER OF THOUGHT

By Mabel Groh

For the Gospel Herald.

(Continued)

God in His wisdom has not made us all alike in mental capacity but He never intended anyone, with however small a mind, to neglect its development and use. Muscles and mind are both developed and strengthened by exercise. Real, definite, concentrated thinking is hard work, and few people are willing to exercise their minds beyond the point where thinking is easy. People will read stories and the newspaper, but give them something to read that requires concentration of thought and they will not be bothered.

We have spoken of the power of thought in its general bearing on life. We wish now to notice particularly the effect of an individual's thought upon his own life and upon the lives of others.

"As a man thinketh in his heart, so is he," for "of the abundance of the heart the mouth speaketh." It is not possible for us to think continually upon little, mean, niggardly things without showing a tendency to be mean and selfish. If we always think of others' faults instead of their good points we are going to be critical and unjust. If we enjoy reading cheap novels our moral standards will soon be corrupted, and before we realize it we will be yielding to lusts of the flesh that will shock our friends. The dime novel and picture show are responsible for the downfall of many young people whose minds become intoxicated with the desire to try out the vicious things they see or read. We are told that Sunday school children are never among those who pass thru the juvenile courts. The reason is clear; they are taught to think of things that build instead of destroy character. Good books are just as effective in directing the thought as are evil ones. Many a preacher is in the pulpit and missionary in the field because they read the biography of some noble hero of the Cross. Character is determined by the thought life of the individual, but it is not always easy to think of the things that are true, honest, just, pure, lovely, and of good report, because the natural tendency of the heart is toward evil, "for out of the heart proceed evil thoughts, murders, adulteries," etc. We must make choice as to what thoughts we will allow to have control and even when we have chosen the pure and noble we will find ourselves constantly in defeat unless we lay hold upon the power of God to give us victory. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5).

The thought of others plays perhaps as large a part in our lives as does our own thinking. In fact, many people do not seem to know what they think about many things, until they have discovered what certain other people think. We think about things to a very great extent as our fathers and teachers and preachers think. Many honest Christians are sure that baptism is by immersion, others are just as certain that it is by pouring or sprinkling. Facts are not established or overthrown by our thinking; and let us remember that few of us are able to think clearly on every side of a question. Our prejudices lead us to evade or tone down facts that do not harmonize with our thinking. A great deal of religious teaching is exceedingly weak and ineffective because of the tendency to fit the Word into some special view which we wish to establish. Such a course carries weight with a great mass of individuals who choose to let some one else do their thinking for them, but the person who is accustomed to weigh all the evidence in a case turns away unconvinced.

The Pharisees of Christ's day were exceedingly zealous in their teaching and practice of the Law as they understood and interpreted it, but Christ accuses them of breaking the very law they professed to obey, by the interpretation they put upon it. (Matt. 15:2, 3.)

Because Luther and other Spirit-led men, dared to think differently from the established teaching of the Church of their day, the Protestant Reformation swept Europe, and the whole course of world history was changed. Steadfastness does not mean an unwillingness to change our thought, but an adherence to truth as the Spirit reveals it to us in greater fulness and clearness as we walk in openhearted surrender to Him. The only thinking that we need to fear is the thinking that questions or rejects God's Word.

The Church needs consecrated thinkers. Let us encourage our young people to think, and let us be careful that we do not judge others because they do not think just as we do. We may be wrong as well as they.

Preston, Ont.

THE VOICE OF GRATITUDE

By David Kroeker

For the Gospel Herald.

We feel to praise God for His wonderful mercies bestowed upon us since we bade farewell to our fatherland in Russia.

For three long years we yearned for a land of freedom, where we could worship God with a conscience undisturbed and teach our children the Word of God. We prayed that the Lord might open the way, and after much prayer and supplication He heard our petitions. On Sept. 13, 1924, we said goodbye to friends in Russia, started on our way to America, and landed at Quebec Oct. 10.

Many questions came up before us. How will it be in the new land? How will the people do? How will we get along? But in answer to prayer God has opened the way. As we met Preacher Epp and talked with him, how our hearts were lightened and filled with joy and gladness in the new land! But we had not yet reached our destination.

Praising God, we set on our new journey towards Winnepeg, where we met with brethren whom we had not known before. From this place we went on to Saskatchewan, where we met Bishop E. S. Hallman, conversed with him, and found release from many burdens that rested on our minds. The Lord blessed us so wonderfully that we began to realize the words of the prophet (Isa. 65:24), "And it shall come to pass, that before they call, I will answer, and

while they are yet speaking, I will hear." This truly came to pass, as well as many other blessings which He showered upon us of which we were not aware.

On Oct. 14, at 4:30 A. M., thirteen families stopped at Camrose. As we got off the cars we were met by the brethren of the Salem congregation near Tofield, Alta., with thirteen cars and trucks. They received us gladly into their homes. Among the greatest comforts were their friendly, smiling faces. We can not thank them enough for their kindness. May God richly reward them. May we all live in such a way that the brethren are not vexed with our lives. "Blessed are the merciful, for they shall obtain mercy."

Our family is staying with Bro. M. M. Burkholder and we are enjoying ourselves very much. All are well, for which we praise the Lord. All our families express their gratitude toward the brethren for their kindness. May God repay them for it.

Tofield, Alta.

OUR QUADRICENTENNIAL

(Written by Christian Neff, Weierhof, Germany, and translated for publication in Mennonite periodicals in America.)

The summons to a quadricentennial celebration of the founding of our church, which was sent out some time ago, has met with hearty approval in both Europe and America. In Switzerland the idea of a world conference was gladly taken up and the brethren there declared themselves ready to entertain such a conference in Basel, in the Emmenthal, or in the Jura as may seem best.

The West-Prussian Conference in its meeting of July 2, 1924, at Kalthof, upon motion of Lic. Theol. E. Händiges took the following position to the ideas presented in the original appeal:

(1) "Simple celebrations should be observed in each congregation, and we gladly welcome every endeavor to this end. General Mennonite celebrations should be held only in such places where they may count upon the active support of a live church and where a goodly number could attend, in order that such a meeting might have a good "sounding-board,"—that is, awaken adequate response. Such a place might be Ludwigshafen, or Hamburg, or Berlin, the conference to be held preferably Jan. 25, 1925. Theological faculties should be requested to send representatives. A memorial volume such as suggested is certainly to be welcomed. However, the consensus of opinion at Kalthom was to the effect that what we need is a popular booklet written by Mennonites."

The general conference of Mennonites in North America has expressed its attitude in the following communication from its secretary Dr J. R. Thierstein, dated Aug. 18, 1924.

"We greet with approval the suggestion for such a celebration as proposed by the S. German brethren. The following observations indicate our attitude to the points raised in your letter: (1) We are gladly ready to join the movement to make the celebration of Jan. 25 a worthy one, pleasing to God and as worldwide as possible, and are sure that our congregations will heartily participate, whether individually or in groups. (2) We support wholeheartedly the suggestion that this opportunity should be taken to convene a sacred conference where all the Mennonites of the world could gather by delegate representatives in their motherland, at their birthplace in Switzerland, and shall make it our concern to see that our conference is represented. (3) We also favor the publication of a Memorial Volume and our conference will not shirk its share of the costs. The cost would, however, probably be largely covered by the sale of the book, even though editions in two or three languages might be necessary."

In publishing such a work we ought to be sure to act on the principle that it is to be a book by Mennonites for Mennonites, but also not neglect to show the world clearly and plainly our definite, immovable, Biblical, foundation.

We believe that for this purpose our own historians should be used as far as possible, since it is the object of the book to express definitely the Mennonite doctrine.

It would also be well to include among the addresses at the conference in Switzerland a presentation of the condition and state of Mennonitism at present in the various lands, particularly since the conference is to call attention to the history of the church.

On such a memorable occasion the question could also be discussed whether we as a group though scattered throughout the world, could not undertake some work in common, in order to strengthen ourselves by means of a more conscious cooperation and community of effort?

* * *

The essence of the written and oral expressions of opinion that have reached us may be summarized thus:

1. The thought of a widespread, simple, worshipful commemoration on the 25th of Jan. has everywhere found response. Nothing will likely interfere with its realization. A special invitation to this end will appear in our papers.

2. The proposal for a meeting of representatives of all the Mennonites of the world has also found universal approval. That this meeting, if at all possible, should take place in Switzerland, has its reason in the fact that Mennonitism is of Swiss origin. Probably Basel is the most suitable place for the meeting. There are two congregations here not far apart. From here also it is not difficult to make excursions to Zurich and the Emmental, the real birthplaces of Mennonitism. If it is not possible to make all the necessary preparations for this great meeting by January 25, it might be postponed perhaps until May. The main point is that a common demonstration by all Mennonites who historically belong together should take place. The exact program will be published later.

3. For the memorial volume the desire seems to be that our own historians be used. That is our intention, but their number is small. We wanted to unite all the historians who have especially studied the beginnings of Mennonite History in a book which should give the world reliable testimony to the historical character of our church, a fact which still lacks general recognition. It would be well if in addition a small booklet could be produced by Mennonite pen, which could be distributed free in our congregations at their celebrations on Jan. 25.

Very noteworthy support of the idea of holding a world conference comes from Russia. Bro. Lic. Theol. B. Unruh, Karlsruhe, gave me the information. He received a letter dated Aug. 5, 1924, with a short programmatical sketch of an proposal by Bro. K. A. Wiens, entitled, "Proposal for the Founding of a general Mennonite Alliance."

1. Purpose.—Union of all Mennonites and promotion of Mennonitism throughout the world, recognizing always the peculiarities and the complete independence of all directions and shades among the Mennonites.

2. Means.—The press and periodical delegate conferences.

a. Internal and external extension of the churches, especially of the scattered small groups

b. Founding and support of schools of both civil and religious character

c. Mission work

d. Colonization and migration

e. Support

f. Central office

g. Central treasury

h. Directory

I appreciate these suggestions very much and trust they may be crowned with success.

GET A TRANSFER

If you're on the gloomy line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of doubt and gloom,
Get on the Sunshine train—there's room;
Get a transfer.

If you're on the worry train,
Get a transfer.
You must not stay there and complain,
Get a transfer.
The cheerful cars are passing through
And there's lots of room for you;
Get a transfer.

If you're on the grouchy track,
Get a transfer.
Just take the Happy Special back—
Get a transfer.
Jump on the train and pull the rope,
That lands you at the Station "Hope."
Get a transfer.

—Sel. by H. B. B.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, November Twenty-fourth

See that ye refuse not Him that speaketh.—Heb. 12:25.

The apostle closes the chapter with the dramatic clause, "For our God is a consuming fire."

"God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. Who being in the brightness of His glory and the express image of His person, and upholding all things by the word of his power, when He by himself purged our sins, sat down on the right hand of the Majesty on High; being made so much better than the angels, as He had by inheritance obtained a more excellent name than they ..... Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if every word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?"

"God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell! from thee I part;
The voice of God has reached my heart."

* * *

Tuesday, November Twenty-fifth

Is thine heart right?—II Kings 10:15.

The moralist is upright, respectable, and honorable. The legalist strictly adheres to known laws of integrity and devotion. The worldling seeks business, pleasure, and riches. All should be earnest inquirers and become sincere, Spirit-born, and Spirit-filled children of God.

In this question we have the sincere inquiry of a personal friend. Human interests, however, cannot compare to the interest our heavenly Father has in the souls of men. He knows our bondage as no one in this world can and He also knows that the fountain from which spring all the issues of our life has been rendered impure by sin. Therefore He pleads, "My son give **Me** thine heart." Welcome this plea, for it will work for thee a far greater salvation than any thing this world can do.

"With a lowly, contrite spirit,
Kneeling at the Savior's feet,
Thou canst feel, this very moment,
Pardon, precious, pure, and sweet."

* * *

Wednesday, November Twenty-sixth

For the grace of God that bringeth salvation hath appeared to all men.—Tit. 2:11.

"Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." It is something to possess for this life as well as for the next. The grace of God has been called our gentle schoolmistress who without the least taint of sin leads us to a life of holiness, submission to God, and earnest wholesome endeavor. It is the secret of full salvation. John Wesley said, "Unless you press people to accept full salvation now, you must not look for any revival." God's grace is full and free; His love is abounding; His work of redemption is complete. He cannot accept a heart which wishes to be "half slave and half free."

"Fly away to the Savior, He waits to forgive;
One look of His love, and thy spirit shall live:
Thy faith will secure thee His blessing divine!
Go plead thou His merit, and peace shall be thine."

* * *

Thursday, November Twenty-seventh

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.—Ezek. 34:16.

By reading v. 3 we may compare the work of our Great Shepherd with that of those against whom the Word of the Lord is given. They ate the fat and clothed themselves in the wool which belongeth to their followers. They killed those which were fed, and starved the flocks. How like the arch-fiend who exploits our souls and has left us comfortless, naked, and penniless. His agents pretend friendship but soon strip us of our honor and our possessions.

A shepherd boy lay dying in the highlands of Scotland. His minister taught him to repeat Psa. 23:1 on the fingers of his hand. The word MY came at the My-finger and catching the meaning he died clasping it. How gentle, yet how great, is our Redeemer who safely rescues the lost, the driven away, the sick.

* * *

Friday, November Twenty-eighth

There is a path which no fowl knoweth, and which the vulture's eye hath not seen.—Job 28:7.

The path of wisdom. It is that quality by which the eyes of the heart are enlightened and which gives a perfect balance to the being. It is not within ourselves. We ask it from God and He giveth it liberally and upbraideth not. It is that which gives us the true knowledge of God, of life, of truth, and is the **'radium'** of the spirit. The world, broken cisterns, men and things, human interests and reasonings cannot give this. We must come for it to the first great Source, God, Who grants wisdom and also a disposition to properly appreciate and utilize it.

"For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent..... But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

* * *

Saturday, November Twenty-ninth

Lead me to the rock that is higher than I.—Psa. 61:2.

David was weary of life. He had fled to the desert and longed for shelter. He likened the deep shade of a high rock to the protection of the Almighty. His distress was all the greater because his own son had turned traitor. How often the tender mercies of those whom we regard as our dearest friends turned into cruelty, treachery, and bitterness of soul. How many a lost prodigal is feeding swine and eating husks as a result of company with those who regarded only his personal possessions and not his soul.

God sometimes permits this that we may learn to trust Him. He is our Rock, our sure defence, our cool retreat, our safe hiding place. What music and song when the lost is found and the dead is raised to life again. How could it be otherwise!

"If I ask Him to receive me,
Will He say me nay?
Not till earth, and not till heaven,
Pass away."

* * *

Sunday, November Thirtieth

Wilt thou not revive us again, that thy people may rejoice in thee?—Psa. 85:6.

It is the prayer of the Psalmist and should be that of the Church for former mercies. Surely His salvation is near them that fear Him. For them mercy and truth are met together, righteousness and peace have kissed each other. Have souls been saved during series of revival meetings? Have our own spiritual lives been deepened? When meetings must close "without visible results" why not confess that they have **not** been real revivals and that we have accordingly proven ourselves unworthy, else God would have blessed us with souls, and with a deeper spiritual life.

God knows why He has not caused His anger to cease from us and not blessed our labors. There are Achans, Jezebels, lukewarm members, inconsistent professors, superficial pew and pulpit holders, who have stifled the work of the Spirit. The Church has not become burdened for the lost but left the work of winning them to the evangelist. Hold unto God for visible results, meet every condition which God demands, and He will revive us and make of us ministers of grace to dying souls.

"Revive Thy work, O Lord!
Now to Thy saints appear!
Oh, speak with power to every soul.
And let Thy people hear.

ANNOUNCEMENT

We will have a Bible conference starting Dec. 17 followed by a series of meetings and then the six-week term of Bible school beginning Dec. 29, with John Mast of Lancaster, Pa., and Nevin Bender of Greenwood, Del., as instructors and Bro Bender in charge of school. At the Pigeon River Church near Pigeon, Mich. All invited. Those not able to attend may help in prayer. For further information, write to Committee:

Earl J. Maust,
Simon D. Gnagey,
Bay Port, Mich.

VIRGINIA CONFERENCE

For the Gospel Herald.

The fourteenth session of the annual Mennonite Conference of Virginia was held at the Weaver Church, Middle District, Rockingham County, Friday and Saturday, October 17 and 18, 1924.

Friday morning session opened at nine o'clock by singing hymns numbers 377 and 1, and the reading of Ephesians 4 by Bishop Lewis Shank, and prayer.

After the singing of hymn number 2, the moderator, J. S. Martin, read the rules of Conference.

In lieu of the usual bishops' addresses, a conference sermon was preached by Bishop Geo. R. Brunk. Text, I Cor. 3:11. Scripture Reading, Heb. 12:18-24. His subject, "The Church," was very enthusiastically discussed under the following sub-divisions: Its Origin, Its Importance, Its Authority, Its Foundation, Its Material, Its Purity, Its Work, Its Government and Its Glorification.

A vivid contrast was drawn between the old Jewish Church and the Christian Church.

In speaking of its origin it was clearly pointed out that the Christian Church did not begin with the beginning of the race, but at Pentecost, when three thousand souls pressed through the door into active Christian life.

The importance of the Church was emphasized. There are those who minimize the importance of Jesus Christ, of the Scriptures and of the authority of the Christian Church. If you reject the Scriptures you reject Christ, and if you reject Christ you reject God. The Bible says it is the Church of God, "the pillar and ground of the truth."

The authority of the Church is greater than that of any other organization in the world. Jesus says, "Whatsoever ye bind on earth shall be bound in heaven." Teach your children to honor, defend, support, and obey the Church. In this there is a weakness of the Mennonite Church today.

He spoke of the beauty of the Jewish temple covered with gold, and how that it is an outward type of the Christian Church. The fall of the Temple is typical of the fall of the Jewish Church. The temple of the Christian Church will never fall. Therefore its foundation must not be corruptible. Christ is incorruptible and the incorruptible Christ is the foundation, and not a fractional Christ. The writings of the apostles and prophets are true. Mention was made of the importance of the Holy Scriptures in informing us of the fact of the incorruptibleness of Christ and of the Christian Church.

A beautiful lesson was taken from the material of Solomon's temple. It was built of the cedars of Lebanon and other costly material. A building cannot be erected without cutting and hewing the tree. So with the Christian Church. He urged that our ministers see that those who are taken into the Church be actually born of God. The material is worked in the woods and in the quarry. The true Church is not now what it will be some time. It is not completed yet. We are not building the Temple now, but we are blasting rock. The Temple over yonder will be built of the material that was made ready before it got there. He spoke of the concern we should have for our children and urged to have them ready here on earth. We should not be satisfied until all of them are faithful.

He called attention to the fact that our people go out and obtain wrong literature and become contaminated. This was illustrated by relating a visit into an orchard where there were spanish needles. He spoke of the looseness existing with regard to baptism and the communion. Mention was made of the lack of loyalty in the Church. Cain trampled on the law of God,, and when God talked to him he talked back. Cain belonged to that old patriarchal Church. There are people in the Church today who talk back to God. The Holy Spirit tells you what you ought to give up and what you ought to do.

He spoke of the lack of duty in mission work, and urged us to be concerned about lost souls in evangelistic meetings and about us on every hand.

After all the bishops had given brief reports of the membership of their districts, the moderator gave opportunity to any member of Conference to speak, and also called on some visiting brethren, to which there were several responses. The moderator asked the members of Conference to stand in testimony to the truths presented in the sermon, to which there was a hearty response.

The forenoon session closed with the singing of "Faith of Our Fathers," and silent prayer.

Friday Afternoon

The afternoon session opened by song, the reading of a portion of the 119th Psalm by Bishop William Jennings, and silent prayer.

The moderator announced that since last conference Brother William Jennings was ordained to the office of Bishop. He also stated that since Brother William Heishman was ordained to the ministry and Brother Ephraim Heishman to the office of deacon, these brethren are duly recognized as members of this conference.

The bishops appointed the following brethren to serve on a committee on resolutions: Joseph W. Coffman, J. L. Stauffer, Amos H. Showalter.

Question 1. **How shall we adjust ourselves to present state laws with applicants for membership who are of the question of color?**

Moved and seconded that this matter be referred to the bishops and that they draft a resolution and report before the close of this conference. Carried.

The treasurer's report was given and accepted.

Moved and seconded that the former plan of raising funds for the conference treasury be continued. Carried.

A report of the Virginia Mennonite Board of Missions and Charities was given by Joseph W. Coffman. Accepted.

Question 2. **Is it right that the radio should come into our homes?**

On motion it is resolved, that in the light of existing circumstances we deem it wrong to have the radio in our homes.

After silent prayer and the singing of hymn No. 385, and the benediction, conference adjourned for the day.

Saturday Morning

Conference resumed its work Saturday morning at 8:30 o'clock. After the singing of several hymns, and the reading of a portion of I Corinthians 3 by Bishop Geo. R. Brunk, the congregation knelt in silent prayer.

A report of the Home Mission Board was given by S. M. Burkholder. Accepted.

Brother S. M. Burkholder gave a report of the Virginia Mennonite Aid Plan. Accepted.

Question 3. **Would this conference consider the preparation of a manual of rules and discipline in compact form containing the substance of our lengthy conference rulings and convenient for reference and general distribution?**

Resolved, that the request be granted and that a committee of three be appointed, from among our bishops, by the moderator, to forward the work and report at our next conference.

The following bishop brethren are appointed to serve on the above mentioned committee: L. J. Heatwole, Geo. R. Brunk, Lewis Shank.

A report of the Eastern Mennonite School was given by A. D. Wenger, its principal. Accepted.

A report of the Eastern Mennonite School Constitution Committee was given by A. G. Heishman, including the reading of the revised constitution. Moved and seconded that the report be accepted. Carried.

Question 4. **In view of the fact that a number of our brethren are located in Washington City without Church privileges, or any certain place of worship, and believing that much good could be accomplished and souls saved by mission work, the Sunday school members there, now numbering about twenty, request that this city be considered as a location for the establishment of a permanent Mennonite Gospel Mission.**

Inasmuch as an appeal has come to this conference for the establishment of a mission in Washington, D. C., and inasmuch as we have a duty towards our members already there, and since there is a great need in that city for the proclamation of the simple Gospel of Christ as we believe it, therefore be it

Resolved, that we encourage that an effort be made along these lines. We recommend that this work be placed in the hands of the Mission Board and proceed with the work and provide a hall without unnecessary delay.

Question 5. **Shall we ask Brother Geo. R. Brunk to write out for publication in book form a series of lectures for the ministry?**

On motion it is resolved, that we encourage the Publishing House to publish Brother Brunk's series of articles, in the Gospel Herald, in book form; and that a series of lectures for ministers, to be written by him, be included.

On motion the resolution to question 1, which had been referred to the bishops yesterday, was adopted. It reads as follows:

First, as a conference we recognize that there exists an unscriptural race prejudice throughout the world. Second, that this race prejudice is especially pronounced in the southern section of our country. Third, that race prejudice appears in the history of the Jews in reference to the Gentiles and Samaritans. Fourth, that Christ ignored the racial differences between the Jews and others, John 4. Fifth, that the apostle Paul teaches the breaking down the middle wall of partition through the Gospel, Eph. 2. Sixth, we recognize that this is a delicate subject and that great wisdom, tact, and forbearance is necessary so as to give no unnecessary offence, or wrong sincere seekers after truth and salvation. Wherefore,

Resolved, that people of color who make application for membership in the Mennonite Church shall be welcomed to share with us in common all the benefits of the Gospel, but that we oppose close social relation and marrying between the colored and white races, and in matters of Church privileges the bishop in charge shall follow a course most conducive to the spiritual welfare and peace and unity of the congregation, the first consideration being that souls shall not be turned away from the light.

The question as to whether our people should subscribe to

the Christian Exponent was presented and discussed. On motion it is

Resolved, that as a conference we place ourselves on record as opposed to the Christian Exponent because of it being the organ of those who are not in harmony with the established and traditional standards of the Mennonite Church, and that we also recommend the books of Brother Horsch on "Modern Religious Liberalism" and "The Mennonite Church and Modernism" to our people.

In accordance with the action of last conference regarding the subject of the relation of members to civil government and office-holding, the bishops submitted the following report:

"Since office-holding and voting are closely associated, it is thought necessary to give attention to both, in seeking a safe solution of our problems to preserve the purity and unity of the Church.

"While conference rulings may consistently change with changed conditions in matters of policy and method, we must stand unchanged through the centuries upon the scriptural standards of moral and religious principles.

"Such as violate the Conference rules, and set up their individual judgment against the Church, violate a scriptural principle, and by their example, encourage disloyalty, and if they persist therein beyond the bounds of forbearance set, they shall finally forfeit their membership.

"Since general participation in partisan politics and the campaigning for and holding prominent political office on the one had has proven itself hostile to the spiritual interests of the individual and the Church in general; (while) on the other hand, the closed door, barring every kind of vote, and the holding of any kind of minor office whatever; may work local hardship in various ways, it seems best in summing up the whole matter to avoid both extremes.

"(That is) in harmony with late resolutions taking a firm stand against yoking up in participation in political campaigns electioneering and contending for or holding prominent political office, and on the other hand, in harmony with the fathers of earlier times, in accordance with the early records of the Conference, allow members who feel it their duty to vote quietly and unobtrusively.

"It is further considered wise in such stress of times as during the late war, when our people were in some cases persecuted for their faith and their loyalty to the Government questioned; to refrain altogether from voting in accordance with the resolution of 1919.

"In harmony with the spirit and intentions of the past resolutions members shall be forbidden to hold prominent civil offices because they tend to a worldly spirit which result in violation of Gospel principles.

"Exceptions are made only in such minor offices as are really not in politics, such as mail carriers, local post offices, local school boards, and unofficial government employment.

"Having prayerfully and carefully considered this complicated question in the light of present conditions, former rulings of the Conference, along with the cooperation of keenly interested brother ministers, we hereby submit our recommendations.

"COMMITTEE."

Moved and seconded that we accept the report. Carried.

Moved and seconded that as a Conference we recommend to the Aid Plan that assessments be sent out covering Brother Timothy Showalter's loss and that those charitably inclined take care of the assessments. Carried.

Moved and seconded that there be a preliminary meeting for Conference members before each annual conference. Carried.

Moved and seconded that the moderator shall arrange for the time of the above mentioned meeting. Carried.

The following officers, delegates, etc., were elected by ballot to serve for a period of two years:

Moderator, J. S. Martin; Secretary, H. D. Weaver; Arranging Committee, Jos. W. Geil, Jos. W. Coffman, E. C. Shank, Daniel Shenk, and A. D. Wenger; Member on General Conference Arranging Committee, Geo. R. Brunk; Member on Educational Board, A. D. Wenger; Member on Publication Board, L. J. Heatwole; Member on Mennonite Board of Missions and Charities, E. R. Brunk; Delegates to General Conference, Lewis Showalter, Joseph H. Weaver, J. S. Martin, and Jasper Smith.

Moved and seconded that the old officers of the Virginia Mennonite Board of Missions and Charities be elected for two years. Carried.

The minutes of the present Conference were read and approved.

Moved and seconded that the next conference be held in the Southeastern Virginia District, and that the exact place and time be announced later. Carried. It was subsequently decided to hold the next Conference at the Mount Pleasant Church, near Fentress, Norfolk County, Virginia, October 16 and 17, 1925.

Conference adjourned by singing "Blest be the Tie that Binds," and the benediction by Bishop Geo. R. Brunk.

The following bishops, ministers and deacons were present at this session of Conference:

BISHOPS—6.

Geo. R. Brunk, Denbigh, Va.	Lewis Shank, Broadway, Va.
A. P. Heatwole, Waynesb'o, Va.	L. J. Heatwole, D. Enterprise.
Wm. Jennings, Concord, Tenn.	S. H. Rhodes, H'burg, Va.

MINISTERS—27.

W. S. Brubaker, H'burg, Va.	R. L. Smith, Wymer, W. Va.
S. H. Brunk, Fentress, Va.	Lewis P. Showalter, B'dway.
Jos. W. Coffman, Dayton, Va.	John L. Stauffer, H'burg, Va.
J. W. Geil, Broadway, Va.	R. W. Benner, Roaring, W. Va.
Wilmer Geil, Broadway, Va.	A. G. Heishman, H'burg, Va.
Amos D. Heatwole, Dayton, Va.	A. D. Wenger, H'burg, Va.
A. W. Hershberger, H'burg.	Amos Horst, Ephrata, Pa.
L. H. Jones, D. En'prise, Va.	Jos. H. Weaver, Crimora, Va.
E. F. Heatwole, Waynesb'o, Va.	Perry Shank, B'dway, Va.
H. B. Keener, H'burg, Va.	Wm. Heishman, Gore, Va.
Daniel Shenk, Denbigh, Va.	M. J. Heatwole, Dayton, Va.
A. B. Burkholder, H'burg, Va.	J. Early Suter, Hinton, Va.
J. Hop Turner, B'dway, Va.	J. S. Martin, Hinton, Va.
Jasper W. Smith, Job, W. Va.	

DEACONS—11.

S. M. Burkholder, D. Ent'prise.	Elias Brunk, H'burg, Va.
Henry Blosser, H'burg, Va.	Enos E. Heatwole, Dayton, Va.
Amos H. Showalter, W'b'o, Va.	Jacob P. Wenger, H'burg, Va.
Timothy Showalter, B'dway, Va.	J. J. Wenger, Leedstown, Va.
T. J. Wenger, Fentress, Va.	Henry Holsinger, Linville, Va.
Noah B. Zimmerman, Eph'a, Pa.	H. D. Weaver, Secretary.

A REAL PROBLEM

(Continued from page 659)

angle it is wrong (Rom. 12:17, 19). If it contains only the element of preventing official action that might lead to difficulty it is right (Acts 23: 17-21). Officials should always feel that we are friends of righteousness (Tit. 3:1); but they should also understand that we are not of this world and therefore could not be expected to fight (Jno. 18:36), nor take any action that would make us a party either by vote or by voice in court, or by action as an official in the administration of punishment upon evil doers. We have a different warfare. It is not a warfare after the flesh. Our weapons are not carnal. But they are, nevertheless, "mighty through God to the pulling down of strongholds" (II Cor. 10: 3, 6).

Let us use our powers to their full capacity (Eph. 6:10-20). Let us prove to the world that we know our business as the business of the King whose we are and whom we serve (Rom. 12:1, 2). Let us by a careful and prayerful separation from every entanglement (II Tim. 2:3-5) place ourselves in that relationship to our Lord that we may be acceptable to Him (II Cor. 6:14-18).

Carver, Mo.

WHY SHOULD I BE DISCOURAGED?

Why should I be discouraged?
My keeper is the Lord
Who made the earth and sun and stars,
Upholds them by His written Word.
God heeds the sparrow's fall
He clothes the lilies day by day;
Then should I doubt His care for me?
Am I not more than they?

Why should I be discouraged?
When the clouds of life appear;
When foes, disease, or dangers come
To fill my soul with fear?
My Father knows just what I need
With every day that's given;
He knows that too much sunshine here
Would wean my soul from heaven.

He knows that trials bravely borne
Will make me strong and true;
The stately oak has stronger grown
With every wind that blew.
Then if trials thickly come
Should I sit down and weep?
Not so; with courage I'll press on
And trust the "Almighty's" power to keep.

Fight on, discouraged soul, fight on!
There's victory just ahead
It was for just such ones as you
The precious blood was shed.
The more you love and work and pray
With eyes on Him above you love,
The greater poy, the greater peace
Await your soul above.

—A Friend.

POETICAL THOUGHTS

By Richard Tague

For the Gospel Herald.

Shall we meet the blessed Saviour,
Our great and loving King,
And in His heavenly home forever,
The song of glad redemption sing?

Behold! He standeth at the door
Of every heart burdened with sin;
And kindly saying o'er and o'er,
"Open the door and I'll come in."

Don't you hear the Master saying,
"Open to me the door of your heart"?
Repent and believe; continue praying.
And choose, like Mary, "the better part."

Don't you hear His gentle pleading,
Entreating all to look and live?
He now in heaven is interceding,
For all, who to Him their hearts do give.

In Gethsemane our Master plead,
"Father, remove this cup from me."
Though facing the cup with bitter dread,
"Not my will but thine be done," said He.

His sweat like drops of crimson hue,
Fell from His body to the earth.
The agony and death which He passed thru,
Opened the way for our second birth.

Jesus, referring to His disciples, saith,
"Neither pray I for these alone."
But for all I've redeemed from death,
Thru faith in the blood that doth atone.

Scottdale, Pa.

RELIEF NOTES

(Conducted by Levi Mumaw.)

For the Gospel Herald.

It is very gratifying to note the response given to our recent appeal for the famine-stricken districts of Siberia and the Volga district in Russia. The work will need additional support for the winter months. According to our last report, about $4,000.-00 a month is needed for the Siberia section alone.

The brethren, H. C. Yoder and Daniel Schroeder, have returned to the home land after spending about two years each on the field in Russia under the direction of the American Mennonite Relief. They report that they have been happy to render this service in behalf of the needy in Europe.

The following statement from Bro. H. C. Yoder will be read with interest:

Statement.

To the Mennonites of America: Our brethren in Russia have requested me, on my return to America, to extend their greetings and deliver their heartfelt thanks for the gifts of love that they have received during the last few years. The Halbstadt, Chortitza, and Schoenwiese congregations have specially asked that their gratefulness be made known to you.

The Mennonites of Russia often call to mind the terrible conditions that prevailed just before the first car of provisions reached the Ukrain and with tears in their eyes describe the joy with which this car was welcomed. They often speak of the thousands that would have starved had not God prompted their American brethren to send them food and clothing to relieve their hunger and nakedness. But their thankfulness for the foods and clothing is surpassed by their joy in the realization that they are not alone in these trying times, that somewhere there is a people who have compassion on them and sympathize with them in their struggle to remain true to their faith.

Having had the privilege of spending a year and a half among them and the joy of learning to know them intimately, I am very glad to be able to bear this message to you. The work done in Russia is bread cast upon the waters in the truest sense.

H. C. Yoder.

D. R. Hoeppner, one of the relief workers in Russia for about three years, has returned to Germany where he will review his study in optics before returning to America. Bro. Hoeppner had a very difficult field in connection with his work and deserves a much needed rest. This leaves only one American worker in Russia, Alvin J. Miller, Director, stationed at Moscow. He will remain on the field until the next harvest, unless conditions improve to such an extent that the services of the American Mennonite Relief may be discontinued.

As previously announced, the Mennonite Relief Commission will send another shipment of clothing to Germany early in December. Any one wishing to have a part in this should make shipment to Scottdale, Pa., not later than November 25. The Relief Committee for the Franconia District, Pa., is making similar efforts. The Eastern Mennonite Board of Missions and Charities will also notify their sewing circles concerning the work.

The following report has been received from Michael Horsch, director of "Christenpflicht", Germany. We are pleased to note the general support given this work: "Mennonite Relief work " Christenpflicht" Ingolstadt a Donau Hellmansburg,, Germany.

"Contributions received from July 1 to Oct. 1, 1924."

"Eli G. Reist, Mount Joy, Pa. $500.00 and $600.00; Levi Mumaw, Scottdale, Pa., $1200.00 and $8000.00; C. F. Claassan, Newton, Kans., $50.00 and $50.00; Herman H. Neufeld, Winnipeg, Man. $69.00 and $90.00; J. Schantz, Wisner $5.00; S. D. Guengerich, Wellman, Ia., $100.00; H. Lichti, Hackendorf 20 M; John H. Mellinger, Lancaster, Pa., 14 bales of clothing, 1 sack of shoes; Levi Mumaw, Scottdale, Pa., 84 bales of clothing, 8 sacks of shoes; B. Wall Fairmead, Calif., 1 bale of clothing, 2 bales of comforts; Louise Fr. Dester, Deer Creek, Okla. 2 bales of clothing.

"Contributions received by Sister Wiesner, Munich:

"E Hege, Wellington $8.00; H. S. Bender, Tuebingen $25.00, $20.00, and $2.00; E. Hege, Wellington $8.00, 1 bale of clothing, $9.00, 2 bales of clothing, $9.00, $8.00, $8.00, $8.00, $8.00, and $8.00; Family Neff Weldishof 800 lbs of potatoes; Families Mueller-Muselmann, Prehof 134 lbs potatoes and peas; Miss Friesen, Jansen 1 bale of material and linen, and $5.00; Fr. Barth, Bourgenois Genf 1 bale of clothing; Families Mueller-Muselmann, Prehof 44 lbs of apples and 150 lbs of vegetables and potatoes.

"We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver."

Nov. 12, 1924.

LIST OF MISSION AND CHARITABLE FUNDS NEEDED FOR MONTH OF NOVEMBER, 1924

For the Gospel Herald.

India Orphan Support 270 Girls at rate of $28 per year	$ 630.00
India Orphan Support 240 Boys at rate of $30 per year	600.00
India Widow Support	170.00
India School Teachers Support	615.00
India Native Evangelist Support	200.00
India Bible Women Support	180.00
India Medical Work Support	200.00
Sankra Evangelistic Support	30.00
India General Mission Fund	175.00
India Missionary Support for four months	3300.00
India Missionary Children Support for four months	1700.00
Total being sent to India this month	$7,800.00
So. American Native Evangelist Support	$ 155.00
Bible Reader's Support	40.00
Kindergarten Support	45.00
Rental of Property and General Expense	225.00
So. American Missionary Support for four months	2,100.00
So. American Missionary Children Support for four months	335.00
Total being sent to So. America this month	$2,900.00
Canton Mission	$ 75.00
Chicago Home Mission	125.00
Ft. Wayne Mission	90.00
Kansas City Mission	100.00
Lima Mission	50.00
Peoria Mission	135.00
Total for City Missions this month	$575.00
Illinois Home for Aged, Eureka, Ill.	$250.00
Orphan's Home, West Liberty, Ohio	400.00
Children's Welfare Home Kansas City	350.00
Total for Charitable Institutions this month	$1,000.00

In addition to the above amounts required the following funds are overdrawn November 1, 1924:

India Medical Support	$ 273.92
India Teachers Support	2,230.25
So. America Missionary Support	589.52
So. America Kindergarten Support	15.51
Kansas City Mission	287.35
Peoria Mission	203.23
Illinois Home for Aged, Eureka, Ill.	166.11
Children's Welfare Home, Kansas City	602.55
Kansas City Argentine Church Building	182.23
Total of Funds Overchecked	$4,450.67
Total Amount that should be forwarded to Elkhart during Nov.	$16,725.72

In addition to the above amounts, which are necessary to cary on the present activities of the General Mission Board and the missionaries located at the various stations, funds are badly needed to complete church building at Balodgahan Station, India, also to build new church buildings at Santa Rosa and Carlos Casares, stations in So. America; and other buildings needed in India, the completion of the church building at Kansas, City, Kans., special equipment needed at charitable institutions and the building and equipment of a standard general hospital.

Vernon Reiff,
Gen. Treas., M. B. of M. & C.

Married

Buzzard—Weaver.—On Sunday, Oct. 26. 1924, at the home of the bride's parents in Wakarusa, Ind., Bro. Mearl Buzzard and Sister Anna Mary Weaver were united in marriage by Bro. D. A. Yoder. May God ever be with them through life.

Unzicker—Schrock.—On Oct. 30, 1924, occurred the marriage of Bro. Otto Unzicker and Sister Emma Schrock of near Fisher, Ill. Bro. A. A. Augspurger officiated. May God bless them through life.

Obituary

Groff.—Sister Aaron Groff was born Sept. 10, 1867, died Nov. 3, 1924; aged 51 y. 1 m. 23 d. She is survivved by her husband and 1 daughter. Sister Graff was a great sufferer for about nine weeks, but she bore her suffering faithfully looking forward to the reward of the faithful. Funeral services were conducted from her late home at Elizabethtown Pa., Mennonite Church, Nov. 6, by Bros. Noah Risser and Yoder. Text, I Thess. 4:-13-18.

Kaylor.—Sister Lizzie R. Kaylor was born Dec. 9, 1882; died Oct. 23, 1924; aged 41 y. 10 m. 14 d. She is survived by one son, Marlin. Her husband preceded her to the spirit world about nine years ago. Her sudden death came as a great shock to her many friends. Her willing hands ministered to many a needy cause. She was a faithful member of the Elizabethtown Mennonite Church where she will be greatly missed, as her place was seldom vacant. Funeral services were conducted from her residence and Elizabethtown Mennonite Church Oct. 26. Services conducted by Bros. Noah W. Risser and Samuel Fry. Text, Prov. 27:1.

Weaver.—Stephen Weaver was born in Somerset Co., Pa., Sept. 13, 1843; died at the home of his daughter Ida (Mrs. William Kauffman) near Bowne Center, Mich., Nov. 4, 1924; aged 81 y. 8 m. 22 d. He was united in marriage with Elizabeth Custer June 22, 1867. To this union were born two sons and eight daughters. They came to Michigan the year following their marriage. His wife died in 1883. April 18, 1886, he was married to Christina Blough. To this union was born one daughter. His second wife died May 30, 1906, and his youngest daughter, Lucy, died in 1922. He united with the Church of the Brethren twenty-four years ago. He leaves two sons, eight daughters, four step-sons, three step-daughters, 49 grandchildren, 14 great-grandchildren, and three brothers. Funeral from the home of William Kauffman, conducted by Peter Mesner and Samuel Wowser. Burial in Mennonite Cemetery.

Hershberger.—Jacob J. Hershberger was born Dec. 18, 1855, died Nov. 6, 1924, aged 68 y. 10 m. 18 d. He was married to Savilla Kinsinger on May 7, 1885. To this union were born 4 sons and 2 daughters, all of whom, with the widow and 3 grandchildren, survive. Bro. Hershberger is the last one of the family to pass away. He was one of the faithful members of the Kaufman congregation. Bro. Hershberger was present at the services regularly and will be very much missed in the church and Sunday School as well as in the home. He was operated on Tuesday at the Memorial Hospital for strangulated Hernia, after which pneumonia set in, causing his death. We feel the family and the Church has sustained a great loss. Funeral services were conducted by S. G. Shelter and E. J. Blough at the Kaufman Church. Buried in the Kaufman Cemetery near Holsopple, Pa.

Yoder.—Abraham A. Yoder was born in La Grange Co., Ind., Aug. 31, 1865; died at his home near Midland, Mich., Oct. 29, 1924; aged 59 y. 1 m. 29 d. Feb. 5, 1891, he was married to Mary C. Nofzinger. To this union were born five children, one daughtter preceding him to the glory world. He leaves his wife and four children (Mattie, wife of J. B. Miller; Minnie, wife of Noble Kauffman; Herman, and Henry); also eight grandchildren, three brothers, one half-brother, one sister, and four half-sisters, besides a host of relatives and friends. He united with the Mennonite Church in early years, and remained faithful to the end. He died of a tumor of the brain, being sick about four weeks. He expressed his willingness to die, if that were the Lord's will, and calmly awaited the end. Funeral was held at the Mennonite Church near Midland by Bros. Eli A. Bontrager and Albrt Wys. Interment in Midland Cemetery.

"We miss you in the morning,
We miss you when the night returns;
We miss you here, we miss you there,
Father, we miss you everywhere."

Reisner.—Anna Ebersole Reisner was born in Lancaster Co., Pa., July 26, 1853; died at the home of her daughter in Maywood, Ill., Oct. 30, 1924; aged 71 y. 3 m. 5 d. She was united in marriage to John Leonard Reisner Dec. 10, 1878. To this union five children were born (Lewis A., Mamie E. Neff, Naomi E., Chas. L., and Anna C. Allgyer). They all survive her, also six grandchildren, three brothers (Abram, Solomon, and Amos), and two sisters (Mrs. Abram Burkhard and Mrs. Amos Landis). Her husband died Aug. 23, 1922. Sister Reisner was for many years a faithful member of the Mennonite Church. She always enjoyed the worship of God and the fellowship of Christian people. Her pathway in life was not always strewn with sunshine and flowers, but her implicit faith in her Savior enabled her to bear all with Christian patience and the courage of the true soldier of the cross. Short services were conducted at the home of her daughter in Maywood by Bro. A. H. Leaman and Bro. S. M. Kanagy, after which the remains were brought to the home of her Sister, Mrs. Abram Burkhard, Sterling, Ill. Funeral services were conducted at the Mennonite Church by Bro. A. C. Good, Nov. 2, when a large number of relatives and friends gathered to pay their last tributes of respect.

Birkey.—Elizabeth, daughter of Joseph and Katherine Good, was born near Minier, Ill., Oct. 11, 1860, died in Hopedale, Ill., Oct. 2, 1924; aged 63 y. 11 m. 21 d. Oct. 9, she was united in marriage to Christian J. Birkey. This union was blessed with five daughters, (Katie, Emma, Phoebe, Sarah, Clara), and three sons, (John, Simon, and Levi). Two daughters (Katie and Clara) her parents, brother, and 1 sister preceded her to the spirit world. She had been in failing health for a number of years but she bore her suffering patiently, being under a physician's care most of the time. This spring sickness took hold of her, but not until about 4 months preceding her death, she took her bed, heart trouble and a stroke of paralysis being the cause. Between this time and her death she had several more strokes. Her serious condition did not seem to alarm her. She was resigned unto the will of Him who does all things well. Slowly but surely vitality and life ebbed away without pain or suffering until her spirit took its flight. She had been a faithful member of the Mennonite Church from her youth. Funeral services were held at the Hopedale Church by Sam Gerber in the German language and Ezra Yordy in the English. Texts, Phil. 1:21, II Cor. 5:1-4. Remains were laid to rest in the Mennonite Cemetery west of Hopedale.

"Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger
Where our sainted mother sleeps."

ANNOUNCEMENT

The Kishocoquillas Valley Bible School will open the fifteenth of December in the Allensville Church House and continue for six weeks. The following subjects will be offered: Acts of the Apostles; Articles of Faith; Bible Doctrines; Bible Geography; Gospel of John; Two of Paul's Epistles; Teacher Training; Personal Work; English; and Vocal Music. Other subjects may be given if called for. The tuition will be nine dollars for the term. Board and room can be had for four dollars a week.

If you have any books on the subjects you wish to study, bring them along. Circulars can be had on request.

Address,

J. M. Hartzler,
Corresponding Secretary,
Belleville, Pa.

ANNOUNCEMENT

Bible School to be held at the Sharon Congregation near Guernsey, Sask., Dec. 1-15; at the Salem Congregation near Tofield, Alta., Dec. 16-30, and at the Mount View Congregation near Aldersyde, Alta., Jan. 1-15, with J. C. Gingerich of Ulen, Minn. as principal instructor assisted by the home ministry.

The following subjects will be offered: Bible Doctrine, Old Testament History and Bible Geography, Missions, Book Study, S. S. Normal, Music, and English.

M. D. Stutzman.

BIBLE STUDY BY CORRESPONDENCE

For the benefit of those desiring to take Bible study by correspondence, the following courses are offered: Inspiration of the Bible, Articles of Faith, Book Study (three courses), Bible Doctrines (three courses), Topical Study (two courses), Scripture quotations and Scripture memory. For circulars giving full description of courses and rates, please apply to the undersigned.

J. B. Smith,
Elida, Ohio.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 27, 1924 (Gospel Witness Established 1905) No. 34

EDITORIALS

"Thanks be unto God for His unspeakable Gift."

Efforts are being made to get this paper mailed out early enough that it will reach most of our readers before Thanksgiving day.

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

Other things being equal, the more completely the turkey is allowed to rest in peace on Thanksgiving day, the better it is for the pocket-book, for the stomach, and for the soul.

The Christian Warrior's Weapons. —Matt. 5:38-45; Rom. 12:17-21; Psa. 34:13; Prov. 16:7; II Cor. 10:4; Eph. 6:10-18; I Pet. 2:11, 12; I Jno. 5:4; II Tim. 2:24; Rom. 12:9, 10; Eph. 4:32.

Make your thanksgiving practical by sharing your bounties with those who are not so well favored with natural things. In this way you will help answer the prayer of some who come before the Lord with the petition: "Give us this day our daily bread."

Mission Report.—Quite a number of our congregations have ordered copies of the last official report of the annual meeting of the Mennonite Board of Missions and Charities, including the reports from India and South America. We still have a supply of these reports on hand. They were printed for distribution, and the Mission Board desires that all who are interested be supplied with copies. Sent out free as long as the supply lasts. Any one wishing to contribute toward the cost of printing may do so,

We are pleased to hear that so many of our congregations have planned to spend Thanksgiving week (in whole or in part) in a continued effort for the strengthening of the Church. Some have planned for a continued revival meeting, others for a Bible conference, others for some other form of active Christian service. May we all pray in behalf of these efforts. One of the most delightful things for which we should yearn to be able to praise the Lord is to see sinners come flocking home to God.

Are we short in evangelists? Possibly—but in looking over the field, reading reports, and talking with others who are well acquainted with the work of the Church from east to west, we found that during the past year a hundred or more of our ministers were engaged in holding one or more series of meetings, most of them with good results. If we are short in anything, the chances are that it is in lack of prayer and wholehearted co-operation with those on the firing line (whether as evangelists or overseers) whose lives are dedicated to the cause of Christ and the Church.

The Mennonite Publishing House is sending out a prospectus of the new Sunday school quarterlies gotten out by the House, consisting of a sample lesson from each of the new quarterlies. This was done because we were not able to print the quarterlies in time for distribution early enough for our Sunday schools to order their supplies after examining the new quarterlies. We have endeavored, however, to send a prospectus into each Sunday school district, and we trust that these may enable you to decide upon the number of each you wish to order. All quarterlies, new and old, will be ready for distribution in time to reach all our schools before the last Sunday in December—provided we get your orders in time. After you have thoroughly examined the new quarterlies, we hope to receive some practical suggestions as to how they may be improved and made more serviceable.

Thanksgiving. — "O give thanks," says the psalmist. "Offer a sacrifice of thanksgiving," says the prophet. "In everything give thanks," says the apostle.

Added to these we may cite the proclamations of magistrates, governors, presidents, and rulers of every land where the blessings from God are recognized to a sufficient extent to set apart a day of thanksgiving for blessings received.

Canada held its thanksgiving services Nov. 10, and the United States sets apart Nov. 27 as the time for national thanksgiving. One of the things for which we should give thanks is that we live in a land where the idea of thanksgiving receives national recognition.

Let us make it a time of real thanksgiving. Only sickness or some other unavoidable reason (not excuse) should keep us away from the house of the Lord on this day. Let the service be one of real and heartfelt thanksgiving and praise, the rest of the program be made to harmonize with this time of grateful worship, the day made a time of fasting rather than feasting.

Thanksgiving day spent to the glory of God, should set the pace for the remainder of the year. With each day of the year a day of thanksgiving and praise, life will be a continual song and worldliness a misfit in our lives. In joy or in sorrow, in sickness and in health, in adversity or prosperity, let us remember that "all things work together for good to them that love God," and therefore "in everything give thanks."

THANKSGIVING AND PRAISE

Once a year we are brought face to face with "Thanksgiving Day." For some people it is a signal to indulge in senseless foolishness and sumptuous feasting while for them the services at places of worship are a mere formal affair. Others take the day seriously, as it is an annual reminder of what we owe to God, and the moral tone of the nation is just a little higher than it would be if no such day were known. The following thoughts are a reminder of the true spirit of Thanksgiving, and we are sure will be appreciated by many readers.—Editor.

Constant Thanksgiving

I will bless the Lord at all times: his praise shall continually be in my mouth.—Psa. 34:1.

David somehow marvelously realized what the Lord was doing for him. He so many times gave expressions of his gratitude, but this thot of continual praise is to me the richest of them all.

Can we, with David, say, "His praise shall continually be in my mouth?" Do our lives express a continuous thanksgiving without a murmur or a sigh? That is what the Lord is worthy of and what we are privileged to give.

Then each Thanksgiving season will be a special time of praise and adoration which will point us to the time when in glory, we shall praise Him with perfect praise forever and ever.

Martha E. Yake.

Why Be Thankful

How thankful we ought to be for our surroundings. In the first place, God has given me a mind to think and a tongue to speak. He gives me privilege to praise His name, and to worship with those "of like precious faith." He has provided us with food and shelter, and most of us have comfortable homes and loved ones to share our blessings with us.

But oh, how much suffering there is in this world. Think of the millions who are clothed in rags, shivering with the cold, hungry much of their time, without proper shelter, without the privilege of hearing the Gospel. After spending some time in communities of that kind, you feel more like giving God thanks for the blessings and privileges you enjoy. We can not thank God enough for what He does for us. And while we are thanking Him for blessings received, let us not forget those who are not blessed as we are, that they also may have added reasons to thank the Lord.

D. B. Raber.

A Thanksgiving Meditation

As the years march forward Thanksgiving is again at our door. And, as we pause and look back over the year, we may wonder what we have for which to give thanks. If the admonition, "Grow in grace," has been heeded, we can with a greater depth of meaning and more reality, give thanks for the atonement of Christ Jesus. In Him we have every good thing of life. Without Him life would be a dreary, barren waste.

"In Him we live, and move, and have our being;" and although reverses and heart-breaking sorrow have been ours, yet with a purer, truer look of faith we may rest content in Christ Jesus and His satisfying love, and every day will be one of deeper thanksgiving.

"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Anna Loucks.

PSALM 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.

The Spirit of Thanksgiving

We are made to wonder whether we are really having the true spirit of thanksgiving. When our pilgrim fathers set aside a special day for this occasion, we do not question but that their motive was prompted by a deep gratitude to the Giver of all gifts. In this day of plenty, in the mad rush for time, when almost every convenience is nigh at hand, do we have this same spirit of thanksgiving? Are we drawing nearer to Him because of these wonderful privileges that we have been permitted to enjoy? When we look back into history, or take a glimpse into conditions in other countries, we should say, "The lines are fallen unto me (us) in pleasant places," and give thanks with a deep feeling of gratitude. Is our feeling of gratitude backed up by a willingness to undergo, for our God, the trials and hardships of our Pilgrim fathers? If it is not, we trust that ere the day passes we may find ourselves in the true spirit of thanksgiving which will help us give our all to Him who gave His all for us.

Mary Schload.

Thanksgiving Day

The setting apart of this day for special thanksgiving is in itself a reason for our gratitude for the blessings of our nation which we as Christians enjoy. The true Christian will make it a day of devotion and prayer. If we would be truly thankful, we must recognize the blessings at our command. May we take an inventory of the goodness bestowed upon us during the past year and in true thankfulness gratefully recognize God as the Giver of all good.

Levi Mumaw.

(Continued on page 677)

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

SECRET ORDERS

Why does the Church condemn all secret societies? Is it fair to class all of them together as evil, regardless of their principles or practices?

All secret orders are not evil to the same degree, but all of them are out of harmony with the Word and principles of the Gospel.

How can this be when leading secret orders even claim to be based upon the Scriptures in a large degree.

Because an open Bible is used in the lodge, and there are **misquotations** and **misapplications**—and even preachers to claim that the lodge helps them in their work and throws light upon the scriptures, is no proof that they are safe institutions.

Is it not even claimed that the Bible itself has been preserved to the world, thru the instrumentality of the lodge, and that but for them the Scriptures would have perished?

Such representations are made in some of the lodge work, and it seems there are plenty of members and leaders dishonest enough to advocate it as true, and plenty of others ignorant enough to believe it.

Since Masonry is the oldest of existing orders, and their own reliable historians own that it originated in

the first part of the eighteenth century, and this is substantiated by any reliable encyclopedia, (which see) all the claims made in the lodge itself or by bombastic lecturers, of boasted antiquity, vanish into thin air. Since the origin was in the 18th century what shall we say of such claims that John the Baptist and John the Evangelist were pillars in the lodge, and that the only remaining copy of the Scriptures was found and preserved by lodge men in the days of Solomon, and that Enoch thru the lodge preserved upon a plate of gold the true name of God, etc., etc.?

Neither Enoch, Zerubbabel, Solomon, nor the St. Johns had any more to do with Masonry or any other lodge than Christ had with the organizing of the Red government of Russia.

Falsehood and deception are elements not found in a good institution.

If a lodge adopts the principle laid down by Christ in the parable of the Good Samaritan and uses it in its work, is this not a good use to make of the holy Scriptures?

This practice of Odd Fellows will serve as a sample of how the Word of God is abused and profaned by the lodges in ways too numerous to mention.

The parable teaches that there is no salvation except **thru Christ and His Church—but the lodge takes this saving power to itself. The parable teaches that every one in need, that is in reach of us, even our enemies—should receive our help—but the principle of the lodge is to help the friends only. The Christian Church has a right to the use and application of the parable of the Good Samaritan because she lives it out in seeking the welfare of all people, even her enemies—the lodge has no right to it for, like the Levite, it will come and look at the unfortunate one and if it is an enemy, or does not have the fraternity badge, it passes by on the other side.**

If the good Samaritan had been a lodge man he would have gone on by and not helped his enemy.

Flaunting Scripture for effect and at the same time misinterpreting and misapplying it are not marks of a safe institution.

Since the Christian Church is not able to reach thousands of men, is it not better that they should be gathered into the lodges, rather than to drift about unorganized without moral and religious restraint?

They hinder instead of helping.

1. They claim salvation on the basis of faithfulness to the lodge, while the Scriptures teach that there is no salvation outside the divine organization of the Christian Church.

2. They keep people out of the saving institution of the Church, by offering an easy road which does not demand the crucifixion of the flesh and obedience to the Gospel.

3. They draw large sums of money out of the purses of **church members** that should go to **Christian charities,** and for the spread of the Gospel, and then turn around and accuse the Church of being slack in charities.

4. They by deception, and falsity, draw men into the prison house of a false hope of salvation, and then charge the Church with not being able to reach them.

5. They TAX their members heavily for the support of the lodge, which they are bound to pay or forfeit their membership, and then call this **compulsory paying** a virtue—and compare it with the **free, impartial,** and **unselfish** charities of the Christian Church, with false and boasting claims of superiority.

6. Lodges give **to their own;** churches give to **heathen, strangers,** and **enemies.**

Lodges give what rules require, expecting benefit in return; churches give from **free will,** expecting nothing in return.

Lodge charity (?) bars from membership those who are most liable to need help, and least able to pay for it—**women, old men,** children not of age, deformed persons and persons under "depressed social conditions;" while Christian charity enfolds all such in her shielding and supporting arms.

7. The lodge religion is a false religion because it offers salvation on the basis of **human merit** and **loyalty to lodge,** instead of **real salvation** upon the **merits of Christ** and **loyalty to His Church.**

Lodge morality is false and futile; not being able to accomplish the regeneration of the members, the only ground of true morality is lacking. Not accepting the full ground of the Gospel they lack in external morality; and their religion, being earth-born, is only a self-righteousness that is unreservedly condemned by Christ.

The lodge charity is a false charity because it is not **free, unlimited,** and **unselfish.**

If lodges differ from the Church of Christ, they are rivals and therefore a hindrance to the truth. If they would be advocating the full truth they would be superfluous, for no human organization can do that so well as the Church which was founded and commissioned by the Lord.

The errors and falsities and crimes of lodges lead men astray. If they do any temporal good it is self-righteousness, and man, not Christ, gets the honor.

Granting that the lodge is not equal to the Church, and that it has no saving power, can not Christians by uniting with it gradually wield a Christian influence over them, and bring many into the Church of Christ?

A Christian cannot unite with the lodge without violating Gospel principles at the start.

1. It is yoking up with unbelievers.

2. It requires oaths or promises contrary to Scripture.

3. It requires a promise of secrecy upon matters which the Gospel would require to be told.

4. It would require participation or acquiescence in the profane misuse and misapplication of the holy Scriptures.

5. It would compel a guilty silence in reference to un-Christian conduct in the associations, or an unwelcome and useless interference.

6. It is inconsistent to unite with an organization the principles and practices of which we are not in harmony.

7. As well unite with Russellites, Dowieites, Eddyites, or the socalled "House of David" to save them from their delusions as to unite with secret orders to do them good.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12).

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel" (Gen. 49:5-7).

"Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

"If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; then he shall be guilty in one of these. And....shall confess that he hath sinned" (Lev. 5: 4, 5).

"Ye are complete in Him" (Col. 2: 10).

Denbigh, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.

(151 W. 73d St.)

Dear Herald Readers, Greeting in Jesus' name:—We have again reasons to rejoice because the Lord has been so good and gracious to us. We were glad for the nice rain that fell all day Sunday, it being the first good rain of the season, for which we are thankful.

We had counsel meeting the same day and it detained those from a distance, as some of our members are living at Upland, Artesia, Orange, Santa Monica, Burbank, and Redondo. We had a joyful time in the Lord, as all members present but one expressed peace and a desire to partake of the communion, which is to be held on Dec. 7. We were also glad that seven souls were added to our number by letter, for which we praise God.

We are looking forward to a spiritual feast we expect to have during the holiday season. Bro. N. A. Lind of Albany, Oreg., will come and assist us in the work. Pray for us that God may give us a real revival, and that souls may be born into the kingdom.

Our present church membership is 95. Number on the roll in S. S., 115. We have Sunday school at 9:45, church services at 11 every Sunday morning, and young people's meeting at 7:00 and sermon at 8 every Sunday evening. Prayer meeting every Wednesday evening.

Health is good among members as far as we know. Weather is nice.

Yours in the Master's name,

Nov. 10, 1924. J. J. Reber.

Millersville, Pa.

(Children's Home)

Dear Readers:—We praise the Lord for His goodness to us.

The fall donations are coming in very nicely—canned fruit from the Manheim and Bossler congregations, donations from Bowmansville and also from the Millwood and Maple Grove A. M. congregations. There were six machines with provisions and also a donation in cash. We are still open for donations of potatoes and apples for winter use, as well as continued cash contributions.

Since our last letter we have placed a child near Doylestown, Pa. Sister Hettie Musser of Bowmansville, Pa., who has been laboring faithfully for ten years, has been helping the home folks for the last three months and her niece, Lizzie Musser, is assisting Mamma Sauder with the cooking.

We take these means to thank the brotherhood for their donations, also a word of thanks to the sisters for their sewing circle work, and especially thank those who have within the year sent boys' overcoats, as we were so glad on a cold morning to have a warm coat for each one.

We have at present five girls and twenty-three boys. Two of the boys are babies, a year old. Health very good.

In His service,

Nov. 17, 1924. The Workers.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Readers, Greetings in Jesus' Name:—"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psa. 107:8).

We have many reasons continually to PRAISE and THANK Him.

The work here is progressing; the workers are doing good work. The Lord has taken on Himself to give the increase. We pray continually for wisdom that the seed may be sown discreetly. Nov. 16 the attendance at Sunday school was 124. This is above what our average has been.

The cool weather is here, many blessings are received thru the work of sewing circles in supplying clothing for these poor children.

We wish to be prepared to give gifts at Christmas. We invite you who wish to help on this fund to contribute soon. Also we hope to be able by the first of the year to buy a Ford for the Mission. We lack in funds for this.

On Nov. 6 the workers had an agreeable surprise when Bro. and Sister Adam Myers and Sister Bertha Landis of the Mellingers congregation (Pa.) spent the night here enroute to Florida. Their presence and help at prayer meeting was appreciated. May others follow their example and visit us. May God bless them in witnessing for Jesus Christ in the South.

We are thankful for Bro. Clarence Weaver's arrival, also for Sister Stella Jennings, whose help is appreciated at home this winter.

Cash Receipts since Oct. 1

Middle District (Va.)	$49.50
Per J. W. Coffman (Sec.)	17.96
Paradise S. S. (Md.)	80.00
Bro. Myers (Pa.)	5.00
E. M. S., S. School	6.75

Clothing from the following S. Circles:
Waynesboro, Va.
Providence, Va.
Reid, Md.
Marion, Pa.
Warwick River, Va.
Manson, Iowa.
Holly Grove, Md.
Millersville, Pa.
Lower Deer Creek, Iowa.

Many thanks for your support. Remember us in prayer.

Nov. 19, 1924. Wm. Jennings.

Altoona, Pa.

(1614 Eighth Ave.)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever." We are approaching Thanksgiving day which reminds us of the importance of especially rendering Thanks to the Lord for the many blessings He has given us.

A father and mother with a family of five children got into financial straits and could not pay their rent. The landlord had the constable to put them out of their home and seize the furniture. Some one directed the family to the Mission here. We took care of the family for a week, found employment for three of the children, and helped to secure some rooms for them to live in.

On Sunday evening, Nov. 16, with a well attended audience the following Mission Program was rendered:

Leader of Children's Meeting, Sister Lura Lauver.
Missionary Talk to the Children, Sister Rosella Ash.
Missionary Object Lesson to the Children, Sister Alice H. Nissley.

Young People's Program

William Foust, Leader.
Alice H. Nissley, Chorister.
The Why of Missions, Clarence Dodson, Lillian Wagner.
Our Responsibility for Spreading the Gospel:
In our Homes. Elva Estep.
In our Mission, Charles Weyant.
In South America, E. E. Estep.
In India, Naomi Yoder.
By Giving of our Means, Esther Lauver.
Mission Story, Nellie Michaels.
What the Gospel Did For Me, William Lightner, Laura Estep, Nanna Dodson.
The Gospel in Song, Pearl Foust.
Does it Pay? Warren Dodson.
Sermon, The Value and Loss of a Soul, Joseph M. Nissley.

The offering taken, $16.60, was to be equally divided between the Missions in India and South America.

There were many effective and impressive talks given. We trust the same may bear fruit upon our lives.

Lord willing, Bro. N. E. Troyer of Cable, Ohio, will begin a series of meetings here beginning Dec. 1. We beg an interest in your prayers in behalf of these meetings that souls may be saved and saints strengthened.

Christmas season is approaching. We desire to again give a basket of provisions to our families and needy ones. You can send us money stating it is for Christmas Basket Fund or Provisions, such as groceries, vegetables, fruit, chicken, cakes, etc.

Anything you send will be gratefully received.

The following visitors recently were here: Bro. Eli Zook, and mother, Amelia, Allensville; Sister Laura Folk, Springs, Pa.

We received a letter from a brother with an enclosed check for $15.00, stating we should use same to secure our automobile license for 1925. This is a good way to help to support the work.

Cash Receipts During Month

Blough Cong.	$17.00
Kaufman Cong.	16.06
Scottdale	26.61
Allensville Mission Meeting	20.64
East Scottdale S. S.	6.65
Belleville S. S.	10.00
	$96.96

Cash Value Clothing and Provisions

Martinsburg Cong.	$ 7.00
Allensville Cong.	10.00
Lititz Sewing Cir.	21.00
Lititz Jr. Sewing Cir.	5.00
Reid Sewing Cir., Md.	8.00
Cedar Grove Sewing Cir., Md.	7.55
Crown Hill Sewing Cir., O.	10.00
Louisville Sewing Cir., O.	15.00
	$83.55

Many thanks for your support. May the Lord bless you for same.

Nov. 21, 1924. Jos. M. Nissley.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Oct. 14, 1924)

By J. W. Shank

For the Gospel Herald.

Dry weather continues at all the stations except Pehuajo, where a nice rain fell last Wednesday.

Trenque Lauquen

The contractor has put the scaffolds up, ready to finish the house front, but since it has not rained the work has not been started. After it rains better sand can be secured.

The special Catholic mission that has been at work for fifteen days has made considerable stir in Trenque Lauquen. The evangelist is quite fanatical but he is able to scare a lot of people into baptizing their children and confessing their sins to the priest. The Sunday school attendance has dropped some the last two Sundays as a consequence. But when this is over, little will be done for another year by the Catholic church.

The mother of some of our Sunday school children came to us telling of her drunken husband's actions. She has not enough food for the children. She is in great sorrow and does not know what to do. We are doing our best to get the husband to see the great wrong he is doing to his family.

The first spring garden vegetables are just beginning to come in. Those of us who have just returned from furlough appreciate having green vegetables after being without them for more than a year.

Carlos Casares

"Last Tuesday was one of the great Jewish holidays. Every Jewish business place was closed for once, and every Jew, young and old, went to the synagogue. This day was the "day of pardon," and is one of the holidays which is kept by all Jews. Very few of the Jews are faithful in keeping the Sabbath."

"Not long ago a Jew asked for a Testament in Hebrew. I thought he wanted a New Testament, but not having a New Testament along I took him a Bible. But it did not take him long to say that he did not have any use for the New Testament. He finally bought the whole Bible and before I left he had cut the Bible in two and said he was going to destroy the New Testament. We could see that his wife was interested in the New Testament and we do not believe that he destroyed it but hope and pray that it may be the means of their conversion."

"We had a large crowd at our cottage prayer meeting Saturday night, after having missed several meetings because of the continued meetings."

—Extracts from Lauver's letter.

Santa Rosa

Brother Garcia, our Bible colporter, has returned from another trip after an absence of a month. He sold many Bibles and Testaments. He found a family of Christian people in one town. They are anxious that we go there to have a meeting, promising to furnish a room for the services. This town is fifty miles from Santa Rosa.

Pehuajo

Brother and Sister Swartzentruber successfully passed their first Spanish examination last Wednesday.

"God hath made of one blood all nations of men" (Acts 17:26).

Trenque Lauquen, F. C. O.,
Argentine.

SALVATION, OH SALVATION

By G. J. Yoder

For the Gospel Herald.

Salvation, oh salvation,
The Gospel sound proclaim,
Till all the heathen nations
Are loosed from every chain;
Oh then there will be shouting
And glory unto God,
For there will be rewardings
For labor in the Lord.

Salvation, oh salvation,
Oh, heed the glorious call;
For Christ who died on Calvary
Has bled and died for all;
Oh brother, be in earnest,
And zealous in the fight,
For God will give thee victory,
He is always in the right.

Salvation, oh salvation,
It means eternal life;
Oh sinner, be converted
And cease from carnal strife;
Oh then there will be praisings
Among angels in the skies
That you have now decided
From sinful life to rise.

Salvation, oh salvation,
Repeat the generous call;
Come in from every nation,
Christ wants you one and all.
And when the war has ended,
We'll lay our armor down,
And then go home with Jesus,
And wear a glory crown.

Meridian, Idaho.

THANKSGIVING AND PRAISE

(Continued from page 674)

Thanksgiving

It was a busy morning in the little home. The children had gone to school and the mother was busy with the little tasks about the kitchen. The kitchen looked so small and in thinking of her opportunities she felt that they, too, were small.

Just the daily routine of work that did not seem to count for anything and yet took so much time and made one so tired. The dishes finished, she went upstairs to put the rooms in order. So many little things must be done that would really not have been necessary if the children had only thought. Why did Richard always scatter so many things about his room when it would have been just as easy for him to leave it in an orderly way? And Bessie's dresses that she had worn recently were tumbled about on the floor instead of hung upon the hooks.

A rap at the door, and with a little sigh she started down stairs. At the back door she found two wan little figures, begging for something for their mother and six small brothers and sisters. They looked so tired and undernourished that the little mother's heart ached. She found a little help for them and returned to her tasks.

A wholesome, nourishing, dinner was cooking. Richard bounded in the door telling how very hungry he was. Bessie came in, comfortable and healthy-looking, and when father, cheery and contented, joined the circle they gathered around the well-filled table. The thanks in the mother's heart that day contained a note deeper than usual for the common blessings and common tasks.

Lina Z. Ressler.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.—Rev. 7:11, 12.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LOVE ALL POWERFUL

(Continued from last week)

For the Gospel Herald.

How little he knew about the power of divine love in a human soul. He imagined that his emphatic words, so full of terror, would overcome the "foolish" notion of the timid girl. After he had so sternly laid down the law he bade her go to her room and meet them at the table but nowhere else.

Let any one who can imagine the feeling of that young girl as she quietly passed out of the parlor and up into her room. Those who have kind parents and loving friends to gather about them and help them to Christ and help them on their Christian life, know nothing of such a trial.

When there is love in the heart there are rainbows in the eyes which cover every black cloud with gorgeous hues. So it appeared to our young heroine when rudely ordered from her uncle's presence. She entered her room not to sleep, but to commune with her Savior. She fell upon her knees and prayed as never before.

While engaged in prayer the words of Christ came to her mind more forcibly than ever: "If any man will come after me, let him deny himself and take up his cross and follow me."

The words had a meaning to her that she had never understood. She was brought to the test. To be a disciple meant to follow Christ at any cost—leave all if need be, and take Christ as his only portion. The world began to look cold and dark. To go out from her only earthly relative and become a homeless wanderer, seemed a trial too hard to meet. The conflict in her feelings was long and severe.

She finally concluded that she would turn to her mother's Bible which lay on the table, and see if she could not find some words of counsel and direction. But she was not so well acquainted with the contents of that book, and did not know where to turn for words of comfort. But turning here and there her eyes fell on a passage which had been marked with a pencil. The words were these: "Verily I say unto you, there is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold. Now in this time, houses, and brethren, and sisters, and mothers and children, and lands with persecution; and in the world to come eternal life." She read it over again and again. She thought she must be mistaken, but no, there it was! "But can it be true? Maybe it has a meaning that I do not understand?"

Again she fell on her knees, with Bible open before her, and prayed for light and help.

While thus engaged in prayer, great peace and joy came to her heart. Which in a measure satisfied her that what she had read was true, and meant just what she understood it to mean.

Thus she continued to read, meditate and pray during the time of her probation. Every day she felt that her love and courage were increasing. Still she did not know what was before her.

"Maybe my uncle will relent and not drive me away." But she was seeking to prepare for the worst that might come. It was a choice between her uncle and earthly pleasures and wealth, and Christ, persecution, and eternal life. With many who profess to love Christ, the question would soon have been settled in honor of her uncle. But it was not so with our heroine, for she really loved the Savior and was in close communion with Him. But few comparatively, know the power of the love of Christ. It is stronger than life.—Yea, it is stronger than death.

At last the morning came when the matter was to be settled. She had prayed nearly the whole night before. After an early breakfast her uncle called her into the parlor to hear her decision. This scene formed a picture worthy the skill of an artist.

Seated in an arm chair, with a countenance stern as a judge sat the uncle. Before him stood a young girl, slight in figure, but with a look calm and serene. He was rich; she was poor and friendless. In a voice anything but gentle, he demanded an answer. After a moment's hesitation, in a mild tender voice she said:

"You have been very kind to me. You are the only earthly relative I have left. You have done as much for me as any earthly father could have done. I fear I shall never be able to repay you for all your kindness. My father and mother are gone, and I loved you as I loved my parents and would love to remain with you for I have no home on earth but this. If you will permit me to remain with you I will try to be kind and obedient. But to give up my hope in Christ, and turn away from Him is more than I can do. He has saved and accepted me as one of His disciples and I can not deny Him."

This answer given in such a kind firm spirit surprised him. He knew nothing about the power and influence of the love of Christ. He only thought of her as a homeless girl who, when brought to the test, would readily give up what he called a foolish notion. He reasoned in his mind like a man of the world.

After receiving this answer he turned to her and said: "You have given your decision and I have given mine. And you know about what that is. I told you what to expect and I have given you time to think it all over. If you think that the religion you talk about will furnish you a home and provide clothing and friends you can go and try it. I intended to make you my only heir, but if you are determined to stick to that foolish notion, all I have will be given to others and you must go from my home at once and forever."

Having heard this sentence she said, "I am sorry that you compel me to leave your good and pleasant home, but I must not, I cannot, deny my Savior. Oh uncle! If you knew how precious the dear Savior is to me even now, you would not drive me away. I know He has saved me, and has promised me a home where He is by and by. It is hard to go out into this cold world but it will not be long. I am young, but the years will soon go by and then I will have a home forever."

These words so tenderly spoken confused and exasperated her uncle. That direct testimony of a present Savior baffled him. He could not understand how it was, but he was still equal to the occasion. He still believed that she would recant. After a moment's pause he turned to her and said: "There is a small bundle of your clothes which I ordered prepared for you. This is all you will get from me. Take them and go and I will give your place to another."

Turning to her aunt, she said: "I thank you for all you have done for me. I wish that I could repay you. But all I can do will be to pray for you." She then kissed her and said good bye. Her uncle, in spite of the firmness, received her good-bye kiss. Her parting words to both were: "I shall always remember you when I pray." Taking up her little bundle, she passed out of the room into the cold and cheerless world.

As she walked to the gate the words of Jesus came fresh to her mind: "Verily, no man that has left all for my sake, but shall find homes and friends," etc.

(To be continued)

SUNDAY SCHOOL LESSON

Lesson for Dec. 7, 1924—Jno. 9:13-38

THE MAN BORN BLIND

Golden Text.—One thing I know, that, whereas I was blind, now I see.—Jno. 9:25.

Lesson Story.—One Sabbath day Jesus opened the eyes of a man who had been blind from his birth. In answer to the question as to whether it was this man or his parents who had sinned, Christ replied that it was neither, but that the works of God might be made manifest.

The Pharisees could not deny the miracle, but they found fault with Jesus for healing a man on the Sabbath. They went about getting something whereby they might bring evidence against Jesus for breaking the Sabbath. The young man explained very frankly, in answer to their questions, that Jesus had opened his eyes and explained just how and why He did it. They tried hard to explain it away, saying that it was impossible for a man that is a sinner to perform such miracles. Finding that they could not change the young man's testimony, they cast him out of the synagogue.

When Jesus met the young man after he was cast out He said, "Dost thou believe on the Son of God?" "Who is he, Lord, that I may believe on the Son of God," said the young man. "It is he that talketh with thee," said Jesus. "Lord, I believe," was the grateful man's response, and he worshiped Jesus.

Lesson Thoughts.—1. We have before us Jesus as a compassionate Savior. No sooner had He seen the blind man than He was ready to open his eyes. Because this was the Sabbath day was no reason why He should not relieve affliction. No man can come in touch with the loving Savior without becoming a partaker of His blessings.

2. We have before us a hypocritical set of Pharisees. They were blind, but wilfully so; blind through prejudice, through which no eye is able to see. These Pharisees refused to believe anything else but that Christ was a sinner, and from this hypothesis they formed the logical conclusion that the supposed "divine healing" was a fake. That is the hardest kind of people to convince with the truth.

3. We have before us a grateful young man. He knew what he had received, and no pressure could be brought to bear upon him that induced him to repudiate the Divine Benefactor. There were three things that he knew: (1) He knew that he had been blind. (2) He met Jesus, who opened his eyes. (3) Now he was able to see. All the artful questions which the Jews could put to him could not change his position. He simply acknowledged the facts. He proves himself a man of character, worthy of the blessings which Jesus bestows upon him.

4. It is not necessary to be able to give the whys and wherefores of everything that you believe. That young man could not explain the process by which his eyes were opened. It was sufficient for him to know that as he had been blind now he is able to see. And the Jews ought to have acknowledged the facts and accepted them as true, without invoking the application of their traditions. The man who says that he refuses to accept anything that he can not reason out takes precisely the same position that these Pharisees did. "Faith is the substance of things hoped for, the evidence of things not seen."

5. There is nothing that stands in the way of the light any more effectually than prejudice does. People generally who saw the miracle glorified God. But blind prejudice kept the Pharisees from seeing it. They held to the hypothesis that Jesus was a sinner, and from this hypothesis they reasoned out quite logically that He could not have done what He did. They were like the Darwinists today who reasoning from the hypothesis of Evolution come to conclusions that are quite contrary to scriptural teachings. Take away prejudice, and the eyes will be opened and these hypotheses will take wings and fly.

6. Violence can never take the place of truth. When the Pharisees found that they could do nothing with the young man they cast him out of the synagogue. But that did not alter facts. Sheer force, not truth, thrust him out. The truth being on his side—or, rather, he being on the side of truth—he was in position to accept the full light of salvation which comes by personally owning Jesus as Lord.

7. From the expulsion of this young man from the synagogue, many modern Pharisees reason that when one is excommunicated from the Christian Church it is proof that such one is right and the Church wrong. It depends altogether upon which side the truth is. If on the side of the Church (and it is, so long as the Bible is its discipline) whoever is excommunicated from the Church is also barred out of heaven. (See Matt. 16:19; 18:18). Let us be sure that at all times we are on the side of truth.—K.

BIBLE MEETING TOPIC

GOOD MANNERS.—(Jr.).—I Cor. 15:33; I Pet. 3:8; I Cor. 13.

Topic for Dec. 7.

MOTTO

"I will behave myself wisely in a perfect way."

MEDITATIONS ON THE TOPIC

I. **Good Manners** are actions that will bear the test of God's Word. We think of manners in connection with our conduct toward and in the presence of others. Manners are good when we treat others as God would have us treat them. God would have us do to others what is for their happiness and welfare. A rule that helps us to know how to measure our manner is found in the words of Jesus, "Whatsoever ye would that men should do to you, do ye even so to them."

Good manners are not just to be put on when certain people are present and taken off again when they are gone. Good manners are not good unless they come all the way from the heart to the outside. If we say to our neighbor, "How glad I am to see you," and then as soon as he is gone say to someone, "I wish he would not come so often," our manners are a lie. A lie acted is as sinful as a lie spoken. But if we feel we do not want to be polite to our neighbor we need to get right in our hearts toward them so that we can treat them right and tell the truth too. Good manners are just as good for father and mother, brother and sister as they are for company. Good manners are just as nice for our school mates that we see every day as they are for the visitors that we see only sometimes. Good manners are just as good for little folks as they are for big folks. If the heart is full of love it will not make the tongue or the hands or the feet act rude and unkind toward any one. Good manners keep self in the right place. Selfish actions are always rude. Proud and haughty actions cannot be made to seem good for they are always rude and wicked. The only way that we can ever behave ourselves wisely in a perfect way is to have Jesus make our hearts like His and give us power over our selfishness and sin.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Conversation."**
2. Good Manners at Home.
3. Good Manners at Church.
4. Good Manners at School.
5. Good Manners in Company.
6. Good Manners in Play.
7. Good Manners toward Older People.

For Others

1. Manners from the Heart.
2. Jesus Christ in the Heart the Power of True Manners.

PERSONAL THOUGHT

Would you be a perfect gentleman or lady according to God's way, come to Jesus for a heart filled with love,

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 27, 1924

Field Notes

Bro. Jos. E. Lehman of Chambersburg, Pa., spent Sunday, Nov. 16, with the brotherhood at Hanover, Pa.

Bro. C. C. Culp of Chief, Mich., will begin a series of meetings with the congregation near Leo, Ind., in the near future, "if the Lord will." M.

Bro. James Bucher is very busily engaged in bringing the Gospel of salvation to the lost in the rural districts of Davies Co., Ind.

Bro. D. D. Troyer, of near Goshen, Ind., conducted communion services with the Berea congregation in Davies Co., Ind., on Sunday, Nov. 16. M.

Revival meetings are announced for Salem Church near New Paris, Ind., beginning Nov. 30, conducted by Bro. S. C. Yoder, Goshen, Ind. C.

At this writing Bro. C. A. Graybill is conducting a series of meetings at Stahl Church near Johnstown, Pa. The Lord add His blessings to the efforts put forth.

A three-day Bible conference is to be held at Casselman Church near Grantsville, Md., Nov. 26-28, with Brethren J. B. Zook and E. J. Blough as instructors.

On Nov. 30, 1924, D. V., a series of meetings will be opened at the Millersville, Pa., church, conducted by Bro. Wilson Moyer of the Franconia conference district. S.

Bro. Geo. Ross and wife left Elida, Ohio, recently for Albuquerque, N. M., and other points west. They expect to be gone for the winter, or longer. M.

Thanksgiving Day is the day fixed for a series of meetings to begin at the Clinton Frame congregation, Ind., with Bro. Oscar Burkholder of Breslau, Ont., as evangelist. M.

Bro. Daniel Kauffman is away from the office for about a week, laboring with the brethren in Lebanon County and at the Thomas Church in the Johnstown, Pa., district.

A short series of meetings was held recently at the Wideman Church near Markham, Ont., by Bro. T. K. Hershey. Great joy was caused by the eleven confessions which resulted.

Notice.—The Board and workers at the Knoxville, Tenn., Gospel Mission have decided that back numbers of old literature, will be used no longer, and it is requested that no more be sent in. J.

If former plans carried, Bro. B. B. King, Supt. of the Ft. Wayne Mission, began a series of meetings with the Olive Cong., Ind., on Wednesday evening, Nov. 19, and it was also planned that Bro. E. J. Berkey of Oronogo, Mo., begin similar meetings with the congregation in Howard Co., Ind., on the same evening. M.

Nov. 25-30 is the time set apart by the brotherhood at Martinsburg, Pa., for a Bible conference, with Brethren N. E. Troyer, N. E. Miller, and J. M. Nissley as instructors. A good program has been arranged.

The semi-annual Sunday school meeting for the Yellow Creek, Salem, and Nappanee (North) congregations, Elkhart Co., Ind., is announced for Sunday, Dec. 7, at the Salem Church. C.

The Lord willing, a Bible instruction meeting will be held at Milwood Amish Mennonite Church near Gap, Pa., Nov. 28-30, with Brethren John D. Risser and Noah H. Mack as instructors. J. G. K.

Bro. Henry J. King of Harper, Kans., has consented to move to Wichita, Kans., where he will be in a position to render definite service in connection with the mission located there. M.

On Nov. 9, 1924, baptismal services were held at the Mountville Church, Lancaster, Co., Pa., at which time four persons were received by water baptism and three persons were reclaimed. S.

Bro. E. J. Berkey, Oronogo, Mo., closed a series of meetings at the Clinton Brick Church, Sunday, Nov. 16, on which day the congregation also commemorated the death of our Lord in a communion service. M.

Brethren Irvin Stonerook and Abram Metzler are the new ministers at Martinsburg, Pa. The Lord strengthen them for the work and make them a means of strength in the congregation they have been called to serve.

Eighteen public confessions and meetings still in progress, is the latest word received from East Petersburg, Pa., where Bro. A. S. Horst was conducting a series of meetings. The meetings probably closed last Sunday night.

We are in possession of a neat little folder giving a description of the proposed Canton Bible School, to be held at the Mennonite Church, Canton, Ohio, Jan. 5 to Feb. 12, 1925 Instructors: I. W. Royer, J. S. Umble, O. N. Johns, Fannie Kurtz.

Bro. David Garber is at this time conducting a series of meetings at the Holdeman congregation, near Wakarusa, Ind. From here he aims to go to Ashley, Mich., to engage in similar service for the Lord and the church near aforesaid place. M.

Bro. Ray Yoder of near Wakarusa, Ind., returned from Michigan recently where he had been engaged in evangelistic work with the congregation near Vestaburg and other points in the state. He was assisted by Bro. J. I. Weldy as singer. M.

Among the activities in Ontario, Canada, recently were mission meetings at the Wideman Church, near Markham, and Snyder's Church, near Bloomingdale. Bro. and Sister T. K. Hershey were present and took the leading part in the programs.

On Sunday, Nov. 16, Bro. Earl Miller of Middlebury, Ind., was ordained to the office of deacon to serve the congregation located at that place. The following bishop brethren were present at the service: D. D. Miller, D. J. Johns, Oscar Hostetler, and D. A. Yoder. M.

Beginning with the December issue of the Christian Monitor is the first installment of a series of articles on Mennonite History by Bro. John Horsch. "It is the result of years of careful research in the sources and we have reason to believe that it will be found to contain much that is new." The series will continue throughout the coming year and we trust many of our readers will take advantage of this opportunity to learn more of Mennonite history.

The workers in the Publishing House welcomed Bro. D. B. Raber as leader in the morning devotions on Tuesday of last week. He had been laboring among the people in the mountains of West Virginia, and was on his way to his home at Aurora, Ohio. Bro. Raber is very much interested in the West Virginia field, and expects to spend next summer in this field. He sends Thanksgiving greetings to the people among whom he labored.

Correspondence

Cherry Box, Mo.

Dear Herald Readers:—The Lord has again been mindful of the little band of His followers at this place, and given us the privilege of enjoying a number of soul refreshing services.

On the night of Oct. 11 Bro. Abner Yoder of Parnell, Iowa, began a series of meetings at this place remaining until the night of Oct. 22. The brother gave us 15 powerful sermons while with us, and I feel sure that all who were willing received a blessing.

On Oct. 12 we had our all day Sunday school meeting. A number of the brethren and sisters of the Palmyra and Pea Ridge congregations were with us to help in the work. Bro. J. M. Kreider was also with us Oct. 12-19, assisting Bro. Yoder in the Gospel meeting each evening of the week and officiating in the communion services on Sunday, Oct. 19. The results of these meetings were six young souls made a start in the Christian life. May all who know the worth of prayer remember the work at this place.

Bro. and Sister Jake Brenneman and 3 children of Iowa worshiped with us Sunday, Oct. 12.

Sister Adeline Fenton of the Pea Ridge congregation was visiting her sister and friends and also attending the meetings while Bro. Yoder was with us.

Bros. Samuel and Albert Detwiler of Birch Tree, Mo., who are visiting their aged grandparents and others, have been worshiping with us.

Sister Amanda Detwiler of the Pea Ridge congregation was with us Sunday, Nov. 2.

Our number is small and we enjoy the presence of every brother or sister who comes and worships with us.

Nov. 5, 1924. Hannah Bissey.

PSALM 117

O praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.

Birch Tree, Mo.

In Jesus' name, Greeting:—We are glad to give praise and thanks for blessings of our kind heavenly Father both temporal and spiritual. We are having dry and windy weather now. There are a number of cases of influenza. Consequently our attendance at Sunday school is not so good. But interest is good. We are planning to have a program on Nov. 30.

Bro. H. J. King came to us on Oct. 18. He preached 13 plain and powerful sermons which encouraged Christians and warned sinners. We feel God has given us much through his work. and desire to go on in His glad service.

Nov. 5, 1924. Cor.

Beemer, Neb.

Dear Herald Readers, Greeting:—We have many reasons to praise God, for the spiritual and temporal blessings He has so abundantly showered upon us.

On Sept. 8 Bro. Dan Nafziger and wife of Hopedale, Ill., came into our community for a week's visit, during which time Bro. Nafziger preached several sermons and took part in our Bible meeting.

On Oct. 19 Bro. J. W. Oswald and family of Milford, Neb., worshiped with us. Bro. Oswald preached in the morning, also gave us a short message in the evening at Bible meeting.

On Nov. 1 Bro. J. E. Zimmerman of Milford, Neb., preached for us both morning and evening, and again the next day in an all day service. In the morning three precious souls were received into church upon confession, and in the afternoon we held communion services.

During all of these meetings we were earnestly admonished, and the Word of God was plainly and forcibly preached to us by the brethren. We trust that the messages may be the means of bringing us closer to God, and establishing us more firmly in His life-giving Word.

May you pray for us,

Nov. 5, 1924. Dan Birky.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' name:—We are constantly enjoying the rich blessings of God. We had the privilege again to commemorate the death and suffering of our Redeemer. These spiritual feasts are always enjoyed by those who feel they have been pardoned from sin by His precious blood. The communion sermon at Mt. View was preached by Bro. A. P. Heatwole (Luke 18:27), at Hildebrands by Bro. E. F. Heatwole, (Heb. 2:9), at Springdale by Bro. J. R. Driver, (John 10:17). We were made to realize more fully what our redemption cost.

On the third Sunday of October we had the pleasure of having the brethren Geo. R. Brunk of Denbigh, Va., Samuel Brunk, and Timothy Wenger of Fentress, Va., Bro. and Sister Zimmerman, Bro. and Sister Horst of Ephrata, Pa., Sisters Emma Zimmerman, Lula Wenger and Stella Brunk, from Eastern Mennonite School. We are always glad for brethren and sisters from other places to come and worship with us. All are welcome. Come again.

We expect, the Lord willing, to have Thanksgiving services on Thursday, Nov. 27. May we meet with hearts overflowing with praise and gratitude for all the blessings we are enjoying. We ask your prayers.

In His name,

Maggie M. Driver.

Nov. 21, 1924.

(Continued on page 685)

Miscellaneous

HEROES OF FAITH SHOWN IN SCRIPTURE

By Opal Schrock

For the Gospel Herald.

The best definition of faith is recorded in Heb. 11:1: "Faith is the substance of things hoped for, the evidence of things not seen."

This implies much. With intensive study, it could not be exhausted in one lesson. Pages and pages could be written about it, still it would not be completely covered.

It is through faith that Christians work so diligently in their vocation. It is this great inward element which keeps away discouragements. It is through faith that we understand that the worlds were framed by the Word of God.

In Scripture we have many examples of men and women who have been heroes. "By faith Abraham, when being tried, offered up Isaac." He had received the promises, therefore he was quite willing to offer up his only seed.

Moses is another example who interestingly shows his faith. It was by faith that Moses was hid of his parents because they saw he was a proper child. The parents were not afraid of the king's commandments. They had faith in God that the babe would be saved. In the years to come, Moses refused to be called the son of Pharaoh's daughter. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He was looking toward the reward which comes through faith. By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. He kept the passover and the sprinkling of the blood lest he that destroyed the first born should touch them. It required a strong faith when the children of Israel passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

Another example of a hero of faith is Peter. This is an instance where the faithful one is told and encouraged. Jesus warned some of His disciples of the leaven of the Pharisees and Sadducees. He also tells them, "Oh ye of little faith." Soon after this he tells Peter of his strong faith. He said, "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." Then Jesus tells Peter the reward of his faith. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

We have recorded in John an example of a woman who was very strong in faith. Jesus went to the home of Martha and Mary and there we have spoken the words of John 11:27: "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." This must have been very satisfying to the listeners.

When Barnabas was sent to Antioch, he was faithful. In Acts 11:24 we read, "For he was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord." It was faith that aided Barnabas and Saul very much in their numerous trials.

Another hero of faith was Daniel. This hero has a strong appeal to people of all ages. He is one of the characters we use to impress children with desirable traits. Surely he must have had a great amount of faith to preserve him from being eaten by the lions in the den. Faith always brings a just reward. After Daniel was saved we have a scripture which shows his appreciation of God's protection. In Dan. 6:10—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime."

Faith has subdued kingdoms, wrought righteousness, for it always brings its rewards of one kind or another. Faith performs for us marvelous and wondrous things.

Goshen, Ind.

CHRISTIAN CHARACTER AND AUTHORITY

By Harold Chambers

For the Gospel Herald.

Let us consider for a moment the word "Christian." That eminent man of letters, Noah Webster, to whom we are indebted for so much information regarding our language, says: "A Christian is one who is born in a Christian country, of Christian parents, a believer in Jesus Christ." This definition is good so far as it goes but it does not go very far, for we have no mention of that new birth of which Jesus taught Nicodemus and the Samaritan woman.

The word Christian is first used in the Bible in Acts 11:26: "And the disciples were called Christians first in Antioch." We see that to be truly a Christian we must be born of water and the Spirit. We must be disciples or followers of our Lord in word and deed. We must be willing to receive instruction from Him and, after receiving His instruction and commands, we must loyally and consistently obey them. His authority over us in all things must be freely acknowledged that we may truthfully call Him, as did His first disciples, "Rabbi, (which is to say, being interpreted, Master),"

One of the best evidences of loyalty to Jesus is obedience to the decrees and commands of the Church of which He is the Head and chief corner stone. Her authority is from God Himself. Matt. 16:18, 19. Her code of regulations is the Bible, especially the New Testament, which is the only true foundation of all ecclesiastical law. In this Book alone is eternal life brought to us and the way of escape from wrath revealed and all things necessary to salvation made plain. Unfortunately, there are those at the present time who would put their own opinions and their own capricious whims in place of the commands of God's Word, and who desire to see the old standards of the Church altered. This is true of all branches of the Christian Church be they Mennonite, Presbyterian or others. It is regrettable, it is to be deplored; "Such things ought not so to be," but the facts remain. There is discord, chaos, and confusion in a body where brotherly love, peace, and goodwill should alone be found.

The existing state of affairs in the Church must be altered. We will all unreservedly agree to this. But opinions are widely divergent as to what the alteration shall be. Some say, "Do differently, have new things." Others say, "Do better in the old ways." For, you know that doing differently and having new things is not always doing better. Doing better is not simply doing differently, it may be differently or it may not. Mostly not! Many of the old ways are the best ways. What is needed is more fidelity to and more wholehearted support of the old standards of simplicity and purity. If we have these things we shall at once do better and do differently and we shall, it seems to me, be nearer true Christianity than we now are; and with true Christianity what new things will be needed? None at all, for Christianity is sufficient in itself.

Character, is oftentimes confused with reputation. A famous American evangelist has his own peculiar definition of this word distinguishing it from reputation. "Reputation," says Mr. Sunday, "is what people say about you. Character is what God and your wife know about you." As we understand the word, character means "the sum of qualities distin-

guishing one person or thing from another.

Is there anything in Christian character which is different from or better than the standards of character which the world calls good, and, if there is, how can we obtain this character?

The following I believe to be the average modern Christian's idea of Christian character. We will let him answer for himself. "Mr. Average Christian, do you consider yourself a man of good Christian character?"

"I think I am. I am a good husband. I look well to my own house. I treat my wife with the utmost respect. I care for my children. I go to church every Sunday, if I am not too tired, or if itisn't raining. I am honest. I do not swindle in business. I give a portion of all I possess to the Church every year, that is, if the income tax isn't too high and the other expenses not too great. I believe in God and have faith in Him and all that sort of thing." He has nothing to complain of.

The average modern professed Christian does not know, or has forgotten that "faith without works is dead, being alone," and that such a lukewarm, half-hearted belief in God is more displeasing to Him than none at all. See Rev. 3:15, 16. There is hope for an out and out sinner; he may repent. The average Christian, however, thinks that he is righteous and needs no further repentance if he abides by his petty law of works. True, in the eyes of the world he is blameless. His reputation is unrebukable and his position in society leaves nothing to be desired. He thinks that he sees but his eyes are blinded and his understanding darkened, through his lack of true faith and lack of heart-relation to God.

Ye average Christian, know ye this and understand. God, whom ye think has no cause for complaint regarding your life, with His all-seeing eye pierces through your flimsy coat of external righteousness which, you delude yourself into thinking is true Christian character. He sees ye as ye are, a whited sepulchre outwardly clean but inwardly full of all manner of uncleanness. "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The Word of God counsels thee to buy of Him "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17, 18).

Everyone of us has the opportunity to purchase true Christian character that "gold tried by the fire" which Christ wishes us to buy if we be true followers of Him. How can we do this? By getting to know and see Jesus through diligent, reverent study of His Word, which is a mirror in which our frailties are so clearly shown to us and, unlike ordinary mirrors also shows how to overcome our defects. "Oh the depth of the riches both of the wisdom and knowledge of God."

To attain to true Christian character we must know the true Christ. We can only get to know Him by prayerful, earnest study of His Book of Life for, if we give this wonderful Book merely a superficial reading we shall see Jesus only as a human being, dying as testimony to the truth, as many have since died. But if we read earnestly, with the eye of faith we shall pierce through the humanity of Jesus which at first conceals His matchless divinity—like the coarse goats' hair, and the rough badger skins hid from view the surpassing loveliness of the "fine twined linen, the purple, and the scarlet" of the curtains of the tabernacle of Israel in the wilderness. Ex. 26:1, 7, 14. Then we shall see Him as the Son of God, the only pure and perfect being this world has ever seen, "very God and very man." A Son in whom the Father delighted, for have we not His own testimony, "This is my beloved Son in whom I am well pleased?"

This is, it seems to me, the most essential requisite in the building of true Christian character. Nearness to Christ and a true knowledge of Him. Our success in Christian life depends wholly upon this. Close contact with Christ was the secret of Paul's success. He saw Him "as one born out of due time" on that Damascus road and throughout his life he never lost sight of his Jesus, who is our Jesus as well, for God's "whosoever will" includes "all peoples in all places under His dominion. Let us "search the scriptures" which give us knowledge of our Lord. If we search we shall find, and, by God's grace we may be far more than average Christians even "workmen that need not to be ashamed, rightly dividing the word of truth," and our influence and authority will be of and from God. May we use this authority which attaches to true, consistent Christian character to show forth the honor and majesty of Almighty God. Let us of the laity give evidences of possessing at least the rudiments of Christian character, by knowing them which are over us and admonish us in the Lord, let us esteem them very highly in love for their works' sake and be at peace among ourselves. following that which is good, even the Word of God.

Vineland, Ont.

SIN, SICKNESS—DISEASE, DEATH

By John D. Burkholder

For the Gospel Herald.

Sin is a violation of God's law, whether physical or spiritual. Somehow, man has the idea that sickness and disease are visited upon mankind by God as a chastisement to bring them closer to Himself, and there are times, no doubt, when this is true, but not as a rule.

Many times after friends have departed this life, there will be many regrets, because of what seemed an untimely death of one in the prime of life, whose life promised so much. There are times when the Lord calls faithful ones home to bloom in His gardens in the celestial country by the river of life. We have been made to feel that, "The Lord gave and the Lord has taken away, blessed be the name of the Lord."

God, who created man, also created physical laws for man, as well as spiritual laws, neither of which can be broken without a penalty—disease, and death for breaking physical laws, and spiritual death for breaking spiritual laws.

Most of the disease and death as it comes upon man, is brought upon him by his own acts of disobedience. Failure to keep God's physical law gives results not sent from God as a chastisement, but as a natural result of transgression.

Man sometimes feels that credit is due him for his patience during a siege of sickness. He should rather be humbled and ask God to forgive and be patient with him, because of the sickness he has brought upon himself by his own acts of disobedience to His law.

Man's allotted time on the earth is three score and ten years, or seventy years. The truth is, he only lives an average of about forty years, a little more than half of the time allotted to him. The trouble is not with God, for His laws can never fail. The trouble is with man, whose disobedience results in disease and death. Christian people should think seriously before they conclude that the departed are always called into eternity, by God. It more often happens to be the penalty for breaking the laws of God.

In most cases of sickness, therefore, man should rather implore God to forgive him for having broken His physical laws, just the same as he prays to be forgiven for violating His spiritual law. When both physical and spiritual laws have been broken, both should be repented of. Can a man stand before God blameless who has broken His physical law?

Lancaster, Pa.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, December First

The lips of the righteous feed many.—Prov. 10:21.

Speech.—It is meet that we strive to keep our conversation swept clean of rubbish; that we seek to use good form of speech; that we carefully and prayerfully avoid the use of slanderous or cutting speech; and, that we say what we mean and mean what we say. Our thoughtfulness of another's welfare is clearly portrayed in our speech, however well guarded it may seem to be.

In addition, let not our mouths be shutters which will not shut. The loud, the boisterous, the harsh in speech, however tender of heart, fail to properly impress others. Excess of speech is only so much smoke wasted. It irritates and often estranges those whose good we seek. Save the fuel in speech and God will honor the thoughtful, painstaking, clear expression of the consecrated soul whose words are seasoned with grace and from whose heart issue thoughts worth pondering.

* * *

Tuesday, December Second

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?—Ps. 15:1.

Godliness.—The upward way often seems steep and rugged but it is plain. The downward path may seem easier, for it takes us with gravity; but there is no light, and we soon become lost and confused in the mass of worldly cares, sensual pleasures, personal ambitions, and sinful desires which surround us.

Godliness is God's goodness within exterminating the evil. It is the love-fire of the Holy Ghost working in the life. Before Him nothing is hid. He will clean us up and keep us clean if we yield to His cleansing power. "Godliness with contentment is great gain," for by it we stay in repair and remain untrammeled by morbid, sour, selfish, hard, cold, cruel thoughts and actions. The Great Physician has plenty to do to keep us spiritually fit, but He will do it if we but let Him.

* * *

Wednesday, December Third

The Lord is faithful, who will stablish you, and keep you from evil.—II Thes. 3:3.

Steadfastness.—It is the steady temperature of the soul. It is that which gives us an even temper, steady industry, fixed purpose, an unflagging determination, and a will to be and do. It is furnished by our faithful God whose furnace and cooling plants neither overheat nor freeze. We receive from His life a spiritual poise.

Steadfastness is that which sets our pace at the proper speed on the highway of holiness and we turn not to the right nor to the left. It determines the proper quality of week-day righteousness and makes it agree with our Sunday worship. It enables the heart to travel easily and swiftly into the love of God and to patiently wait for the indwelling of Christ. It keeps us unswerving in our purpose to glorify Him who hath redeemed us from sin for,

> We have a heritage of joy,
> That yet we must not see;
> The hand that bled to make it ours,
> Is keeping it for thee—and me.

* * *

Thursday, Desember Fourth

Woe to him that giveth his neighbour drink.—Hab. 2:15.

Drink.—The whole world is watching with intense interest the stupendous application of the principles of Prohibition as enacted by the laws of the United States of America. The results are generally considered gratifying. But all concede that federal law however sweeping can only touch the outward man and not his heart. The strong desire for drink and drugs will lead him to defy law to satisfy his appetite.

As the notorious desperado of the Welsh Mountain, Abe Buzzard, was changed thru the power of the Gospel while behind prison bars, so the heart of every toper and drug fiend can be changed and the desire whether for eating or drinking or for an unholy act.

* * *

Friday, December Fifth

If our gospel be hid, it is hid to them that are lost.—II Cor. 4:3.

The Gospel.—It brings us first hand knowledge from the Throne of God. Its messages are so simple, so definite, so searching, that they need but be uttered by those who are familiar with them to at once arrest the attention of the hearers whether in a hall, on the street, or in the worshiping place. It presents facts, and facts are what we need. It is the source of soul information and presents sure remedies for the ills which life is heir to. It shows us where we are and whither we are going. It turns the limelight of God's justice and judgment on every detail of social and religious life.

The Gospel of Jesus Christ is true. It raises Him up as the Light of the world and as the beacon of love and liberty. It reveals to man the unerring principles which should govern every circumstance and control every action. What a privilege to possess the Gospel, to know it, to obey it, to preach it, and to live it.

* * *

Saturday, December Sixth

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—Jas. 1:4.

Patience.—It is the lubrication of the soul. Sometimes only one little drop of it will make the machinery of our lives run smoothly and evenly. To follow the even tenor of our way we must have it in order to be able to wait and pray under the most trying circumstances. "If you want a symmetrical life, if you want a life that will form a pleasing picture in the eyes of men and angels, keep it out of the hot sun of worldly ambition where there is nought but stress and strain; work quietly with God, let His providences take their time, and merely make sure that you are ready for them when they come."

Run the slowest possible on high gear. For every occasion for speeding up there are nine when we should slow down. Take time to plan, to control, and to pray. The plodder makes no show but the record of his patience is taken and God will not allow it to be erased. The best energy is spent in faith-filled waiting. Patience is made up of forbearance, humility, and love.

* * *

Sunday, December Seventh

Give none occasion to the adversary to speak reproachfully.—I Tim. 5:14.

Conduct.—It is the window of the soul through which others see us. Does it give to our friends and neighbors a clear, steady view of Truth? Is it a view that is safe for them to follow? Is it of selected glass, clear and without a flaw? Conduct shows in what our life consists. If we lust after the things of the world our conduct will soon show it. How disappointing are those who at some inopportune time manifest conduct which throws the whole life open to a staring world and which shows mortification. A slip in one's conduct need not be made if one's heart is intent on the service of God and has hid in it Divine Truth.

Walk uprightly. Let the goodly example of the life be the result of earnest prayer and deep consecration. Let it be joyful, but unmixed with sin. Let it be pleasing, but not savor of worldly compromise. Let it be that which is becoming to the faithful child of God.

TOBACCO CAUSED CANCER

General Nelson A. Miles, now between eighty and ninety years of age, said to a temperance worker:

"Your lecture carried me back in memory, to my last visit with my friend, General Grant. Grant did not pass the cigars, as formerly. He told me that he had a sore throat, which his physcian attributed to smoking.

"General Grant consulted a specialsit in New York, and was told he had smoker's cancer. Two years later, General Grant died, of cancer of the tongue." General Miles then said, "I decided there and then to give up smoking, and I have never used tobacco from that day to this." General Miles told me that he knew six other officers who died of cancer of the throat, caused by tobacco.—The Wichita Church Chronicle.

CORRESPONDENCE

(Continued from page 681)

Palmyra, Mo.

(Pea Ridge congregation)

To the Herald Readers, Greeting:—The Lord has been blessing us in many ways, for which we feel to praise His name.

On Nov. 9 we were again permitted to partake of the communion, at which service all but three members were present; also several members from Cherry Box and Palmyra, and Bro. Sam Erb of Hesston, Kans. A harmonious feeling was manifested.

We are looking forward to a series of meetings in the near future, to be conducted by Bro. Abner Yoder of Parnell, Iowa. We ask an interest in your prayers, to the end that these meetings may be a blessing to each one, and that souls may be won for the Lord.

Health in general is good. Sister Leona and Nellie Hathaway, who have been in poor health, are improving. Sister Adaline Fenton, who has been afflicted with cancer, the doctor thinks, is better.

We have regular meetings from time to time, with Sunday night meetings in the home. As there are but few of us, we would appreciate visits from any who are coming this way. Pray for the work at this place.

Della E. Buckwalter.

Nov. 11, 1924.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On Sunday, Sept. 28, council meeting was held at this place when Bro. and Sister J. F. Bressler and son Leon came into our midst. Bro. Bressler richly admonished us from I Cor. 5:6-8 and also from Matt. 18. Peace was expressed by all. Bro. and Sister Joseph Hostetter, New Providence congregation, also worshiped with us and Bro. Hostetter gave a short talk to the Sunday school.

On Oct. 12 Bro. and Sister Tobias Hershey and son Lester from South America were present with us. Bro. Hershey gave a talk to the Sunday school and also broke the bread of life to us from Rev. 3:8. Bro. Hershey told us about the work in South America and we wish them God's richest blessing in their future work that the "Christ" may be lifted up.

Preparatory services were held at this place on Nov. 8, by the home ministers. Bro. C. M. Brubaker gave us a very helpful message from Matt. 6. On the following day, communion services were held. Bishop C. M. Brackbill officiated. As we partake of these sacred emblems may we have a deeper conception of what it really means. The ordinance of feetwashing was also observed.

Bro. Jacob Shotzberger, Lancaster, Pa., was present with us in our Y. P. M. on Oct. 5, and we expect to have Bro. Harry Shriener, Erb's congregation, with us on Nov. 16. May the Holy Spirit truly lead and direct us in all our meetings.

The three sisters, Miriam Breckbill, Cora Lefever, and Maude Herr, who spent the past summer in the west have recently returned home.

On Wednesday evening, Nov. 26, a series of meetings is planned to begin at this place by Bro. J. C. Clemens, Lansdale, Pa. May God richly bless the work that the church may be built up and that many souls be won from darkness into His marvelous light.

Yours "till He come,"

Gertrude M. Lefever.

Nov. 11, 1924.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting:—We were agreeably surprised, Nov. 9, when a car of people from Lancaster Co., Pa., came to evening services. Among them was Bro. John Kennell, who preached us a very impressive sermon on Psa. 133:1.

Our hearts are again saddened at the departure of Bro. Israel M. Kauffman on Tuesday, Nov. 11. The home has lost a loving husband and father, the Church a faithful pillar, the community a faithful friend. The obituary will be sent later. Pray for those who are bereaved.

Yours in His glad service,

Nov. 12, 1924. Ruth Hostetler.

Limon, Colo.

On October 26 council meeting was held here. All members present expressing peace and a desire for communion. The following Sunday Bro. J. A. Heatwole of La Junta, Colo., held a communion service. Every member of the congregation and some visiting brethren and sisters partook of the sacred emblems.

Nov. 12, 1924. L. C. Miller.

Job, W. Va.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. D. B. Raber of Aurora, O., and Bro. Clarence Weaver of Lancaster, Pa., came into our midst on Oct. 24. Bro. Raber filled appointments at the Bethel Church and at Wymer and Lambert school houses. On Nov. 1st he started a series of meetings at the Pennington school house. He talked to a full house every night until Sunday the 9th when he closed the meetings with about twenty confessions as one of the visible results. Bro. Weaver's help in the song services was much appreciated in all of these meetings.

We started Sunday school at the Lambert school house on Nov. 2 with good attendance and interest thus far. We beg an interest in your prayers in behalf of the work in this part of God's vineyard.

Yours for the salvation of the lost,

Nov. 13, 1924. Hiram Weaver.

Kalona, Iowa

(Lower Deer Creek congregation)

On Sunday, Nov. 2, we had council meeting. Most of the members were present and we are thankful for the peace that was expressed.

Communion services are announced for Nov. 16.

Nov. 9 baptismal services were held and eighteen young souls were received into the church. Let us pray that they may be faithful to the Master.

A singing class has been started in our church which meets every Wednesday evening, with Bro. Paul Bender of Hesston, Kans., as instructor. Attendance is quite good and the meetings are interesting and helpful.

Nov. 13, 1924. Cor.

Elizabethtown, Pa.

The program for the Workers' Meeting of the Elizabethtown Sunday school, to be held Nov. 27, 1924, is as follows:

Lesson for Nov. 30, "The Good Samaritan," Bro. Jacob Rutt.

Lesson for Dec. 7, "The Man Born Blind," Bro. Harry Longenecker.

Lesson for Dec. 14, "The Raising of Lazarus," Bro. Martin Rutt.

Lesson for Dec. 21, "The Conversion of Zacchaeus," Bro. Ezra Brubaker.

Nov. 13, 1924. Mary E. Ebersole.

Broadway, Va.

Dear Herald Readers:—Evangelistic meetings were held recently at three places in our mountain district: namely, Pleasant Grove, Powder Spring, and Riley Mays. Bro. Leonard Jones, of Harrisonburg, conducted the meetings at Pleasant Grove, in which there were 16 confessions; Bro. Abram Heishman at Powder Spring, where there were 6 confessions, and Bro. Lewis Showalter at Riley Mays where there were 4 confessions. May these dear brethren and sisters find fulness of joy in Christian service, such joy as can come only through entire submission to God's will and full obedience to His Word. To this end let us pray.

Nov. 15, 1924. Cor.

(Barbara A. Alger.)

Cloverdale, Ohio

(Mount Pleasant congregation)

It has been some time since any correspondence has been seen from

this place. As time goes on, occasionally there are some changes.

For twenty-five years the writer has been constant in attendance in this congregation; but the time is nearing for a change. The future will only tell whether it is for the best. An opportunity has opened that we could rent a farm east of Bluffton, Ohio.

We expect to move this fall.

Nov. 15, 1924. L. E. Strite.

Martinsburg, Pa.

Sunday, Nov. 16, will long be remembered as a day of vast importance in the Morrison's Cove district.

The brethren, Irvin Stonerook and Abram Metzler, were chosen by lot and ordained to the ministry by Bishop J. N. Durr at the Pleasant Grove Church.

We thank God for faithful young brethren who are willing to be used in this capacity, and pray that they may be abundantly supplied with divine grace, wisdom, and guidance. Bro. Durr, who had been suffering from a severe cold, was able to take a prominent part in the services.

Bro. N. E. Troyer of Cable, Ohio, expects to hold meetings for us, beginning Nov. 22, also assisting in Bible conference Thanksgiving week, Bro. N. E. Miller and J. M. Nissley also assisting as instructors. "Brethren, pray for us."

Nov. 17, 1924. C. A. Graybill.

Oronogo, Mo.

Dear Herald Readers, Greetings:—We have so many things for which we should be thankful. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it."

Our congregation has been greatly encouraged by the meetings held for us by Bro. Henry King of Harper, Kans. He preached for us on the evening of October 16, then went to Birch Tree, Mo., where he conducted services for nearly two weeks. On October 30 he was again with us and preached every night and each Sunday morning, closing on Tuesday evening, Nov. 11. On several evenings a Bible lesson was given before the sermon. The Word was preached with authority and power. "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Nov. 17, 1924. Myrtle Shenk.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers of the Gospel Herald:—On Sunday, Oct. 5, our counsel meeting was held. Peace was expressed and a desire for communion manifested. Due to the fact that similar services were being held in the surrounding congregations, communion services were postponed until Nov. 16. These services were marked by good attendance and interest, a splendid spirit prevailing. Brethren O. S. Hostetler of the Emma congregation, and J. H. McGowan of Nappanee conducted the services.

On Sunday afternoon, Nov. 9, Sunday school was re-organized for the coming year with the following results: Supts., Noah Leinbach, J. Wm. Hoover; Chors., John S. Weaver, Edna Lehman; Secy-treas., Ira Hoover, Virgil Weaver; Librs., Elmer Tyson, Pauline Weaver; Cor., Anna Hoover.

According to present plans, Bro. D. D. Miller, Middlebury, Ind., is to conduct our revival meetings, beginning Dec. 13. We solicit an interest in your prayers in behalf of these meetings, as well as our other activities.

Nov. 17, 1924. Cor.

Vestaburg, Mich.

(Zion congregation)

Dear Herald Readers, Greetings:—On Oct. 9 Bro. J. K. Bixler came to this place, preaching to our little flock every evening until Oct. 12 when nearly all the members had the privilege of taking part in communion and feet washing. We rejoiced that on this day another brother was taken into church fellowship with us, and also that Bro. and Sister Oscar Weaver and family and two Housour sisters from Olive Cong., Ind., could worship with us. We appreciated their help very much. On the afternoon of the 12th most of the members also went to have communion services with our aged Grandmother, Sister Dettweiler and Sister Switzer. Sister Dettweiler is confined to her bed and wheel chair and very much appreciates visits and letters.

On Nov. 1 Bros. Ray Yoder and J. I. Weldy came to conduct revival meetings, staying with us ten days. During this short time our hearts were gladdened that God sent His Word forth so powerfully both thru preaching and song service. Sinners were warned and saints strengthened. Four precious souls confessed Christ, but many others whom we so desired to see saved again rejected Christ. Some even will not trust themselves to come and hear God's Word. Brothers and sisters, **pray for these lost and indifferent souls** in this community and **pray** that we as Christians may not be lukewarm but let our lamps be shining brighter and realizing our great responsibility.

We are happy to say we were able to enjoy some of these spiritual feasts after having been unable to attend religious services for the greater part of a year.

Pray for us at this place.

Nov. 18, 1924. Anna Snyder.

Middlebury, Ind.

Greeting to all Herald Readers:—On Nov. 11 Bro. D. D. Miller was with us and conducted counsel meeting; also took the voice of the church on ordaining a deacon.

On Nov. 16 the brethren, D. J. Johns and D. A. Yoder, were with us. There were 6 received by letter. Bro. D. A. Yoder preached an impressive sermon from II Cor. 8:9, after which communion and feet washing were observed. Then votes were taken for a deacon.

In the evening Bro. E. J. Berkey preached a helpful sermon from Psa. 16:6, after which Bro. D. A. Yoder conducted ordination services.

Bro. Earl Miller (former worker at Orphans' Home at West Liberty) was ordained. May we as a church lift him up to a throne of grace that he may abide faithful to his calling.

Nov. 18, 1924. Katie P. Miller.

Goshen, Ind.

(College Notes)

Sunday, Nov. 16, was the climax to the week of prayer observed at Goshen College. The great needs of the rural districts of our country presented in Christian Worker's Band opened the eyes of many. A missionary sermon preached by Bro. S. C. Yoder and an afternoon service in which the "Needs of the World" and "The Mission Board and the Volunteer" were presented, helped us to pray more deeply for our Church and her work in the evening service which was spent in prayer. Many have realized a new power in prayer.

Minnie Swartzendruber.

Nov. 18, 1924.

Harrisonville, Mo.

Good morning! workers in the House and readers of the Gospel Herald: I greet you all in the name of Jesus.

Well, I am still able to get around, greatly blessed for a boy 90 years old. I attended our conference at Harper, Kans., the latter part of August, then visited awhile, then spent a few weeks in Nebraska, then a few days in Kansas City, then came here. I have been visiting among the brotherhood of the Sycamore and Bethel congregations, and now expect to return to Hesston, Kans., for awhile, after which I will go to Harper for the winter.

Your loving brother,

Nov. 18, 1924. D. H. King.

Holsopple, Pa.

(Blough congregation)

Greetings to all Herald Readers:—On Oct. 27 Bro. Aaron Mast of Westover, Md., began a series of meetings and continued till Nov. 9. He gave us very plain and practical Gospel messages, accompanied by the Spirit.

The attendance and attention were good. Some of the visible results were 3 confessions. But we trust that the seed sown will be a great help not only to those who confessed Christ but to many others who attended the meetings. May God's richest blessings accompany our dear brother in his labors of love.

Nov. 20, 1924. L. A. B.

I would rather see a small church true to all the doctrines of the Gospel of Christ than a large church in the popular stream of worldliness.—Lloy Kniss.

The characteristics of a soul-winner should belong to every child of God.—Harry Kauffman.

Married

King—Ummel.—On Nov. 3, 1924, at the home of the officiating minister, occurred the marriage of Bro. Wm. F. King and Sister Agnes V. Ummel of Limon, Colo., the ceremony being performed by Bro. L. C. Miller.

Alderfer—Yoder.—On Nov. 8, 1924, Bro. William L. Alderfer and Sister Ida D. Yoder of Blooming Glen, Pa., were united in the bonds of holy matrimony, at the home of the officiating minister, Bro. Frank Swartz of Blooming Glen, Pa. May God's richest blessings attend them through life.

Bontrager—Yoder.—On Nov. 15, 1924, at the home of the bride's parents, Bro. and Sister J. E. Yoder of near Yoder, Kans., occurred the marriage of Bro. William E. Bontrager and Sister Polly J. Yoder, both of the Yoder, Kans., congregation, Bro. Harry A. Diener officiating. May the Lord's richest blessings go with them through ilfe.

Hellar—Beck.—On Sunday, Oct. 5, 1924, at the Leo, Ind., Mennonite Church, Bro. Max Heller of Ft. Wayne, Ind., and Sister Eldina Beck of Grabill, Ind., were united in holy matrimony. Bro. Perry Heller, father of the groom, preached the marriage sermon, and Bro. A. S. Miller officiated. May heaven's choicest blessings attend them through life.

Herr—Harnish.—On Nov. 12, 1924, Bro. Frank M. Herr of the Millersville congregation and Sister Mary H. Harnish of the New Danville congregation (Lancaster Co., Pa.), were united in marriage at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa. May the Lord richly bless them in their new relationship.

Obituary

Stock.—John Stock was born in Germany, Nov. 15, 1841; died near Imlay City, Mich., Sept. 6, 1924. In 1882 he emigrated to America. The next year he settled in Michigan. He leaves two daughters and a sister to mourn his departure. Although he was converted in his youth he united with the Mennonite Church only a few years ago. May he sleep in peace. Funeral services were conducted by Peter Ropp.

Miller.—Elizabeth, widow of the late John N. Miller, died at her home near Harrisonburg, Va., Sept. 29, 1924; aged 69 y. 5 m. 24 d. She had been in failing health for some time, suffering from complications. Her death, however, followed a stroke of paralysis. Her husband died about fourteen years ago. For many years she had been a faithful member of the Mennonite Church. She was the devoted mother of three sons and two daughters. Funeral services were held from the Bank Mennonite Church Oct. 1, 1924, conducted by S. H. Rhodes and S. B. Hannah.

Ulrich.—John Ulrich was born in Waterloo Co., Ont., Sept. 16, 1848; died near Imlay City, Mich., Nov. 4, 1924; aged 76 y. 1 m. 18 d. In 1866 he united with the Amish Mennonite Church. Later he transferred his membership to the Mennonite Church of which he was a faithful member at the time of his death. He united with Mary Yanzey in marriage Dec. 30, 1873. He leaves his wife, 7 children, and 27 grandchildren, as well as a large circle of friends, to mourn his departure. Funeral services were held Nov. 7, from the Bethany Mennonite Church, conducted by Peter Ropp and Simon W. Sommer. Texts, II Tim. 4:7; I Cor. 15:53-55.

Hartz.—Malinda, wife of Jacob Hartz, died at her late residence near Morgantown, Pa., Nov. 1, 1924; aged 63 y. 6 d. She was the daughter of David S. and Rebecca Beiler, and was born near Intercourse, Pa., Oct. 26, 1861. She was a member of the Amish Mennonite Church. Death was the result of a minor operation for the removal of an obstruction from the nasal passages. She leaves her husband, an aged father, one brother, four sisters, and the following children: Lydia, wife of Sylvanus Stoltzfus; Amos, Elam, Rebecca, wife of John M. Mast; and Ira. Funeral services were conducted at the Conestoga Church on Nov. 4, by Amos B. Stoltzfus and John S. Mast.

Kauffman.—Israel M. Kauffman was born in Mifflin Co., Pa., Sept. 13, 1855; died at Westover, Md., Nov. 11, 1924; aged 69 y. 1 m. 29 d. He leaves his wife and four children (Maurice, Galen, Rebecca, and Rachel). Also two sisters (Mrs. C. B. Hartzler and Mrs. J. K. Hartzler). He was preceded in death by one daughter (Dorothy), from the shock of whose death he never recovered. His illness extended over a period of two years, terminating in tuberculosis. He early united with the Mennonite Church. He was an earnest Christian, a kind father, and a loving husband. Funeral services were conducted Nov. 13, at the house by Bro. Geo. Hostetler and at the Holly Grove Church by Bro. Aaron Mast. Text, Psa. 116:15. Interment in adjoining cemetery.

Groff.—Mary Ann Shantz, wife of Amos Groff, was born at Bridgeport, Ont., June 5, 1871; died Nov. 6, 1924; aged 53 y. 5 m. 1 d. She was married to Amos Groff, Sept. 27, 1893, with whom she lived a happy life until her death. In her girlhood days she realized the need of a Savior, went through a real heart conversion, found Christ precious to her soul, and was baptized. Her death was due to leakage of the heart. All possible help was given but of no avail. When seeing that death was near at hand, she was asked about the condition of her soul, to which she answered, "Do not be alarmed about me. All is well." She leaves a sorrowing husband and six children (Pearl, wife of Daniel Bowman, Howard, Mabel, Nettie, Vera and Reta). Funeral services were held Nov. 9, at the Waterloo Church, conducted by the brethren, Jonas Snider and Noah Hunsberger. Text, Num. 23:10.

Wenger.—Barbara, daughter of Daniel and Esther Rudy, was born near Dalton, Ohio, Oct. 5, 1858; died Nov. 2, 1924, at her home in Orrville, Ohio; aged 66 y. 27 d. She was united in marriage to E. H. Wenger, Jan. 8, 1880. To this union were born four sons (C. R, Ivan H., Justus F., and Daniel O.) She is survived by her devoted husband, four sons, three brothers (Jacob B., Albert and Christian Rudy), one sister (Mrs. Jacob Steel), and one grandson (Elmer Wenger). About 35 years ago she with her husband united with the Presbyterian Church, to which communion she was faithful until death. She loved her home and was loyal to all its responsibilities. The last 4 years she gave much of her time to bring comfort and cheer to her aged father, Daniel Rudy, who died last May. The funeral services were held at the Martin's Mennonite Church, conducted by her pastor, R. D. Wingert, assisted by I. W. Royer. Burial at the Martin's Cemetery.

Trevey.—Franklin P. Trevey was born Feb. 4, 1852; died Nov. 11, 1924; aged 72 y. 9 m. 7 d. He was married to Maggie Tomes, Feb. 28, 1875. To this union there were born six children, two having preceded him to the glory world. He leaves to mourn him a wife, four children—Bertha McDaniel, Bettie Copeland, Harden Trevey, and Nettie Meek—17 grand-children, one sister—Mrs. Bettie Brydge. He was a member of the Methodist Church at Sherando, where he lived the best part of his life, and was a man of true character, honesty, and ready to do his duty whenever called on. His death was caused by heart trouble, which he had for many years. He will be greatly missed by all who knew him. Service at Sherando Church by Bros. A. P. Heatwole and Etter Heatwole. Text, Num. 23:10. Burial in River View Cemetery, Waynesboro, Va.

Weep not for me, my family dear,
Nor shed for me the sorrowing tear;
I am not dead, but only sleep;
My silent slumber, O how sweet!
By the family.

Plank.—Mary, daughter of Adam and Mary (Hooley) Hartzler, was born June 9, 1836, in Mifflin Co., Pa. She was the youngest of a family of 6 children, all of whom preceded her in death. Her mother died when she was 15 months old, and she was reared by her grandmother and older sisters. At the age of 17 she came to this community, near West Liberty, Ohio, and lived here the remainder of her years. On Feb. 14, 1856, she united in marriage with David Plank and shared this sacred fellowship for over 56 years. Her faithful husband, Bishop David Plank, entered into his eternal reward Oct. 4, 1912. To this union were born 10 children. Two died in infancy and 8 grew up to manhood and womanhood—Samuel H., Salome M. (Mrs. S. B. Plank), Levi, Mary Elsie (Mrs. A. Y. Hartzler), Lydia (Mrs. Eli Krabill), Julia Anna, Katie A. (Mrs. Simon King), and David L. Her motherly heart received the sorrow of the death of her beloved husband and four dear children with Christian submission. She fell peacefully asleep Nov. 10, 1924 (aged 88 y. 5 m. 1 d.), leaving 6 children, 15 grandchildren, and 20 great-grandchildren. In her youth she accepted Jesus as her personal Savior and was received into the fellowship of the Amish Mennonite Church, in which faith she was found faithful unto death. She was of a quiet, retiring, peaceable disposition, always manifesting a deep concern for the well-being of her children in home and Church, for 56 years a devoted companion with her husband in the duties and responsibilities of the home, 53 years faithfully supporting him in his Christian ministry, and 63 years exercising and manifesting her mother interest—truly a noble Christian woman and mother. Scripture lesson, Eph. 5, chosen by the departed sister, was read by A. I. Yoder. Sermons by I. W. Royer (Text, Jno. 16:33) and J. D. Mininger (Text Rev. 14:13). Remarks and closing prayer by S. F. Allgyer.

Items and Comments

During the fiscal year ending June 30, 1924, the Panama Canal has set a new record in earning capacity, the net earnings for the year being $18,254,459.

Our first taste of winter was experienced last week, when a severe gale swept the eastern coast of America and the thermometer was reported as touching the zero mark in a few places.

It is said that during his long life as a minister, John Wesley preached 27,000 sermons. Canon Hay Aitken, a revivalist of England, has already preached 22,000 sermons and hopes to exceed the record of Wesley.

Ireland mourns the death of Cardinal Logue, known as "the grand old man" of the Catholic Church in Ireland. Though a man of tiny frame, he exerted a powerful influence over his people and went to his grave at a ripe old age sincerely mourned by the Irish people, Catholic and non-Catholic.

Owing to the murder of Sir Lee Stack, sirdar of the Egyptian army and governor of the Soudan, a tense situation has arisen in Egypt. The British government will send "cool, firm, and undiscussable demands," which it will expect the Egyptians to comply with. The British are preparing to back up their demands with battleships and troops.

Before the recent elections we were assured that the election of Coolidge and Dawes meant continued prosperity. No sooner had their election been secured than the stock gamblers got busy and a carnival of stock speculations in New York and other financial centers sent prices soaring. That may be prosperity for a few, but it is not the kind that helps to bring about real prosperity for the mass by insuring steady markets.

Wm. H. Anderson, former New York State Superintendent of the Anti-Saloon League who was convicted of forgery and sentenced to two years in Sing Sing prison, has been paroled and will be released on Christmas Eve. However he will face rearrest on the charges of grand larceny and extortion. The way for those who step from the path of honesty and right is surely hard, whether they are committed to prison or not, for sin can never yield a harvest of happiness.

Florence Kling Harding, wife of the late President Harding, died at her home in Marion, Ohio, Nov. 15, after a few weeks of serious illness. She had not been in good health for some time and about two weeks preceding her death it was found necessary to perform an operation to give temporary relief from the severe pain caused by kidney trouble from which she suffered. Ever since the operation the approach of the Grim Reaper was in evidence. President Harding died about fifteen months ago.

The opium conference at Geneva, Switzerland, struck a snag when disinterested delegates offered practical means for curbing the opium traffic in China and other eastern countries. The nations most vitally interested in this problem are Great Britain and Japan, being the greatest producers of this drug. The opium curse, like other evils, is something which it is popular to denounce but it is a very tender subject for nations and individuals that are capitalizing the evil. "The love of money is the root of all evil."

ANNOUNCEMENT
Short Bible Term at Goshen College

The management of Goshen College has arranged for a Short Bible Term of six weeks, beginning Jan. 7, and ending Feb. 17, 1925.

Courses covering **Bible Doctrine, Theology, Book Study, Church History, Missions, Agriculture,** and **Music** will be offered and same will be made as practical and helpful as possible.

The courses will all be taught by regular members of the faculty which means that students will have the benefit of experienced instructors who are specialists in their respective fields.

We will be glad to send bulletins and other literature covering the activities of the school and invite correspondence from all who may be interested. Bulletins are now ready for distribution. For further information, address

Sanford C. Yoder, Pres.
Noah Oyer, Dean.

Special Subscription Offer
For
THE YOUTH'S CHRISTIAN COMPANION

As a special inducement to help us on toward the 10,000 subscription mark we make the following offers:

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Address all orders and correspondence to

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

ANNOUNCEMENT

We will have a Bible conference starting Dec. 17 followed by a series of meetings and then the six-week term of Bible school beginning Dec. 29, with John Mast of Lancaster, Pa., and Nevin Bender of Greenwood, Del., as instructors and Bro Bender in charge of school. At the Pigeon River Church near Pigeon, Mich. All invited. Those not able to attend may help in prayer. For further information, write to Committee:

Earl J. Maust,
Simon D. Gnagey,
Bay Port, Mich.

ANNOUNCEMENT

The Kishocoquillas Valley Bible School will open the fifteenth of December in the Allensville Church House and continue for six weeks. The following subjects will be offered: Acts of the Apostles; Articles of Faith; Bible Doctrines; Bible Geography; Gospel of John; Two of Paul's Epistles; Teacher Training; Personal Work; English; and Vocal Music. Other subjects may be given if called for. The tuition will be nine dollars for the term. Board and room can be had for four dollars a week.

If you have any books on the subjects you wish to study, bring them along. Circulars can be had on request.

Address,

J. M. Hartzler,
Corresponding Secretary,
Belleville, Pa.

ANNOUNCEMENT

Bible School to be held at the Sharon Congregation near Guernsey, Sask., Dec. 1-15; at the Salem Congregation near Tofield, Alta., Dec. 16-30, and at the Mount View Congregation near Aldersyde, Alta., Jan. 1-15, with J. C. Gingerich of Ulen, Minn. as principal instructor assisted by the home ministry.

The following subjects will be offered: Bible Doctrine, Old Testament History and Bible Geography, Missions, Book Study, S. S. Normal, Music, and English.

M. D. Stutzman.

As we adopt the program of God, we have a right to the produce of God.—J. D. Mininger.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 4, 1924 (Gospel Witness Established 1905) No. 35

EDITORIALS

"Bless the Lord, O my soul; and forget not all his benefits."

Thanksgiving day has passed into history. That is, the day that was set apart by the government as a special day of thanksgiving is in the past. But with the rising of the sun each morning there comes a day in which we should praise the Lord for blessings and privileges at hand.

Our New Quarterlies.—In answer to those who may have gotten the impression that to fit our new quarterlies into their Sunday school they must reorganize we want to say that this is unnecessary. The idea is not to provide for new classes but to come more nearly supplying all our classes with the literature suitable to each grade. As for the teachers' quarterlies, the teachers of classes using the Advanced Quarterly will find our old Teacher's Quarterly helpful, while teachers using the other quarterlies will find the Junior Quarterly more nearly suited to their needs.

November was a month of activity on the part of many of our congregations. Besides the thanksgiving services in nearly all our congregations, the week was spent (in whole or in part) in many places in Bible meetings, evangelistic meetings, and other efforts for the strengthening of the Church and the winning of the lost. As this is being written we have knowledge of continued meetings in no less than a dozen congregations, to say nothing of the many activities of which we have no present knowledge. We praise the Lord. Let us continue our prayers and our labors for the Lord, not neglecting to live according to the standard set forth in Matt. 5:16.

The Church in Lebanon Co.—It was the editor's privilege to attend the Bible instruction meeting held at Gingerich's Church near Annville, Pa., Nov. 22, 23. Brethren J. H. Mosemann and C. K. Lehman of Lancaster rendered faithful service as instructors, while Bro. D. N. Gish was on hand to begin revival meetings immediately after the Bible meeting. The brotherhood in neighboring counties furnished a goodly share of the congregation, especially on Sunday afternoon, and the Spirit of the Lord was manifestly present. The Church in Lebanon County is not so large as it is in some places, but there is an unusually large percentage of the members who are active and loyal, and an aggressive fight and united front will win many souls for the Lord. It is a pleasing fact that there are more members and more young people in the Church there than there were years ago. May God prosper the cause in Lebanon County.

OUR PERIODICALS

IV. Beams of Light

This little paper enjoys the distinction of being the first Mennonite Sunday school paper in America, published exclusively for the children in the primary grade. The first number was issued in January, 1906, printed at Greensburg, Pa. Three months later, when we started our printing press at Scottdale, this paper was among the first to be printed on the new press. At first the two inside pages were used as a Sunday school lesson leaflet for the primaries, while the two outside pages were filled with general reading matter. After the merging of our periodicals in April, 1908, there was a rearrangement as well as consolidation of our papers. The Sunday school lesson feature was dropped from Beams of Light and taken care of in the Primary Lesson Quarterly, while the Beams of Light became a reading paper for the primaries, as the Words of Cheer was for the juniors and intermediates. The paper, though but a four-page weekly half the size of the Words of Cheer, has had a long line of distinguished editors, among whom we may name D. H. Bender, A. D. Martin, H. F. Reist, and J. A. Ressler. The present editor is Sister Lina Ressler, who readily adapts herself to the tastes of our little boys and girls. The paper is serving a useful purpose, and with the beginning of our new Primary Quarterly the first of the year, Beams of Light is to be still further simplified to meet the needs of those whom it is desired to instruct and to serve.

In India.—We are glad to announce that a cablegram was received by the Mission Board that the missionary party which sailed from New York Oct. 26, landed safely at Bombay Nov. 28. Our readers will remember that Bros. J. A. Ressler and Henry V. Albrecht and Bro. and M. C. Lehman and family comprised the party. We are thankful to our kind heavenly Father for keeping them safely on the voyage of 33 days. We have also received some mail from Bro. Ressler which was mailed from Port Said, Egypt, their first stopping place. He says that they traveled 4975 miles without a stop, it requiring 18 days to cover that distance. He also reports that no serious storms were encountered but that vessels sailing 24 hours later met with severe weather of which they, too, felt some effects. There was enough of seasickness to assure them that they were on the ocean. An article by Bro. Ressler written on board the ship will be found in this issue. It will be recalled that the Twenty-fifth anniversary of the founding of the India Mission was on Nov. 22. A program was arranged for Nov. 22 and 23 with the view of having the members of this party participate. Since they did not arrive on time for this service no doubt it will be held later.

THE CHURCH

By John L. Horst

For the Gospel Herald.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?—Song of Solomon 6:10.

In this tenderly beautiful book we have a message peculiarly appropriate to the Church of the present time.

We have much of Christ as a man, as a matchless Leader and Teacher, as one who introduced a new system of thinking or theology, as a Master thinker, and logician, and many, though not all of those professing His name, still recognize Him as Savior and Lord. But of the tender and loving relation of Bridegroom to His espoused Bride, the Church, we hear ominously little. Perhaps it is a lack of conviction of sin and the consequent lack of appreciating His atonement and forgiveness that is responsible for our lack of love. "To whom little is forgiven, the same loveth little."

However the matter is explained it is alarmingly true that a chilling coldness and lack of love characterizes the church of today. Solomon in his matchless song to his bride portrays in a deeply spiritual way the fervent love which Christ has for His Church and which she should reciprocate. Paul was speaking of the same thing when he said, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). We must know Him with that intimate communion that Solomon pictures in this book if we would enjoy the love He has for us and live in the realms of the deeper spiritual life. The verse quoted above illustrates the beauty of the invisible church, His unspotted Bride.

"Looketh forth as the morning."

Here we have a picture of purity. I love to think of the purity associated with the morning. How the pure morning air invigorates us as we breathe it deeply! The dust and filth which the activities of the day had brought forth with its contaminating influence, have disappeared and the morning fragrance fills the atmosphere. It is also a picture of spotless beauty. The radiant beams of the early dawn stream over the eastern horizon and cast their spell of beauty over the early morning hours. The pearly dewdrops sparkle and twinkle as they are kissed by the first rays of the rising sun. And in winter when a blanket of white covers the earth a thousand diamonds smile back at the first rays of the sun.

Again, the morning means opportunity. The hours come to us pure and white, unstained by evil thought or word or deed. As God gives us each new day He gives with it the wondrous opportunities of service to our fellow man and to Him. The kind word, the helpful deed, the joyful testimony for Him are all included in the opportunities which the morning brings.

"Fair as the moon." Another picture of marvelous beauty. Poets have sung of the "silvery moon," writers have vied with each other in describing the beauties of moonlight scenes, and painters have done their best to imitate the entrancing grandeur. The moon as it sheds its tender light over lake, and sea, forest and landscape, radiates a type of beauty all its own which speaks of tenderness, calmness, serenity, peace and love. "Fair as the moon." In what loftier term could the inspired poet illustrate the beautiful graces of the Church of Christ. Faith, Hope, Charity; Grace, Mercy, Peace, are two triads among her fairest graces. The moon shines with reflected light. The picture here is of the Church reflecting the light which she receives from her head, the Son of God.

"Clear as the sun." This is a picture of strength and glory. The poet is tending toward a climax and each picture is stronger than the one before. The Church is not shining with reflected light here but has the light within herself, being indwelt by His Holy Spirit. It shows her stronger characteristics. The sun shines with great strength, giving light and energy, life and purity. It is not only pure in itself, but it has a purifying influence. Darkness, gloom, disease, are all dispelled by its radiant beams. Some of the most stubborn diseases yield to no treatment so readily as to the "sunlight cure." The sun is "clear." There is nothing hazy or uncertain about it. Clouds may intervene and dim the light but the sun is always strong and clear. Clouds of worldliness and weakness may bedim the light of the professed Church but there will always be a remnant that will remain pure and faithful and strong in the power of His might. The sun is the source of power and energy. The Church is the medium thru which the power of God is transmitted to the world. At Pentecost the Church was "endued with power from on high," and in that power she has since gone forth on her mission of spreading the Gospel.

"Terrible as an army with banners." Here we reach the grand climax of Solomon's description. The pure, beautiful, shining Church is also a victorious Church. An army needs to be equipped. The Lord has fully equipped His Church with all the weapons she needs to cope with the enemy. She does not fight with carnal weapons. "For the weapons of our warefare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Ephesians 6 gives the Christian's armor, or equipment for service, and we are told to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Satan has opposed the Church all down through the ages but she has weathered every storm, withstood every foe, and will triumph at the last, for she has the promise that the "gates of hell shall not prevail against her."

A wonderful picture of the true Church and what the professed church should be. Do you say the church of the present day is falling far short of this description? Then rest assured that it is not the fault of the Master, the Head, the coming Bridegroom and King. If she has lost her beauty and purity it is because we have allowed sin and infidelity to creep within her ranks. If her light does not shine clear and strong it is because "the blot of worldliness in lying like a shadow of an eclipse right across her fair face, preventing her being a light-bearer to the world." If she is not victorious against the enemy it is because she has forsaken the armor of the Lord and is using the weapons of the world. But in so far as the Church remains true she is still the pure, beautiful, shining, glorious, victorious Bride of which the poet sings. She will be the spotless One that shall meet Him when He comes and is at present calling like the bride of Solomon, "Make haste, my beloved." "Even so, come, Lord Jesus."

Scottdale, Pa.

SOME BIBLE RULES

"Let your conversation be without covetousness."

"Be content with such things as ye have."

"Provide things honest in sight of all men."

"Given to hospitality."

"Owe no man any thing, but to love one another."

"Diligent in business serving the Lord."

"Redeeming the time."

"Love not the world, neither the things that are in the world."

"Trust in the Lord, and do good, and verily thou shalt be fed."

"Casting all your care upon him, for he careth for you."

"Thou shalt love thy neighbor as thyself."

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

Swearing of Oaths

What is the cause that the oath is so universally used by heathen, by fraternal orders, by courts, and almost all professed Christians?

The unregenerate heart of man is so false and wicked that truth will not be spoken and promises kept, as a rule, without some incentive other than a sense of honor and a love of right.

The essence of an oath is the invocation of a curse in case of unfaithfulness, and under certain conditions would tend to restrain men from falsehood and the violation of their obligations. II Kings 6:31.

Since the Bible teaches that God took an oath and commanded Israel to do so, how can it be consistently held that it is wrong?

For the same reason that it is wrong for Christians to take vengeance upon their enemies. God took vengeance upon His enemies under the old Testament and commanded Israel to do so, but Christians are not under the law (Gal. 3:24,25) and Christ, The Author and Finisher of the Christian faith, forbids all swearing and all carnal strife. Matt. 5:34; 5:39. While under the law God's people made great and common use of the oath, but the law of Christ forbidding them, neither war or oaths made their appearance in the apostolic church.

If the oath was good for Israel why not for the Christian Church?

We should be more concerned about what God has commanded us rather than why. It is clear that God has made the change and we may be sure that the reasons therefor are good and sufficient. Deut. 6:13-10:20; Matt. 5:33-37.

It seems clear, however, that the low standards of spirituality in Israel would make the oath necessary, and their fear of the judgment of God would make it effective, while the high standards of spirituality and Holy Ghost illumination provided for the Christian make an oath unnecessary to the faithful discharge of every obligation.

It is an honor to God that a true Christian's word, without an oath, is as safe as any other with a thousand.

Where Christ and James forbid the oath, might it not be profane swearing and not the judicial oath?

In Matt. 5:33-37 we see that Christ was forbidding in the Christian Church what had been allowed in the Jewish Church, and therefore had no reference to profanity, for that was forbidden in the Old Testament as well as the New, and James forbids all oaths. Jas. 5:12.

What can be said against the wide-spread theory that the Sermon on the Mount is idealistic and is not really intended as a practical rule for the Christian Church?

This is a false, and dangerous theor and all literature, whether tracts, books, or the Scofield Bible, disseminating it should be discarded.

Christ, in the Sermon on the Mount, gives express directions for the Church and concludes with a Gospel whosoever (Matt. 7:24-27) which brings salvation to see all who keep it and damnation to all who reject it.

Furthermore the Epistles teach the same principles, of the Oath in James 5:12, and of nonresistance in Rom. 12:17-21, and many other things.

There is perfect harmony between Matt. 7:24-27 and such Scriptures as "He became the author of eternal salvation unto all them that obey Him," and "taking vengeance on them that obey not the gospel" (Heb. 5:-9; II Thess. 1:8).

Since affirmations take the place of the oath is it true, as some lawyer's say, that there is no real difference between them?

Lawyers do not always think correctly, and do not always say what they really think. Because an affirmation will take the place of an oath is no more proof that it is an oath than that a tractor, taking the place of a mule team, is therefore a mule team. The oath is a solemn appeal to God with the idea of invoking a curse if unfaithful. The affirmation is a simple yea, and nothing more.

From the fact that God, in the Gospel, commands the one and forbids the other is proof enough that there is an important difference whether men see it or not.

Is it consistent for members who claim to have a conscience against swearing to sign the regular printed oaths in legal papers, or parts of it like, "So help me God", or lifting up the hand?

The appeal to God, lifting the hand, kissing the Book, etc., are parts of an oath, but none of them belong to an affirmation, nor are they required by law of such as have a conscience against swearing.

Officials are not always informed upon these points, and while we should hold the Gospel ground and insist upon the constitutional right we must do it in the true Christian spirit.

What may we learn from the principle of nonswearing?

1. That God sets a different standard for the Christian from that which governs the world.

2. That Christians are true from inward principle and not from outward pressure.

3. That we must walk carefully and prayerfully that our daily life may prove the reality of the changed life.

Denbigh, Va.

IMPLICIT OBEDIENCE

"And they straightway left their nets, and followed him" (Matt. 4:20).

We have here a picture of implicit obedience. Jesus saw Peter and Andrew casting a net into the sea, then He said to them, "Follow Me, and I will make you fishers of men." (vs. 19).

When Jesus called, they left their nets—which was their only way of making their living, their all—and followed Him.

We do not believe that Jesus stood a few squares away from them and called to them through a megaphone, to follow Him, so that everybody in the whole community would know they were really called. No—it was a personal call, and a personal obedience.

When He calls, obey! Sometimes we are so afraid we might go into some sphere of service for Him when it is not His will. Would to God that we had the same fear, of disobeying, and not going when He did call! The very fact that there is a desire in your heart to do something for Him, shows that there is something for you to do, somewhere. The desire is even given by God.

Some may think, and even say, that you can do nothing for God. Well, just thank God and have faith in Him. Jesus said "Without me ye can do nothing." So you could not expect to do anything. But with our God we shall be strong and do exploits. Oh, dear young people, give God a chance! Give Him a chance at you! Never withhold one thing from Him. If you do, you will regret it.

Obedience is better than sacrifice. It is impossible to bribe God. When God calls you He is not satisfied with your money, instead of you. If only you could realize the joy in service, you would—like Peter and Andrew—leave all and follow Him. Implicit obedience counts. Do not question or falter, but obey!

—M. S. Hale.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

"Render * * to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Preacher's Page

SERMON OUTLINE

By Hiram Wingard

For the Gospel Herald.

Christain Separation

(Text, II Cor. 6:17)

I. **Our Position in Christ.**—Jno. 17:14-16; Gal. 6:14; I Pet. 2:11.
1. God makes a difference.—Ex. 11:7.
2. Commanded by God.—Deut. 7:2, 3.
3. Taught by Christ.—Jno. 15:19.
4. Taught by the apostles.—II Cor. 6:14-18; Rom. 12:2.

II. **God's Object or Motive in Separation**
1. Preserve the purity of the Church.—Deut. 7:2-4; Jas. 1:27; 4:4.
2. So we may be examples to others.—I Tim. 4:12; Tit. 2:7.
3. So we may render service to God.—Rom. 12:1; II Cor. 5:15.

III. **Separation in What?**
1. Our Conversation.—Eph. 2:3; 4:22.
2. Our minds and thoughts.—Rom. 12:2; Phil. 4:8.
3. Our affections.—Col. 3:2; I Jno. 2:15; Lu. 16:15.
4. Our words.—Jas. 1:26; 3:8-13; Tit. 2:7, 8.
5. In our pleasures.—I Pet. 4:1-4; I Cor. 10:7.
6. In our apparel.—Rom. 12:2; Deut. 22:5; I Tim. 2:9.
7. In business.—Jgs. 2:1-3; Eph. 4:28.
8. Secret organizations.—II Cor. 6:14; Eph. 5:11, 12.
9. Politics.—I Pet. 2:11; Phil. 3:20; Heb. 13:12.
10. In all things where the practice of the world is contrary to the Word of God.

Johnstown, Pa.

BE'S FOR PREACHERS

By E. D. Hess

For the Gospel Herald.

Be sanctified. That is, set apart or separated unto God. Sanctification is not holiness, but they are twin experiences. Without the one the other is impossible. God can set apart and use clean vessels only.

Be consecrated. Make preaching your first responsibility. Like Jesus, you must be about your Father's business.

Be zealous, for "the King's business requires haste."

Be patient. "Patience worketh experience, and experience hope, and hope maketh not ashamed." Impatience worries its victim and soon unfits him for service.

Be not easily provoked. You can't afford to lose your temper. No one else wants it and you need it in the Master's work.

Be fair. The Golden Rule applies to preachers as well as to other classes. Medicine ought to be proven by the doctor before being dispensed.

Be cheerful. If your religion has a pleasing effect on you it will make others want it.

Be humble. The Lord can exalt him only who is low. He whom the Lord raises will not fall. The reason some preachers fall so hard is because they get too high.

Be firm—as Jesus when denouncing the Pharisees (Matt. 23); yet gentle, as the apostle Paul when visiting with the Thessalonians (See I Thess. 2:7).

Be filled with the Spirit. The Spirit-filled preacher is a Spirit-led preacher. The Spirit-led preacher is a God-honoring, Christ-serving preacher. He may not be recognized or honored in this world, but he will be properly honored and rewarded in the next.

Be definite. That is, know what you believe and why you believe it. Then preach so your hearers will also know what you believe and why you believe it. But with all your definiteness,

Be tolerant. The fact that others disagree with you is no sign they are wrong. Both may be right or both may be wrong (to err is human); or, as often happens, it may be just a misunderstanding. The latter can be explained; but in case there is a real difference of opinion, above all things

Be charitable. "Charity covereth a multitude of sins." Difference of opinion can never be sufficient reason for bitter feelings.

Be evangelical. "Preach the Word." Preach interestingly, but don't endeavor to entertain. Usually, church-goers are not seeking entertainment. If they were they would go elsewhere.

Be evangelistic. You are fishers of men. The object of every sermon should be to catch fish or to make others better fishers.

Be ready to deliver each sermon as if it were your last. It might be.

Masontown, Pa.

THE FOURFOLD SOUL EQUIPMENT OF TRUE CHRISTIAN WORKERS

By J. S. Shoemaker

For the Gospel Herald.

"That the man of God may be perfect, throughly furnished unto all good works." II Tim. 3:17.

All Gospel ministers and other Christian workers have been called to the highest and noblest vocation to which any one may be called in this life. In importance and sacredness such a position is far superior to the office of any earthly king or magistrate, because Gospel workers are ambassadors for Christ, standing between God and man, beseeching sinful men "in Christ's stead" to be "reconciled to God."

All Christian workers, whether ministers, Sunday school teachers, and others, should seriously consider the sacredness of their mission, and not neglect to have their souls equipped with the great essentials which qualify for the most successful Christian service.

In the mind of the writer, the four paramount soul qualities which qualify individuals for efficient Christian service, are, pureness of character, being Word-taught, Spirit-filled, and life-consecrated.

I. **Pureness of Character.** Character is the essence of what a man really is, not what he pretends to be, or what people think he is, but the real man as God sees him. True Christian character is the product of the regenerative power of the Triune God wrought in the heart and soul of the individual thru a living faith in the atoning and saving power of Christ's precious blood. Such a character stands for everything that is true, pure, noble and good. It never compromises the truth to gain prestige with anyone. It never trims its sails to catch the breezes of popular favor. Character is the pure gold in one's life that stands the most trying tests as it passes thru the crucible. True Christian character must stand behind and back up everything the Gospel minister and Christian worker says and does. Preaching the Gospel and teaching the Word is sowing the seed which thru the direction of the Holy Spirit develops into godly character in the lives of others. It is therefore very essential that every Christian worker be in possession of a Christian character of the highest type, in order to accomplish the most possible good in the extension of Christ's cause, and the establishing of His kingdom in the hearts of the children of men.

The Christ-like personality of the preacher or other Christian worker carries great weight in making the preaching, teaching and labors of love convincing and effective in bringing about happy and permanent results. The truth of this statement is is verified in the example of Barnabas, of whom it was said, "He was a good man, and full of the Holy Ghost, and of faith," and as a result "much people was added to the Lord." Acts 11:24.

It is conceded that education, eloquence, and reputation are helpful factors in a minister's equipment for service, but the power of a saintly character is infinitely greater in bringing about glorious results in this world of sin. Our blessed Master has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). True shining is not possible unless Christ, "the light of the world," is enthroned in the heart of the individual, by which the soul and character are transformed by grace divine and thus illuminated so that others are led to see and enter the highway to glory.

There is a vast difference between character and reputation. The latter may be marred and destroyed by slander or in some other way, but the former can never be injured except by the possessor. It means infinitely more to the worker or preacher, in the way of wielding a powerful influence for good if both reputation and character are really blameless, if not faultless. Even though the minister or other Christian workers have their weaknesses, and are more or less faulty, their characters should be unquestionable, and thus preach and teach by example as well as by precept, which is the most effective way in bringing souls into the fold of Christ. It is rightly conceded that the average audience is affected

more decidedly toward that which is good, by a living example rather than by the most eloquent preaching.

II. **Being Word-Taught.** It is very essential that all ministers and other Gospel workers be Word-filled. Paul exhorted Timothy to give "attendance to reading" and meditation. All ministers and other Gospel workers should like Paul, be able to reason of "righteousness, temperance and judgment to come." They should be "apt to teach" and be "throughly furnished unto all good works," being thus enabled to preach and teach the Word intelligently and convincingly. These acquirements are essentials to the success of every one engaged in any special line of Gospel work, whether in public or private.

The sacred mission, and paramount duty of every Gospel minister is to "preach the Word." His highest aim should be to bring sinners to Christ, and lead believers to become more Christ-like. In order to do this successfully he must be intensely studious in seeking to acquire a comprehensive knowledge of God's Word with all its soul-saving messages and character-molding doctrines. The divinely-inspired and life-giving Word is the great illuminating agency thru which lost, depraved, struggling, tempted, and tried humanity are led to Christ Jesus, the great fountain source of peace and salvation, and thru its divine counsels and precepts the saved ones are lovingly and definitely directed to walk in the paths of obedience and faithful service.

"Let the Word of God dwell in you richly," was a loving command by Paul to the believers at Colosse. This timely exhortation is especially needful in the experience of every Gospel worker in this present age so fraught with false doctrines and heretical teachings.

It is impossible for the preacher or teacher to impart to others the teachings of God's Word if the same is not stored in his mind with its rich treasures, and the heart filled with divine love and a burning zeal to impart its sacred truths to others. Then his messages will be food to the souls of the hearers, and a means of great refreshing to those who thirst for the water of life.

Wandering ones need to be warned; bruised hearts need to be bound up; feeble knees will need strengthening; the insubordinate will need reproof; sin-sick souls will need sin's remedy applied; the seasonable word will need to be spoken to the weary, the discouraged, and the sorely tempted and tried. To meet all these and other soul needs the minister and teacher certainly needs to be Word-taught and Word-filled.

III. **Spirit Filled.** "Be filled with the Spirit." This injunction was given by Paul to the Ephesian brethren, and should be the realization or possession of every minister and every other Christian worker. All God's servants need divine power to faithfully and effectively fulfil their Christian mission. Our Master's parting words to His disciples were these! "Ye shall receive power, after that the Holy Ghost is come upon you." No preacher or other Christian worker can have real success in his high and noble calling unless he is first, Spirit-born; second, Spirit-filled; and third, Spirit-led. It is one thing to be born of the Spirit but another thing to be filled with the Spirit. In the minister's work of winning souls for Christ and building them up in the "—most holy faith" there is always a silent partner. It is the mighty and effective co-operation of the Holy Spirit, who is the minister's constant guide and unseen director in the preaching of the Gospel of peace and salvation. It is "not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4:6).

The Holy Spirit qualifies for service by imparting power and boldness in delivering the Gospel message, and causes it to become effective of good in the hearts and lives of those who are receptive hearers. Thus the minister succeeds in his mission or calling only to the degree that he relies upon the Holy Spirit for power and guidance.

The apostles had marked success in winning souls for the Kingdom after they were Spirit-filled. "They were filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts 4:31).

Every true minister of the Gospel and Christian worker sustains a sacred relationship with the Holy Spirit, who is his constant and silent partner in the King's business, of winning lost souls, comforting discouraged saints, guiding His children in the paths of righteousness, and revealing the glory of the Lord to all true believers. How far-reaching the minister's possibilities are with such an omnipotent, omniscient, and omnipresent Partner!

IV. **Life-Consecrated.** The great need of the Church in this day is more faithful, consecrated workers, both among the ministry and laity. The religion of Christ is a religion of consecration. Our blessed Lord made a full consecration when He left the realms of glory and came to this lost and sin-steeped world, bringing to lost humanity His messages of grace, and shedding His blood as a remedy for sin and its effects. Thru His humiliation and consecration He has been "made unto us wisdom, and righteousness, and sanctification, and redemption." This being true it is our highest duty as Christians to make a full consecration to Him by placing all we have and are upon the altar for service, which includes the presentation of body, soul and spirit, with all their innate faculties and talents, all to be used to the best interests of humanity and the glory of God.

Paul earnestly entreated both the Roman and Corinthian believers to become fully consecrated to the Lord, which he considered their "reasonable service." To the former he said, "Present your bodies a living sacrifice, holy, acceptable unto God," and to the latter he said, "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The minister or teacher cannot lead others into a higher spiritual atmosphere than that in which he lives, hence the urgent need of a full consecration of all we have and are to His loving service. The fuller one's consecration, the greater one's power for service. Oh, for a fuller consecration on the part of all God's servants and Gospel messengers!

Dakota, Ill.

WHAT OF THE PREACHER'S SPARE TIME

By Lloy Kniss

For the Gospel Herald.

It is understood that the primary work of the preacher is to be an instrument in the hands of God to break the Bread of Life, and thus we call all his other time, "spare time." However, in a truer sense we would say that the preacher, if truly a minister, has no spare time. The sooner a preacher gets away from the idea that when the sermon is delivered, all is done, the better it will be for him and for the cause.

Preaching is not the only means of getting the Gospel to the people. Preaching in word and not conforming in daily life is like a wagon loaded with good things, with no horse to pull the load. It will run downhill but not otherwise. Some people can listen to a sermon and be benefitted by it regardless of who the man is that says the words, (if they are Gospel); but the weaker ones, and sometimes the stronger ones unconsciously, **stumble over the preacher's every-day life** in an effort to get the Gospel that he tried to give them.

If perchance a laymember should read this we would warn him not to take any preache's inconsistencies as license to disregard the Word, for he should take it as God's Word not considering respect of persons.

But what of the preacher's so-called

(Continued on page 702)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LOVE ALL POWERFUL

(Continued from last week)

For the Gospel Herald.

"Now," she said within herself, "I am to put this promise to the test, I have left all for His sake, and I will leave it all in His hands. I do not know where to go, nor what to do, I can only trust Him. He said it would be so and I do not believe He will deceive me."

How few, comparatively, put the promise of God's Word to the test. There is vastly more in them than most of us know. He who has the faith to step out upon the promise of God will find solid rock. Heaven and earth may pass away, but His Word will abide forever. The Word of God is like a vast flower garden, always in full bloom a promise to meet us at every point between earth and heaven.

Leaving our young Christian at the gate for a moment, we look back into the house she has left. The uncle, notwithstanding the hardness of his heart, felt that a light had gone from under his roof. But the expectation that his niece would soon return kept his courage up. He said to his wife: "The foolish girl don't know anything about hardships. She thinks it would go nice. But just wait a little, she will be back, and be mighty glad to get into her old place. If I had left her stay with that foolish notion of religion in her head, the next thing the preachers would have been coming here and I don't go much on them. But never fear, she will be back with all that foolish notion out of her head."

"Well," said his wife, "I hope it will turn out as you say; but somehow I don't feel that way. There is something about her ever since she professed religion that I can not understand. It just beats everything how firm she was, and then so kind with it all. Last night I could not sleep very well, so I got up. I guess it was not far from midnight. I saw there was a light in her room, so I slipped to the door and listened. She seemed to be talking with some one, and I heard her say to whoever it was that she would go if He would go with her. I did not hear an answer, but pretty soon she said again, "Yes, I will go and trust it all to you." That was the last I heard. But there is something very strange about it."

These words were not very comforting to the old gentleman, for he was not feeling any of the best and this only added to his unpleasant feeling; but he said, "She will be back." This was the only thought that gave him comfort.

But we turn now to look after our heroine.

With a firm trust in the promise of the Savior, she started down the road, not knowing where to go, nor what to do. But she went on praying and trusting. The morning was cool and frosty which made it necessary to walk pretty rapidly in order to keep warm. She continued to walk four or five miles. Approaching a farm house that stood near the road, she saw a gentleman standing at the gate. He was a member of the Presbyterian church. She knew him but was only slightly acquainted with him. He saw her coming and was not a little surprised to see her at that early hour so far from her uncle's and on foot.

When she came opposite the gate, and was about to pass by, his curiosity got the better of him, and he called to her and asked her where she was going. She stopped and said: "I do not know, sir, just where I may stop."

"Well," said the gentleman, "this is very curious to me. I never saw you so far away from your home on foot. Please excuse me, but do tell me what it all means."

In answer to his direct question, she said: "Well, as you have asked me, I will tell you all about it. My uncle and aunt have been very kind to me. They did more for me than I deserved, but a short time since, when I was at church, I felt I was a great sinner, and I became very much alarmed about my condition so I prayed and gave my heart to the Savior and I feel that He heard my prayer and has accepted me. My uncle thought it was very foolish in me to make a profession of religion. So he gave me a week to decide whether I would give up my hope in Christ or leave his home forever.

"During the week I read my Bible and prayed and every time I prayed I would think of that passage where it says that we must forsake all and take up our cross and follow Him. So this morning my uncle called me into the parlor and asked me what I was going to do. I told him I wanted to stay with him, but I could not deny my Savior, for He had saved me when I was in great distress. So he gave me a few of my clothes and told me I must go."

"Have you any relatives to whom you can go?"

"No, sir, my uncle is all the relative I have."

"Well, what on earth do you expect to do?"

"I do not know, sir; I am simply trusting in the promise of my Savior."

"What particular promise do you mean?"

"That promise where He says that, if we leave all for His sake we shall have fathers and mothers and sisters and brothers, and homes, and in the end eternal life."

"I believe there is such a promise as that, but you are the first person I ever saw walking on it. I profess to be a Christian, but somehow my religion don't seem to be just that kind. Least wise I never had occasion to put it to the test, and I am glad of it, for I fear it would hardly stand such a test."

"Well," said the girl, "I am only a young Christian, and perhaps I do not understand that passage where it says we shall find so many friends."

"I think you have it all right, but I tell you if such a test would come to the rest of us, the most of us would stick to our uncles. But I want to know what you intend to do. Where are you going?"

"I can not tell you, sir, I am only trusting in my Savior."

"Well, now, see here, I can tell you just where you are going. You are coming right in here." So saying he opened the gate and bade her come in.

Entering the house he said to his wife, "I was standing at the gate, and don't know what I was standing there for, I was not looking for anything, and it was cold and chilly but still I stood there. Then this girl came along and told me what a time she had with her uncle. You see the old gentleman don't believe much in religion and this girl got religion the other day, and her uncle is powerfully put out about it. And so he just told her she would have to give up or leave his home. Well she prayed about it, and felt she could not give up her religion so this morning he told her to go. And she started out, but did not know where to go. She was just trusting in God and going ahead. I tell you it must be a powerful religion that she has. I don't hardly believe that what I have would stand all that, but we can't tell until we are tried.

"Well, I just told her to come in—that we believed in religion and would try and give her a home. Say, wife, what do you think about giving this girl a home with us?"

(To be continued)

SUNDAY SCHOOL LESSON

Lesson for Dec. 14, 1924—Jno. 11:31-34

THE RAISING OF LAZARUS

Golden Text.—I am the resurrection, and the life.—Jno. 11:25.

News of Lazarus' Sickness.—It was while Jesus was on one of His journeys east of the Jordan that word came to Him that His friend Lazarus was sick. He started in the direction of Bethany but was delayed; so that when He arrived at Bethany Lazarus had been dead four days. Jesus had known of Lazarus' death, and had told His disciples about it. The fact of His delay was not understood, but He testified that it was to the end that God might be glorified.

Arrival at Bethany.—As they entered Bethany He was met by the waiting and heart-broken Martha who manifested her faith in Him by saying, "Lord, if thou hadst been here, my brother had not died." A long conversation ensued, in the course of which Jesus gave Martha the assurance that her brother should rise again. Martha at first thought He alluded to the general resurrection at the last day, but Jesus quickly assured her that He referred to another rising, saying, "I am the resurrection and the life." After some further conversation Martha left Jesus, went to her home and called her sister Mary, saying, "The Master is come, and calleth for thee."

A Time of Weeping (31-37).—This was cheering news to Mary. She arose up immediately and went to meet her Lord. The Jews, thinking that she was going to the grave of Lazarus, followed her. When she came to her Master she gave evidence of the same faith in Jesus which Martha had, saying, "Lord, if thou hadst been here, my brother had not died." Jesus, beholding her tears and seeing that the Jews also were weeping, "groaned in the spirit, and was troubled." A precious friend had gone. The heart-broken sisters and the sympathizing Jews, recalling the terrible ordeal of just four days ago when their well beloved brother passed away, broke down in disconsolate grief. No wonder that Jesus groaned. No doubt that His sympathizing heart, too, went out, and the writer says that "Jesus wept." "Behold, how he loved him," said the Jews. "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" For once all hatred and prejudice and malice were laid aside and all mingled their tears over a loved one who had been called away.

At the Grave of Lazarus (38-44).—They went forward to the tomb where Lazarus had been laid away. The body was laid in a cave, and a stone had been laid upon it. "Take ye away the stone," said Jesus. Martha protested, saying: "Lord, by this time he stinketh; for he hath been dead four days."—Jesus knew that she had not yet caught the full force of His teaching. So He said, "Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God." This silenced all protests. The stone was rolled away.

Jesus lifted up His eyes and prayed. "Father," said He, "I thank thee that thou hast heard me." Then He immediately followed up by stating to the Father that He said this for the sake of the people who were with Him. His prayer ended, He cried with a loud voice, "**Lazarus, come forth.**"

O, glory to God! "He that was dead came forth." The sisters' faith in Jesus, though they could not comprehend the depth of His love and the power of His Word, was justified. The Jews had an object lesson that should have turned all their hearts to the blessed Man from Galilee. Tears of anguish were turned to tears of joy—the beloved brother was restored to his weeping sisters and happiness once more returned to that Bethany home.

Thoughts for Meditation.—1. "With God all things are possible." Martha thought it entirely out of place to roll the stone away, as her brother had been dead four days. But when Jesus informed her, and others, that obedience here would lead them to see the glory of God, all opposition ceased and the seemingly impossible was accomplished. Never hesitate to obey the voice of Jesus.

2. Even the most faithful need to pray, "Lord, increase our faith." The sisters had such great faith in Jesus that they were sure He might have kept their brother from dying; but it took another manifestation of His power to convince them that He could also raise one from the dead. Faith is something that grows with every faithful life.

3. In the death and resurrection of Lazarus we have a picture of human life and destiny. This world is an age-long scene of partings, heartaches, sorrows, and tears and sickness and pain and death. But over yonder, when the bodies of the saints shall have been raised and all the blood-washed sons and daughters of Almighty God will be gathered together in glory, God will wipe away all tears from our eyes and in an unbroken family we will dwell with Him forever.—K.

BIBLE MEETING TOPIC

QUALIFICATIONS FOR CHRISTIAN SERVICE.—II Tim. 2:15-26.

Topic for December 14

MOTTO

"Meet for the Master's use, and prepared unto every good work."

MEDITATIONS ON THE TOPIC

1. **Qualified for the Service of Christ.**—To be a vessel unto honor in the good work of the Master is the blessed privilege of the Christian. It matters not how beautiful a vessel may be in the outward show, unless it is clean the Master cannot use it. The texture of the vessel also needs to be considered. It must have such a quality of material that it will stand the strain to which it is put. It must be of such a quality that anything placed within it will not be spoiled by contact with it and that the vessel will not be spoiled.

Some of the most honorable vessels of the Master must be able to stand the fire in order to be of greatest service. If they are not rightly prepared for such a strain they will break to pieces or melt under the heat. Other honorable vessels must bear the hard knocks to which they are subject in order that they may preserve the contents which the Master places within them. This figure of a vessel has its significance in the quality of the men and women who are used of God in His service.

The Lord has chosen His servants out of the world and sanctified them for His service. The vessel or servant must be yielded to the Lord in full consecration to His will. There must be such a quality as will stand the wear and tear of experience in the service. Those who are not patient and enduring will soon be cast aside as unfit to be of use to the Master. And when the fiery trial comes the worthy servant is aware that fire is needed to accomplish the most for the Master and does not murmur. Persecutions and trials to come and those who are willing to stand firm in the midst of them are the ones who preserve the Church from corruption.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Prepared."
2. Being Made Clean for the Master's Use.

For Young People

1. God's Work and Man's Work in Preparing for Christian Service.
2. Qualities all must Possess.
3. Outstanding Characteristics of Helpful Servants of God.

For Older People

1. Characteristics Essential to Leaders.
2. A Service for Every Christian.

PERSONAL THOUGHT

Has the Lord such a chance with me that I can be made into the kind of a vessel that He is pleased to use in His service?

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 4, 1924

Field Notes

An impressive service was held at the Scottdale Church on the forenoon of Thanksgiving Day.

The congregation at Masontown, Pa., rendered an appropriate missionary program on Sunday, evening, Nov. 23.

Bro. C. A. Graybill returned to his home at Martinsburg, Pa., after conducting a two-weeks' meeting at Stahl Church near Johnstown, Pa.

Bro. S. C. Yoder, president of Goshen College filled appointments in the churches in the vicinity of West Liberty, Ohio, beginning on the evening of Nov. 20.

Recent visitors at the Publishing House were Bros. C. M. Myers and Jacob Blosser of Broadway, Va., of the branch known as the Church of God in Christ, Mennonite.

Bro. and Sister Levi Mumaw and son, Russell, and Sisters Martha and Anna Mumaw of Scottdale, spent Thanksgiving day with their home folks near Wooster, Ohio.

A series of evangelistic meetings was begun at the Oak Grove Church near West Liberty, Ohio, Nov. 17, with Bro. N. E. Troyer of Cable, Ohio, in charge.

Brethren J. R. Shank and J. F. Brunk were engaged in a series of meetings at Sagranda, Mo., during recent weeks. Increasing interest was reported in the last word received from there.

Bro. J. H. Byler of Mattawana, Pa., writes under date of Nov. 25: "Last evening we were favored with a visit by Bro. Daniel Kauffman of Scottdale, Pa., at which time he preached an interesting and instructive sermon. Text, 'One Thing.' "—H.

Revival meetings were begun at the Stony Brook Church, York Co., Pa., on Nov. 39, with Bro. John H. Mosemann in charge, if previous plans were not interrupted. An interest in the prayers of God's people is desired in behalf of these meetings.

A Bible Meeting was held at the Slate Hill Church near Shiremanstown, Pa., if all arrangements were carried out. An interesting program was arranged with Bros. John W. Weaver and N. E. Miller as instructors.

As a result of the recent meetings held at Hesston College by Bro. Paul Erb seven persons were baptized, three reclaimed, and about forty testified that they were definitely helped in their Christian life. Among those baptized was a father and his two daughters.

The Bible instruction meeting, held at Gingerich's Church near Annville, Pa., Nov. 22 and 23, was favored with visiting brethren and sisters from surrounding counties. The close of this meeting marked the beginning of an evangelistic meeting in charge of Bro. D. N. Gish, of Millersville, Pa.

Bro. Ezra Bender of Martinsburg, Pa., has been secured as one of the instructors at the six-weeks' Bible term to be held at the Stahl Church near Johnstown, Pa. There is prospect for a good attendance, thirty having already made arrangements to attend.

Bro. C. F. Derstine was engaged in evangelistic meetings at the Pennsylvania Church near Zimmerdale, Kans., during the week ending Nov. 22. Good attendance and interest were reported. From there Bro. Derstine intended to go to the West Liberty congregation near Windom, Kans., to hold similar meetings.

Correspondence

Criders, Va.

Dear Herald Readers, Greetings:—We have had the privilege of having Bro. J. W. Hess, of Akron, Pa., with us to hold revival meetings beginning Nov. 9, and closing Sunday evening, Nov. 16.

Four souls confessed Christ as their Savior for the cause of Christ. May the Lord bless them.

We believe there were still others who went away deeply convicted of sin. Pray that they may yet come out for the Lord and receive the peace which He alone can give the troubled heart.

The meetings were well attended and we had excellent attention as Bro. Hess preached very helpful and impressive sermons.

May the Lord bless the brother in his labors.

Pray for the work at this place.

Nov. 20, 1924. J. F. Siever

Leo, Ind.

To all Herald Readers, Greetings:—Sunday, Nov. 9, communion was observed. We were glad to commemorate the death and suffering of our Lord. Bros. Jonathan Kurtz and Sanford Yoder were with us. Bro. Yoder preached a very inspiring communion sermon, using for his text, I Cor. 11:2.

Bro. C. C. Culp of Chief, Mich., expects to be with us, in evangelistic work, the latter part of Nov. Pray for the work that God may bless the efforts put forth and that He might receive the glory.

The Lord willing, we expect to have an all-day meeting at this place Thanksgiving Day. A very timely program has been arranged by the program committee of the Ft. Wayne

and Leo Sunday schools. Everybody welcome.

We are glad for the blessings we receive from Him who doeth all things well. The work at this place is going on but not without much opposition from the enemy, Satan.

Will you **pray,** dear reader, that God may give us grace as we meet the opportunities in life to always faithfully witness for Him in this present day of apostasy, and error, for we are "Looking for that blessed Hope and glorious appearing, of our great God, and Savior Jesus Christ." PRAISE HIS NAME.

J. S. Neuhouser.

Wadsworth, O.

Greetings to all Herald Readers:—We much enjoyed the Tri-County (Medina, Wayne and Stark) Sunday School and Missionary Meeting, which was held at the Bethel Church, Nov. 8. We were given so many good things to meditate on, and which, if put into practice, will surely strengthen us as individuals and congregations.

We also enjoyed the visit of Bro. and Sister I. B. Witmer of Leetonia, O. Bro. Witmer broke the Bread of Life to us on Sunday, Nov. 9, both morning and evening.

Let us prove all things, and continue to hold fast to that which is good.

It is again approaching the time of the year when we think of our blessings during the past year. We do not want to only count them, but be thankful for them, for they were many.

Nov. 22, 1924. Martha Kreider.

Lancaster, Pa.

(Mellinger Congregation)

Greeting:—The evangelistic meetings conducted by Bro. John W. Weaver closed with 34 confessions as visible results, there are many others who are still putting it off. Our prayer is that they may see this all important step to take it before it is forever too late. Could they but realize that Jesus died for them as well as for all others! Bro. Weaver made things plain so both saint and sinner could understand and profit thereby if they would. We feel thankful to those who have made it possible that we could be present every evening.

Saturday, Nov. 22, we had our preparatory services also 4 precious souls were reclaimed, Sunday Nov. 23, we again had our communion. Many were permitted to partake of the same. Do we realize what a blessing it is that we can meet in God's house for worship from time to time without being disturbed? There were a few feeble and afflicted ons who could not be present, the ministering brethren visited them in their homes this afternoon to share with them the sacred communion.

We had our Sunday school this afternoon. We usually have it in the morning, but always have it in the afternoon on communion day. Our lesson was "The Transfiguration," and "the disciples were heavy with sleep, and when they were awake they saw his glory." We do not know what we are missing while we are asleep, so let us awake.

Bro. Sanford Landis is at this time holding meetings with the brotherhood at Churchtown, and Bro. John Weaver at Metzlers. We wish them God's blessing.

Yours in His service,

Nov. 23, 1924. H. B. B.

Lake Charles, La.

Greetings to all Herald Readers:—Yesterday we were blessed with a nice rain for which we feel thankful to the One from whom all blessings flow, we had a very dry summer, but crops were fair and health is good. We give the praise to the Giver of all things. We have the promise that if we first seek after the kingdom of heaven and his righteousness, the rest shall be added unto us.

Sarah B. Leidig.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' name:—We have had some real winter weather this fall, but last week was nice again.

Our bishop, Bro. I. S. Mast, of Ulen, Minnesota. was with us from Thursday, Nov. 22 until Saturday evening. Bro. Mast preached for us on Thursday evening, and on Friday evening the sermon was followed by a council meeting. Saturday afternoon we had our communion services.

Pray for the congregation and work at this place.

Nov. 24, 1924. Cor.

Canton, Kans.

Dear Herald Readers, Greeting in the Master's Name:—We have again had the privilege of enjoying another communion service together. Bro. D. H. Bender spoke to us using as a text Isa. 53:5; "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He again reminded us of the death and suffering of our Dear Lord and Master. May we be more faithful in our service for him.

Bro. and Sister Noah Landis and family formerly of Minneapolis have come into our midst. We appreciate their help and presence. We wish you all God's blessing and ask an interest in your prayers.

Nov. 25, 1924. Ella Landis.

Markham, Ontario

(Wideman Congregation)

Dear Herald Readers, Greeting in the Master's Name:—On Nov. 10, the half yearly mission meeting of the York County district was held in the Wideman Church, near Markham. We enjoyed a very interesting and profitable time together with several car loads of visiting brethren and sisters from other congregations in the province. Bro. and Sister Hershey were with us and took a very prominent part in the program. They brought to us very practical and inspirational messages on their work in South America. We were especially glad to have sister Hershey in our midst and hear from her, since the York Co. Mission Meeting has taken it upon itself to support her (Sister Hershey) in South America.

Bro. Hershey stayed with us until Friday night, and conducted a series of evangelistic meetings. Although we had only five evenings, yet we praise the Lord for the wonderful manifestation of the working of His Spirit in saving souls, eleven souls responding to the call of the Master is the visible result of our efforts. Pray that others may yet hear the call.

From here Bro. Hershey went to Baden, where an appointment was made for him on Saturday evening. On Sunday he was to take part in a mission meeting at Bloomingdale, Ont. May God richly bless them as they go from place to place in the home-land, that through their efforts more workers may be forthcoming to meet the calls from the mission fields.

Your humble servant,

Nov. 25, 1924. A. Lewis Fretz.

Fairview Mich.

Dear Herald Readers, Greeting:—May the grace of our Lord Jesus Christ be with you all. We as a church at this place seem somewhat lost having been deprived of assembling ourselves together in the house of God for three Sundays on account of the small-pox quarentine. The quarentine was just lifted when another case was found and we are under quarentine again, how long we do not know.

Our Bible Conference had to be postponed for the present, for which we were very sorry. Bro. D. D. Miller of Middlebury, Ind., was to be the instructor. Perhaps these disappointments and trials may bring us closer in touch with our Lord and Savior, with more prayers ascending

(Continued on page 701)

Miscellaneous

WOULD JESUS ENTER THERE?

When you enter the lodge's portals,
And ascend its shining stair,
I would ask you, softly ask you,
Would the Savior enter there?
Would the dear and blessed Savior,
Who died on Calvary's cross,
And for us poor, erring sinners
Bore all sorrow, pain and loss,
Pass the lodge's guarded portals
In the dim and misty light,
Enter in mid deeds of darkness,
Deeds of darkness and of night?

Would he enter through the portals,
Where the poor, and halt, and blind
Cannot from earth's cares and sorrows
A sweet haven of refuge find?
I would gently, softly, ask you,
Would God's dear and only Son
Enter through the lodge's portals,
Where the needy cannot come?

Would he, who is our example,
He who drank the cup of gall;
He whose words and deeds doth teach us
We should never swear at all,
Enter through the lodge's portal,
Swift ascend its shining stair,
And before the altar of Baal
Fearful oaths in secret swear?

Would he round that heathen temple,
By a Cable-tow be led—
Christ, the man of truth and candor,
Who in secret nothing said?
Ere you enter the lodge's portals,
Ere you tread its shining stair,
Ask yourself, my friend, the question:
Would the Savior enter there?

—Selected.

DETOURS

By J. A. Ressler

For the Gospel Herald.

Among the varied experiences we meet in driving thru the country we are almost sure to find numerous troubles with "detours."

Our early encounters with "detour signs" were not exactly pleasant. I remember distinctly one place where we went for miles over a very rough narrow road in deep ruts, wondering much of the time what we'd do in case we'd meet some one coming the other way. We lived thru it, and we agreed that it was better than to have undertaken to drive over the unfinished highway.

Others have had similar experiences, for to some people with whom we have gone the mere mention of a detour was the signal for something akin to a nervous collapse, and I have sincerely wished that there might be some way to get around the necessity of having detours. Some such plans have been put into operation. One is to repair one side of the road while the other is being used. Another way is to repair short portions of the road and hold up traffic for a short time while the new portion is being put into condition for use. Another way of avoiding detours is just to let the road wear out without repairs—that is very unsatisfactory.

But more recently we have been having experiences with detours that have completely changed our feelings regarding them.

There was a certain portion of the Lincoln Highway over which we used to travel with feelings of aversion and dread—not to mention danger and physical pain. It was good once, brick pavement. But the route lay thru a thickly settled community and there was village after borough, each with its "speed limit fifteen miles," and the once smooth road had become so rough that in many places it was dangerous to drive more than five miles an hour.

But this route was the shortest way. And our recent trip was one that called for the greatest economy of time and wear.

As we neared this forbidding stretch of road we found a sign, "Detour for Lincoln Highway." Having learned our lesson that it does not pay to quarrel with detour signs, we meekly took the indicated road, and to our relief and delight, bowled along over the finest stretch of highway we have ever encountered in that region—miles and miles of it. The road had been prepared on the other side of the river before the road we used to dread had been closed.

We came back the same way, and our verdict was, "How glad we are that some one invented detours!"

And along the highway of life we have met detours—haven't you?

You had your life's work planned ahead, and you thought you knew just about how it should be to be all right. But The Master Engineer, who had surveyed your pathway long before you were born, sees the necessity of a detour for you. You do not know the difficulties and dangers just over the hill, and you are inclined to resent His "interference" with your cherished plans.

Keep patient, keep sweet; for if your ways are committed to the Master's will, the detour will bring you out all right in the end. It may be that sometime He will even allow you to see how disasterous it would have been for you to have followed the way you had chosen.

Here we are on the broad Atlantic, eastward bound. It's a detour for us. We hadn't planned it thus at all. A year ago Bro. Albrecht had planned such a trip, then broke his foot by a fall, and had to remain at home. A few months later a sad affliction in his family made it imperative that he remain at home. If this had occurred while he was away in India, it would have sadly interfered with his visit.

We do not know just how this "detour" of ours is going to end, but we calmly trust Him who marked the road, and we believe it will come out all right.

And, fellow Christian pilgrim, so will yours if you trust Him.

S. S. City of Calcutta, October 27, 1924.

SOME THOUGHTS ON THE INVENTIONS OF MAN

As They Affect the Church of Today

By Abram B. Thomas

For the Gospel Herald.

God hath made man upright; but they have sought out many inventions.—Eccl. 7:29.

God created man perfect, placed him in the Garden of Eden, and commanded him not to eat of the tree of the knowledge of good and evil.

But man disobeyed, ate of the forbidden fruit, and because of his transgression sin came upon the human race.

God wanted our first parents and their offspring to look to Him and worship and serve Him. "But the sons of God saw that the daughters of men were fair" and consorted with them, thus bringing about such a sinful condition that God destroyed the whole human race except eight souls.

God created man that he should honor and adore His name. But man sought out inventions to build a city and a tower whose top was to reach heaven, and God had to confound their language.

God brought His people out of Egypt and wanted them to be a separate people and obey and serve Him. But man rebelled against God, and God sent them afflictions and destroyed many of them.

God requested His people to look to Him as their Leader and Guide, but they wanted to be "like other nations" and insisted on having a king—which God finally granted, but they had to suffer the consequences.

God commanded Israel to build Him a house that His name might be there, and that they might be privileged to worship Him and have no other gods. But Israel neglected God's house, built groves and high places, worshipped strange gods and because of this they were scattered, and without a king.

God clothed our first parents with simple garments and teaches in His Word that His people should not look to the outward adorning but to the "hidden man of the heart." But man has sought out and invented much that is for the adorning of the mortal body, not being satisfied with the

n of God. This is used by Satan drag many to destruction.

God created man with a mouth, ngue, and lips to worship, speak, d sing praises to Him. But man s invented all manner of instru- ents to pervert the worship of God. God called out the Church to be the ide of Christ and be a separate ople. But the professed church day is, as Israel of old, lusting after e fleshpots of the world.

Satan has so blinded the eyes of od's professed people that they think ere is no harm in the things of the orld; but these very things, the vidences of pride and fashion and e use of instruments in worship, e sapping the life out of the church- s, slowly but surely and the Menno- ite Church is following too.

When we see these things getting to the homes of the ones who are e heads of the Church, those who re to be the shepherds and examples f the flock, and superintendents of he Sunday schools, what are we to xpect of the future Church? We o not mean to criticise, for we are lad that there are still some who live he separate life and teach the "all hings commanded by Christ." But vhen we see how fashion is creep- ng into the Church how the coming eneration is adorning themselves, valking the streets and coming into God's house, so that from the crown f the head to the sole of the foot here is immodesty plainly written, he hair put up in such a manner hat it is a disgrace to the prayer ead covering, the covering getting so small that it can hardly be called a covering, the bonnet so small that it s almost turned into a hat, the modern dress designed like the garb of a har- lot and this is what the church is ap- ing after, the condition on both sides of the house is getting to be such that one writer has said that one can- not center one's mind on spiritual things in the house of God because of the display of finery, fashion ex- tremes and immodest suggestions—we might almost say that as in Christ's day they are turning the house of the Lord into a house of merchandise and also that they are making it a den of thieves for they are robbing God of the glory that belongs to Him. I often wonder if some of our bishops and ministers of former days were permitted to come into our homes and churches of today what they would think. I believe that they would do like Nehemiah of old, sit down and weep. We seem to be in a day as Christ has said, that our hearts are overcharged with surfeiting and drunkenness and the cares of this life, the deceitfulness of riches have so absorbed the minds of many that there is no time for worship, prayer, or the reading of God's Word. We hear people say that we do so much for the cause of Christ, but how much is done with a pure Christ-like motive? How much effort is put forth to win the Jews to Christ, a people that God will yet redeem?

The Scribes and the Pharisees thought they had done so much for God but Christ called them "blind leaders of the blind" and said that they outwardly appear righteous but inwardly they are full of hypocrisy and iniquity. Why do such things exist among God's people? From the record at the time of Saul we learn that he feared the people. In the time of Zedekiah he feared the people and believed the false pro- phets. Going on down thru the ages we see that the bid for popularity had much to do with the laxity of the rulers and the consequent spirit- ual decline of the people in general.

I write these lines not in the spirit of criticism but in the hope that we may see more clearly the dangers that are threatening our beloved church if the tides of worldliness and and popularity are allowed to go on unchecked. Let us not be among those that "draw nigh with their lips" but in their hearts are far from God.

New Danville, Pa.

OUR RESPONSIBILITY TO THE CHURCH

By Martha E. Burkholder

For the Gospel Herald.

Our responsibility to the Church is also our responsibility to the Lord. The Lord is the Head of the Church and we are the members of the body.

The Church is founded on His Word. Her precepts and rules, and ordinances are built upon His Word and His commandments.

Our Saviour is our Redeemer, and elder Brother and we are joint heirs with Him. He also says, "I am the vine, ye are the branches." So our dependence is in Him, the same as the branch is in the vine. The branch cannot live without the vine, neither can we live without the Head, Jesus Christ, and we must be subject to the Head. If we are not, we are doomed to be cut off. We are responsible for our daily walk in life and are held accountable as to how we obey our Head, Jesus Christ.

Christ said, "If ye love me, keep my commandments." We are re- sponsible also to the Church because of our promise. We promised on bended knee, before God and man, to be obedient to the Church, to re- nounce Satan, the works of sin, the vanities of the world, lusts, fashion, etc.

Dear brethren and sisters, do we realize what we promised? What we must answer for? We are responsible for what we promise and must answer before an all-wise but loving and just God.

Will we be faithful and obedient, or will we be neglectful of our duty, of our promise, and go on lusting after the fashions of the world?

Can we go on doing these things, when we promise to forsake them? When God has heard, when we have sealed that vow with baptism? Are we faithful, when we do not obey our ministers and bishops? Heb. 13:17. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Our bishops and ministers are the ones that wrestle with God for us. Should we not stand by them, and obey them? They work with God.

Are we justified when we adorn our bodies according to worldly fash- ions and put on jewelry, comb our hair fashionably, and change our dress and coverings in such a way that man can see that we do not want to submit to the ones that have the rule over us? When we do these things, the world sees it, they can see we are not in order. They say, "If I would want to dress plain, I would want to dress right plain, not only half." I also heard the re- mark about the cape that it is too long in the waist and closed on the shoulder as too many of our sisters are wearing it now, that they are not capes, they are over-blouses.

That is what the world sees, and the influence is entirely wrong. While there is no salvation in dress, the thing itself, but it is our influence that means so much. Can we not see it? Don't we want to have a better influence for our church and our Lord Jesus?

Let us stand united in Christ and keep these things on the outside and let our influence be strong for our Head, Jesus Christ. Let our adorn- ing be according to I Pet. 3:3-5, not the outward adorning of the body such as gold, or putting on of apparel etc., but the hidden man of the heart which is in sight of God of great price also. I Tim. 2:9, 10: "In like manner also that women adorn them- selves in modest apparel, with shame- facedness and sobriety, not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."

Will God be pleased with us to follow the fashions? Can we partake of communion when we know our dress, hair and coverings are such as

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THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, December Eighth

Even a child is known by his doings.—Prov. 20:11.

Children.—When the great ship—the Titanic—began to sink, the strict order, "Women and children first," was given by the captain. In obeying this command wealthy and influential men heroically gave their lives that there might be a future generation to carry on their work. They thus won victories greater and more far-reaching than those who died in battle array. It was true chivalry.

Of what priceless worth are the children! How careful this should make us in our lives before them. No sacrifice for them is too great. No effort in their behalf will go unrewarded. How needful to watch over their souls and early bring them to their Savior. How necessary to correct them and train them in the way they should go. The rod of correction has its place, not as a threshing machine, but as a measure and a standard. Neither is any child a chattel for slavery but life of our life, soul of our soul, blood of our blood, bought with that which is most precious of all, the blood of Christ.

* * *

Tuesday, December Ninth

Honor the Lord with thy substance, and with the firstfruits of all thine increase.—Prov. 3:9.

Stewardship.—It has been well said that those who inherit wealth are paid in advance for the service they are expected to render to mankind. What of the inherited qualities of mind and body, and the physical and spiritual endowments which have become ours by the grace of God? It is not only the stewardship of money but it is also that of time, and talent. What has been freely given us by God belongs to Him.

Dr. Wm. J. Mayo, in presenting a gift of two million dollars to the Minnesota University for the medical training of students, said, "It has come from the people and belongs to the people." How little gratitude we often show for the abilities and fortunes which are ours whether great or small. Our hearts should be whence our treasures have come. Dedicate them to Him and our hearts will stay in the right place.

* * *

Wednesday, December Tenth

Before I was afflicted I went astray; but now I have kept thy word.—Psa. 119:67.

Adversity.—They are the boulders of life. They come to us in some form or other and hinder our progress. Some of them are so large we cannot remove them with our own devices. Some of them are small but sharp and wound those who take hold of them. Some adversity is in the form of biting frost which only the warm sunshine can drive away. But even frost breaks up many hard stones and pulverizes them into rich soil. A bomb from a German Zeppelin tore a great opening in a tunnel in Paris. The authorities decided to make the opening a ventilator. How often misfortune tears great gashes in our plans but often these too were needed to let in the air of heaven to freshen our spirits.

We think we could well do without adversity, but it comes and God gives us the grace to make the best of it. Through calamity He will polish us all the brighter for His own service and for blessing our fellowmen. In our affliction let us cry to Him. He is near.

* * *

Thursday, December Eleventh

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

Mediation.—It was the underlying purpose of Jesus' life and death. His authority to forgive sin, His sympathy, His prayers, His intercession for the lost world, His pleas for those who crucified Him, His giving up His own life as a voluntary sacrifice, and His final passing behind the veil in His ascension were symbolical of His priestly office as Mediator between God and man. Read Revelation 1 and meditate on our Great High Priest and Captain of our salvation.

Not only are we reconciled through Christ to God but we in turn become mediators in dispensing Gospel truth to the world and praying them in Christ's stead to become reconciled to God. We become arbiters of peace to troubled hearts. Then as such, "Let the word of Christ dwell in you richly in all wisdom," teaching you that "denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world," that Christ in you may be lifted up to reconcile the world unto God.

* * *

Friday, December Twelfth

I keep under my body, and bring into subjection.—I Cor. 9:27.

Our Bodies.—They were made to be temples of the Holy Ghost and should be consecrated for that purpose. "If any man defile this temple, him will God destroy." Yet the body is of very little intrinsic value. If all the elements were to be separated and sold at par value they would bring a little less than a dollar. Yet with what skill and care God has wrought it so it might become the tabernacle of the soul! Temperance in all things helpful and strict prohibition from all things harmful, should be the rule of life for every individual. Any harmful matter which takes away from the tissues, organs, blood, muscles, or the brain of the body should be conscientiously rejected from childhood up.

Nor can our bodies be given over to immoral practices. Our moral responsibility as stewards of the body is great before God. Oh, for greater wisdom from above to keep the body a holy habitation!

* * *

Saturday, September Thirteenth

For wrath killeth the foolish man, and envy slayeth the silly one.—Job 5:2.

Anger.—It is stated that a certain U. S. gunboat while practicing, shot a torpedo which after going a short distance went wild, turned back, and made straight for the boat from whence it came. So also the angry word, the sneer, the wrathful letter, or the blow, like the wild torpedo, comes hissing back at the author and before he is aware he is destroyed by it. How often our usefulness is marred by our raging tempers.

Put sulphuric acid properly diluted into a storage battery and it enables the battery to retain electric energy which can be used for light, heat and power. Carelessly pour it over the cushions of the car and they are soon eaten up. So the temper. If it is properly used and kept in subjection it may be a power for good. But let it be manifest in bursts of anger and its energy sets the tongue on fire of hell and proves a curse to the poor soul from which it came. God can take away anger, malice, etc.

* * *

Sunday, December Fourteenth

The beginning of strife is as one letteth out water: therefore leave off contention before it be meddled with.—Prov. 17:14.

Strife.—It is born of dishonesty, deceit, imagination, enmity, lying, greed, hatred, jealousy, pugnacity, unfaithfulness, and a host of kindred evils. Ratskins are generally full of scars because the rats fight so much. In the same way the minds and souls of men who are in continual combat are scarred. New disputes keep the old sores festering. Such lives are neither refined nor useful. It is very difficult to tolerate them. One can only pity them and remain indifferent to their blasts of fire. Society repels them. Poor souls! Their feet and their hands and their entire being need to be shod with the preparation of the Gospel of peace.

It is meet that we come to proper understanding when differences arise and frankly express our opinions on debated issues, but in the spirit of Christ, that we be not alienated from those with whom we differ, but prove to them our sincere friendship.

I wonder if the searchlight of God were turned into our homes if there were not some things that we ought to burn. J. D M.

"Why call ye me, Lord, Lord, and do not the things which I say?"

CORRESPONDENCE

(Continued from page 697)

the throne of Grace, and closer mmunion with God the Father, for outpouring of the Holy Spirit, that rong hearts may be melted. Hume yourselves in the sight of the ord and he shall lift you up.

Health is not as good as we would e. My companion is not very well d Bro. Noah Yoder is ill too at esent. The little child of Bro. and ster Yoder is quite poorly. We are ving winter weather with a little ift of snow. We crave an interest the prayers of God's children that e may remain steadfast in the Faith nto the end.

Mary M. Book.

Nov. 25, 1924.

Hesston, Kansas.

Dear Fellow Workers:—"What hall I render the Lord for all his enefit toward me?" Certainly our ves, reserving nothing, to be used in is service, ought to be offered.

Last month we enjoyed a ten-day evival meeting conducted by Bro. aul Erb of this place; we were especially glad to see several of our umber, for whom we have long been raying, receive salvation, so free all.

On Nov. 9 five young girls and ten en were received into the church by ater baptism. Three young men reewed their vows to God.

On Nov. 16, 199 of our number artook of the sacred communion ervice.

Last week a large number of students attended the revival meetings t the Pennsylvania congregation.

On Nov. 17, Bro. C. F. Derstine elivered the Second Term Address f the school. He also led devotion n chapel on Nov. 21.

On the evening of Nov. 25 a brother f the Russian colony in Mexico, who s representing them in the States, poke to us of his people and general onditions in Russia. Let us praise God that He cares for His children vherever they are.

In His service,

Nov. 26, 1924. Myrtle Erb.

Goshen, Ind.

(Clinton Brick Congregation)

Dear Herald Readers, Greetings:—We have reasons to praise the Lord and give thanks unto Him for His goodness and mercies and for the many spiritual blessings He has permitted us to enjoy during the past weeks. On Nov. 2, Bro. E. J. Berbey of Oronogo, Mo., came here and began a very inspiring series of meetings and labored with us until Nov. 16. On the 13th and 14th Bro. Berkey was with the Topeka Congregation. While with us he preached the Word with power, giving heart-searching sermons. The meetings were well attended, the weather being nice throughout.

Altho there were no public confessions we believe his labors were not in vain. The Church was strengthened and encouraged and made to see the need of digging deeper into God's eternal truth. We were awakened to our duty and responsibility and to be submissive to the Lord so that He can use us according to His will. May we pray for those who were under conviction during these meetings that they may yield to the Spirit's promptings, and accept Christ before it is too late. From this place Bro. Berkey left for Kokomo, Ind., where he expected to hold a series of meetings. May the Lord richly bless him with wisdom and power in his work as he goes into other fields of labor, is our prayer.

On Oct. 19 we held our Council meeting and on Nov. 16 we were permitted to commemorate the suffering and death of our Lord and Savior Jesus Christ. Bro. Berkey preached a powerful sermon from Matt. 16:16. Our bishop, Bro. John Garber, and Bro. Berkey officiated in these services. On this day two were received into church fellowship by letter. We ask all God's people to remember the little flock at this place in your prayers.

In His Service,

Nov. 26, 1924. Elvina M. Miller.

FABLE OF THE FOUR MEN

"I got off the street-car this morning," said a doctor, "and, being in no hurry, I began moralizing on the actions and possible character of three men who had alighted just ahead of me. The first one was even then halfway down the block and was going on with such rapid strides that he had already put a couple hundred yards between himself and the next man. 'There,' thought I, 'goes a hustler—a man who's bound to succeed in life.' The second man was walking rather slowly and impressed me as one who would do fairly well, perhaps, in this world. But the last fellow was just dawdling along in the most shiftless sort of way. I very quickly set him down as a loafer.

"Just then another idea came home to me. ALL THREE were AHEAD OF ME!"—The Youth's Visitor.

The heavens declare the glory of God; and the firmament showeth his handiwork.—Ps. 19:1.

It is possible to have an unevangelized community with a church in the middle of it.—Lloy Kniss.

WE NEED IT AS MUCH AS THEY

Helping to carry the burden of other people's sorrows is a Christian service we may shrink from, naturally, but we are something less than Christian if we do. We do not have the spirit of Him who bore our griefs and carried our sorrows.

Here is a faithful servant of God over whose life has fallen the shadow of a great domestic tragedy. Sore affliction both physical and mental has befallen some of his dearest loved ones, and his heart cries out for a bit of understanding sympathy. Here is another whose sorrow is still greater, for the calamity which has destroyed his home is spiritual. Sin has enticed his loved ones away. And these are but instances of the incalculable weight of human woe which calls out to us daily for relief.

Dare we refuse to share the burden of these suffering ones? We had better not. We can not and belong to Christ. And only God knows how soon we ourselves may be passing through the same dark valley. The Golden Rule is particularly Golden in its relation to this phase of human experience.

Any inclination to turn away from opportunities of this kind is only proof of how much our spirits need the mellowing touch of the sorrows of our fellows.—Gospel Messenger.

WHY I ATTEND THE PRAYER MEETING

1. It is a lifelong habit.
2. Hebrews 10:25 enjoins assembling together in worship.
3. I enjoy every meeting.
4. There we study the Scripture and are taught by the Spirit.
5. There we present petitions and thanksgiving to our Father and He hears us.
6. For a little mid-week hour I lay down the vexations and burdens of the day and rest upon the love and power that are mine for the taking.
7. From there I go out a little stronger, a little more loving, to meet life's hard hours.
8. I believe what Christ said in Matt. 18:20. He is present at every meeting.
9. There is a bond that binds those who gather week by week that is one of the great joys of life. They make an "inner circle" to which I love to belong.—Selected.

It is not to our credit to harbor a spirit of revenge toward those who may have mistreated us. — Gospel Banner.

OUR RESPONSIBILITY TO THE CHURCH

(Continued from page 699)

conference has forbidden, that our bishops are grieved to see?

Our appearance is such that we would rather dress like the world and not as we promised at our baptismal vow. We are responsible for that vow. God heard it; the Church heard it; it will stand for us, or against us. Let us be faithful to our responsibility and let us follow the advice of Paul in I Tim. 1:19 and 6:12; "Holding faith, and a good conscience; which some having put away concerning faith having made shipwreck."

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." II Tim. 2:15, 22: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Let us be faithful to our responsibility, our church, our Lord Jesus, and we shall hear that good and welcome voice, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (I Tim. 2:19).

Lancaster, Pa.

THE PREACHER'S SPARE TIME

(Continued from page 693)

"spare time"? We shall consider just a few points:

First, but secondary to his preaching, comes the work of visiting the sick. Isn't this the phase of the ministry Jesus performed on earth, that has brought so much cheer and comfort to the sick and has often led to the conversion of individuals, families, or groups? If any man should have and exercise sympathy in all respects it is the minister of the Gospel. Again in Jas. 1:27 is set forth the fact that to visit the fatherless and the widows in their affliction is pure religion and undefiled before God. Now my fellow laborers, look around you and make an honest conclusion as to whether we have done our part in this part of our realm. May I take the liberty to say that this is a field of the preacher's service that is too much neglected by many of us.

There is also another effective way of sending the Gospel home to the hearts of men, that is not recognized to the full extent by our ministers, and this is personal work during the week as we meet with our neighbors, our fellows in business, etc. Think of the many that we see every day almost, of whose souls we may be asked to give account in the day of judgment. Brethren, let us take advantage of every opportunity, as Christ did, of leading the conversation with our fellow man from material things, tactfully, to spiritual things. A pitiful sight is to see a preacher live so that the only time he can be identified as a minister is on Sunday morning or while in the pulpit.

We also often see a bishop working and toiling to get away with a lot of work which could be lessened by the ministers of his congregation. It has become too much a custom for the ministers to push on the bishop such things as making the initial step in the correcting of an erring brother or sister in the congregation, visiting the sick, straightening out inconsistencies in the congregation, etc.

It is also essential to the success of the pastor that he work with his hands in the direction of making his living. There is many a preacher who because he gets a salary and has much time for study goes to wrong sources for information in preparing his sermons and adulterates the Word. This is however not necessarily so but it is a law of nature that all our faculties will work better and judgment will be better if the proper physical exercise is taken. But still there is a more important reason for our working with our hands as held out by Paul as a tent-maker so that he might be an example. Be "not slothful in business."

"Do all to the glory of God," is a command that should be closely followed by every minister of the Gospel if by any. Then there would be less of ungodly indulgences by our ministers in every day life.

Brother, remember, in your custody are placed the souls of men!

Johnstown, Pa.

REPORT OF THE ANNUAL MEETING OF THE OLD PEOPLE'S HOME ASSOCIATION

For the Gospel Herald.

Held at the Old People's Home, Oreville, Pa. Nov. 8, 1924

The twenty-first annual meeting of the Old People's Home Association was held at the Home near Oreville, Pa., at 1:15 P. M. with a good attendance.

The meeting was opened by singing Hymn 106, after which Bro. Seth Ebersole read I Cor. 13 as an opening lesson and offered prayer. Bro. Simon Garber then delivered an impressive sermon from Heb. 10:23: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." We need the same encouragement in our day that came to the Hebrew people. Bro. Ebersole admonished us to hold fast the profession we made on bended knees. We cannot afford to think lightly of it. That which we prize highly we take pains to hold on to. The profession of our faith means eternal life if adhered to.

Bro. Garber then led the audience in prayer after which Hymn No. 60 was used.

Next in order was the business meeting with Bro. Frank Kreider as moderator. He called attention to the spirit of the meeting and expressed the hope that it might continue throughout.

The minutes of the previous meeting were then read and approved.

Secretary A. N. Wolf then gave his report as follows:

Expenses of Home	$15,819.58
Receipts, Boarding and Nursing	14,344.80
Deficit	$ 1,474.78

Other Receipts

From Farm	$1,384.39
Stocks and Dividends	653.87
Contributions	522.71
	$2,560.97

This report was accepted by the meeting.

The Auditors' Report was then given by Bro. Harry Resser as follows:

Balance on hand Sept. 30, 1923	$ 720.26
Receipts during year	19,854.78
Total	$20,575.04
Expenditures	19,078.55
Balance on hand Sept. 30, 1924	$ 1,496.49

Signed: Aaron Groff.
Harry Resser.
Wayne Martin.

This report was accepted as read. Bro. Resser also stated that they found the Treasurer's account in fine shape. The terms of the following trustees expired: Amos G. Kauffman, Abram Brenner, S. H. Musselman, Daniel Metzler.

They were again nominated and re-elected with the exception of Bro. Abram Brenner who wished to be released. Bro. Clayton Charles was elected in his stead.

The next in order was the election of officers for the next annual meeting. The following brethren were chosen: Moderator, A. A. Ressler, Ronks; Assistant Moderator, John Gochnauer, East Petersburg; Secretary, H. Frank Leaman, Intercourse; Auditors for next year, Harry Resser, Harvey Heller, Elam Stouffer.

Bro. Tobias Moyer, steward, then gave a report. He expressed thankfulness for the blessings received during the year, and stated how they were blessed with helpers especially during housecleaning time. He made mention of some of the workers getting advanced in age, while others are ready to take up the work. He also said that he was glad for the peace that prevailed on all sides in the Home. Sunday school is held every Sunday morning. He stated that he was glad for the ministers who faithfully preached for them, and asked an interest in the prayers of God's people. Sept. 30 there were 64 inmates. 14 have been admitted during the year. 1 returned home; 1 14-year relieved; 1 7-year relieved; 10 died; 8 left; 2 went to the Maryland Home. There are 13 in the working force beside the steward and his wife. Those that died during the year were: Margie Buckwalter, Benjamin Getz, Sarah White, Jacob B. Herr, Susan Garber, Abram Weddler, Hettie Imhoff, Jonas Hess, Mary Ann High, Henry Hertzler.

Bro. Amos G. Kauffman, chairman of the Board, was then called upon who called attention to the fact that one of the pioneers in this work, Bro. Henry Heller, had gone to his reward and that his place was filled by Bro. Aaron Groff of Bare-

ville. He also stated that there were added to the equipment of the Home an electrical range in the kitchen, a new furnace to replace the old one, a new water heater, and a new automobile truck. He extended an invitation to all to come to visit the Home. Remarks were made by the following brethren: Jacob H. Mellinger, Ephraim Eby, Harry Snavely, Isaac Hershey, Landis Hershey, Amos H. Hershey, John H. Mellinger, S. H. Musselman, Daniel Metzler, and Bro. Kauffman. There came requests from the homes at Souderton, Pa., and Maugensville, Md., to be remembered in prayer.

Bro. Jacob H. Mellinger led in the closing prayer. "Blest be the Tie that Binds" was then sung and Bro. Simon Garber pronounced the benediction.

Martin R. Hershey, Secretary.

FINANCIAL REGULATIONS FOR MISSION AND CHARITY WORK IN THE LANCASTER, PA., CONFERENCE DISTRICT

For the Gospel Herald.

Some years ago a request came to the Lancaster Conference that some arrangements be made by which donated moneys could be cared for in the said district. The result was the organization of the Eastern Mennonite Board of Mission and Charities. This board has been chartered and works under and by the advice and counsel of the Lancaster Conference.

The E. M. B. of M. & C. is in a position to care for any amount of funds that any person or organization might desire to place in their hands in the form of annuities, loans, or bequests. All donations will be credited to any line of work desired by the donor. When those who contribute have no special conviction as to where the money should be used they should have it placed to the general Fund. This is very important for the Board should at all times have a considerable balance in their General Fund so that when requests come for help the Board can at once draw from their General Fund and not be obliged to solicit first among the churches.

The Board has also an Emergency Fund from which they can draw momentarily in emergency cases as when sudden catastrophes come upon a community, like tornadoes, great fires, or destructive floods. This, however, is a fixed fund. Therefore no donations are solicited for this fund at this time.

Any persons or organizations desiring financial help from the Lancaster district are required to apply to the chairman of the board, Bro. John H. Mellinger, Lancaster, Pa., who will take up the application with the Board and if they pass favorably the Treasurer of the Mission Board will remit the amount decided upon. This system has been adopted to avoid confusion in the minds of the brotherhood, also to screen out unworthy calls as much as possible. Individuals may solicit in said district when they obtain permission through the same channel, but not otherwise.

Any one desiring more definite information will please inquire of John H. Mellinger, Lancaster, Pa., who shall be glad to more fully explain the working of the system.

Noah H. Mack,
Secretary of Conference.

"I know I ought" is a confession of sinning. Jas. 4:17.—H. N. Troyer.

REPORT

Of Sisters' Sewing Circle of Hesston, Kan. For the Year Ending Sept. 25, 1924

For the Gospel Herald.

Number of meetings held	11
Number of garments made	103
Quilts and comforts made	11
Blankets bought	1
Ready to wear clothing distributed	7
Average attendance of members	14
Offerings received in circle	$51.56
Offerings received from church	16.57
Total offerings received	$68.13
Cash on hand Sept. 28, 1923	.04
Total amount	$68.17
Total expense	60.03
Balance in treasury Sept. 25, 1924	$ 8.14

Martha E. Hostetler, Sec.

THE PLACE OF POWER

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say "Arise"
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea.
There is a place—a simple trusting place—
Where God himself descends and fights for thee.
Where is that blessed place, dost thou ask where?
O soul, it is the secret place of prayer.

—Selected.

Married

Ebersole-Ginder.—On Nov. 22, at the home of the officiating bishop, Bro. John G. Ebersole, Lawn, Pa., were united in holy matrimony Bro. John E. Ebersole and Sister Rhoda F. Ginder both of Milton Grove, Pa. May the Lord direct and protect them on life's journey.

Gascho-Miller.—Bro. Ezra Gascho and Sister Mary Miller were united in marriage on Thursday evening, Aug. 28, 1924, at the church, Bro. S. J. Swartzendruber, Bay Port, Mich., officiating. May God's richest blessing be their portion thru life.

Esch-Maust.—On Nov. 18, 1924, at the home of the bride's parents, Bro. and Sister Joseph Maust, occurred the marriage of Bro. Henry Esch and Sister Barbara Maust, Bro. S. J. Swartzendruber officiating. May God bless them thru life's journey.

Gehman-Landis.—Bro. William Gehman of the Rockhill Congregation and Sister Katie B. Landis of the Skippack Congregation were united in marriage on Saturday, Nov. 8, at the home of Bishop Warren G. Bean. May the Lord bless them through the journey of life.

Shrock-Ropp.—On June 12, 1924, occurred the marriage of Bro. Serenus Schrock and Sister Malinda Ropp, at the home of the bride's parents, Bro. and Sister Christian Ropp. Bro. S. J. Swartzendruber of Bay Port, Mich., officiated. May the Lord abundantly bless this union thru life.

Heller-Beck.—At the Leo, Ind., Mennonite Church, Bro. Maxwell Heller of Ft. Wayne, Ind., and Sister Eldina Beck of Leo, Ind., were united in holy matrimony Sunday morning, Oct. 5, 1924. Bro. A. S. Miller officiated after an appropriate sermon by Bro. P. A. Heller of Ft. Wayne, Ind. May God bless their wedded life.

Obituary

Ebersole.—Henry Ebersole was born in Franklin County, Pa., in the year 1846; died at the Old People's Home near Maugansville, Md., on Nov. 16, 1924. He was a member of the Mennonite Church for many years and remained faithful to the end. He greatly enjoyed the fellowship of God's people and delighted in the service of song and reading of God's Word. He came to the Home soon after it was opened in January, 1924, and he expressed himself to the writer that he could not be too grateful to his heavenly Father for providing such a good place for him to live. A short service was held at the Home on Nov. 19, after which services were held at the Chambersburg, Pa., Church where interment was made. Services were conducted by Bros. Geo. S. Keener and W. W Hege. Text, Rev. 21:4. Peace to his ashes. Geo. S. Keener.

Blyston.—Raymond Reed Blyston was born near Scottdale, Pa., Dec. 25, 1900; died at his home in Scottdale, Nov. 13, 1924; aged 23 y. 10 m. 18 d. The deceased suffered for about six months from cancer in the throat, which was sometimes attended with great pain. His end came gradually but certainly and he endured his affliction patiently and cheerfully finding full consolation in Jesus. About four months previous to his death he confessed Christ as His Savior and united with the Mennonite Church. He retained a steadfast faith until the end and gave a bright testimony for his Savior and Lord. He is survived by his wife, (formerly Katherine Hudson) and two children, Eleanor, and Raymond Eugene. The latter was three weeks old at his father's death. His parents, six brothers, and six sisters also survive. The sympathy of the church and the community goes out to the bereaved family. Funeral was held Sunday, Nov. 16, at the home, at the Scottdale Mennonite Church and at the Methodist Church at Tarr, where interment was made. Aaron Loucks and Geo. Rowe officiating.

Risser.—Barbara Risser, 86 years old, died at her home at Lititz, Pa., after an illness of two weeks of pneumonia. She was a daughter of Jacob and Magdalena Brenneman and was born in Manor township. She was the wife of Henry Risser, who died sixteen years ago. They resided at Hammer Creek, one mile below Brunnerville, until they moved to Lititz, seventeen years ago, her husband dying one year later. Mrs. Risser was an active worker and member of the Mennonite Church for more than sixty years. She is survived by the following sons and daughters: C. B. Risser, Lititz; Mrs. Jonas Hernley, Scottdale; Mrs. John Bucher, Ephrata; Mrs. N. B. Leaman, Lititz; Elam Risser, Lititz, and Elizabeth, at home. She is also survived by 39 grandchildren and 54 great grandchildren. Funeral services were held on Oct. 29, at 1:30 o'clock in the Lititz Mennonite Church with interment in the Hammer Creek Mennonite cemetery. Services were conducted by Bros. Jacob Hershey and Noah Landis. Text, Rev. 14:13.

Dear mother how we miss thee
The toils and cares are o'er
We hope again to meet thee
On yonder Heavenly shore.

A Daughter.

MISSION STUDY BY CORRESPONDENCE

Repeated calls having come for a course in Mission Study meriting credit in our schools, Sister Alta Mae Erb, who has been teaching the subject for some years and who is well qualified to give the work, has consented to give a course by correspondence in "Home and Foreign Missions" including references to our benevolent institutions, medical work, publication interests, and the organizations leading up to definite mission work.

This course will consist of thirty-six lessons and will merit one-half unit credit. Each lesson will require, including the time to write out the tests, from four to five hours study. The plan is to organize the work in such a way as will allow one lesson a week for the thirty-six weeks of the school year but those who wish to work more rapidly can complete the work in much less time. Others may find it necessary to take more time.

The lessons will be based largely on our three books on missions—Our Home Missions, by Alta Mae Erb; Our Mission in India, by George Lapp; and South America, by J. W. Shank. But the student will be furnished with other material including maps and references helpful to this study. The price for tuition, books, maps, other reference work and postage is $10 00, payable at time of registration. Those having one or more of the books mentioned can deduct price of same from the $10 00. Full instructions will be sent with the first lesson and all manuscripts will be graded and returned to the student. Write to Hesston College and Bible School or directly to the registrar, S. E. Miller, Hesston, Kansas.

D. H. Bender, President.

EASTERN MENNONITE SCHOOL
Harrisonburg, Va.

Special Bible Term—Jan. 6 to Feb. 17, 1925

The Eastern Mennonite School is glad to announce its annual special Bible term and extends a hearty invitation to our brotherhood to partake of the good things the school has to offer. Christian workers, Sunday school teachers, and ministers will derive much profit from the courses offered. The two special instructors, Noah H. Mack of New Holland, Pa., and Henry B. Keener of Harrisonburg, Va., will be assisted by several of the regular school Faculty. The varied needs of students will be taken care of in the following courses: BIBLE DOCTRINES, CHRIST IN ALL THE SCRIPTURES, PAULINE EPISTLES, BIBLE GEOGRAPHY, THE BIBLE AND HOW TO STUDY IT, THE GOSPEL OF JOHN, GENESIS, PERSONAL WORK, THE ACTS OF THE APOSTLES, and VOCAL MUSIC. The regular classes of the school will be open to such students who are prepared to take up the work.

In addition to the instruction given in the various courses students will derive much profit in the way of literary and musical programs, special lectures, the numerous religious meetings and the special revival meeting to be conducted. The whole term is designed to be a rich spiritual feast for our people and it is hoped that an increased number of our brethren and sisters will avail themselves of this opportunity, of fitting themselves for more efficient service in our Lord's Kingdom.

Write for special bulletin giving full information concerning the special Bible term.

Henry D. Weaver, Business Manager.
A. D. Wenger, Principal.

ANNOUNCEMENT
Short Bible Term at Goshen College

The management of Goshen College has arranged for a Short Bible Term of six weeks, beginning Jan. 7, and ending Feb. 17, 1925.

Courses covering **Bible Doctrine, Theology, Book Study, Church History, Missions, Agriculture,** and **Music** will be offered and same will be made as practical and helpful as possible.

The courses will all be taught by regular members of the faculty which means that students will have the benefit of experienced instructors who are specialists in their respective fields.

We will be glad to send bulletins and other literature covering the activities of the school and invite correspondence from all who may be interested. Bulletins are now ready for distribution. For further information, address

Sanford C. Yoder, Pres.
Noah Oyer, Dean.

ANNOUNCEMENT

We will have a Bible conference starting Dec. 17 followed by a series of meetings and then the six-weeks' term of Bible school beginning Dec. 29, with John Mast of Lancaster, Pa., and Nevin Bender of Greenwood, Del., as instructors and Bro. Bender in charge of school, held at the Pigeon River Church near Pigeon, Mich. All invited. Those not able to attend may help in prayer. For further information, write to Committee:

Earl J. Maust,
Simon D. Gnagey,
Bay Port, Mich.

CANTON BIBLE SCHOOL

The Bible School will be in session (D. V.) at the Canton Mennonite Church for six weeks beginning Jan. 5, 1925. Courses are offered in Bible, Sunday School Normal, Personal Work, Missions, and Vocal Music. One of the special features of the Bible School is the Practical work, such as, cottage prayer meetings, jail services, visiting missions and charitable institutions. Special lecture on Church Polity, S. S. Work, Missions, etc. Tuition Free—Board and Room $5.00 per week. For information concerning rooms and board write to O. N. Johns, 1939 3rd St. S. E., Canton, Ohio.

For information concerning courses write I. W. Royer, Orrville, O.

BIBLE STUDY BY CORRESPONDENCE

For the benefit of those desiring to take Bible study by correspondence, the following courses are offered: Inspiration of the Bible, Articles of Faith, Book Study (three courses), Bible Doctrines (three courses), Topical Study (two courses), Scripture quotations and Scripture memory. For circulars giving full description of courses and rates, please apply to the undersigned

J. B. Smith,
Elida, Ohio.

ANNOUNCEMENT

The Kishocoquillas Valley Bible School will open the fifteenth of December in the Allensville Church House and continue for six weeks. The following subjects will be offered: Acts of the Apostles; Articles of Faith; Bible Doctrines; Bible Geography; Gospel of John; Two of Paul's Epistles; Teacher Training; Personal Work; English; and Vocal Music. Other subjects may be given if called for. The tuition will be nine dollars for the term. Board and room can be had for four dollars a week.

If you have any books on the subjects you wish to study, bring them along. Circulars can be had on request.

Address,

J. M. Hartzler,
Corresponding Secretary,
Belleville, Pa.

ANNOUNCEMENT

Bible School to be held at the Sharon Congregation near Guernsey, Sask., Dec. 1-15; at the Salem Congregation near Tofield, Alta., Dec. 16-30, and at the Mount View Congregation near Aldersyde, Alta., Jan. 1-15, with J. C. Gingerich of Ulen, Minn. as principal instructor assisted by the home ministry.

The following subjects will be offered: Bible Doctrine, Old Testament History and Bible Geography, Missions, Book Study, S. S. Normal, Music, and English.

M. D. Stutzman.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

DECEMBER, 1924

"Look on the fields; for they are white already to harvest."

EDITORIALS

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The Financial Report for October, published in this issue shows the total amount of $17,055.24. This is the largest amount that has been reported for any month since January, 1924. We are glad for this practical expression of the interest of our people in the Mission cause. "Give as the Lord hath prospered," is the New Testament standard. There are reports of greater prosperity in some sections than had been enjoyed earlier. If this is the case we can consistently look for an increase in giving.

Have you received your Mission Board Report for 1924? If not, we still have quite a number on hand which will be distributed free for the asking. This is a neatly bound book of about 190 pages, full of missionary information which you can get in no other way in such a convenient form. It contains a report of the Annual Meeting, held at Sterling, Ill., this year, the annual financial report, and the yearly reports of the India and South America Missions. Be sure to get one. Write to the Mennonite Publishing House, Scottdale, Pa.

"Go, and do thou likewise." In that wonderful lesson of the Good Samaritan which we were privileged to study once more last Sunday we have one of the Master's most striking messages concerning the importance of service to our fellowman. "Service" should be the great watchword of the Christian. It is a lesson we must all learn. In each one of us there seems to be an innate selfishness that must be overcome if we would do the service which the Master portrays here. We may be so busy with our own affairs, our own problems, our own business, our own religious activities, that we spend all our time and energy in a little circumscribed area, never reaching out to the larger zone of real service to our fellowman. Self-satisfied and complacent we sit idly looking on while the world is calling for help in many lines of service. The sin and suffering of the world fails to arouse our compassion and unheedingly, like the priest and the Levite, we pass by "on the other side."

Let us launch out into the larger field of unselfish service, not counting the cost nor seeking any gain for ourselves. "Thou shalt love thy neighbour as thyself," means a great deal more than we can hope to realize of ourselves. It can only be realized when we have caught the spirit of the command which precedes it, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." It is only as that all-consuming love for God grips our souls, that we can love our fellowman as we should. Paul caught that vision. "The love of Christ constraineth us" was the secret of his unselfish service to others in which he hazarded his own life, braving dangers of the most perilous kind.

Love is the mainspring of service. The Master taught it, the apostles taught it, and if we have rendered any real service we have realized it. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Would you step out into the larger zone of service, leaving your little selfish limits to which you have been bound? Then come to the Fountain of Love and drink of its energizing stream. Only thus can you render the service to your fellowman of which the Master spoke.

The Needs of the Work in Our Foreign Missions.—One of the outstanding needs in all of our Missions as they continue to grow is that of adequate buildings. In India there are two church buildings in course of construction and other buildings for institutional work are needed. In South America two stations are in need of buildings of their own. We are glad that the work is growing to such an extent that new buildings are needed. Some of our home missions face the same need. It is a fine testimony to the work that some of the old buildings are outgrown. But we should recognize our duty to supply these needs as we learn of them.

It is not enough to have a mental grasp of the needs. Unless our knowledge of the needs stirs us to action to help in the work our knowledge will profit nothing. We should feel the need, we should know the need, and we should act upon it. And this brings us to the thought of keeping informed along missionary lines. The pastor and Sunday school superintendent, the Sunday school teacher and the speaker in young people's meeting, should make it a point to keep abreast with the latest missionary information. Be sure to read the Annual Mission Report referred to in another editorial. Read the letters and articles from our missionaries appearing in the Mission Department of the Gospel Herald and in the Mission Supplement as well as the information in our other periodicals. The articles from India and South America and from our Home Missions in this issue are all quite interesting and instructive. A careful reading will help much in keeping you informed of the current needs.

But there is one outstanding need in all our mission work everywhere. It is that of expansion. The unoccupied fields are so large compared

with the territory that is being worked. The call comes to us to go to the other places too. "Come over to Macedonia," rings out just as clear as in the days of Paul, only there are other names now instead of Macedonia. Sometimes the call comes not so much from the people themselves as from their apparent need. Everywhere we go the need can be seen if we look for it. People are living in the misery and stench of sin. They may not realize their need, but we do, and we are responsible to them. We need to launch out but this will mean more workers, more means, more people who are willing to engage in fervent intercessory prayer. Are we ready to meet these needs? If not, why not?

THE MESSAGE OF THE MISSIONARY

By L. S. Weber

By missions we mean the publication and realization of God's redemptive purpose in Christ, by human messengers who are commissioned and empowered by the Holy Spirit. The Christian missionary is the human messenger thus called by the Spirit. His message is not his own, but one given to him by the Author and Divine Superintendent of missions. It is not merely found in the Bible but it is the Bible, the whole Bible which has for its heart and center the cross of Christ. The message is one of "glad tidings of great joy which shall be to all people."

It is imperative that the message of every missionary should be **a divine message.** It has its source in the loving heart of God. God conceived a redemptive purpose, Christ the Son embodied and revealed that purpose in His life and atonement, and the Holy Spirit through human agents carries it into execution. Thus missions engage the activity of the three Persons of the Trinity.

This redemptive purpose is gradually unfolded throughout both Testaments. The first hint of it is given in Genesis where One is promised to bruise the serpent's head. The message came more definitely to Abraham. God called him to be the progenitor of a special race through which the Redeemer was to come. Subsequent promises were given to Isaac, Jacob, Judah, and David. The Prophets spoke of a Messiah whose gracious redeeming power was to overleap the boundaries of Palestine to benefit the other nations. In the fulness of time "the Root out of the dry ground" appeared. The whole of the New Testament clusters about Him. The Gospels give a record of His ministry, His missionary tours and messages, and His final, supreme sacrifice. The Acts is a brief account of the efforts of the early church in world evangelization. The Epistles are almost wholly letters written by city and foreign missionaries to native churches, dealing with questions of doctrine and discipline. In Revelation there is a panoramic picture of the struggle between the kingdom of Satan and the kingdom of God with a striking note of victory for the Redeemer and those purchased by His blood.

Truly the missionary has in this wonderful Word, a message from God to deliver to the nations. It is not a scientific discovery, nor a mere philosophical speculation, but it is a Divine Revelation.

Then too, it is **a message of universal redemption.** It is common knowledge that the world is in great need of redemption. Humanity at best is depraved and sinful. "There is none righteous, no not one." The degradation and moral darkness in heathen lands and the slums cannot be described adequately, and yet all men are to be reconciled. John announced the Messiah as "the true Light that lighteth every man that cometh into the world."

The blood of Christ is the only effective remedy for the sins of lost men. "Without the shedding of blood there is no remission of sins." Paul speaks of a peace made "through the blood of His cross, by Him to reconcile all things unto Himself." The Gospel which the true missionary preaches is broad enough to reach all classes of men, indeed, "it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

In the glorious consummation of the Christian age, as it is depicted in the Apocalypse, there will be saved ones from every nation under Heaven: "For Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people and nation."

The Good News entrusted to the missionary is also **a communicable message,** a message that cannot be held in secret, but one that must be delivered. The efforts of the messengers in publishing the Gospel are greatly enhanced by earnest prayer on the part of the missionary himself, and by intense intercession on the part of his co-laborers at home. But unless the church has a fairly definite knowledge of the needs and problems on the field, her prayers will not contribute much toward bringing the message to the heathen.

Some have been entrusted with an abundance of material things. If these are ready to take the place of true stewardship, many will be able to hear the Gospel as result of their consecrated gifts. "Freely ye have received, freely give" is the reasonable injunction of the Master. According to John, no one with the love of God in his heart can refrain from giving, when his fellowmen are in need of the things he is able to supply.

Prayers and gifts would not mean very much unless some who have the physical and spiritual qualifications would be ready to offer their lives for service. God's message of reconciliation is to be communicated by human agents. The influence of the missionary's Spirit-directed personality goes farther than his sermons. Some will have to "go home and tell," others must "go into all the world to preach the Gospel to every creature." After being empowered by the Spirit, Christ wants His disciples to be world-wide witnesses. As the Father sent Him into the world, even so does He send us.

A two-fold motive constrains Christians to publish the message to the lost. The one is, to evangelize, "Go..preach..and baptize, to make disciples of all the nations." The other is to indoctrinate, "Teaching them to observe all things whatsoever I have commanded you." Christ knew that all this would be impossible by unaided human effort. In view of this He has promised His presence and power as long as it shall be needed, "Lo, I am with you always, even unto the end of the Age."

Toronto, Ont.

THE DARK SIDE OF THE PICTURE

By Geo. J. Lapp

In giving this darker side of mission work in India we do not mean to convey the idea that we have become pessimists. Far from it. Abbe Dubois, a noted Roman Catholic missionary of the early part of the nineteenth century, wrote that during the previous fifty years not one Indian had come into the Church and at this rate during the next sixty years there would not be left a vestige of Christianity. His last days were his darkest days because of having become so much discouraged over the outlook for the Church in the future.

But contrary to his predictions, although it is not true of the Roman Catholic Church, the followers of

Christ have increased in numbers at a greater rate, comparatively than any other community in India, and Protestant Christianity, as it becomes better known, and as Christ is more faithfully taught is steadily gaining in strength as well as in numbers.

In thus showing the growth of the Christian Church in India and of our own Church in particular we are prone to hold up the bright side only, so much so that we have been asked, sometimes, whether we have no discouragements, no manifestations of unfaithfulness, no tendencies toward worldliness, no members who have to be severely dealt with in the Christian Church in India? If you carefully follow up the statistical reports of the Church you will find that a number are excommunicated every year. One year there were eight, another twenty-six, and another as high as eighty-four. What are the reasons? A deacon committed adultery and had to be excommunicated. After a period of months he made his confession and was reinstated in Church membership but not in his office. An evangelist becomes a false accuser of his brethren and writes slanderous letters, which, when traced down, he is proved as the guilty party and has to be dealt with. A lay member sells land to a brother and it is later found out that he had previously sold the same land to another party which led to litigation and trouble. He is at first set back from communion, then from Church membership. Another member proved to be a kleptomaniac and seemingly could not keep his hands off other people's property. He confessed his guilt a number of times and was forgiven but a large theft took him beyond our control and he served several terms in jail. He finally died there. Another member drinks heavily. He tippled for a number of years and was able to hide it or at least keep it from becoming known to the pastor. But drink got the best of him and he was found drunk. Not willing to repent he was excommunicated. He afterward gained the victory over the evil, was willing to meet every condition of the pastor and the Church committee and was again admitted to fellowship. Several took to gambling. It was difficult to prove that they were guilty of the offence. By vigilant watching they were finally definitely found out and dealt with by the Church. A few leprous men and women take a fancy to each other and run off in pairs. They must be **given absent treatment** and their names are stricken off the Church roll. Such as they often return in a miserable condition and manifest great penitence. Each individual case is dealt with on its merits. Wife-beating, continual quarreling in the home or the community, wearing jewelry, using any kinds of drugs except when prescribed by a doctor, blaming another of witchcraft, playing cards (a common evil in India), trading on Sunday, resorting to charms and heathen medicine men for relief from disease and suffering, using underhanded means to gain revenge—in fact manifesting a revengeful spirit—or advantage over another, lying, using tobacco, and hundreds of other petty things must be constantly dealt with in such a way as to improve the condition of the membership. Some resent help and teaching along these lines and with every word of warning seem to drift farther away. We must be patient with them in order to win them wholly for Christ lest we be at fault and their blood be required at our hands. If they persist in their own ways they become lax in Church attendance, miss communion, and according to conference ruling automatically drop out.



A Sunday School Class at the Leper Asylum

There are comparatively few who come and deliberately demand that their names be stricken off the Church roll. By accepting baptism they have become socially banned by their former caste friends and should they leave the Church they have nowhere to go. Not a few who would otherwise be defiant to Church rules and regulations are at least outwardly willing to abide by them. Others had been out-casted by **their own** Hindu people and became Christians in order to gain some social standing. If their real object became known they were not accepted. But we know that Christ refused none but carefully showed them the better way as also we strive to do. We find that erring on the side of perhaps accepting a few unworthy ones is better than erring on the side of being over cautious and perhaps not accepting some who are earnest. Ignorance and past teaching have beclouded their understanding.

So, there is the darker **side of the** picture but we praise God for the brighter side and cheerfully press on in the service of soul saving.

Sihawa, via Dhamtari, C. P., India.

THE NEED OF CHURCH BUILDINGS

W. G. Lauver

For the Gospel Herald.

We feel that this is a subject of great importance to the work in the Argentine, for the reasons given below.

First, a hall which has been used for many years as a bar-room, pool-room, bakery or grocery store, as the case may be, does not appeal to the people as a place in which to worship God. The first thing that comes to their mind on entering such a building, is the purpose for which it was formerly used, and such expressions as these are heard: "Oh this is the hall where Mr. so-and-so had his bar and pool-room, and here is where he kept his whiskey and other drinks, and at the other end of the hall is where the pool-tables were," "Oh this is where I always bought my groceries." After listening to such expressions as the foregoing, we can readily realize why it is difficult for them to feel that it is a sacred place, when it was formerly used for the above mentioned purposes, and being a rented hall where we can perhaps only stay for a short time, we cannot even remodel the building and dedicate it as a place of worship. If this were possible, it would help, to a certain extent, solve this problem.

The second point, as was hinted at above, is the difficulty of getting the people to show reverence in a place that has not been built for, and dedicated as a place of worship. They have been taught, and can readily see why they should show reverence in the Catholic Churches (which are found in nearly every town in the Argentine), because they are built and dedicated for no other purpose, except that of a place of worship, as taught and practiced by said church; but a common hall, to them, is an entirely different thing.

A third reason is, that it is difficult to convince the people that we are here permanently. As long as we hold services in a rented hall, many say "this cannot be an important or permanent work that these people are doing here, judging by the place where they hold their services," and as a consequence, such people never

come inside to hear the message of salvation. Some one has said "It is the message which draws the people, and not the building." While this is true, it does not lessen the need of Church Buildings, because there must be something on the outside to make the people take notice, and think it worth while to go inside, where they can hear the living message. Another has made the statement that "A church building preaches," in this sense, that it causes those, who know its meaning, to think about God, each time they pass a church; and those who do not know what it stands for, are led to inquire, and may thus be brought to a knowledge of the true God, and salvation in Christ Jesus.

It has been proved, that people have more faith in the work, when they see that property is bought, and church buildings erected. One man who has spent twenty some years in mission work in the Argentine, made this statement recently, "My experience in mission work in this country has taught me that unless there is something to show permanency, the Argentine people will not take much account of the good work which you are trying to do among them; and I have seen work started, which had a very encouraging beginning, but gradually lost out, because of having unsatisfactory quarters in which to hold their services."

Another reason why we see the need of church buildings and Mission property, (it is understood that it is necessary to have the property first, before starting to build) is to avoid the uncertainty of a place in which to hold services. The owner of the property where the Carlos Casares mission has been located for more than a year, has made us feel uneasy for some time, because he expects to sell the property, the first chance he gets. He offered to sell it to the mission, but since it is impossible to buy at the present time, and we have not succeeded in finding another place which suits for our purpose, he has taken advantage of the situation, and raised the rent, and by what he has said recently, we can expect another raise soon, which will bring it beyond our reach. This will mean renting another place, perhaps far inferior to the one we now have (which has nothing to boast of). Santa Rosa station has had the same difficulty, and for some time were without a hall. They save succeeded in renting another hall, but pay a very high rent.

In conclusion, we wish to mention the saving it would mean in dollars and cents, if each mission station would have mission property, and church buildings, or at least a remodeled hall, to give it the appearance of a place of worship.

The Mission Board paid out for rent, in the different mission stations here in the Argentine, during the year 1923, over $3000 pesos. This in one sense of the word, is like money wasted, because at the end of the year, there is nothing to show for it (materially speaking), but this is not the case when the money is placed in property or buildings. There is always something to show the value received, and the money thus used, becomes a lasting benefit; while the $3000 pesos paid out for rent during the past year, is gone forever, and gave no lasting benefit.

We are thankful that it has been possible to have all the mission properties exempted from taxation, which means a big saving, since the taxes are very high in this country.

Our prayer is, that this matter may receive the prayerful consideration of our brethren in the homeland, and that each may do as the Lord by His Spirit may direct, so that the Lord's work may not suffer or be hindered by the things mentioned in this article.

IS THERE A NEED OF EXTENSION IN THE WORK?

D. Parke Lantz

For the Gospel Herald.

"Lengthen thy cords and strengthen thy stakes," says Isaiah 54:2, and in Acts 8:4 we read that the disciples "went everywhere preaching the WORD."

In looking over the map of South America, "The neglected continent," and especially the southern part in which are located the countries of Chili, Uraguay and Argentina, we see many places where the Gospel has not been taken except in some very rare cases where a traveling evangelist or colporteur has passed through on his way to the larger cities.

Let us look for an instant at the map of Argentina with its ten million people with a very few more than ten thousand who have been converted by the Gospel of Salvation.

I would like to have you see the map of the Western Railway, (F. C. O.), and notice the towns, see the people and hear their cry for the privileges which I dare say many of the folks in the homeland think as being very ordinary and commonplace; such as having Bibles, Bible Study, Sunday School, Young People's Meetings and Church Services.

On the Western Railway there are more than 15,000 souls for every missionary, and in our district an average of five large towns and a lot of smaller ones for each mission station. It is impossible to do justice when the work is so heavy and the workers so few. The question before us then is:

"What are Some of the Best Methods for the Extension of the Work in Argentina?"

The much needed furlough which has been granted to Bro. T. K. Hershey and family will cause still more work to be laid on the missionaries on the field. Therefore after much prayer and consideration and consultation the missionaries have planned to teach and train several of the young native members, who have consecrated their lives to the Master, in the following lines of Evangelistic Work:—

Bible Reading in the Homes

By native, single sisters who will use several hours daily visiting from 6 to 12 homes in the afternoon, singing a hymn, reading a portion of the Word and praying with the listeners. We can use more young women in this great work for which we will need from $60 to $100 monthly. Part of this amount is contributed regularly by the Sisters' Bible Classes in the Sunday Schools of the homeland. May God richly bless you, Sisters, for your love towards those who know not the Savior as you know Him.

Colportage Work in Other Towns

By young and middle-aged men who go from house to house offering the Bible at less than the cost of printing and distribution. (This expense is borne by the American and British Bible Societies). The experiences of these brethren would fill a volume in itself; their meeting with those who are hostile to any religion, Catholic or Protestant, who will hiss their dogs on them or sneer at them and call them vile names; or a priest may hear of their arrival in the town and will threaten them with jail or a fine if they do not desist from selling their Protestant literature to the people; but joy comes to their hearts when they meet with persons who are interested in their salvation and glad to procure a copy of the Word of God in their own language.

Sunday Schools in Other Towns

Conducted by members of our mission churches which can be reached by train or auto. This expense and that of procuring the supplies is paid by the Mission. The average expense of conducting such a Sunday school is $10 monthly or $120 yearly. The number of Branch Schools conducted will depend largely on the support given by the Church at home. Who will help in the extension of the Sunday school work?

Tract Distribution

In as many towns as possible, the number limited only by means and time. You have no doubt seen, in the Superintendent's Report, the amount of tracts distributed during the last year in our district. Missionaries are unanimous in declaring that the printed page is a powerful factor in the dissemination of the Gospel. With a deficit in the Publishing Fund we did not feel free to do all that we ought to have done in the line of publishing good Gospel tracts and booklets in the Spanish language. We are glad to note that in the last few months, some of the brethren and some of the Sunday school classes at home have taken up this matter and are contributing liberally to this fund. We hope to hear of many more who will take action so that the Publication Fund can be the means used of God in the preparing of much precious seed which can be sown in the rich and fertile field of the South American people of the Argentine.

While writing these lines I have before me a map which shows the principal towns on the Western Railway and several on the other Railways which connect with that system. I see towns the size of Lititz and Columbia, Pa., Dixon, Ill., Medford, Oregon, Cedar Rapids, Iowa, Goshen, Ind., Newton, Kans., Staunton, Va., Annapolis, Md., and San Bernardino, Cal., where there are no opportunities of hearing and accepting the Gospel of our Risen Lord.

Do you not think that there is need of lengthening the cords and strengthening the stakes in the work of the Mennonite Church in the Argentine?

If so, we beg of you to pray with us and for us asking our God to supply all these needs and to give us the grace and strength needed in order to carry on the work in such a way that He may receive the honor and that many souls may be brought to the foot of the Cross and taught the Way of Salvation and Life.

HOW ONE MISSIONARY WORKS IN CHINA

It would seem as if there is no valid reason, according to the Bible standard, for any missionary of Christ to be in China, unless he is, in spirit, what Dr. Hunter Corbett called "incorrigibly evangelistic."

Keeping such an ideal in mind, and realizing the appalling lostness of the soul of the Chinese race, one will be constantly on the lookout for evangelistic opportunities. That "motif" will determine how one does his work. The evangelistic itinerator has extraordinary experiences — dramatic or bizarre, sometimes amusing, pathetic or instructive; frequently sorrow-bringing, sometimes exciting, but always interesting.

"On the road" the evangelistic missionary may expect some unusual invitations, strange habitations, in out-of-the-way places. The method of procedure is largely determined also by the physical and spiritual condition of his field; whether it be on the plain or among the mountains; crossed by wide, bridgeless rivers or mountain torrents. Is his work among monks and merit-working devotees? Does it take him into big walled cities among the gentry and literati; into the yamens of magistrates and officials; to the merchants and crowds in market towns; to the semi-annual temple fairs; or to the villages, where he learns the intimate life of people? However great the variety of circumstances and settings, his purpose will be constant, like Paul's: "By all means to save some."

Among the country folk in China sights and happenings are always new. The missionary can be led into the most amazing and undreamed-of revelations of Chinese life. These often mean new openings for the Gospel if the missionary is keen to see and to seize them.

Never was the foolishness of the mere worldly wisdom illustrated more clearly than when a prominent official of a foreign government recently told an audience of missionaries in China that they were wasting their lives upon "unimportant people" when they sought to convert and educate peasants, villagers, and the like, in place of devoting their energies to reaching "key people," men of importance, like gentry and literati and officials. It is the same fallacy that led Constantine and Charlemagne astray. This official did not know that the evangelist who has probably won more Chinese students than any other human to the Christian ministry was formerly an ordinary urchin in an unknown village and won to Jesus by a missionary showing interest in him.



The Street Corner Beggar, a Familiar Scene in China

The necessary thing for the missionary is to get close to people "on the road," or in the villages and to bear witness to Christ in faith that no seed planted in love and prayer will come to naught.

Let none think that the time for personal evangelism in missionary work is passing away or ought to pass, in favor of the so-called "larger statesmanship of missions," such as is seen in large educational and institutional work, with more elaborate equipment. The surface of the prob-

lem of evangelizing China has as yet hardly been scratched—vast regions are still untouched by the Gospel; many villages and market towns are still unvisited; even great and ancient walled cities have not yet been entered. There is much land yet to be possessed. Some of the methods that God has used in China to win men and women to Christ will best show how a missionary works to plant the good Seed and to gather the fruit.

It was November when, in Shantung, it usually rains and is cold. My barrow man and donkey and "country cook" and I were pegging steadily along the road early one morning on an all-day's tramp when it began to drizzle and the road, much of the way, became a lake of ooze. The barrow man, of the Ting Clan, persevering and good-natured, could no longer progress at our pace, so that the cook and I decided to push on ahead. Late in the evening, famished, soaked and chilled, we floundered into the village, only to be met by a pack of village dogs—cannibals all. Having finally found the inn, we pounded repeatedly at the door; but at the sound of the first knock, out went the light—fearing robbers. At this stage of rebuff a wolfish creature leaped at the cook, bit his right calf, and tore his trousers. Shivering, hungry, and homesick, he wailed out: "Oh Shepherd! Let us quit this preaching business and go home." His huge frame, his childish wail, his "pinhole parish" viewpoint were all so incongruous that I burst out laughing. At that sound someone on the inside began to open the door. They had caught the word Mu Shih ("Shepherd"), used only of the foreign missionary pastor, and the landlord knew we were not bandits.

It poured for three days and there we were imprisoned with a company of twenty men. The floors, being of earth, became soaked and fouled with mud tramped in from the street or the inn yard. The only dry place was the "kang" (the raised brick platform) and one night the big boar, who with the other hogs shifted himself in the slough (known as the yard), tried vigorously to share it with us.

During the ennui following the first day, the guests tired of gambling with their greasy cards, and tired of drink, were swapping rain stories. They pricked up their ears at my story of the flood and of two houses built, one upon the sand and one upon the rock. Some had lost heavily through wine and cards and were prepared to listen to a third story about the young fellow, like them away from home, who spent all that he had in riotous living and then came to himself. The story gripped, especially that part about the forgiving Father for, in Confucian ethics, a father who has been so outraged does not easily welcome back a prodigal. Thus the Gospel gained an entry into several villages to which these men took it—back to their ancestral homes.

One January we were holding a Bible class of leaders in a country village where a prosperous, self-supporting church was host. Before we had started on the daily program a messenger arrived from a distant village to say that the only Christian in that village (also an elder in a newly organized church of which I was the pastor) was the victim of a devilish plot. His younger brother, a heathen, in a fit of rage, had accidentally killed a calf of the rich man of the village, and, without telling the village headmen or even his own brother what he had done, he proceeded to skin it, cut it up, and begin to eat it. Although the church elder had years before divided the paternal inheritance with his younger brother and each had his own house and land, and neither was responsible for the acts of the other; yet the owner of the calf, in his desire for vengeance, decided to involve both brothers, particularly desiring to ruin the follower of the despised foreign religion. Accordingly he bribed the village headmen, who decreed that the younger brother should be banished to Mongolia (a form of punishment that for hundreds of years had been inflicted only for manslaughter), and that the elder must produce "sorrow money" that would reduce him to beggary.

After consultation and prayer with the leaders at the Bible class it seemed best for me to go and see what could be done. That very morning we were to study the sixth chapter of First Corinthians — about Christians going to law before heathen judges. Starting out early next morning, with a mule which "broke down" inconveniently in the midst of a stream, and left me with wet feet, that trip proved one of the longest, hardest, and coldest foot marches I ever made—also one of the most interesting. The elder came out many li on the road with a lantern in the black night to escort us into his village. The village was all agog with excitement at my arrival, for they said: "No foreign guest has ever before honored our base village with a visit!"

The elder and I prayed earnestly that Saturday night over the case, and in the Sunday services of the church held next day in the elder's yard. Monday we again prayed that the headmen would come, and for guidance when they did arrive. They had promised to call at 8:00 a. m., but they kept sending word that they would not come at all, and finally to arrive at 11:00 a. m. They were ill-at-ease, fearful, suspicious, knowing not what to expect from a foreign Shepherd with (as they supposed) all the might of a great Western government behind him. From experience with Catholic priests they knew something of "gunboat methods." Many cups of hot tea and a generous supply of peanuts — plus prayer—helped to break the ice.

In his attempt to be at ease, one of the headmen, in a loud raucous voice, asked if I knew Dr. Bergen, an honored senior missionary who, with his wife, opened my then station of Tsingtao, shortly after Prinz Heinrich, with his cruiser squadron, had seized that place for the capital of Germany's imperial colony in China. I told them how, while at home on furlough, I had visited Dr. Bergen in a hospital, and how his son had voluntarily given of his blood to save his father's life. At once these Confucianists were filled with interest for their lore abounds with stories of filial acts of children toward their parents—as when the son, in midsummer, lies down at eve, upon the paternal bed, to let the mosquitoes gorge upon his blood, so that, when the venerable father lies down later, the insects may have no energy left nor desire to bore through the skin of the father. But these men had never heard of a son who showed such love as to have his blood drained for his father. Now they were all admiration and commendation.

Here was a wonderful lead. The way was open to tell them about the Son of the living God, who gave not only a little of His blood, but all of it, for the life of men in China, for anyone who wishes to be healed of his soul-sickness. Their questions—unconventional, grotesque, realistic, but not irreverent—startled me with their directness, and earnestness. Eagerly and with a prayer for help, I told them of our Ancient Book, showing them the passage (the Chinese easily respect a book of morals) about the One, Immanuel-to-Come, from whose wounds on the Cross healing blood had flown. Never did the words of Zechariah seem more apropos or searching: "There shall be a fountain opened for sin and for uncleanness....and He shall speak peace to the heathen." The result of fascinating hours together was that all the difficulties were ironed out. The Holy Spirit had wonderful things in store for these hard-faced men and they soon put through reasonable measures uncompromising to the elder, and just to all concerned. How much better than the yamen method!

Until that day the men, with blind prejudice and unreasoning hate, had tried to cripple our church school in

a near-by village—even scheming to poison the teacher—now they were keen for a school for their own boys—which school we soon established. They were now convinced that we desired only their individual and community welfare. That day the Gospel made great progress in that village.—Charles Ernest Scott in Missionary Review of the World.

GLEANINGS FROM WORK CONNECTED WITH THE KANSAS CITY MISSION

By Anna D. Smith

For the Gospel Herald.

Some one has rightly said, that if we go to a city to seek for pleasure, it may easily be found. The avenues leading to worldly amusements, to "revellings and abominable idolatries" are broad and glittering; the pitfalls are securely hidden.

The "lovers of self" madly drink at the fountains poisoned by Satan, until body and soul are sold to "the prince of darkness," unless a hand reaches out, and a heart filled with a deep compassion for Christless souls stoops down and brings the story of "the water that I shall give him."

Not to gratify self, not for this world's goods, does the loyal mission worker enter the work. A passion for souls lies deep within the heart. God opens the door, and with rejoicing the "faithful servant" goes forward into the "field white to harvest."

And thus we find many and varied opportunities wherein we may bring the "Glad Tidings" to souls who know not Jesus. Down in a basement room there lay for many weary months, a young mother, a sufferer from tuberculosis. Once she was in a little home with her husband and two children.

Seemingly there was no happiness to spare in that home. The father was indifferent, churlish, not a Christian. The mother was little more than a child. It was one of the many, many cases where the union was "not in the Lord." One day the baby became ill, and ere long was taken away from the parents, to be forever with the Lord Jesus.

The place which these two misguided, uncontrolled young people called home became more and more unhappy. Finally one day the mother found herself alone, a deserted wife; yet not alone, for there was the little boy to be taken care of.

Her foster parents showed mercy towards her, and she, with the child were taken into the basement rooms, the home of these parents. Tuberculosis had several years previously begun its subtle but deadly work on this little mother. Day by day the ravages of the disease became more noticeable. It was at that time that the mission workers came in contact with the sufferer.

The child was taken into the country by kind-hearted friends. The mother lay upon her bed, waiting for death to part asunder body and soul. During those days there was much time for meditation, and for prayer. The deserted wife became a sadder and a wiser woman. She surrendered her life to God, and putting aside the past, she rejoiced in the "peace which passeth understanding." She found the peace which Jesus Christ alone can give, the same Jesus who came into the world "to seek and to save that which was lost."

Sweetly trusting in the saving blood of Jesus, in the atonement which He made for her, this young wife "fell asleep" one day. The last word which she was heard to whisper was, "Jesus." In this case as in many others, we were made to feel very keenly the value of one immortal soul. Did not Jesus in His matchless way portray the duty of reaching out, and even far down, to grasp and to save the stray "sheep?" So very, very often, the "lambs" and the "sheep" blindly wander to the extreme edge of the yawning gulf, with but one step between them and death eternal. Happy the soul that is snatched ere the fatal step is taken, and lifted upon the "solid Rock, Christ Jesus."

Apart from the joy which the Christian worker feels in seeing souls brought out of "an horrible pit," and out of the "miry clay," there are times when it seems as tho the "pearls" were cast to the "swine." Such was the case recently, when several workers answered a call to a place where help was needed "immediately."

In two wretched, upstairs rooms we found one woman and four men. The very atmosphere of the place suggested the "works of darkness." We felt that we had entered a place that was far from holy. Several of the men admitted that they had work, but that it was unsatisfactory. Disregard for God, and for all that is noble and upright, showed plainly on the faces of both the woman and the men. To eat food supplied by others was the plan of wicked minds, a plan which did not carry. We are glad, indeed anxious, to help the needy, but sound judgment must be exercised to discriminate between the worthy and the unworthy. Just opposite to the above was a call to a home that was reported to be in need. The father was found at home, having been out of work for three weeks, the mother was working to support the family of four; father, mother and two children. The father was happy in the thought of going to work in the morning, even tho it was far out of the city. Gratitude was shown for the help offered, but apparently no thoughts had been entertained regarding the receiving of help from others. How glad it makes our hearts to see those who are not afraid to make brave efforts to keep a home together, even tho it is hard, uphill work.

Sometimes from another source bright rays of sunshine burst through the dark clouds. Among the little street urchins who attend Sunday school at the Seventh Street Mission is a Catholic boy. His parents are not devout people, and for that reason he is so free in coming to the Mission. Several Sundays the teacher of this class of boys, asked them a question in connection with the Sunday school lesson. Emery's hand was raised, and he was given the privilege of speaking. Without making a mistake, he told the fine, old story of the little maid, and the healing of Naaman. He was questioned about having a Bible in the home. His answer was, "No, we do not have a Bible at home, but I never forget anything I learn at the Mission." This story of Naaman was among the Sunday school lessons several years ago. Again we might ask, Does mission work pay? The seed which has been sown in that little heart may some day spring up and bring forth fruit. Let us pray that it might be so.

A home where our deep sympathy was aroused, is that of a mother who has three little children. The father is far away in another city. Several months ago a wicked man tried to kill his wife, but failed. There was a separation. The wife placed her three children in the above mentioned home for support.

With her own three children, and the three she supported, this mother found her way to Sunday school, her eyes shining, and her face smiling, even tho she had to put two babies into one dilapidated baby buggy that never had been too large for one child.

Some time ago prayer meeting was arranged to be held in a certain home. The mother does from twelve to fourteen washings a week, with the assistance of the grandmother, this being their means of support. It was to be their first prayer meeting. Twice they sent to the Mission, asking if we "sure" would have "church" at their home. Many were the blessings received by the workers who met together with the inmates of that lowly home. Words fail to express the joy awakened in the hearts

of workers who bring the pure, unadulterated Word to such as these, who eagerly listen to the Gospel Story.

To help lift up those who once had built "on solid ground," but who found the way rough, and had faltered in the Christian life, makes the worker determine to ever press onward and upward. Among those with whom we come in contact, are such who need our assistance and our prayers.

"The eternal God is thy refuge, and underneath are the everlasting arms," are promises found dear to the heart of the saint who has faithfully borne sorrows, and meekly endured afflictions along the pathway of the Christian life.

In such a home we find an inspiration which carries the mind far above the surrounding sordid sins and miseries. In these homes there is a constant in-flowing of the Holy Spirit, and a constant out-flowing of love to others. There are a number of such homes among our members, and precious are they to those who love to go in and out, and receive a blessing from having been there.

As in all spheres of Christian activity, the sky is not always blue, and often the road is not smooth. But when we think back to Calvary, and pause to meditate upon the pain which Jesus suffered for us, it tends to make our work so much lighter; then we find our cross not hard to bear.

Going to one home, and another, and yet another reading, teaching, praying, is but continuing the work left by Jesus for us to do. To bring temporal relief to the destitute, to soothe those who find the path rugged, and are weary and lonely, to bring comfort to the sick, to see a sin-stained soul made clean by the Blood of the Lamb, brings an abiding joy and peace to the workers who have long prayed for those out of the Fold. "Go ye," are words which Jesus spoke. To obey His command is but to pass thru the door He opens for us, and to faithfully continue in the work left by Him for us to do.

Kansas City, Kans.

THE MENNONITE HOME AT MAUGANSVILLE, MD.

(The following article is taken from a newspaper which regularly comes to this office. It originally appeared in the Hagerstown Herald. While the picture is rosier than Bro. Stauffer would have painted it we feel sure it will be read with interest.—Editor.)

There, on the edge of the quiet village, sunning itself under a blue October sky, facing a stretch of fertile fields and the peaceful hills in the distance, is the Mennonite Home where one can find comfort and rest when one is gray and weary. It isn't a charitable institution. But it is supported by the small fees which its boarders pay—four dollars a week, if you are a Mennonite, four and a half if you do not belong to that sect.

And from this income the Home supports itself, says its matron, Mrs. Benjamin E. Stauffer, wife of the superintendent. Thrift and excellent management must be needed; and the Home has no "institutional" air about it. Nor has it the stamp of a boarding house, for there wasn't a dingy room, or a speck of dust in sight.

But it does have the air of a home. The smiling Mennonite maid who opens the door is cordial and welcoming; she ushers visitors into a reception room filled with easy wicker chairs, and the aromatic scent of luscious Grimes Golden apples that fill a huge basket on the center table.



Mennonite Old People's Home, Maugansville, Md.

Through an open door in the hall is caught a glimpse of another rosy cheeked Mennonite (no drug store rosiness, this) who is busily stitching at a humming sewing machine.

Mrs. Stauffer is a motherly person with a soft, quiet manner as she introduces visitors to the gray-haired occupants of the various rooms who sit chatting with each other over some piece of knitting. An antique hunter would be frenzied at the sight of the furniture in those rooms; gleaming mahogany chests of drawers, old fashioned rocking chairs, bright patch work quilts and rag rugs that make the surroundings an appropriate frame for the grandmotherly-looking occupants.

Thrift was evident from the very first. Between 1200 and 1500 members of the church living in Washington county and in part of Franklin county, Pennsylvania, contributed to the erection of the Home. One man gave oak lumber for finishing the interior downstairs; another gave the chestnut for the upstairs woodwork, some families furnished one or more rooms. And every man gave labor, so that only a few hundred dollars were spent for actual labor on the building, this being for plumbing and electrical work which the church members themselves could not do.

The Mennonites literally built the red brick house themselves, giving their time and work when they could not give money. There are four and a half acres with the house, and in this land all vegetables and produce are raised. A huge pantry in the basement is filled with over a thousand jars of canned vegetables and fruits, cherries and sweet pickle, jams and preserves; 300 of the quarts of canned goods were put up during the past summer by Mrs. Stauffer and her three assistants, Miss Hettie Martin, Miss Susan Strite and Mrs. Flora Smith.

Convenience must have been the keynote of the architect's plan, for everything is arranged to make the household tasks lighter. A large cupboard opens both into the dining room and kitchen, and electric buttons in the kitchen control the cistern and pumps for filling the tanks. Clothes chutes open from the halls down into the basement where the laundry machines are, (washing machines run by electricity); medicine closets on each floor provide ample care in case of "first aid" necessity, and a dumb waiter is another step-saver.

Every square inch of the whitewashed walls are gleaming, every board of the oak floors shine, every corner of the cemented basement has a just-scrubbed look. Even the leaves of the green ferns which sway in the breeze that sweeps across the broad upstairs porch have a house-cleaned freshness about them!

Menno Simons may not have as much advertising as his friend Mar-

tin Luther, but the Dutch founder of the Mennonite sect certainly instilled a sense of everyday religion into his followers. The Maugansville Home is not a charitable institution, and therefore its occupants do not feel pauperized; they are paying their board, and yet the board bill is not prohibitive.

Perhaps one reason why the Mennonites were able to build the Home and can now operate it so efficiently is that their church, like the Quakers, has no salaried ministry to support.

Six of the 15 residents there are over 80 years of age, the oldest being 89 and the youngest 63. In November five more will arrive, filling the Home to its capacity. However, so many applications have been received and the waiting list of those wishing rooms there is so long that the Mennonites are considering building a third floor and enlarging the capacity of the building, Mrs. Stauffer said. Since the opening of the Home last January more than 1200 visitors have registered. The boarders there now are Miss Elizabeth Reiff, Miss Mary Reiff, Miss Fannie Horst, Mrs. Katie Poole of Hagerstown; Miss Addie Tice of Hagerstown; Mrs. Athlinda Hicks of Leitersburg; Mrs. Hannah Detrick of Hagerstown; Miss Mary Spielman of Hagerstown; Misses Lydia Detwiler, Katie Horst, Miss Katherine Eschelman, Miss Katherine Eberly and Miss Sarah Hager of Pennsylvania, and Messrs. Henry Ebersole and Allen Yingling, the latter of Hagerstown. (Some changes have occurred since this article was written.—Ed.)

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Oct. 22, 1924)

By J. W. Shank

For the Gospel Herald.

Dear Herald Readers:

The chief event of the week was the holding of a Gospel service in Catrilo, a town between here and Santa Rosa. Those who took part were Brethren Lauver, Luayza, Pablo Cavadore, and myself. We went from here by auto. Bro. Luayza came by train from Santa Rosa. We could not find any hall convenient for a meeting but got permission from a hotel owner to let us have a meeting in the court yard. The meeting was atended by some fifty people who gave very good attention. We sowed the good seed with the hope that some may spring and grow. This is a town that needs attention at once.

Pehuajo Notes:

The Lantzes and Pablo Cavadore went to Magdala again. They visited a family there who are converted people and then tried to make arrangements to get a hall in which to hold services. They then went on to Henderson to distribute Gospel literature. As always, more people were found who are anxious to have regular services started in their towns.

Bro. Swartzentruber has been having some special song services for the purpose of teaching the people more songs.

The women of the congregation are collecting funds and sewing for the poor at Christmas time. They have had several meetings already.

The teacher of the day school was absent for a few days and Sister Catalina Micheli took care of the school in her absence.

The missionaries are anxious to start a Sunday school on the other side of the railway, having found enough interested families, but so far they can not find a suitable hall.

Bro. Herrera of Madero bought a bicycle so that he might attend some of the meetings in Pehuajo.

Trenque Lauquen Notes:

Our Friday night meetings on the west side are improving in attendance. Last time the little hall was full. More men are coming now.

Our Monday night service for converts continues, but some of those who began to attend are not coming regularly. There are some who are very faithful and give evidence of conversion.

We have changed the hours of our Sunday schools. Two of them will meet at the same hour, nine o'clock in the morning. The central school will meet at four o'clock, P. M. Sunday is a busy day for the missionaries.

We were glad for a visit from the Lauver family. While Bro. Lauver was with us in Catrilo the family visited the Trenque Lauquen mission. It is the first visit we have had from them since we returned to the field. Brother Lauver preached for us on Thursday night.

Carlos Casares Notes:

A family that is among the recent converts have become alarmed by noises they hear in the night. They attribute it to the power of the spiritualists. They claim they never believed in spiritualism, but that a family of spiritualists once lived in the same house and insisted on taking them to their meetings. They never went, but ever since that they hear these strange noises at night. The missionaries told them that the spiritualists work through the power of Satan, but that they can have no power over those who love God and are faithful to Him. The spiritualists are working hard against the Lord's work in Casares, but we are sure that God is most powerful.

Bro. Caranza expects to leave on Thursday for the Pampa, where he will be engaged during the harvesting and threshing season. His immediate work will be getting machines ready for the season. Every summer a number of our brethren are compelled to seek a living in this way.

From Moctesuma comes a plea for Gospel work. This town was visited once last year. Some of the interested folks have a hall ready for use when it is **possible** for the missionaries to go.

"In due season we shall reap if we faint not" (Gal. 6:9).

Trenque Lauquen,
F. C. O., Argentine.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Herald Readers, Greeting in our dear Redeemer's Name:—We have been blessed with many blessings, praise His holy name. We thank Him for the beautiful fall weather, for the bountiful harvest of the fruits of the earth and for the ingathering of souls in the spiritual harvest. The angels of Heaven rejoice more over one sinner that repenteth than over ninety and nine that need no repentance. May His spirit still continue to strive with those who are halting between two opinions. The work at this place is still going on nicely. Attendance and interest are growing. There is much work to be done and our prayer is that God may use us to bring the message of peace and good will to many hearts.

In our visitation work we meet with many sad conditions. O, the awful curse of strong drink which is robbing homes and sending souls into eternal doom! God pity the children of such homes. We had the pleasant experience of visiting a man at the hospital who met with an accident on the railroad. He had a limb amputated and was in great misery and as we spoke to him about his soul tears flowed down his cheeks as he said, "I know I am not living right; it was a close call for me, and caused me to think seriously." May God have mercy on his soul.

We are thankful to all the brethren and sisters who have so nobly supported us in our work both financially and spiritually, by their prayers and presence. May you continue to do so. May the Lord reward you for it. As our school is increasing in numbers we need more teachers. We cannot conduct the school satisfactorily when we have a lack of help. We make this special appeal to

the surrounding districts. We also thought it would be well for ministers to bring it before their congregations. We need at least 10 or 15 teachers in the different grades. May some one be moved by the Macedonian call?

Ministers who visited us since the last report were: Bros. Jacob Habacker, D. B. Raber, Ira Miller, David Mosemann, Hiram Kauffman, John Hess, C. Z. Yoder, Christian Leaman. We are glad for the messages they have brought to us. We are looking forward to the special meetings which are to be held at this place, the Lord willing, beginning on Nov. 30 conducted by Bro. Boll. May the Lord use him for the ingathering of many souls, is our prayer.

Yours in His service,
David B. Groff.

West Liberty, O.
(Orphans Home)

After one month of experience at the Orphan's Home we shall give some information to the Herald readers concerning the work here.

Bro. and Sister Miller who were engaged in the work here as Superintendent and Matron for about one and one-half years, left here on Wednesday morning, Oct. 15. Their help was very much appreciated at the Home and in the community, and they were loved by all the children of the Home. It was that morning that the responsibilities seemed to be placed on other shoulders.

By the help of those who were liberal in giving, the barn is completed and in use. Two loads of straw and two loads of hay have thus far been donated which helps supply the need of feed here since the fire.

Eatables were donated as follows: Pears and potatoes from the people in this community, ten barrels of canned fruit from other congregations; also some garments and dry goods from various sewing circles. We are thankful to those who are giving as well as to the Father above for the material things which we have and need that this work might continue.

Five children have been admitted to the Home recently to be supported, which numbers 38 children now. Applications have been made for 9 others to come very soon. There are still some boys and girls here who are not supported, and are waiting to be received into the home of some Christian people where the latch string is out, and hanging low enough to be reached by an orphan child. Let us hear from you in this matter, and the greater blessing will be yours, for "It is more blessed to give than to receive".

During the meetings held at the Bethel church by Bro. J. D. Mininger, there were fourteen children (four girls and ten boys) of this home who confessed Christ as their Savior, and we thank the Lord that when the Word came into the hearts of these young folks, and they accepted it, we are able to see a change in various ways in their lives.

We rejoice with the angels of heaven, and trust that this institution may be a lighthouse for the salvation of souls as well as a home for the unfortunate ones.

We hope that God's children may remember the work here in prayer to God, as well as with the material things which God has blessed us with.

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want" (Prov. 22:16).

Yours for His cause,
Laban Swartzentruber.

I WONDER WHAT THEY THINK

By A Worker

For the Gospel Herald.

One of the problems at every mission station seems to be, "How get people out to the preaching services?" If it is sufficiently interesting, the children come to Sunday school, but with all the inviting the parents are hard to get out. Not long ago a visiting brother was conducting a service at a certain mission station. The workers had been out inviting the people personally. In spite of all their efforts only a few of the invited ones came. The workers were disappointed, and in their hearts burned that ache that no one can describe, and no one can appreciate who has not himself had a burden to bring lost souls to Christ, and has had his efforts prove seemingly fruitless.

After the service they smiled and conversed cheerfully with those who were there, glad indeed, for them, but so hungry for the presence of those who failed to appear. Who, after all, is really more interested in the progress of a particular station, than those who work there, provided, of course, they are whole-souled in the work? As the worker greeted one who had come from out of town, the latter said,

"I expected to see more people here tonight; don't you think if you had personally invited some, there would have been more here?" The worker bravely swallowed the lump in her throat, and with a smile looked up in the face of the other, and said, "We did invite them," and my heart yearned to comfort that one who had to have so cruel a thrust from one who should have encouraged her.

I wonder what some folks think they would do if they were mission workers, and I wonder what some folks think mission workers do?

* * *

One time as I was in the audience the ministering brother spoke of Christian opportunities, and suggested that mission workers, whenever an opportunity presented, ought to read the Word of God, and even kneel in prayer with those visited. I knew that the workers he was referring to always did make it the object of their visit to read and pray with those visited. I wondered what **he** thought the object of their visitation work was? He evidently knew of some whose visitation didn't point men to Christ by the Word and prayer. Then I wondered what mission workers he had formed his idea from, and what people in general, think mission workers do?

* * *

Some folks seem to think it is a good thing there are mission stations in cities. They believe there surely are a few poor people in every city that need help, and maybe a few who might even "join church" if they were spoken to in the right way. When the day comes for the mission offering they do not only drop a dime, but more than double it by giving a quarter, and feel as tho, if the mission workers knew, they ought to write them a special letter of thanks.

Some folks seem to think it is altogether unnecessary to have mission stations. They believe there are plenty of poor people right around home, and that if the people who are so anxious to do mission work would work at home, they would find plenty to do. They have an idea those folks aren't very anxious to **work**, any how. When the day for mission offering comes, they either go visiting, and stay away altogether, or leave in such a hurry as tho they had no time to be bothered to fish a coin out of their deep pocket.

Some folks seem to think it is a good thing there are mission stations, both in the homeland as well as in the foreign lands. In their family worship and Bible study they have found that Jesus' last command was after all meant to be literally fulfilled. These folks have praved the Lord of the harvest to send forth more laborers, and have said "Here am I, send me, or send my means, just as seemeth good to Thee." They know, too, there is plenty to do around home, and mean to do it, they consider it theirs to do, and do not blame others but themselves for what remains undone. When the day for mission offering comes, they prepare for it. Mother and father pray

it over; they decide that nothing they have is their own,—the Lord has merely loaned it to them for their use, and He is asking them for some of their money to reloan to other children of His, less fortunate than they. They give, not of their abundance, but of their living, for they never seem able to accumulate an abundance of that which is not theirs.

At the close of the day is the time when meditations steal upon us. As darkness creeps on, the past creeps back, and as each looks back and realizes that he may never again have the chance to give, I wonder what each thinks? In which class does God place you, do you think?

* * *

Sister Sue is one of those precisely pious, positive, patternlike persons. Her dresses are **so** plain, she holds her hands up in holy horror at the sister who doesn't dress just like she does. She is so clean and neat, there is doubt in her mind whether Sister Lizzie is as godly as she is because her house is not as neat as hers. The neighbors have heard her say how ungodly she thinks it is that they don't go to church, and against their pride and pleasure-seeking she hasn't a vocabulary ample to express herself.

The clerk at the store knows how hard she is to suit in buying a dress. The children know that to escape her sharp tongue, they dare not leave a footprint on the porch or walk. Even her husband knows he better follow her advice, be it called for or not. Her weeks are so full of industrious labor, that to get a good early start Monday morning, the tubs and boiler must be filled Sunday evening, and the wash gotten ready, too.

The neighbors have not only heard her, but observed her, too, and I wonder what they think?

GLEANINGS FROM A SUNDAY SCHOOL AND MISSION MEETING

The Tri-County (Wayne, Stark and Medina Counties, O.) Sunday school and Mission Meeting was held at Bethel Church near Wadsworth, O., Nov. 8, 1924.

Moderators: Allen Amstutz and John Snyder; Chorister: Otis Johns; Secys. Christ Geiser and John R. Mumaw.

The Devotional Exercises were conducted by Aaron Eberly who read from Prov. 2.

The first subject discussed was The Family Altar. E. F. Hartzler used the subtopic, "Why," for the basis of his remarks: We **live** by the Word. Give your family this kind of a living for it is a source of power over temptations and spurs us on to honesty and purity. Exhort yourselves daily that your heart may be kept tender. You express your sincerity by your devotion to the Family Altar.

Fairy Gerber then read a paper explaining **"How"** the family altar should be conducted. With a unity of heart, aim and purpose the family should 'Study the Word' and pray for each other. We should thank and praise God for blessings received. Memorize the scriptures and humbly talk with God.

David Rohrer spoke of the time **"When"** the Family Altar should be conducted. He said it should be at a time when all can be present. Furthermore "Pray without ceasing" Family worship as a Church fosters fellowship. The younger generation needs the council of the older, therefore have it **often.**

The problem of **"How Secure Better Trained and Qualified Sunday School Teachers"** was discussed by Forest Musser and John M. Mumaw. A Sunday school teacher must be a Christian, divinely called, and filled with the Holy Ghost. He must possess a belief in the Bible and a loyalty to the Church. He should be serious exercising friendliness and patience. Show the individual his responsibility and he can secure these qualifications, thru individual study and observation, Teacher's Meetings and Special Bible Study Classes.

The S. S. Teacher is a saintly ambassador for Christ handling the Word of God for the salvation of souls. He, with a regenerated life, should "Study to show himself approved unto God rightly dividing the word of truth without adding to or taking from the Scriptures. He must have an infilling of the Spirit to rightly understand and teach the Bible. Understanding which comes as a reward for obedience, is given by God for the "secret of the Lord is with them that fear Him." God will fit and qualify us if we will only meet his conditions.

I. W. Royer then spoke on **"There is A Lad Here."** Present yourself to the Lord and give Him what you have. Seek not a position but the Lord. Don't allow pride, selfishness or timidity hinder God's cause. Find the lad for the Lord. He ought to be at the Family Altar, Church services, Teachers' Meeting, Teacher's Training Class and Prayer Meetings.

After dinner I. J. Buckwalter conducted the Children's Meeting. His theme was based on Matt. 7:24-27. He clearly set forth the difference of the stability of houses built on the sand and those built on the Rock.

Fannie Kurtz then discussed **"My Neighbor; Who is He and My Responsibility to Him."** My neighbor is anyone whom I can help and I should prove my love for him by administering to his needs. It is easier to give, than to go, but we are not all needed at home. Someone must go to bring the Gospel of Salvation to sinners and to teach them to observe all things.

J. A. Lichty speaking on the same subject said we should assume responsibility and help anyone who needs us for he is our neighbor. Too many people are going from Jerusalem to Jericho. Tarry at Jerusalem. Don't discourage someone who is willing to go. We need a more sympathetic feeling towards each other.

Hettie Shoup read a paper treating the subject "Sunday School an Evangelizing Agency." The Sunday school must teach the Word of God according to the principles of Jesus and lead others to God. Boys and girls should be prepared for the decision hour, kept in the Church and fed on the Bread of Life.

John S. Yoder then told us how we may be "Consecrated Money Makers." We should consecrate our all to Jesus for it all belongs to Him. We are stewards about our Father's Business. Our giving is not an offering until the tenth has been given. Money is only a means in this life. "Will a man rob God?"

Geo. Lehman discussed the subject "I am a Debtor; I Am Ready." We owe God everything for the debt of sin has been paid by His Son. You are indebted to your neighbor. Present yourself to God for he wants you and your **love.**

Resolutions

Since sin is found on every hand and leading people astray, and since the work of the church tends to free people from sin, be it Resolved, That we urge the institution of the family Altar in the home, and that we urge our Sunday school teachers to consecrate their lives to the Master and His Cause.

Whereas our neighbor is he, who needs our help, and there are many who do not know Christ and many who have hard struggles and need help.

And, whereas, the Sunday school is an evangelizing agency and affords large opportunities.

And whereas, the work requires many workers and we are debtors to the lost, and like to claim the Promise, "Lo, I am with you," be it

Resolved, That we dedicate ourselves, our money, talents and all, to the promoting of the work of the Master.

Whereas, this world lieth in wickedness, and we can not stand alone, and are exhorted to encourage and help each other, and pray for all saints and,

Whereas others are brought to Christ only as we give them the Gospel, be it

Resolved, That we give more time, thought and diligence to keeping up the family altar, praying according to Col. 1:19-11; Eph. 1:16-19; 6:18,19; And that we continually seek for deeper and more consistent consecration among our Sunday school workers.

Christ Geiser
John R. Mumaw
Secretaries.

HOW GOD MEASURES THE SINFULNESS OF SIN

By Anna Stalter

For the Gospel Herald.

God hears every word we say and knows every thought whether it be truth and righteousness or falsehood and unrighteousness. Every path we go leads somewhere and every act produces a certain effect. God measures or remembers every false or evil act. Therefore we must try to do that which is pleasing in His sight. If man sins, he must confess his sin. God is always willing to forgive. In I John 1:9, we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But on the other hand if we do not obey and keep His commandments, we shall be punished with everlasting destruction from the presence of God and from the glory of His power.

Gridley, Ill.

THE MARBLES IN THE POCKET

The committee was packing a box to go to war refugees. At Christmas the children had brought garments as gifts. Some brought clothes they had outgrown. Others who had two coats had decided they would give one to some boy or girl who had none.

As a member of the Committee folded a boy's coat she felt something hard in the pocket.

"Better turn these pockets inside out, I suppose," she said. "They may be full of chewing gum or even bread and jam."

She thrust her hand into the pocket and brought out a torn handkerchief in which were wrapped five marbles. A note scrawled in a boy's hand was in the pocket. She read:

"Dear boy who gets this coat:

"I have eight marbles. First, I put in four for you. Then I put in another one. I hope you will like the coat —and the marbles.

"From your little friend, John."

I looked at those five marbles, and at the first one that had been added after a struggle to be generous, and I thought of the marbleless pockets in the presents we give.

Any one can give an outgrown coat. It's the marbles in the pockets, the personal thought, the sharing of treasures, the addition of something that isn't really necessary, that makes the coat most precious. I fancied I saw some dear little chap who was hungry and cold getting that coat. He had suffered much and his eyes were tired and listless. I saw him put on the coat and suddenly, as his hand went into the pocket, I saw his eyes brighten. If you have a coat to give, put marbles in the pocket.—Selected.

A PRAYER FOR THE PRESENT HOUR

By O. S. Hoffman

O Lord, do Thou defend us
From error's baneful hour;
We need Thy hand to help us stand
Unwavering every hour;
The witness Thou hast called us
For God and truth to bear,
O grant that we may fearlessly
Proclaim in love and prayer.

Keep Thou us firmly grounded
Upon the Book divine,
Which came from heaven, is Spirit-given,
And true in every line.
Within these sacred pages
What boundless treasures stored!
Grant, Lord, that we may gain each day
Enrichment from Thy Word.

We prize Thy great redemption,
Bought with the dying blood
Of Him who came to bear our shame,
The spotless Lamb of God.
Henceforth our highest mission
Be His divine command,
That we proclaim His saving Name
To men in every land.

We're looking for the promise,
By our dear Savior given,
That He again will come to reign;
We wait for Him from heaven.
One day we shall be like Him,
O change beyond compare!
For we shall see, eternally,
His face, divinely fair.

O Lord, do Thou defend us
From error's baneful power;
We need Thy hand to help us stand
Unwavering every hour.
To Thee our eyes are lifted,
On Thee our trust we stay,
Assured that Thou wilt grace bestow
To keep us all the way.—Presbyterian.

"NOW ABIDETH"

May Christmas blessing call on you,
And leave her tripart joy;
Her Faith be given to all of you,
To save from doubt's alloy;
Glad Hope also, to sing for you
A song of sweet repose;
And Love, her best to bring to you,
A cure for all men's woes.

Now Faith and Hope and Love in you
Are graces fair and sweet,
Are angels from above to you,
To guide your wandering feet;
But Faith stays in, while Love goes out,
And Hope sings night and day;
Thus Love that gently moves about
Still shows the better way.—Sel.

OUR RESPONSIBILITY TOWARD THE LOST

By Edna G. Lehman

For the Gospel Herald.

There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. May our heavenly Father help us to understand more and more the worth of a human soul, and may we be drawn into deeper sympathy with Christ's yearning compassion, **"not willing that one soul should perish."** If we could all have a real true vision of the word **"lost"** and what it really means, I believe we would become more serious and be more burdened for lost souls to be born into the Kingdom.

Do we really understand the main purpose of our being in this world? Did not Christ come to seek and save the lost? And His last command here upon earth was that we should go and teach and preach the way of eternal life. There are so many people in this world who profess Christianity and at the same time just live on in an unconcerned way, seeking after the things that will satisfy this carnal nature, seemingly not realizing their influence over the lost. Christ said that if we are not willing to take up our cross and follow after Him we are not worthy of Him, and can not be His disciples. Are we doing our duty? Are we letting our light shine for Christ, no matter whether in our homes, in the school room or in our social life? Can our associates see by our conduct and appearance that we have Christ dwelling in us, and are living examples for Him? We may meet with unsaved people almost daily. Do they know that we are concerned for their souls? Are we praying in their behalf? There are sinners going down into Christless graves every moment of our lives and may we be awakened to our responsibility by the Holy Spirit, so that we may appreciate the words of Jesus, "As my father hath sent me, into the world, **so send I you into the world."** This means every Christian and if we realize **this to be our calling,** there will be a yearning in our hearts that cannot be satisfied if we only live for ourselves, but if we consecrate our all to Him that He may use us as instruments in bringing others into the Kingdom, then joy and satisfaction will be ours.

"Saviour who died for me,
I give myself to Thee,
Thy love so full so free,
Claims all my powers,
Be this my purpose high,
To serve Thee till I die,
Whether my path shall lie,
'Mid thorns or flowers."

Goshen, Ind.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For October, 1924

GENERAL

Mo-Kans Conf (Sept)	$159 50
Limon Cong Colo	10 05
Pleasant View S S Okla	16 75
Forks Cong Ind	31 80
E Orwell SS O	5 00
Freeport Cong Ill	80 00
Manitou Cong Colo	17 39
Midway Cong O	52 62
Bethel SS O	26 10
Weaver SS Va	40 45
E Union Cong Ia	27 86
Sugar Crk Cong Ia	83 72
L Deer Creek SS Ia	42 60
Schellburg Cong Pa	3 00
Casselman Cong Md	1 58
Calkins Cong Mont	3 00
Lakeview Cong N D	4 00
Fairview Cong N D	5 00
	$610 47

INDIA

General

Clinton Brick SS Berean Cl Ind	$ 5 00
Wanner Cong Ont	12 52
Hagey Cong Ont	10 00
Mt Zion Cong Mo	2 00
La Junta Cong Colo	13 17
Worcester Cong Pa	16 00
Souderton T M Pa	15 60
Plain SS Pa	94 73
A Brother Ind	6 00
Allensville SS Pa	13 62
Allensville SS Pa Children	4 38
P A Conrad & wife	15 00
Fannie Ulrich	2 00
Willow Spgs Cong Ill	19 71
East Bend SS Ill	45 00
Manitou Cong Colo	20 00
Matthew 6:3	5 00
I H Wait	2 00
North Lima Cong O	31 46
A Shut in	1 00
Plum Crk SS Nebr	10 00
Sugar Crk Cong Ia	5 00
E Fairview Cong Neb	249 55
Salem SS Alta	63 64
Zion Cong Ore	17 00
E Scottdale SS Pa	6 65
Stahl Cong Pa	12 50
Reiff Cong Md	107 00
Miller Cong Md	42 00
Fairview Cong N Dak	5 00
Chestnut St SS Pa	31 04
Salunga SS Pa	36 46
Gehmans SS Pa	32 80
Bowmansville Mission Friends	71 17
Landisville SS Pa	33 61
La Junta Cong Colo	13 72
E Holbrook Cong	16 70
Palmyra Cong Mo	2 50
Mt Zion Cong Mo	2 75
Sycamore Gr Cong Mo	20 80
Biehn Cong Ont	50 00
Wideman SS Ont	20 00
John Wismer Sr	5 00
Middlebury Cong Ind	11 11
Leo Cong Ind	14 37
Shore Cong Ind	5 00
Yellow Crk Cong Ind	38 00
	$1,257 56

Missionary Support

Lockport A M SS	$ 81 25
Spring Val SS Kan	112 50
Wom Miss Society	300 00
Friends O	75 00
H V Albrecht	150 00
Willow Spgs Cong Ill	150 00
Kitchener Cong Ont	80 00
Olive Cong Ind	114 53
	$1,063 28

Missionary Children Support

Larned SS Kan (Sept)	$ 7 50
Larned SS Kan (Oct)	15 00
Childrens Quarter Fund	
Breslau SS Ont	22 51
Snyders SS Ont	7 15
Wanners SS Ont	14 00
Hagey SS Ont	17 00
Clinton Fr SS Ind	9 00
	$ 92 16

Indian Evangelist Support

Baden Mission Ont	$ 15 00
A Brother Pa	10 00
Two Sisters Pa	5 00
Boyertown & Hereford Congs Pa	10 00
Doylestown Pa	30 00
Spring Val N Dak	5 00
Lydia Sanders Cl Pa	18 75
E Petersburg SS Classes Pa	15 00
E Petersburg YMBC Pa	7 50
Manheim BS Cl Pa	7 50
	$123 75

Bible Woman Support

Sonnenberg SS O	$ 24 00
Bethel & Guilford Congs O	12 83
O Grove SS Wa Co O Willing Workers Cl	6 00
Doylestown SS Pa	18 00
Bethel SS O Aged Sisters Cl O	9 00
A Millersville Pa SS Cl	6 00
	$ 75 83

Teachers' Support

W Liberty SS Kan C Coopriders Cl	$ 10 00
Goshen SS Cl A Ind	12 00
4 Sisters Pa	9 00
Ethel M Myer	7 00
Several Sisters Pa	6 00
Mary K Zimmerman	6 00
Mollie Weavers SS Cl Pa	5 00
A Sister Pa	5 00
Springs YPBM Pa	41 04
Strasburg SS Pa	42 00
Hesston Col SS Kan	150 00
Mt Zion Cong Mo	50
Salem SS Ind	5 00
Elkhart Lit Society	10 00
	$308 54

Orphan Support

Clinton Br SS Ind Class 3	$ 7 50
" 9	7 50
Waterloo SS Ont	30 00
A Brother Mo	5 00
Cherry Box Cong Mo	15 00
Naomi Erb	7 00
B F & H J Yoder	14 00
Forks S S Ind Pri Dep	21 50
Class 6	7 00
" 10	7 00
Ida Miller Hostetler	7 00
Charm SS O	7 50
A D Diener	7 50
Eva Souder & SS Cl	7 00
Fairview Sew Cir N D	15 00
E F Zook & family	15 00
Mattawana SS Pa	14 50
Wm & Ella Landis	15 00
Plainview SS O	7 08
J V Albrecht	15 00
J A Albrecht	7 50
Julius Ioder & A R Albrecht	7 50
Edward McClosky & V Eigsti	7 00
Willow Springs SS Ill	
J Springers Cl	15 00
Ed Springers Cl	7 50
Wm Eigstis Cl	7 50
H V Albrechts Cl	14 50
Ben Rockes Cl	7 50
Prim Dep	7 50
Martins Creek SS O	
Class 6	15 00
" 9	4 70
C A Wenger & wife	7 00
O Grove SS Cham Co O	
Prim Dep	2 50
Interm Dep	2 50
Aged Sisters Cl	2 50
L Deer Creek SS Ia	
Class 3	7 50
" 8	7 50
Classes 9 & 10	7 00
Class 14	7 50
" 17	7 50
" 19	7 00
Prim Dep (Children)	7 00
Breth teach Prim Dep	7 50
Ora Brenneman & wife	7 00
Daniel Yoder & wife	7 00
C E Hershberger	7 00
Salem SS Alta	15 00
Altoona Miss SS Pa	2 35
Weavers SS Pa	37 50
Spring Val SS N Dak	7 00
Lake View Cong N D	14 00
Lebanon Co SS Workers Pa	28 00
Lauvers SS Pa	15 00
Barbara Musser	14 00
Allen Gantz	7 00
Benjamin Keeners Cl	14 00
Sycamore Grove SS Mo	
Class 8	7 00
" 11	7 00
" 22	7 00
" 24	7 00
A D Hartzler & wife	7 00
F P Kauffman & wife	7 00
A Brother	5 00
Floradale YPM Ont	30 00
Sherkston Cong Ont	29 00
Hopewell SS Cl 3 Ind	7 50
Olive Cong Ind	72 50
Middlebury Cong Ind	10 00
Yellow Crk SS Ind	19 20
John Mumaws Cl	5 65
Elkhart SS Ind	
Opening Buds Cl	7 00
Class 18	7 50
C A Shantz & wife	21 50
Noah Christophel	7 50
Harmony SS Ill	7 35
	$1,032 83

Widows' Support

A Friend	$ 5 00
Pleasant Hill Cong Neb	20 91
A Bro & family	10 00
Canton Sew Cir O	10 00
Elizabeth M Metzler	20 00
Mrs J F Hartzler	5 00
Doylestown SS Pa	5 00
A Sister Pa	2 00
No 87 Pa	20 00
Elkhart SS Helping Hand Cl Ind	5 00
	$102 91

Medical

Hildebrand Cong Va	$ 17 52
Elkhart SS Mens Cl Ind	5 00
Sonnenberg SS O	16 43
Salem SS Ind	5 00
Mrs J P Oyer & SS Cl	3 50
Gortner SS Md	6 11
Fairview SS Mich Cl 13 Cl 15	2 50 5 00
R H Kolb	7 50
Mattawana SS Pa	20 50
A Sister Calif	5 00
	$ 94 06

New Missionary

Hesston College Kan (Sept)	$100 00
Hesston College Kan (Oct)	100 00
	$200 00

Native Nurse

A Sister Pa	$ 16 00

Mrs. Troyer's Equipment

Wom Miss Society	$ 15 39

High School & Hospital Endowment

John H Smeltzer	$ 5 00
A Brother Ind	10 00
	$ 15 00

High School

Ira Eigsti & wife	$ 6 00
Lewis Yordy	10 00
A Sister Va	6 00
	$ 22 00

Sundarganj Church

David Bergey	$ 10 00
Isaiah Bauman	10 00
Simon Brubaker	5 00
Hagey Cong Ont	57 00
Latschar Cong Ont	116 00
Waterloo Cong Ont	182 00
Kitchener Cong Ont	116 25
Allan S Weber	50 00
Norman Shantz	10 00
Mrs M C Bowman	25 00
Aaron Shantz	25 00
Catharine Erb	25 00
Carrie C Erb	25 00
	$456 25

Balodgahan Church

A Bro & Sister O	$100 00
A Sister O	9 00
J G Godshall	25 00
O Grove & Pleasant Hill Congs	200 00
Schertz Bros	50 00
J D Hartzler	25 00
Cedar Grove Cong Ont	60 00
Leetonia Cong O	30 36
Ruth E Yoder	9 00
Mary Yoder	12 00
Plum Crk Cong Neb	9 10
Scottdale SS Pa	25 00
Chambersburg SS Pa	100 00
A Brother Md	5 00
A Brother Ill	10 00
Palmyra Cong Mo	5 00
	$674 46

Adding Machine

Wom Miss Society	$200 00

Personal

Union SS Meeting	$ 10 00

Sankra Evangelistic

A Sister Md	$ 6 00
W Union Sew Cir Ia	21 61
	$ 27 61

Ghatula Dispensary

Anna N Ranck	$ 5 00

Total contributed for India	$5,992 63

SOUTH AMERICA

General

Snider Cong Ont	$ 15 65
Mt Zion Cong Mo (Sept)	1 15
La Junta Cong Colo (Sept)	13 18
Mt Pleasant SS Va	42 75
A Bro Ind	6 50
P A Conrad & wife	15 00
Doylestown SS Pa	10 00

Manitou Cong Colo	20 00
Matthew 6:3	5 00
O Grove SS Cham Co O	64 83
J H Wait	3 00
A Brother O	25 00
A Shut In Va	1 00
Plum Creek Cong Neb	10 00
W Union Cong Ia	30 96
Fairview Cong N Dak	2 50
La Junta Cong Colo (Oct)	13 73
SS Meeting La Junta & E Holbrook SS Colo	16 70
Palmyra Cong Mo	1 80
Mt Zion Cong Mo (Oct)	3 50
Wanner Cong Ont	16 26
Hopewell Cong Ind	6 70
Shore Cong Ind	5 00
Salem SS Ind	6 00
Berea Cong Ind	15 00
Souderton Cong Pa	37 50
	$388 71

Missionary Support

Two Brethren Mo	$ 35 00
Pleasant Valley SS	15 00
Hildebrand Cong Va	15 00
Belleville Cong Pa	125 00
Weavers SS Va	41 30
Pike SS Va	46 00
Mt Clinton SS Va	20 00
Harper Cong Kan	15 00
	$312 30

Native Evangelist

E Union Cong Ia	$ 50 00
E Scottdale SS workers & teachers	33 00
Hopewell Cong Ind	6 00
Ft Wayne Cong Ind	20 25
Nappanee Cong Ind	24 10
Clinton Brick Cong	1 75
Holdeman SS Ind	18 00
Middlebury SS Ind	6 60
A R Miller	1 00
Berne SS Mich	20 37
Fairview SS Mich	12 00
	$193 07

Building Fund

Mt Zion Cong Mo	$ 1 00
A Bro & Sister	100 00
J H Smeltzer	1 00
Manson Cong Ia	65 75
Frances Herr	3 00
Beach Cong O	230 03
A Sister	9 00
O Grove & Pleasant Hill Congs O	200 00
Mrs A M Zook	10 00
A Bro & Sister O	10 00
A Sister	4 00
Scottdale SS Pa	25 00
Reiff SS Md Prim Cl	10 00
A Brother Md	5 00
A Sister Md	25 00
Chambersburg SS Pa	100 00
Brethren Pa	33 00
E Menn Bd M & C	480 25
A Brother	10 00
Palmyra Cong Mo	5 00
Mt Zion Cong Mo	1 00
J H G Ind	5 00
	$1,333 03

Bible Reader

Sonnenberg SS O	$ 25 00

Trenque Lauquen

Bethel & Guilford Congs O	$ 15 50

Sewing Circle Fund

Conestoga Sew Cir Pa	$ 25 00

Kindergarten

Stahl SS Pa	$ 22 29
La Junta SS Prim Dep Colo	6 80
	$ 29 09

Literature Fund

Josephine Schrocks Cl	$ 10 00
E Holbrook SS Cl 5 Colo	2 50
	$ 12 50

Personal

Mrs Rohrers SS Cl	$ 5 00
Rhea & Mildred Schissler	5 00
	$ 10 00
Total for South America	$2,344 20

CITY MISSIONS

Altoona, Pa.

E Scottdale SS Pa	$ 6 65
Blough Cong Pa	17 00
Kaufman Cong Pa	16 06
Scottdale Cong Pa	26 51
	$ 66 22

Altoona Building Debt

Belleville SS YW Cl Pa	$ 10 00
Allensville Cong Pa	21 00
	$ 31 00

Canton, Ohio

A Sister	$ 5 00
Two Brethren	2 00
Beach YPBM O	4 07
Troyer Sisters	5 00
Martins YPBM	9 55
Trail Sew Cir O	1 00
Canton Miss SS Off	14 91
House Income	7 50
	$ 49 03

Chicago, Ill.

Home Miss Cong Ill	$130 00
A Brother Ind	5 00
Willow Spgs Cong Ill	5 87
Union SS Meeting Ill	9 18
Jacob Rutt	1 00
Glen Hershberger	10 00
Silas Weldy	1 50
Bro Smucker	3 00
B E Nafziger	5 00
M B Schertz	2 00
J M Weaver	2 00
Walter E Yoder	1 00
George I Sommer	10 80
M P Hoffman	10 70
S P Imhoff	9 00
Clayton Horst	2 00
Ed Heiser	2 00
Lizzie Yordy	10 00
Mrs I Burkhart	50
—— Edman	5 00
Sister Bailey	1 00
Bro Derstine	2 00
A W Slagel	22 00
I J Wagner	22 00
Roy Buchanan	19 00
Offerings at services	28 63
House Income	71 00
F'mer Over	5 00
Minnie Kanagy	10 00
Peter Krantz	10 00
Mrs D D Miller	1 00
Cora B Yoder	4 00
	$421 18

Fort Wayne, Ind.

A Brother Ind	$ 5 00
Fairview YPBM & Cong Mich	26 75
Shore Cong Ind	5 00
Berea Cong Ind	7 07
	$ 43 82

Kansas City, Kans.

Mt Zion Cong Mo	$ 4 25
Manitou Cong Colo	20 00
Anna Shaum	5 00
	$ 29 25

Kansas City, Argentine Bldg.

Palmyra Cong Mo	$ 7 50
La Junta Cong Colo	39 15
Cherry Box Cong Mo	11 45
	$58 10

Knoxville, Tenn.

Paradise SS Md	$ 75 00
A Brother Md	5 00
	$ 80 00

Lima, Ohio

Mission Meeting	$ 14 07
Friends	8 27
Sunday Evening Off	5 07
Sunday School Off	5 13
	$ 22 54

Peoria, Ill.

Sycamore Gr Cong Mo	$ 22 30
Willow Spgs Cong Ill	5 87
Waldo Cong Ill	21 03
SS Quarterly, Union Cong Ill	9 23
Ben Nofsinger	2 00
Cullom Cong Ill	3 00
Garage Income	14 00
	$ 77 43

Portland, Oreg.

W Fairview SS Neb	$ 55 20
Zion Cong Ore	14 51
Albany Cong Ore	35 00
Mrs L E Weaver	10 00
	$114 71

Toronto, Ont.

Hagey Cong Ont	$ 8 00
Waterloo Cong Ont	38 92
Blenheim Cong Ont	10 00
Levi Yoder	1 00
Vineland SS Ont	37 00
	$ 94 92

Wichita, Kans.

Harper Cong Kan	$ 14 00
Total for City Missions	$1,102 47

CHARITABLE INSTITUTIONS

Orphans' Home

A Brother Ind	$ 5 00
Science Ridge SS Jr Dep Ill	13 64
Freeport SS Prim Dep Ill	9 00
East Bend SS Ill	50 00
Viola & Royal Snyder	1 50
Plum Crk SS Neb	6 55
Special Support	268 50
Per Report	25 00
Farm Income	1 50
	$380 69

Orphans' Home Barn

Irvin Good	$ 10 00
Sonnenberg Sew Cir O	10 00
Sonnenberg SS O	25 00
A Brother Ind	5 00
Hopedale Cong Ill	66 75
J G Yoder	10 00
Emma Miller	5 00
A Brother O	25 00
Phoebe Smucker	5 00
Zion Cong Mich	2 00
W B Stoddard	5 00
Pleasant View SS Mich	19 25
A Brother O	5 00
Lima SS Prim Dep O	5 00
Morrison Cong Ill	10 10
A Bro & Sister Ore	25 00
A Brother Kan	100 00
Nappanee Cong Ind	15 00
Shore YPBM Ind	21 36
	$369 46

Children's Welfare Home

Bethel Cong Mo	$ 5 00
Mt Zion Cong Mo	5 50
Hesston Cong Kan	27 00
W Union SS Prim Dep Ia	3 70
Freewill Offering	3 40
Special Support	317 00
	$361 60

Welfare Home Furnace

Woodriver SS Neb	$ 18 63
Salem Cong Neb	41 26
W Fairview SS Neb	20 66
	$ 80 55

Illinois Home for Aged

Eliza Stauffer	$ 45 50
Leroy Good	3 00
A Brother	5 00
Maple Grove Cong Pa	45 50
Goodfield Cong Ill	7 31
Mrs J J Camps SS Cl	11 65
Plum Creek SS Neb	6 00
Elkhart Cong Ind	45 50
William Camby	26 00
J F Iseh	26 00
C Deiker	16 00
Lydia Smith	21 25
D W Slagell	20 00
Salome Yordy	2 25
Elizabeth Shick	5 00
F W Hops	26 00
Carrie Leeds	34 66
Susan Garber	5 00
Farm Income	71 94
	$423 56

Ill. Home for Aged, Elevator

J A Bachman	$ 10 00
Lena Stalter	5 00
Joe Stalter	25 00
Bethel & Guilford Congs O	1 67
H V Albrecht	25 00
	$ 66 67

Mennonite Sanitarium

Abe Good	$ 5 00
Joe Birkey & friends	5 00
Fees	822 94
	$832 94

City Hospital, La Junta, Colo.

Fees	$1,633 60
	$4,149 07

OTHER FUNDS

General District Funds

Coalridge Cong Mont	$ 15 00
Clydepark Cong Mont	7 00
Calkins Cong Mont	3 00
Lake View Cong N D	4 00
Spring Val Cong N D	25 05
Fairview Cong N Dak	10 00
Emma Cong Ind	15 00
Clinton Fr Cong Ind	56 39
Clinton Br Cong Ind	18 18
Shore Cong Ind	5 00
Crystal Spgs Cong Kan	12 15
White Hall Cong Mo	2 60
Bethel Cong Mo	3 50
Mt Zion Cong Mo	3 75
Anonymous	3 21
J M Kreider	4 55
Mrs Alex Weaver	20 00
Albany Cong Ore	12 41
Hopewell Cong Ore	4 03
Nampa Cong Ida	9 38
	$234 20

Annuities

A Bro & Sister O	$1,000 00
A Bro & Sister	1,000 00
Peter Zehr	150 00
	$2,150 00

Limon, Colo., Church

Larned Cong Kan	$ 18 50
Pleasant Val Cong Kan	20 50
W Liberty Cong Kan	19 54

Cherry Box Cong Mo	11 75
Penna Cong Kan	7 08
Milan Valley Cong Okla	11 50
Bethel Cong Mo	14 65
Mt Zion Cong Mo	14 25
Protection Cong Kan	26 00
Penna Cong Kan	15 87
	$159 64

Administration Expense

G S Nice	$ 10 00
R D Harder	1 00
	$ 11 00

Rural Missions

Hildebrand Cong Va	$ 15 00
White Cloud Cong Mich	4 74
Holdeman Cong Ind	31 81
Shore Cong Ind	6 00
Blough Cong Pa	22 50
Rockton Cong Pa	3 05
	$ 83 10

Schools

A Class in La Junta SS Colo (E Menn Sc)	$ 9 00

Mennonite Board of Education

Schellburg Cong Pa	$ 3 00
Casselman Cong Pa	1 57
	$ 4 57

Conference Funds

Maple Grove Cong Ind	$ 8 00
Carver Cong Mo	3 00
Limon Cong Colo	4 00
Glade Cong Pa	1 46
Oak Grove Cong Pa	1 00
	$ 17 46

Evangelistic

Milan Val Cong Okla	$ 1 50
Larned Cong Kan	18 00
W Liberty Cong Kan	15 71
Mt Zion Cong Mo	2 25
	$ 37 46

S. W. Pa. S. S. Conference Mission Fund

Stahl SS Pa	$ 19 11
Springs SS Pa	15 92
Blough SS Pa	22 25
Kaufman SS Pa	12 53
Weaver SS Pa	18 77
	$ 88 58

Church Building Fund

Nappanee Cong Ind	$ 15 00

Colportage & Tracts

Holdeman Cong Ind	$ 25 10
Salem SS Ind	14 29
	$ 39 39

Rural Evangel

Shore Cong Ind	$ 7 00

General S. S. Committee

Mt Zion Cong Mo	$ 2 56
Palmyra Cong Mo	1 00
La Junta Colo SS	8 58
	$ 12 14

Total of Other Funds $2,868 54

SUMMARY

Alta-Sask Dist Bd	$ 118 64
Canadian Treas (Sept)	1319 42
Canadian Treas (Oct)	762 84
Dak-Mont Dist Bd	109 60
E M Bd of M & Char	885 08
Franconia Dist Bd	204 83
Illinois Dist Bd	483 57
Ind-Mich Dist Bd	908 07
Ia-Neb Dist Bd	750 29
Mo-Kan Dist Bd (Sept)	672 32
Mo-Kan Dist Bd (Oct)	762 83
Ohio Dist Bd	215 37
Pacific Coast Dist Bd	127 33
S W Penna Dist Bd	416 10
Wash Co Md & Fr Co Pa Dist Bd	507 00
Virginia Dist Bd	155 75
Menn Bd of M & C	8656 20
Total Receipts for October	$17,055 24

MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

CONTRIBUTIONS

For Mennonite Relief Commission for War Sufferers

General

A Bro & Sister Ind	$ 10 00
Palmyra Cong Mo	18 00
Salem SS Ind	33 44
A R Miller	5 00
	$ 66 44

Child Relief

La Junta SS Colo	$ 25 00
Mt Zion Cong Mo	10 08
Science Ridge SS Jr Dep Ill	15 00
Phoebe Hershberger & Others	2 50
Frank Stutzman & wife	7 50
Fairview SS Mich	
Class 9	1 00
" 10	3 00
" 11	2 50
" 12	5 00
" 13	2 50
" 14	3 00
Alice Harshberger & Others	2 50
Wm S & Ella Landis	15 00
O Grove & Pleasant Hill Congs O	100 00
A Shut In	2 00
Mt Clinton SS Va	16 45
Blough SS Pa	55 00
Grace Good	5 00
Martha Tyson & Elsie Brubaker	7 50
Shore SS Ind	30 00
Norman Hobbs SS Cl	2 50
	$313 03

Germany

Stahl SS Pa	$ 4 40
	25 00
	$ 29 40

Near East

Vineland YPM Ont (Armenia) (Sept)	$ 10 00
Robert Miller	2 00
B F Yoder	1 00
Carl A Magnuson	10 00
W J Eigsti	20 00
J V Albrecht	5 00
John H Smucker	10 00
Joseph Springer	10 00
Mary M Nafzinger	3 00
H J Kauffman	20 00
H V Albrecht	20 00
John A Albrecht	5 00
Edna Kauffman	20 00
Levi Messinger	4 00
Susan Blosser	1 00
D C Hofstetler	10 00
Reuben Steiner	10 00
Irvin Amstutz	5 00
Allen Amstutz	1 00
William Eshliman	3 00
A B Mumaw	1 00
Anna Amstutz	2 00
Celesta Amstutz	1 00
Nora Eshliman	7 00
Myrtle & Nora Gregory	1 00
Martins Church SS O	
Senior Girls Cl	2 25
Mens Cl	3 55
Edwin R Brown	1 00
John D Miller	5 00
Earnest Miller	1 00
H H Sommer	2 00
J E Sommer	2 00
Eli Becher	3 00
M O Krabill	1 00
Fred Yoder	50
Amos Schloneger	2 00
Barbara Saltzman	25 00
Barbara Otto	12 00
J D Hartzler	15 00
Pleasant Grove SS Ill	47 00
Lizzie Yoder	2 00
C H Byler	2 00
Mt View SS Alta (Armenia)	20 00
Weaver Sisters Ill	12 00
E J Zook	5 00
Vineland YPM Ont (Armenia) (Oct)	10 00
	$355 30

Russia

Waterloo SS Ont	$ 30 00
Bethel Cong Mo (Sept)	21 61
Syc Gr SS Mo (Sept)	40 66
Crystal Spgs Cong Kan (Sept)	5 00
E Holbrook SS Colo (Sept)	6 50
Cherry Box Cong Mo (Sept)	5 00
Sycamore Grove SS Mo (Sept)	41 84
E Holbrook SS Colo (Oct)	3 75
J J Zimmerman (Oct)	5 00
Cherry Box Cong Mo (Oct)	5 00
Bethel Cong Mo (Oct)	6 00
Sycamore Grove SS Mo (Oct)	53 93
Mattawana SS Cls 1 & 2 Pa	5 00
A Friend Ia	5 00
Plainview SS O	57 50
Belleville SS Cl 19 Pa	2 50
Cora Brubaker	7 50
Mary L Bower	5 00
Am Menn near Belleville Pa	7 00
Maple Grove SS Ind	10 10
J D Byler	7 50
Schertz Bros	50 00
Beach Cong Jr YPBM O	5 00
Beach SS O	20 00
Oak Gr SS (Cham Co) O	
Prim Dep	2 50
Interm Dep	2 50
Liberty SS Ia	
Classes 3 & 4	2 60
Class 5	7 50
" 6	7 50
" 7	5 00
Salem SS Alta	12 50
Mt View Charity Cir Alta	7 50
Rowe Cong Pa	38 25
Belleville SS Y W Cl Pa	2 50
Pigeon River SS Mich	25 00
John Wismer	10 00
Emma SS Ind Cl 7	5 00
Clinton Fr SS Ind	20 00
G Monroe Miller	5 00
Holdeman SS Ind	39 95
Yellow Cr SS Wm Hoovers Cl	7 50
Elkhart SS Helping Hand Cl	15 00
C A Shantz	15 00
	$637 19

Siberia

C C Christner	$ 10 00
A Friend	5 00
Matthew 6:3	5 00
Ora Troyer & wife	6 50
	$ 26 50

Total contributed for the month	$1,427 86
Previously reported	$675,811 26
	$677,239 12

Gratefully acknowledged and reported by
MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

FINANCIAL REPORT

Of the Woman's Missionary Society for July, August, September, 1924

FOREIGN MISSIONARY SUPPORT FUND

General

East Bend S C Ill	$ 14 40
Science Ridge S C Ill	5 00
	$ 19 40

India General

Sycamore Gr S C Mo	$ 9 05

Mary Good

Girls S C Oak Grove Wayne Co O	$ 5 00

Ruth B. Miller

Martins & Pleasant View S C Ohio	$ 16 00
Girls S C Oak Gr Wayne Co O	5 00
Trail S C Ohio	25 00
Pike S C Ohio	26 50
Orrville S C Ohio	7 60
	$ 80 10

Mrs. Troyer's Support

Ind-Mich Branch	$ 99 76

S. A. Bible Readers

Girls S C Sonnenberg O	$ 20 00
Girls S C Orrville O	1 65
	$ 21 65

MEDICAL FUND

S. America

Orrville S C Ohio	$ 75

India

Trail S C Ohio	$ 12 00

MISSIONARY CHILDREN SUPPORT

Thelma Marie Miller

Forks S C Ind	$ 74 24

BUILDING FUND

India

Annual Dist Meeting of Eastern O	$ 42 36
Annual Dist Meeting of Lima O	2 51
Interest	23 69
	$ 68 56

ORPHANS' HOME HOSPITAL FUND

Interest	$ 36 64

EXPENSE FUND

Surplus from typewriter with interest	$ 28 13
Orrville S C Ohio	65
Interest	81 29
	$110 07

RUSSIA

Sonnenberg S C Ohio	$ 10 00

MONTHLY LETTER FUND

Sharon S C Sask	$ 5 00
Mrs Ezra Mellinger Ronks Pa	2 00
	$ 7 00

Gratefully acknowledged.
Ruth A. Yoder, Gen. Treas.

GLEANINGS

The census of New York City shows that there are 1,440,635 Roman Catholics, 2,122,457 Protestants, and 2,056,956 Jews in that city. That means that 25.64% of the population is Roman Catholic, 27.8% is Protestant, and 36.58% Jewish. At the present rate of increase the Jews will soon outnumber all other religious orders.—Record of Christian Work.

Impressions of Africa Today

Speaking at Hampton Institute of his recent visit to Africa, Dr. James H. Dillard, president of the Jeanes and Slater Funds, said: "The thing that impressed me most in Africa was the tremendous variety of nations. They differ among themselves more than the nations of Europe—in habits, customs, languages, and religions. I was longest in Kenya, an English colony five times as large as the state of Virginia. There were at least a dozen nations and languages in Kenya, not to speak of other differences in the people. Another striking thing is the improvement in the condition of women. The men used to do the fighting and the women the work. Of their own accord this has stopped; a great step forward. There are government workers going about showing people how to raise things better. In one country the production of cotton is growing appreciably. England is determined to raise her own cotton. The one thing that struck me on the way down the coast is the determination of the natives to have an education. They are going to have it. I went out in the country and saw what the people themselves are doing. Missionary students have started schools. In one school forty or fifty students were being taught.—Record of Christian Work.

The ways in which Americans spend their income, personal, state, and national, is neatly tabulated on a percentage basis by the "American Education Digest." The figures follow:

Church, ¾%	Waste, 14%
Schools, 1½%	Luxuries, 22%
Government, 4½%	Living Costs, 24¼%
Crime, 8¼%	Miscellaneous, 13½%
Investment, 11%	

How a Bible Built a Chapel

Some eighteen years ago a Guatemala Indian, his curiosity aroused by the words "Santa Biblia" on the cover, purchased a Spanish Bible from a colporteur of the American Bible Society. He called in some friends to read to him the new strange book he had just secured; but no one was able to explain what they read. He then sought help from the priest of the town, and invited him to his home. When the priest saw the Bible, he cursed him and left hurriedly, never to return. From that day the Indian had very little confidence in the priest. For about fourteen years the book in that Indian's home was very little understood. Then his sister, who lived in a nearby town, met a Protestant evangelist and asked him to go to Comalapa and explain the contents of the book to her brother. The first day the evangelist was there, which was August 20, 1919, the Indian and his own family and that of his brother—ten in all—accepted Christ as their Savior, threw their images away, and the man himself, who was then about fifty-five years old, quit drinking. Feeling that his people ought to have a fitting place of worship, the Indian who bought the Bible eighteen years ago, started to put up a chapel, which has been built little by little by their own labor and at their own expense. R. R. Gregory says, "The very best workmanship has gone into the building. I have not seen an Indian house to compare with it."—Selected.

Cannibals Still in Africa

The Mekae people of Africa are more fond of human flesh than they are of pork, writes Dr. Alfred B. Lippert, engaged in medical work, Ebolowa, Cameroun. For several years missionary work has been going on among these people, but mainly through native Christians supervised by white missionaries. The white missionaries make regular trips through the country to help and encourage the native evangelists. Not long ago a native Christian went to teach these people and he was eaten. The cannibals are punished very severely by the Government when they are convicted of this practice, and so the evil is somewhat less prevalent. In spite of this danger, however, there is no lack of volunteers for the work. On one trip of supervision Mr. Grisset, of the station, brought in three almost starved skeletons of orphans. Their mothers had been killed by a leopard and their fathers were almost dead with sleeping sickness. As soon as they are restored to health they will be placed in Christian families and trained to be sent back to their own people as missionaries. —Continent.

Faithful under Persecution

In the village of Dayalpur, North India, there is a community of one hundred Chamars, which, as a whole, has not only confessed Christ in baptism, but has undergone the most rigorous persecution and loss for the sake of the Name. These are not "rice Christians." It is no question of bakshish and blankets. Their witness for Christ is all the more remarkable as they are naturally timid, and for the first time in their history find themselves at variance with the powerful landowners of the village. As soon as their intention became known the owners of the village and the adjoining land began to use every means in their power to prevent them from becoming Christians. They threatened, argued, persuaded, all to no purpose. They threatened to take their cattle, confiscate their land, burn their houses and take their property. After these threats had been made at one large village gathering, a Chamar rose and said, "You may take everything we have, and our lives in the bargain, but we are determined to embrace Christianity." Persecution of many kinds, extending into the smallest details of daily life, has followed their baptism, but they have not wavered. —Missionary Review of the World.

The Value of One Boy Won to Christ

Who can estimate the value and outcome of the conversion of a boy?

What if Brigham Young had been powerfully converted when he was a little boy: what a different page might have been written in American history! I dare say that as an evangelist he would have been the equal of Charles G. Finney or D. L. Moody. What a splendid work some Methodist would have performed if he had gotten hold of a little lad by the name of Brigham Young and led him to Christ!

To be more modern, take Al Smith. Suppose some pastor full of zeal had led little Al to Jesus, gotten him into a Sunday school, what a big fish he would have caught! He might have surpassed Billy Sunday as an evangelist.

Oh, well, this field of speculation is so large we can easily get lost in it! Everybody would condemn the father who would see his wheat ripen, fall and rot, while he pitched horseshoes, or played marbles. How much more to be censured the pastor and congregation who would let the years go by and neglect the precious immortal souls that could be easily brought into the kingdom if they only had a revival! Perhaps we ought to become so interested in souls that we would feel any meeting is a great meeting if even a little child be soundly converted to Christ. Let's have a protracted meeting, and pray to God to turn it into a revival, and bring souls to Jesus!—Dr. H. C. Morrison.

Set Down the Burden

An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from one knee to the other. A working-man across the aisle watched her for some time in silence, but at last, when he cuold stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said **"if you will set your basket down, the train will carry both it and you."**

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstance has decreed shall be theirs. They insist on carrying it, even when they might temporarily lay it down and ease their breaking backs. — Selected.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 11, 1924 (Gospel Witness Established 1905) No. 36

EDITORIALS

"As we have therefore opportunity, let us do good."

Opportunity to do good suggests the idea of looking for opportunities that we may do good.

The difference between the **ideal** and the **real** home may be accounted for by the fact that people do not always do as well as they know.

It is human nature to think more indulgently of our own weaknesses, and more approvingly of our own virtues, than either God or fellowmen see in us.

Christ in human sympathy fed the multitudes with loaves and fishes. In divine compassion He brought to the famishing millions of earth the eternal Bread of Life.

Every child of God is made a partaker of the divine nature. Through the new birth we have the privilege of exercising this divine nature through our Lord Jesus Christ.

Two-thirds of the books of the Bible could be read at single sittings o less than two hours each. That would be an excellent way of spending about forty-four evenings this winter.

Winter.—Some think of the cold, stormy weather; others of the opportunities which the season brings. From which angle are you looking at it? If from the standpoint of opportunity, which kind?

Young People's activities should always be directed into channels and along lines that will add something substantial to their Christian character and usefulness in service to God and man. Encourage that kind of activities in your own communities.

Y. P. B. M. Topics.—Our little booklet of outlines of the Bible Meeting Topics to be used by our Young People's Meetings during the year 1925 is now off the press and ready for distribution. They are sent out at the usual price of 5c a copy, 50c a dozen, or $3.00 per hundred. They will be sent out as long as the supply lasts.

Several weeks ago we expressed the hope that at least five hundred of our young people might be enrolled in the coming short Bible terms to be held in our three schools and in about half a dozen other six-week Bible schools held among our congregations. Besides this, there ought to be Spirit-stirring weekly Bible meetings in as many communities as possible.

"Christmas gifts," is a very familiar expression these days. Three persons are interested in each gift: (1) the giver, (2) the receiver, (3) Christ, through whose gift to the world the idea of Christmas gifts originated. See that your gifts are of a kind that the joy they create are in harmony with the joys awakened through God's great gift of His Son to be the Savior of men.

Special Bible Terms.—Those interested in attending either of the six-weeks Bible terms announced through the columns of the Gospel Herald are invited to read both the announcements found on the last page of this number and those printed in last week's Gospel Herald. Then, if you have not already done so, send to the heads of one or more of these schools for a special bulletin describing the work in greater detail.

Brother S. S. Bowman.—In the passing of this aged pillar of faith, whose death notice is found elsewhere in this issue, the Church has lost a faithful servant and leader. No visiting minister ever went to Kitchener without finding in Bro. Bowman a faithful and warm friend, a good counsellor, and a man whose hospitality in the home was typical

OUR PERIODICALS

V. The Way

Years ago the editor was in one of our missions, filling a few appointments. One day the following conversation took place with the superintendent:

"What are you doing with this paper here?"

"We are distributing it among our people."

"I am surprised that one so loyal to the faith and abhorring compromise as strongly as you do should countenance such a paper in your mission."

"It is the best we can do. We have no tract paper of our own, and something of this kind is badly needed."

"Could you not find a tract paper with most of these objectionable features eliminated?"

"I have been unable to find any."

"If the Mennonite Publishing House should publish one, how many of our missionaries, do you suppose, would give it support?"

"I believe most or all of them would."

The editor went home. We talked things over, made some investigations, took the matter up with Board members, and in due time an 8-page tract paper was born with Brethren J. A. Ressler and J. H. Mosemann as editors. About a year ago Bro. J. L. Horst took Bro. Ressler's place as office editor.

That there is a demand for this paper is evident from the fact that it is now enjoying the second largest circulation of any of the papers published by the Mennonite Publishing House. If you are interested in it, send for sample copies.

of his overflowing love for the cause of Christ and the Church. He was gathered home at a ripe old age, and many are left who cherish his memory.

New Sunday School Quarterlies. — The new Primary Quarterly having been simplified, those ordering S. S. supplies will find it to their advantage to order the new Junior-Intermediate Quarterly for the larger classes formerly using the Primary. In case you have already ordered the Primary for such classes, and you decide upon receiving your quarterlies that the Junior-Intermediate Quarterly would have been preferable, write to Bro. Levi Mumaw, Scottdale, Pa., relative to exchange of quarterlies. We are grateful for the promptness with which the orders are being sent in.

One thing in connection with Mennonite history in America is the fact that (composed of fifteen conferences in America and one each in India and South America) the body officially known as "The Mennonite Church" has had a continuous and unbroken record since the organization of the first congregation of Mennonites in America at Germantown. Since that time, unfortunately, there have been a number of secessions from the main body, the seceding bodies usually retaining the name "Mennonite" connected with some prefix or suffix. We have no quarrel with any of these bodies because of their withdrawal, much as we would like to have them with us, as we accord them the same privilege of choice as we ourselves exercise. But should any of them join in the chorus sometimes heard, of denouncing the main body of Mennonites because there are so many Mennonite churches in America, they are simply emphasizing the fact that had they remained with the parent body there would be less reason to complain of so many divisions. Besides, it would be exceedingly difficult for the Church to yield to all the demands of seceding bodies, for they have gone out from us in opposite directions.

SCRIPTURAL REASONS WHY

By Daniel Kauffman

LIFE INSURANCE

Why we believe that God will take care of His own.

We have four reasons: (1) He has promised that He would. (2) He is the "friend that sticketh closer than a brother," and has never forsaken a single covenant. (3) He is perfect in power and trustworthiness, and is therefore able and sure to make all His promises good. (4) The promises of God to care for His own have been verified in the lives of many people. Let us notice a few things that He has promised along these lines:

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11).

"Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee" (Heb. 13:5).

"If God so clothe the grass.... shall he not much more clothe you, O ye of little faith" (Matt. 6:30)? (Read Christ's message to His own as recorded in Matt. 6:24-34.)

The Bible abounds in similar promises. David gives expression to the experience of many of God's people when he says, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Recognizing the power, and love, and faithfulness of God, why not take Him at His word and trust Him in all His promises?

Why we do not endorse what is commonly called "life insurance."

We have absolute life insurance in the promises and providence of God. His promises are sure and steadfast, beyond the power of man to overthrow. His protective care is for time and for eternity. He is with us in life, with us in death, and will be with us beyond the grave. He orders all things in wisdom and in love, and "all things work together for good to them that love God." His faithfulness to His promises, and His dealings with His people convince us that He removes people from time to eternity in such a way and at such a time that their death will mean more for the cause of Christ and the good of human souls than their continued living would. The history of the human family proves conclusively that "it is better to trust in the Lord than to put confidence in men." The rest of our answer will be found in the answers to succeeding questions.

Why we believe that socalled "life insurance" falls short of the Bible standard.

1. It falls short in point of charity. While life insurance companies boast of their charity, this "charity" is defective in at least two points: (1) Those who need it most are not admitted to its benefits. Paupers, sickly people unable to pay their dues, and others unable to meet the entrance requirements are not admitted. All applicants must, among other things, give evidence of normal health and ability to pay at least a premium or two. (2) Less than half the money paid in premiums gets back to the policy holders. The flow of money is in exactly the opposite direction from what we expect of a really charitable institution.

2. While the Bible gives us express and abundant assurance that God will care for His own, it is the business of life insurance companies to make people dissatisfied and feel insecure unless they are insured in some insurance company. Thus they would have the Bible read, "It is better to trust in some old line company than to put confidence in the promises of God."

3. It is a game of chance, with human life as the basis of speculation. The policy holder is sure of his money, provided (1) he lives longer than the one insured, (2) the premiums are kept up until the one insured dies, (3) the company remains solvent, and (4) there is no flaw in the policy. The company may gain or lose, depending upon the length of life on the part of the one insured. It is therefore objectionable from the fact that it is a game of chance, and also that human life is made the basis of speculation.

4. It is an unscriptural way of caring for our own. Invest in a savings bank, and in time of need you get back your money invested, plus interest, no more, no less. There is no temptation, on the part of the investor, as there is on the part of the policy holder, to wish that some one might die early. Many a widowed mother has been compelled to withhold bread and clothing from the hungry mouths and shivering backs of her children in order to scrape together enough money to keep up insurance policies.

5. It undermines the faith of some, tempting them to turn away from their confidence in the promises of God to care for His own and put their trust in worldly organizations.

6. It ignores the work of the Church as God's agency in providing help to the needy.

Why we oppose socalled "life insurance" upon financial and moral grounds.

1. For the average investor, it is not a good business investment. As an illustration, let us copy a few figures from a recent official report of the Insurance Department in one of

the middle western states, telling of the volume of business done by the companies doing business in that state during the year. This report shows that during this year there were paid in to these companies, in premiums, the sum of $1,366,983,824-.79; while there was paid out in dividends and all other payments to policy holders the sum of $342,587,-430.52. We need not argue this point any further. While a few, perhaps may gain, for the average investor this is not true.

2. The tempting offers made by life insurance companies are possible only because of the immense number of lapsed or surrendered policies. The same report from which we have quoted states that in that year there was a gain, by the companies, of $33,797,040.00 because of lapsed and surrendered policies. Poor widows and others who found the burden too heavy were compelled to allow their policies to lapse, and the companies, together with rich speculators who insure in large sums, reaped the benefit. Whoever shares in such gains helps to take bread out of the mouths of hungry orphans and clothes off their shivering backs.

3. It often undermines family affections. To say nothing about the murder trials arising from suspicious deaths, many a child who never contemplated murder has taken comfort from the thought that if father were to die the insurance policy would be quite convenient to satisfy creditors who are pressing for their money or to make needed improvements about the home.

4. It means an unequal distribution of wealth. Every year several hundred million dollars pass from the pockets of the masses into the coffers of rich corporations. If you doubt this, write to the insurance department of your state for their latest official report and study the facts and figures therein presented.

5. It encourages wild speculations. Many a man has recklessly plunged into debt and depended upon an insurance policy for security after his credit otherwise was gone. This meant a double load: (1) annual or semi-annual payment of interest on the money borrowed: (2) annual or semi-annual payment of premiums on the insurance policy.

6. The statement we sometimes hear that life insurance has so greatly changed in recent years that its objectionable features have been eliminated is not borne out by facts. It is true that there have been changes, and that state and national laws have been enacted which to some extent curb the extortioners; but the principles underlying the business are still the same, and the most tempting offers in the line of time policies will still yield the companies some profit, counting compound interest. There is still no very good reason, even from a purely business standpoint, why the honest investor should not prefer a sound savings bank to the most reliable of insurance companies.

7. The hope of getting large returns, in case of death, from a comparatively small outlay of money, appeals to the baser side of life, encourages covetousness, and undermines the sturdy honesty which all men should possess.

8. "Life insurance is more deceptive even than a lottery. In a lottery it is understood that only a few will be winners, while in life insurance the idea is held out that all may be winners.....It is safe to assert that the business would soon come to an end if insurance agents made it a business to refund, dollar for dollar, all the money paid in. It is also safe to assert that if all the money paid in on lapsed policies were refunded dollar for dollar, that no life insurance company in existence could long survive at the present methods of doing business."—Miller.

If life insurance is not a good business investment for the average investor, why is it that so many level-headed business men have their lives insured?

For reasons similar to the reasons why so many level-headed business men dabble in speculations on the Board of Trade. We have never denied that some people make immense profits on their investments in both life insurance or stock speculations; but this is not true of the common run of people carrying life insurance, and we insist that from a purely business standpoint the average investor would be better off by not investing in either.

* * *

To summarize, let us quote from a chapter on Life Insurance, by D. D. Miller, Pp. 575-87, in "Bible Doctrine" (published by Mennonite Publishing House):

"We oppose Life Insurance because—

"1. It is unscriptural.

"2. It holds out the temptation of undermining family affections.

"3. To the average investor it is not a good business investment.

"4. But two out of five dollars invested get back to the policy holders.

"5. It is systematic deception, drawing the money from the pockets of the many and enriching the few.

"6. The enormous profits which some get are possible only because of the policies which are allowed to lapse, usually because the parties insured are too poor to keep up the premiums.

"7. It is a chance game, which makes it a species of gambling.

"8. It fosters covetousness, in that it holds out the dream of large returns for small investments.

"9. It robs many people of their hard earnings, and, what is worse, of their religion.

"10. It teaches unbelief in the many promises of God to care for His own.

"11. It proposes an unscriptural way of caring for our own."

Scottdale, Pa.

THE CHURCH TRIUMPHANT

By John Zieset

For the Gospel Herald.

The Church of God Triumphant
In heaven and on earth,
Our God, in Christ we thank Thee
For its spiritual birth.

Praise the Redeemer, Jesus,
For power over sin here,
We are no more in bondage,
Pressed down with doubt and fear.

Thou buildest a sure foundation
And saidst the gates of hell
Against divine munition
Can ne'er, no ne'er, prevail.

How can you say, dear people,
That you must sin every day?
The infinite arm is able,
God's Word can't pass away.

Not in the Church of Jesus
Do people live in sin,
But in the human creeds they're joining
And vainly trusting in.

God's Church alone is triumphant
In holiness complete:
All the dark powers of Satan
She tramples 'neath her feet.

Praise God for His Church Triumphant
Pure in this world below;
The Church that Jesus founded
Overcomes every foe.

Great God, Almighty, Triune,
Thy Church will ever stand,
Here on the earth in union,
And in the heavenly land.

Carthage, Mo.

The Puritan Trappe quaintly says: "God respecteth not the arithmetic of our prayers, how many they be; nor the rhetoric of our prayers, how long they may be; nor the music of our prayers, how methodical they be: but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces, prevail in prayer."

Friends, the unbelieving scientist has never been able to compute the value of a soul—and that is the reason why he can not appreciate the work of Jesus Christ in the human heart.—J. H. Mosemann.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(4th and Mill Sts.)

As Christmas season is approaching, we desire to again give baskets of provisions to our families and needy ones. Whatever you give will be very much appreciated, thanking you in advance for what you give and also for the help and support in the past. When you send us money please state that it is for the Christmas-basket fund, or provisions such as groceries, vegetables, fruit, chicken, or cakes, etc. We have a large number of homes where we would like to give something that might bring cheer and comfort. May the Lord bless whatever you feel like giving. Please send in provisions on or before Tuesday, Dec. 23.

David B. Groff, Supt.

Later: There has been a dark cloud hovering over the Mission during the past week because of the illness of Sister Groff. Life seemed to be hanging on a very brittle thread. She had a severe attack of pneumonia. Glad to state at this time that her condition is improving. "God is our refuge and strength, a very present help in time of trouble." We desire a continuation of the prayers of God's people. D. B. G.

Lancaster, Pa.

(Vine St. Mission)

Dear Herald Readers:—Since our last article for the Herald, Bro. C. Z. Yoder from Ohio was in our midst and broke unto us the Bread of Life. We appreciated his visit among us very much, as well as his kind admonitions both for children and older folks.

We are again approaching the Christmas season which brings with it that feeling of good will to our fellow men, and rightly so, because the greatest Gift that ever came to humanity is Jesus, who was born to be the Savior of the world. By the help of God, and neighboring congregations, brethren and sisters, we again wish to distribute a number of baskets among the poor and needy ones of Lancaster City. There are many who are less fortunate than we are. Christ said "The poor ye have with you always."

The Lord may permit certain conditions in the community or other lands to see if the love of God dwells within us. John said, "If we see our brother in need and shut our hearts against him, How dwelleth the love of God in us?"

One congregation has already contributed over 160 quarts of fruit and vegetables and another community a donation of 30 bushel of potatoes and also other things. May the Lord bless the givers.

For the baskets, we will receive as follows: potatoes, canned fruit, apples, vegetables, sugar, rice, coffee, chickens, dried fruit, beans, meats, clothing, money, or whatever you may have to give. We know that a cup of cold water, if it is only given in the name of a disciple, shall not lose its reward. We will gratefully receive any gift that you may be prompted to give.

Pray for the work and workers at Lancaster Mission.

Yours in His Service,

Dec. 1, 1924. The Workers.

Los Angeles, Calif.

Dear Herald Readers, Greeting:—We would with David say, "Bless the Lord, oh my soul, and all that is within me, bless his holy name."

When we think of the many blessings we receive from God day by day, we should be very thankful, and bless His holy name, and be glad that the head of our nation has proclaimed this day to be a day of thanksgiving and praise.

But not so with many, for they forget where all these blessings come from, and are just out for a good time.

I will at this time tell of five young men who were out for a good time on Sunday, Nov. 23. After spending most of the Sunday in the home of one of the party, drinking and carousing, they went out to supper. After eating their supper at the restaurant they went for a wild ride—which ended very suddenly at 11 o'clock. In trying to make the turn close to their home the car was overturned. Husband and I had just retired a short time when a rap on the door was heard and a voice, saying, "This is John ——, come quick and help; Will's car has turned over with the boys under it!" Knowing the car and that it was a heavy one, all haste was made to the scene of the accident—to find Will and Charley still under the car. They were taken out as quickly as possible; but alas! poor Charley was dead, his neck having been broken in the crash.

Oh how our hearts ached for the father and mother that had to hear the sad news of their only child, a boy of nineteen years, as it was sent over the wires to his home in Massachusetts. The wire came back: "Send our boy's body home." Sad? yes, but the worst is, we fear Charley was not ready for the change from time to eternity, altho he was a kind-hearted and agreeable boy and was frequently in our home, it seemed he came west for a good time, it ended so soon and suddenly. I am fearful that there are many boys just like Charley, out for a good time.

Is it a good time? Not by any means. Satan lures them on and on, till the Scripture is fulfilled which says: "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy."

Let us as Christians be up and doing, speak to those that are out in sin, pray for them and by our very life let them see that we have something better than this old world can afford; that we are really having a "good time" in Christ Jesus, for only in Him do we find lasting good and peace and joy.

We are having very warm days here at this time, and for the benefit of our many friends in the East will say the black plague is seemingly under control. Some over 100 have died, almost altogether in the Mexican quarter of Los Angeles, where filth and vermin abound. The quarantine has been lifted and we are hoping the disease has been stamped out. Psa. 91:5-7: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day; a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Lord, increase our faith, that we may rely upon His precious promises, knowing that His promises are yea and amen.

The Lord willing, we expect to hold our communion service on Dec. 7.

Pray for us and the work at this place, that we may do only those things that are pleasing in His sight. May God bless you all and make you a blessing.

Humbly your sister in faith,

Emma N. Showalter.

Nov. 27, 1924.

Reading, Pa.

(Mennonite Mission)

Greetings to the Herald Readers:—Interest is good, and the average attendance at Sunday school is about 75. Children's meeting and preaching service are quite well attended.

Beginning with Sunday, Dec. 7, we will hold our services at 11th and Greenwich Sts., two squares west and two south of the former location. There are no living quarters connected with the place and the workers will remain in the apartments at 13th and Douglass Sts., until desirable quarters can be found near the mis-

sion hall. All mail should be addressed to 13th and Douglass Sts., until further notice is given.

Those who brought to us the messages of the Gospel for the last 6 Sundays are: Amos Horst, Amos Kolb, Isaac Brubaker, John Bressler, Noah Sauder, and Henry Bechtel.

It is man's part to sow the Word, but God giveth the increase. The need for more teachers and a chorister has not been supplied up to the present time. Is there not some one whom the Lord is calling that will answer, "Here am I, send me?"

We do not want to urge any families who have children to move from the farm to the city, but if there are any who have no children who would consider moving to the city, we would say, Come and help us feed the precious lambs with the bread and water of life.

In His service,
Dec. 1, 1924. J. B. Gehman.

Chicago, Ill.
(1907 So. Union Ave.)

Dear Herald Readers:—We are glad to report that the Lord has been blessing our work at this place and we have great reasons to be thankful to Him. He is supplying our needs from day to day, and we are often reminded of the words of the psalmist, when he said, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord. Trust also in him and he shall bring it to pass" (Psa. 37:4, 5).

Bro. C. L. Graber of Goshen, Ind., accompanied by Sister Beatrice Hershey of South America and Sister Smucker of West Liberty, Ohio, were with us on missionary day, Nov. 23. Bro. Graber preached both morning and evening and Sister Hershey gave us a talk on the young people of the South American Church and the problems some of them must face when they accept Christianity. In our children's meeting Sister Smucker gave us some interesting experiences in connection with her work with the boys and girls at the Orphans' Home at West Liberty, and Sister Hershey told us about the children of the Argentine. The messages of the day gave us a larger vision of the field and made us feel more keenly, our responsibility to carry the message to the uttermost parts of the earth.

On Nov. 30 we had communion services. A number of our members could not be with us on account of sickness but those who were present enjoyed the spirit of fellowship which prevailed thruout the service. A young man and his companion were baptized on the same day. Bro. J. A. Heiser of Fisher, Ill., officiated at these services. He also brought with him a group of young people from his congregation, who gave us a very interesting program at our Christian Workers meeting.

We are planning, the Lord willing, to give our annual Christmas dinner on Dec. 18 and on the evening of Dec. 21 the Sunday school children will give a Christmas program. On the following Sunday, Dec. 28, we expect to have a musical program—a Chorus, "The Christmas Adoration."

We ask you to remember us in prayer during this Christmas season that the name of Christ might be exalted.

Yours in His Glad Service,
Dec. 4, 1924. Emma Oyer.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Oct. 28, 1924)

By J. W. Shank

For the Gospel Herald.

Dear Herald Readers:—We praise God for the good rains we have had since the last letter was written. It brought joy to thousands of people and gave the earth a refreshing that was greatly needed.

It might be interesting to the Herald readers to know that most of the notes that appear in these letters are translated from the Spanish into the English by the one who writes them. We have started sending out a little bulletin each Monday to each one of the other stations. We must write them in Spanish because the folks at Santa Rosa can not read English. By means of this weekly bulletin the one who must write the weekly letter has some material at hand.

Trenque Lauquen.

We were made happy on Sunday evening when four people stood up for Christ. One was a poor woman whose husband is a drunkard. Her two brothers who are grown young men were also among the number who want to be Christians. Another woman who had known of the Gospel in Buenos Aires wishes to join with us. Pray for these new seekers after God.

A number of requests have come to us lately to go to some new homes in order to explain more about the Gospel. A woman whose husband had almost gone crazy over spiritualism requested that the missionary come and talk to him. She has confidence in the Gospel but not in spiritualism.

Carlos Casares.

Bro. Lauver writes of a number of people who are out of work and are having great difficulty in getting along. Folks are anxious for harvest time to come so that they can get work.

A young man who was a professing Christian before the work began in Carlos Casares has come to the Mission sometimes. He came recently again and promises to become active in the work. Bro. Lauver expresses the hope that his resolution is sincere. It is frequently the case that such people do not carry out what they profess. This particular young man is a fine specimen of manhood and would make a very good Christian if he were to become deeply in earnest.

Pehuajo.

There are many people in Pehuajo who need food or other help from some source. Times are very hard for many of them. The native church is helping some of the most needy ones.

It is the testimony of the missionaries that the Sunday morning prayer service is a great blessing to many of the brethren.

A request came from Esteben Guttierez of La Junta, Colorado, to send 200 copies of the True Way (El Camino Verdadero). This shows that some of the seed sown there last year among the Mexicans is bearing fruit. The writer had the privilege of distributing personally some literature among them and of preaching to them a number of times. Brethren at home, can you not learn the Spanish so as to help win the hundreds of thousands of Mexicans that are within your own borders?

Santa Rosa.

Bro. Luayza writes a letter telling of the trouble one of the Christian fathers is having with his young son twelve years of age. The father must be away from home for weeks at a time and the mother can not control the boy. This is one condition that is very common in this country. The wickedness of the boys and young men is appalling. Many parents despair of controlling their children after they are ten or twelve years old. The cause of this difficulty is the lack of religious training for the boys and girls.

"Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

Trenque Lauquen,
F. C. O., Argentine.

God pity the preachers who yield to the temptation to ease up on preaching the unpopular doctrines of the Bible that they might have the applause of men.—J. H. M.

The whole human family is polluted with sin because sin has been transmitted from generation to generation, from Adam on down to the present time.—C. K. L.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LOVE ALL POWERFUL

(Continued from last week)

For the Gospel Herald.

"Of course," said the good wife, "she can stay with us. We are not rich like her uncle is, but we have a comfortable home and plenty to eat, and we will do the very best we can. Maybe the Lord sent her this way."

"Yes that is the way it seems to me, I believe the Lord just kept me standing at the gate until she would get there. Then you know that the latch on our gate has a kind of a hitch when you want to open it, but today it had no hitch at all, but opened just as smoothly as when it was new. I tell you I can just take our creed all down together."

All this time the girl stood with her bundle in her hand.

Turning to the girl the good wife asked to be excused for seeming neglect. She took her bundle and wraps and invited her into the best room in the house. Having found a home (though not so elegant as the one she had left), she began to realize the fulfilment of that precious promise upon which she had started in the morning.

God does not fulfill His promise in advance, but when we trust and go forward and thus meet the conditions, every word will be fulfilled. God would have His children test His promise. "Try me, and see will not open the windows of heaven." This young girl was out on the promise of God—nothing more—nothing less.

During the first the husband and wife had a good deal of talk between themselves. They both believed that God was in it, but could not understand just what it meant. Every once in a while the husband would refer to his standing at the gate when he was not looking for anything. That more than any one thing would settle the matter with him that the Lord was in it.

They gave the girl the Bible and some other good books to read, and once in a while would talk to her, and give her such words of comfort and advice as they could.

Evening came on, and the good man took down the Bible, read a chapter and led in prayer. He prayed with more unction than usual. His heart seemed to be very tender, especially when he prayed for the young girl and her uncle.

Thus morning and evening the fire was kept burning on that family altar. All this time the girl was growing in faith and knowledge of sacred things. Being well educated, she was able to understand the Scripture quite readily.

Several days had come and gone and everything was going along smoothly and pleasantly. They did everything in their power to make the girl feel at home. They assured her over and over again that she could stay with them as long as she wished. The girl, though not accustomed to work, offered her services, and aided in whatever way she could. One day the gentleman said to his wife that he was more and more convinced that the Lord had sent that girl to their house. For, said he, "I feel much stronger in religion than I ever did before. I begin to see more in God's promises than I ever saw before in my life. I thought that about all a Christian had to do was to go along sort of easy, mind his own business, and go to church. But I see that there is a little something more to do. Then, somehow when I pray I feel as if I were just talking to God. I really love to pray. If it keeps on this way I believe that after awhile I can just walk on the promises of God as our dear girl did the morning she came here. I used to have a good many doubts about my religion. I feared that I might not be one of the elect, but my doubts are all gone. I wonder after all, if a body don't do a little something themselves, I suppose I had religion all along but this thing has served to bring it out. Least ways, I never enjoyed it as do now. Having religion seems to be one thing, and enjoying it quite another. I had hard work to keep what I had but now it keeps me. am awful glad that girl came. She has brought a kind of light into our house."

It was now ten days since the girl had left her uncle's house. Everything had gone along smoothly at her new home. She had everything she desired. In the evening, just at night fall, her uncle's hired man drove up and inquired for the girl. The gentleman said she was there. "She is the best girl I ever saw and my wife intends to keep her just as long as we can."

"Well," said the man, "her uncle is quite ill and has been for several days. He thinks that he cannot live but a few days more and desires to see his niece before he dies."

"Well," said the gentleman, "in such a case as that if the girl is willing to go, I shall not object. But mind you, it is understood that she is to come back again." Going into the house he told the young lady all about it, and asked her if she was willing to go. After a moment's thought she said, "Perhaps it would be best for me to go. I do not know what it is. The Lord certainly sent me here, and now it may be He wants me to go back. Yes, I will go, but I want you to go with me."

"Well, if you think it will be for the best I will go along."

It came into his mind that the sending away of his niece might have something to do with her uncle's illness. At all events if he was very sick he would not object to his coming.

So the arrangements were soon made and when about to leave he said to his wife, "I wonder what it all means? It seems to be another link in the chain. I don't understand it, but I will go on the promise of God, where He says, 'Fear thou not, for I am with the.' You pray for us while we are gone. It will help you, and maybe it will help us too. I think you had better not use the prayer book, for I don't believe there is a prayer in the book that will suit this case, just pray sort of off hand."

The carriage was at the gate. All being ready, they stepped in and were driven rapidly to the sick man's house. But few words were spoken on the way, yet no doubt some earnest prayers were offered up. It was a new experience for both. Whatever might be the nature of her uncle's illness, and whatever might come of it? It was a new field.

Arriving at the house, they were conducted into the room where the sick man lay. The uncle reached out his hand, which was quickly grasped by his niece, who, after kissing him and her aunt most effectionately, stepped aside to give the gentleman who came with her an opportunity to speak to her uncle. He came forward, took his hand, and asked him how he was.

"I am very sick, and have been for several days."

"What seems to be the matter with you?"

"Well, I can hardly tell. There seems to be a wonderful pressure about my breast or stomach, I hardly know where it is. Sometimes I can hardly breathe. The doctor has been here and I took his medicine, but it does not seem to do me any good. I am growing worse and worse all the time. Oh, whatever shall I do? I don't know that I shall live until morning."

(To be continued)

SUNDAY SCHOOL LESSON

Lesson for Dec. 14, 1924—Luke 19:1-10

THE CONVERSION OF ZACCHAEUS

Golden Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

Lesson Story.—On His way to Jerusalem Jesus passed through Jericho. A certain publican, Zacchaeus by name, wished very much to see this man as He passed along. Being little of stature, Zacchaeus climbed on a sycamore tree that he might have an unobstructed view of the man from Galilee. When Jesus came to the tree He looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." Zacchaeus came down quickly and joyfully and gave the proposed Guest a warm welcome. The people murmured, saying, "He was gone to be guest with a man that is a sinner." But if Zacchaeus was a sinner, he was the kind whom Jesus delights in receiving, for he was ready to forsake his sins and make restitution. Because of his readiness to make restitution Jesus replied, "This day is salvation come to this house....The Son of man is come to seek and to save that which was lost."

Lesson Thoughts.—1. There is no obstacle which can keep an earnest seeker away from Christ. Zacchaeus was a man small of stature and there was small chance to get a glimpse of Christ while there were so many taller people to obstruct his vision. But he climbed the sycamore tree and the obstacle was no longer in his way. Given a real desire to see and to follow Christ, and the desire will be gratified. Our Savior has promised that "Him that cometh unto me, I will in no wise cast out."

2. Christ came to save sinners. He is therefore the friend of sinners. To Him all sinners have access, if they come in faith, believing. The promise is, "Though your sins be as scarlet, they shall be white as snow." Zacchaeus being a sinner, he was the kind of a man Christ was looking after, especially so since he was a seeker after the Christ who alone can give salvation. There is a world of difference between associating with sinners in order to be partaker with them in their sinful deeds and seeking to be with sinners to save them from their sins. Christ's object in going to the home of Zacchaeus was not to share his joys in sinful pleasures but to talk salvation. It is the only justifiable motive which Christian people can have in their association with worldlings.

3. "Zacchaeus....come down." He was too high up for Christ to reach him. Many a poor sinner, though he may be rich in this world's goods, is hindered from coming to Christ, and beyond the reach of Christ, because he is up somewhere in a sycamore tree of self-exaltation, and not willing to come down. He must come down, if he would come within reach of salvation.

4. Zacchaeus had two commendable marks: (1) He was liberal toward the poor, remembering them by giving them half his goods. (2) He was ready to make restitution for all wrongs committed. When a man is straight with the Lord on these two points he is not very wrong in the rest of his life. Restitution is one of the essential points in a Christian's record. And while the most delicate test is usually the matter of handing over money that was gotten in an unscriptural way, the principle applies to the making right of all wrongs. An unwillingness to make restitution for all sins committed must of necessity mean an unwillingness for Christ to abide at such house.

5. Whoever is seeking for Christ will find Christ seeking for him. Zacchaeus heard that Jesus was coming his way and he hastened to get the full benefit of the meeting. But no sooner had Christ gotten to where he was than he called for him to come down that He might be his guest. So every sinner today who really wishes to see and to meet with Jesus has the opportunity. The Son of God came not only to give all men an opportunity to be saved, but He actually came "to seek and to save that which was lost." All honest seekers after salvation will find the Savior seeking them.

6. A pleasing feature of this narrative is that no sooner had Jesus offered to be the guest of the publican than he came down from the tree immediately and "received him joyfully." Every unsaved soul should have a similar attitude toward the blessed Savior. If there is any sadness of heart at the time of accepting Christ it should be because of Godly sorrow for sin and not because of regret that there are so many things pleasing to the flesh to give up for Christ. The three thousand souls who on the day of Pentecost were convicted of sin gave evidence of the genuineness of their repentance by receiving the Word "gladly." Every child of God should be able to point to the most important event of their lives and sing with gladness—

"O happy day that fixed my choice
On Thee, my Savior and my God."

—K.

BIBLE MEETING TOPIC

THE CHRISTMAS MESSAGE AND THE CHRISTMAS SPIRIT.—Matt. 2:9-11; Lk. 2:1-20.

Topic for December 21.

MOTTO

"He is thy Lord; worship thou Him."

MEDITATIONS ON THE TOPIC

I. **The Saviour, Christ the Lord, Born unto Men.**—The character of the One who was born, and the purpose of His birth, the love that prompted it, and the blessing that it brought,—all speak without other language and give forth a message and spirit that should characterize the followers of Jesus Christ at all times and places.

Christmas has a certain meaning to the world today, but it is largely obscured by the pride and selfishness and lust of men. To truly serve the newborn king is to worship. To worship means not only adoration in words and postures of the body, but a spirit of subjection and obedience to His kingship which makes our lives conform to the standards of His kingdom. The spirit that gives praise to one another and glorifies mankind is not the Christmas spirit. But the spirit that by words and actions glorifies the Christ and magnifies His name and His doctrines before men is the spirit of true Christmas from one end of the year to the other. We cannot have the Christmas spirit without bearing the Christmas message. As the spirit of Christmas calls us to worship Him, so the message brings all those who receive it into a place where they are accepted in their worship of Him.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." This is the Christmas spirit of worship. Every act of song, and prayer, and praise; every deed of kindness or word of love; every work of the hand or feet or voice; every thought written or spoken; must in some way magnify our Lord if it would express the worship and breathe forth the spirit that is fitting to celebrate His birth.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Jesus."**
2. The Birth of Jesus.

For Young People
1. What Jesus' Birth Meant to the World.
2. The Possible Salvation through Jesus Christ.
3. Perverted Thoughts about Christmas.

For Older People
1. The Love of God in the Gift of His Son.
2. Our Mission in Bearing the Message of "Good Will" to Others.

PERSONAL THOUGHT

As ambassadors for Christ we beseech men to be reconciled to God in Christ's stead. We live unto Him who died for us and rose again. We bear the spirit and message which God has manifested to the world in giving His Son.

Gospel Herald

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THURSDAY, DECEMBER 11, 1924

Field Notes

Bro. E. D. Hess of Masontown, Pa., spent some time recently in Lawrence county, Pa., and western New York in ministerial service.

The East Union congregation near Kalona, Iowa, expects to spend Christmas week in a series of evangelistic and Bible meetings.

"We solicit your prayers in behalf of the series of meetings going on here in charge of Bro. Wm. Jennings," writes Bro. C. D. Weaver of the Knoxville, Tenn., Mission.

A brother from Millersville, Pa., writes: "Bro. Wilson Moyer is holding a series of meetings here at present. Three confessions thus far. There were six applicants before the meetings started. Pray for the work."

The brotherhood of the Crown Hill congregation near Marshallville, O., is to spend the coming holiday week in a series of meetings and Bible conference work with Brethren J. F. Grove and J. S. Mast as instructors.

The congregation worshiping at the Masontown Mennonite Church is looking forward to a series of meetings the latter part of this month, to be conducted by Bro. J. A. Heiser of Fisher, Ill.

The following brethren have recently filled appointments at the First Mennonite Church, Kitchener, Ont.: Oliver Snider of Elmira, Oscar Burkholder of Breslau, and Noah Hunsberger of Waterloo. W.

Announcement was made that a series of meetings would begin at Weaver's Church near Johnstown, Pa., on Monday evening, Dec. 1, with Bro. J. A. Heiser of Fisher, Ill., in charge.

The Illinois District Mission Board is arranging for a missionary conference Dec. 29 and 30, at Peoria, Ill. Programs may be secured by writing to the secretary, Bro. John Roth, Morton, Ill.

Bro. Laban Swartzendruber of the Mennonite Orphans' home, West Liberty, Ohio, spent a few hours at Scottdale last week. He was looking after the interests of those placed in charge of his institution.

Programs are printed for the annual Bible meeting and semi-annual mission meeting, to be held at Lauvers Church near Richfield, Pa., Dec. 15-18 with Brethren J. D. Risser and J. H. Mosemann as instructors.

Ordination at Frazer.—On Sunday afternoon, Nov. 23, Bro. Marcus Swanenburg of West Chester, Pa., was ordained to the ministry to serve the congregation at Frazer. House was filled, with many bishops and ministers present. B.

Good interest prevailed in the Bible conference held at Thomas Church near Holsopple, Pa., Thanksgiving week. There were visitors present from surrounding counties as well as from eastern Pennsylvania and Virginia.

At Pleasant View Church, near Chambersburg, Pa., a Bible meeting is to be held Saturday and Sunday, Dec. 20, 21, with Brethren J. F. Bressler and S. G. Shetler as instructors. The public is invited to attend. E.

The Annual all-day Sunday school meeting will be held (D. V.) at East Chestnut St. Mennonite Church, Lancaster, Pa., on New Year's Day, Jan. 1, 1925. Among those on the program is Bro. S. C. Yoder, President of Goshen College. All are invited to attend. L. S. K.

Bible Conference.—The Lord willing, a Bible conference will be held at East Zorra A. M. Church near Tavistock, Ont., Dec. 29-31, forenoon and evening sessions, with Bro. Jonas D. Yoder of Belleville, Pa., as instructor, assisted by the ministers of the neighboring churches. A hearty invitation is extended to all. J. R. B.

Bro. J. M. Nissley of the Altoona Mission sends us the following under date of Dec. 4: "The evangelistic meetings now in progress at the Mennonite Gospel Mission, in charge of Bro. N. E. Troyer, are well attended, with good spiritual interest. Praise the Lord. Souls are confessing Christ. Continue to pray for them."

Bro. C. Z. Yoder of Wooster, Ohio, was a welcome visitor at the Publishing House on Friday and Saturday morning of last week. He had been in western New York, Lancaster and Franconia conference districts, and Belleville, Pa., during the past two months preaching the Word in many places. He left Saturday morning for Wilmington Jct., Pa.

The Mennonite Hospital Committee — consisting of Brethren D. H. Bender, H. R. Schertz, and Aaron Loucks—appointed at the last meeting of our General Mission Board, met the La Junta, Colo., Chamber of Commerce last week to listen to a proposition for a hospital at that place. Following this meeting the committee met the Executive Committee of the Board at Elkhart on Friday of last week. The results of these meetings will be published in these columns next week.

MENNONITE YEAR BOOK AND DIRECTORY

We have begun work in compiling material for the Mennonite Year Book and Directory for 1925. Among the items calling for special attention is the ministerial list. Our latest list is that found in the Family Almanac for 1925; but a number of changes have been made since that list was compiled, and we want to make the new list as nearly perfect as it is possible to make it. Will you who are interested, therefore, do us this favor:

Get your 1925 number of the Family Almanac, look over that part of the ministerial list found on the last few pages in which you are specially interested, and send corrections on the following points:

1. Newly ordained bishops, ministers, and deacons.
2. Bishops, ministers, or deacons removed by death or otherwise.
3. Bishops, ministers, or deacons who have changed their address, giving both their old and new addresses.
4. Other information that we ought to have.

We will greatly appreciate your interest and your information.

Mennonite Publishing House,
Scottdale, Pa.

Correspondence

Ste. Elizabeth, Man.

Dear Herald Readers, Greetings:—God is still mindful of us and allowed Bro. Eli Hostetler of Wolford, N. Dak., to be with us over Sunday, Nov. 16. Services were held in the home of Bro. J. H. Bylers in the morning, and arrangements were made to have services in the evening at the home of the writer; but on account of the weather being inclement no one came out, so instead we had services on Monday forenoon, at our place. Bro. Hostetler used Deut. 30 on Sunday and Matt. 24 on Monday.

We certainly appreciated Bro. H.'s visit, not having had any services since in July. We are having some winter weather, but not very cold yet. Will close, wishing God's blessings to all.

Nov. 26, 1924. Fannie Stehman.

Creston, Mont.

Dear Herald Readers, Greeting:—Bro. N. B. Stauffer of Alberta came to this place Nov. 15. While here he preached four sermons, also holding communion services.

Four young brethren from different places are here to spend six months or a year with us. We appreciate their presence and help.

Health in general is good with nice winter weather.

Nov. 26, 1924. Cor.

Hubbard, Oreg.

(Hopewell congregation)

Greetings to all in the name of our Master:—When we as Christian believers, think why we have Thanksgiving and Christmas days, what they should mean to us, it almost makes us shudder to think what really goes on during those times. These days are made days for pleasure and sport rather than for praising and thanking the Lord for what He has done for us and remembering the birth of Jesus Christ. May we not neglect to show our gratitude and happiness to Him for what He has done for us all. Lovers of worldly pleasure say they can hardly wait until the dance Wednesday night. How much more pleasing to the Lord would it be if they would rather say they could hardly wait until the end of the world, but alas they fear their doom. All they can do is "hope to get there."

Oregon is still wet. It rains weeks at a time. Sometimes it makes the roads bad so that the condition is not very favorable to traveling. For this reason our prayer meetings are sometimes scantily attended. But we can remember each other and others in our prayers at home. But it is so much nicer to be together.

Communion services were held last month at this place. Many were partakers of the symbols representing the Lord's body. I wish we could always remember I Cor. 11:28-30 before we partake.

We expect to have Bro. J. A. Heatwole of La Junta, Colo., with us for a week or so in the near future, holding a series of meetings. We are anxious to see some mother's wandering soul receive the everlasting happiness.

Sister Cora Schlabach of this place and Bro. Albert Emmert also of this place were united in holy marriage not very long ago. May God look down and bless another home.

Let us not do good things and keep the commandments merely because we think it our duty but also to please Him and for the good of others. Let us praise Him for what He has done and given us before we ask Him for other things.

Nov. 26, 1924. Harold Lehman.

Lancaster, Pa.

(New Danville congregation)

Dear Herald Readers, Greetings:—On Sunday evening, Nov. 16, a series of meetings was opened at this place conducted by Bro. J. C. Clemens. The meetings continued for ten days, closing on Tuesday evening, Nov. 25. The attendance and interest were good throughout the meetings and Bro. Clemens preached the Word with power. Sinners have been warned and saints have been strengthened in the faith, and as a visible result thirteen precious young souls confessed Christ as their Savior. May they show their love to Him as obedient children by obeying His Word, "not fashioning yourselves according to the former lusts."

May the Lord bless the brother in his labors as he travels from place to place.

Nov. 28, 1924. Cor.

Montgomery, Ind.

(Berea congregation)

Greetings of Love to all:—We were gladdened by several auto loads of visitors from Elkhart Co., Ind., one of which was Bro. Henry Weldy and son and family. While with us Bro. Weldy preached three helpful sermons.

The Sunday school was reorganized with the Brethren Victor Knepp and Henry Swartz, as superintendents, Bro. Jonas Graber treasurer, Sister Esther Weldy secretary, and Bro. Lewis Swartzentruber and Sister Fanny Bucher as choristers.

On Sunday, Nov. 16, Bro. D. D. Troyer of Goshen, Ind., being with us, we again had the privilege of partaking of the communion. All were present and partook of the sacred emblems.

Yesterday we had an all day meeting. In the morning Bro. James Bucher preached a Thanksgiving sermon. Text, "What shall I render unto the Lord for all his benefits toward me?" In the afternoon Sister Saloma Leichty conducted a children's meeting after which we had several good talks along missionary lines.

The Lord willing, we expect to have Bro. J. M. Kreider of Palmyra, Mo., conduct revival meetings for us, beginning Dec. 12.

Will you, as Christians, pray that the work at this place may prosper and many souls may be brought into the fold?

Nov. 28, 1924. Esther Weldy.

Elida, Ohio

Bro. David Garber stopped off here on his way homeward from Ashley, Mich. He is expected to hold some meetings here, and also at the Mt. Pleasant Church, Continental, Ohio. We crave the prayers of the Church in behalf of these meetings.

Nov. 29, 1924. Cor.

Fentress, Va.

Dear Herald Readers, Greeting:—We have been favored by Bro. J. W. Hess from Akron, Pa., with nine inspiring sermons, which resulted in six confessions—all young boys. Pray for them. We also had Bro. H. B. Keener of Harrisonburg with us two weeks, conducting a singing class, for which we were glad. We have at present sixty members—the youngest ten, and the oldest 88. Health in general good. Bro. and Sister Henry Nice, Sister Moses Hertzler, Hannah Brenneman, and Alfred Brenneman, all from the Warwick congregation, were visitors here on the 30th.

Communion services, the Lord willing, on Dec. 7.

The fields of green look beautiful. We have had a few cold spells for so early. Cold weather never lasts long at a time.

Dec. 1, 1924. Cor.

Manson, Iowa

Greetings to Herald Readers:—We are having exceptionally fine weather at present.

In connection with our services on Thanksgiving day we reorganized our Sunday school and Y. P. B. M. for the New Year.

The following officers for S. S. were elected; Supts., A. R. Egli, Ira Miller; Sec., Kate Miller; Chor., Kernon Hooley; Libr., Mable Egli; Prim. Supt., C. B. Egli.

Officers for Y. P. M.: Supts., Ed. Pletcher, John Swartzendruber; Chor. Edwin Swartzendruber.

Preparations are being made for a Christmas program.

Dec. 2, 1924. Cor.

Miscellaneous

COUNTING THE COST

By S. P. Yoder

For the Gospel Herald.

"Behold we have forsaken all and followed thee; what shall we have therefor?" —Matt. 19:27-29.

"What shall it profit a man, if he gain the whole world, and lose his own soul?" —Mark 8:36.

Does it pay to follow Jesus?
Let us count the cost and see;
When the loss and gain's computed,
What is left for you and me?
Both the present and the future
Must be called to testify;
All that time can now contribute,
Nor eternity pass by.

Does it pay to follow Jesus
If we must, for His dear sake,
Leave behind us friends or kindred
When the cross of Christ we take?
Yes, unto His own disciples
We remember it was told
That of all that they'd forsaken
They should have a hundredfold!

Does it pay to follow Jesus
Wheresoever He may lead,
Giving all into His keeping,
Serving Him in word and deed?
He alone can give salvation
To the weary, sin-sick soul;
Rest and peace by Him is given,
Storms of life He can control.

Does it pay to follow Jesus,
Sinful pleasures to forego—
Riches, fame, and all the honors
That the world can here bestow,
Heavenly riches to inherit
With beloved ones gone before,
Joys, unmixed with grief or sadness,
Share with them forevermore?

Yes, it pays to follow Jesus,
For the life that we now live
Is made nobler, richer, sweeter,
When our hearts to Him we give.
And the future brightens daily
When the sting of death's removed,
And by faith we see the blessings
That await His own beloved.

Does it pay to follow Jesus
Who will all our burdens bear
When our trials, persecutions,
Earthly friends refuse to share?
Yes, it pays to follow Jesus
When we suffer for the right
Just to have His sweet assurance
That we're walking in the light.

If we do not follow Jesus
Who will be our leader here?
Who will give us peace and comfort
When the hour of death draws near?
Can the leader sinners follow
From the doom of sinners save?
Or provide a heavenly mansion
In that land beyond the grave?

Yes, it pays to follow Jesus
Every day and all the way.
Life without Him is a failure;
All material things decay,
But the spirit is immortal,
And through Him we may arise
From corruption and be fitted
For that home beyond the skies.

Denbigh, Va.

IS YOUR LIFE A FOUNTAIN?

By Orrie D. Yoder

For the Gospel Herald.

But the water that I shall give Him shall be in Him a well of water springing up into everlasting life.—John 4:14.

In the picture which Christ here sets before us, we can plainly see what He has planned that our lives should be; namely, a life-giving fountain, one which does not depend upon the vain things of this world for its supply, but whose source and supply alone is, our "all-sufficient God" (Phil. 4:19). Naturally speaking, a fountain is an opening in the earth, from which a continuous stream of water comes forth.

The beauty of a fountain consists in this that it is only life-giving, not life-taking. All that is visible to mortal eye is that "it gives and does not take." All mankind, the beasts of the earth, the fowls of the air, and vegetation drink of the pure water which the fountain pours forth, and yet they need not and can not contribute anything to it for what it does for them, because its source is from within and not from without; its source is such that it needs no outward contribution, neither can any outward object check the power of its inward source.

So, with the life which Christ here describes. Its source is inward and spiritual, and cannot receive the outward contributions of this vain world, because it is contrary to its very nature and purpose.

Just the opposite of the fountain is the sink hole, whose only nature is to take and not to give, life-taking and not life-giving — hence the life that is not life-giving must be life-taking, the kind which Christ degraves which appear not, and men scribes in Luke 11:44: "Ye are as that walk over them are not aware of them."

In considering this, we are made to ask the question, Are our lives rendering a spiritual contribution to the world? Are our lives a spiritual fountain from which fallen man can drink the refreshing streams of God's all-sufficient grace? or are our lives, like the sink-hole and the grave, only drawing mankind downward, taking from this world and giving nothing to it? Looking at the sad picture of the world before us today—the sorrow, suffering, pain, misery, lust, greed, fleshly appetite, etc.; surely we must conclude that very few indeed are living a life of real spiritual contribution to this world, and why? If the natural fountain through the severest drought, can keep on giving its refreshing streams of water to the thirsty mouths of this earth, why are people afraid that the resources of an eternal God will run out? Who should be afraid to yield his life a living fountain to Jesus Christ, when the source behind it all is, an all-sufficient God? Where is there any just reason or cause for people who profess to serve God and be possessed of His Holy Spirit to contend that they need the help of the vain pleasures and things of this world to live and enjoy life, when such help and contribution is exactly contrary to the very purpose and plan of the Christian life?

The vain pleasures of this world—such as theaters, movies, shows, fairs, and anything in which the lust of the eye and flesh and pride of life dominate—are the very things which make sink-holes and graves out of people's lives, and which hinder and keep men and women from yielding their lives as life-giving fountains for Jesus Christ.

Jesus, our great Example, lived and died, the life of "giving and sacrifice" and would receive no contribution from this world, not even so much as "where to lay his head." May we then by His all-sufficient grace, take our eyes off the vain things of this world, and lift them heavenward, continually trusting God for all our need; and as He supplies our need, may we not possess it as our own, but as His fountain, and simply let the life-giving streams of His Word and Holy Spirit flow through our lives to those who are thirsting for it, "remembering the words of the Lord Jesus, how He said, it is more blessed to give than to receive."

Harrisonburg, Va.

THE CHILD OF GOD AND VICTORY OVER SIN

By Laurena Litwiller

For the Gospel Herald.

Every child of God will find most precious and wonderful promises in the Bible. Sinners also may seek and find them. The New Testament is full from one end to the other. In Jno. 3:16 we read: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In my mind that is one of the most precious promises for eternal life. If I know Christ died on the cross for my sins and that they are under His blood, if I only have faith and believe on Him that I will have everlasting life (and that is said for every sinner that seeks to flee from the wrath to come), if we go to the Savior for refuge, He will not turn us away.

When we have found our Lord and Savior precious and have been affiliated with the church of our choice,

we must not stop there, but we must grow in grace. And if we have the real love of Christ in our hearts for a sin-cursed world we will not and cannot keep still; we must open our lips and hearts and tell the world of our Lord. "For as many as are born of the Spirit of God they are the sons of God.....The Spirit itself beareth witness with our Spirit that we are the children of God" (Rom. 8: 14, 16). If we let Him lead us He will guide us into all righteousness.

But we must give up our own self will. As long as we have our own way and try to do good with our own power, we cannot accomplish anything that is to the glory of God. If we belong to the world we can do anything without asking or seeking God. But once we are children of the King we strive to serve Him.

"Therefore if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new" (II Cor. 5:17). Christ will not save us if we don't come to Him and do His will. He has opened the way for us and we must follow Him. After we have renounced the life of sin and become a child of God, trials and temptations will come, Satan will try his best to overthrow us. But if we have built on the Rock we will not fall back into the ways of sin, and "how shall we escape if we neglect so great a salvation" (Heb. 2:3)?

Baden, Ont.

A MORTGAGE ON THE BODY

By John D. Burkholder

For the Gospel Herald.

If you have taken your first "chew" of tobacco, or your first "smoke," you are getting in shape to place a mortgage on your body and probably your very soul.

At first you may smoke to be sociable (?) or because you (wrongly) think it looks manly (boys think it looks big).

After a while you will smoke for the pleasure you get out of it after your meals or after work in the evening. (It gives false pleasure, in this stage.)

The next stage you reach is the stage of a confirmed smoker, a tobacco dope and drug fiend. At this stage you will want your "chew," your cigar, or cigarette, to prevent nervousness, irritability, mental confusion, and incapacity for work or study. The very pangs of hell, seem to have gripped themselves on the unfortunate smoker's life and soul. He can console himself only for a moment in the false pleasure of nicotine poison. He is alarmed, he is staggered but what can he do? His body and soul are mortgaged. He is doomed to early death, unless he pays the price for relief. His suffering is the same as that of dope victims of any other drug habit, unless they have their craving for the drug satisfied. Now they are victims bound hand and foot, from which they feebly try again and again to free themselves, but give it up in utter despair.

This is what the first chew, or the first smoke brought to the unfortunate victim. He has slowly mortgaged his body and soul. He thought it was harmless, nobody had told him. His mother, father or friends did not tell him. Probably they didn't know, but at last in sorrow and despair, he has learned the lesson of God's broken laws. He is no longer spiritually inclined; He is selfish, and so near hopeless, that he often goes right on with full knowledge of its damage to his physical and spiritual life. It is high time for him to sit down and count the cost, and say with Patrick Henry "Give me liberty or give me death." He should make up his mind to quit or die in the attempt. Death stares him boldly in the face.

Until the last stage has been reached, most any tobacco user can quit his dangerous habit, if he WILL, and he can do it with ease compared with his quitting it later on, but the only way to stop is TO STOP. No compromise. No questioning. No dillydallying.

To Stop Smoking

The tobacco habit is an enemy that must be fought with grim determination, with no thought of compromise or defeat. Take a look at yourself, and see how helpless you are. Take a look at the shrivelled up liver and damaged kidneys, and the permanent injury to your heart muscles. Take a look at the eight or ten years that you will cut off your life by keeping up the habit. Look at your blood vessels all hardened and closing up gradually, preparing to break and give you a paralytic stroke. See also that your brain is damaged and that you cannot study and think like you should. Look also at your spiritual dullness compared to olden times, and you will feel so disgusted with tobacco that you will be turned literally against it. Keep these damaging things constantly before you, as they will help you in the fight, by building up an aversion against tobacco. Hold tobacco in your mind as an enemy of body and soul—a hated fiend—a devouring fire—a mental barrier—a spiritual cancer, that must be defeated. This attitude of mind will help to kill the desire for the drug.

The first week of your effort you should change environment. Stay away from old associates, smokers, spittoons, ash trays, matches and even smells of smoke or smokers. An outing, and automobile trip will serve to divert your mind and silence the nerves that are craving for their accustomed dope.

Discard stimulating food, such as meats, mustard, pepper, pepper sauce, ginger, hot spices, ginger ale, carbonized drinks, as these create nerve tension. Tea and coffee should be discarded for the same reason. If you must have coffee do not take but one cup. Have your diet consist largely of whole grain wheat, whole grain unpolished rice, whole wheat bread, potatoes, fresh ripe fruits and plenty of fresh, raw milk. Maximum amount of the above and minimum amount of vegetables. Keep the bowels active with whole grain wheat, dates, fruits, and vegetables and drinking at least three quarts of water per day. Water should not be too hot or too cold. If you cannot sleep, get into a bath tub with water warm enough to be real comfortable, and stay in it until you get drowsy, from fifteen minutes to an hour or two, take a rub down and go to bed. Avoid being chilled or the good of the bath will be lost. Take this bath every night at bed time. Take a cold sponge bath in the morning or a dip in cool water, and rub down. Drinks of water should be taken slowly and often. Diluted orange or lemon juice instead of plain water will give some variety. There are no drug antidotes for tobacco, that are not about as bad as tobacco itself. When the craving comes and is unbearable, a solution of silver nitrate, one-fourth of one per cent in ——— distilled water, used as a mouth wash several times a day, and expectorated helps to destroy the craving for tobacco. A one grain tablet of zinc sulpho-carbolate, chewed, dissolved in the mouth, and swallowed, when tobacco is desired, will take the place of the above mouth wash, and is more convenient. If chewing has been the habit, exercise the muscles by chewing dry gentian root.

If you have set your will, your conscience, and spirit resolutely against tobacco, you can quit the use of tobacco, and the desire for the dope usually disappears within six weeks. Do not try to taper off or take the last whiff, for you are only playing with fire.

Tobacco is in no way sustaining or supporting, and does not supply any bodily need, and is in no other way essential to life. Any distressing features or sensations in your fight, do not indicate any danger to life. You will need the grace of God to help you. With His power and these rules, you will succeed, if you have set your will like flint, and never flinch in your purpose.

Lancaster, Pa.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, Deeember Fifteenth

Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God.—I Chron. 19:13.

Courage.—Life's battles require what is commonly called "nerve." Every turn of the road requires physical and spiritual courage. It may be had for the asking. It spurs us on to joyous service for the needy, for the sick, to live temperate lives in the midst of an intemperate world, and to remain trustful, consistent children of God and breast the tide of ungodliness, unbelief, skepticism, and infidelity.

Christ alone stood in the world but not in vain. So with many who had the courage of their convictions on matters moral and spiritual. Horace Mann stood practically alone for better public schools; Frances Willard on a single standard for men and women; Cyrus Field on the trans-Atlantic cable; Wendell Phillips on anti-slavery; and Jesus Christ in bringing immortality to light. Let us dare to stand alone for purity, for peace, for the Gospel which bringeth salvation. "Fear not, for I am with thee."

* * *

Tuesday, December Sixteenth

Covet earnestly the best gifts.—I Cor. 12:31.

Diligence.—The best gifts are those which God gives. He never gives anything but the best. We should not, then, be satisfied with any second rate. When His gifts are coupled with the most excellent way—Faith, Hope, and Love—they become useful instruments in His hands for our own and others' welfare. But God wants us to possess energy, activity, zeal, and enthusiasm, with a strong purpose back of it to glorify Him.

Christianity is a religion of the diligent. The laziest loafer when truly converted, gets to work. It is a religion of strong bodies, of clear brains, of purity, and of strength. It thrives in every zone. Its adherents are at home in work but feel out of place when their hands are empty. The diligent retain the zest of youth, are helpful and self-sacrificing, possess strong conviction for the right, and possess a whole-souled love for God and man.

* * *

Wednesday, December Seventeenth

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.—Prov. 27:17.

Fellowship.—You may well believe that the good Samaritan and the man he rescued were fast friends thereafter; that the fellowship of the prodigal and his father was much closer after his return; and that the apostles and the Philippian jailor remained on intimate terms. That higher fellowship with Christ soothes us in times of disquietude. It smoothes out the wrinkles of our lives, and brings peace to our souls.

How sweet our fellowship with others can be when we show little kindnesses to one another, lift each others' burdens, bring sunshine to the life, and bring messages of hope in times of discouragement. Sometimes only a red rose given in the name of Christ produces sweet fellowship. It is a boon to any life to love and be loved with the love wherewith Christ loved us, to have associates fellowship with whom brings strength to the soul, and to be able to give in return sincere Christian friendship.

* * *

Thursday, December Eighteenth

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Jesus Christ.—We stood on a bridge overlooking the great Bethlehem steel works and watching a huge magnet picking up its tons of iron and again dropping it into a car or some other place. Merely the press of a button brought on the power. Press the button again, and the power is off. A strong electric current provided the electric power. There is another magnetic force which is felt around the world and which furnishes an unfailing power of attraction for all mankind. "If I be lifted up, I will draw all men unto me."

Christ is the bright and morning Star. Turn on Him the spectrum and you will perceive that His movements are ever piloting you on the path of righteousness. I want to hitch my wagon to such a star, don't you? He is the Great Physician providing the balm of healing in giving pardon, peace, and power. He is our pattern, our clear copy and keeps us from blundering ways and irregular paths.

* * *

Friday, December Nineteenth

God is a spirit: and they that worship Him must worship Him in spirit and in truth.—Jno. 4:24.

Worship.—King George's calls for any telephone trunk line in England are honored immediately. He is the only man in his realm who has this privilege. Each individual has a trunk-line connection with the King of kings and He will respond at once to our call. Whether we worship collectively or individually, we deal with Him direct and receive His blessing. Worshipping then in the Spirit is communing directly with Him and opening our own hearts to His communion with us.

True worship also infers a sacrifice wholly acceptable unto Him. Some children were playing Noah's ark and decided to make a sacrifice after the flood in the bathtub had subsided. They finally decided to offer up the toy sheep with two broken legs. How like many Christian professors they were. Give your best of worship and service to Him Who withheld not His best for us.

* * *

Saturday, December Twentieth

For the spirit searcheth all things, yea, the deep things of God.—I Cor. 2:10.

The X-ray penetrates matter and reveals any foreign substance that may be lodged where it could not be found by external examination. So with the Holy Spirit. He has His way of revealing to us our very selves which the unaided powers of the mind cannot do. He convicts us of sin and also graciously brings to light the causes of our moral and spiritual decline. He shows up the blight and, thanks be to Him, reveals the ways and means to rid ourselves of it. "He shall take the things of mine and show them unto you."

The Spirit teaches us the language of Heaven. He puts to use the words we know, but makes a different tongue. You hear it in the prayermeeting, and when the aged saints talk to God it can be easily recognized. It is so different from the language of the world that both cannot mix. We must have one and forget the other. Which shall it be? Let the Spirit have His language pre-eminent in the heart.

* * *

Sunday, December Twenty-first

Rejoice in the Lord alway: and again I say, rejoice.—Phil. 4:4.

Happiness.—"It takes two to quarrel, but only one to make sunshine." It comes from looking for and gathering up precious things. What precious gems we find in the Word, in choice literature, and in the lives of those who have proved a blessing to humanity. It also comes from looking for the good points in those whom we meet. It comes from remaining hopeful in any situation. "It might be worse," comes from the lips of many a good mother. Happiness also comes from gathering up in the memory all the pleasant happenings which come in one's life.

God gives us the right to hoard all such good things that they may bring us to a happy, contented old age when the hoary head has become a crown of glory. The greatest source of all happiness is that deeper joy in the Holy Ghost by which we joy and rejoice in our salvation. Praying Hyde, on his death-bed, joyously exclaimed, "It is victory all the way."

A preacher wouldn't be very apt to get a job in a popular church if he came to them with the message, "O generation of vipers! who hath warned you to flee from the wrath to come?"—Jno. H. Mosemann.

If you read the letters to the seven churches of Asia you will find what God thinks of and will do to bad church members. And what God said then applies to bad church members of the present time.—J. H. Mosemann.

CONFERENCE REPORT

Report of the Proceedings of the Washington Co., Md., and Franklin Co., Pa., Church Conference, Held at the Church at Chambersburg, Pa., Oct. 10, 1924

Devotional by Bishop John S. Burkholder.

Minutes of last Conference read and approved.

Address by Bishop Geo. S. Keener. "We as watchmen in God's vineyard can scarcely appreciate the blessings that God has bestowed upon us in this that He has bought us back again to Himself through His Son, Jesus Christ, and has called us into His service and 'committed unto us the ministry of reconciliation.' Therefore we should take heed unto ourselves and unto the flock over which the Holy Ghost and the Church have called us to be overseers. May we then go out sowing the seed of the kingdom of heaven, faithfully, bountifully, and persistently."

Address by Bishop John S. Burkholder. "Our Master commended the faithful servant, so to please Him we too should render faithful service. To render acceptable service we must 'come out from among them and be separate' (II Cor. 6:7)."

Reading of Conference Discipline.

Members Present

Bishops:—Geo. S. Keener, John S. Burkholder.

Ministers:—D. R. Lesher, C. R. Strite, Samuel R. Eby, John D. Risser, Daniel Strite, Denton Martin, John F. Grove, W. W. Hege, J. Irvin Lehman, Harvey E. Shank, Geo. W. Ernst, Harry L. Witmer, Joseph H. Martin, C. V. Martin, D. E. Kuhns, Jos. E. Lehman. Bro. Harry L. Kauffman of Mattawana, Pa., was elected an honorary member of Conference.

Deacons:—Henry Burkholder, Geo. Coss, Daniel Horst, Jonas Eshleman, Charles Shank, Joseph Wadel, Samuel L. Bricker, D. D. Lesher, Solomon Horst, Ephraim Horst.

Questions Discussed and Answers Given

What is the attitude of this Conference toward members who are in business in which the law requires that the employer take out compensation insurance for his employees, and toward brethren who as employees receive such compensation in case of accident?

Resolved, That this Conference have forbearance in such cases for the present.

After some discussion it was decided that this Conference earnestly protests against members having radio sets in their homes.

What can be done to stop the drift toward worldliness in dress, among members of the Church?

Since our Conference Discipline (Article XII) requires members to refrain from following worldly fashions in dress, etc., we urge our brethren to conform to the costume of the Church as soon as practicable. Fashionable and gaudy-colored neckties, creased hats, and all other displays of worldliness are forbidden. Bobbed hair, frizzed hair, combing the hair over the ears, using face powder and paint, the wearing of low-necked dresses, and similar worldly practices shall not be tolerated. The wearing of bonnets without frills, wrist watches, etc., are protested against.

The bishops may at their discretion withhold communion from members who persist in worldliness until such members are willing to submit to the Discipline of the Church.

After the matter was discussed from various viewpoints a motion was passed disapproving of family reunions which are conducted in a worldly way and held in popular amusement places.

This Conference does not approve of members as employees representing their firms at agricultural fairs.

What is the attitude of this Conference toward ministers of our Church who fail to show separation from the world in attire?

Resolved, That the pulpits of this Conference are not open to such ministers.

The matter of contributing to the Near East Relief was taken up and it was recommended that the present method of voluntary contributions through our own treasurers be continued.

Testimony was given by members of Conference. The brotherhood present expressed harmony with the actions of Conference.

The report of the work of the Mission Board, as printed following this report, was given and accepted.

A report of the work of the Old People's Home at Maugansville, Md., was given by Bro. B. E. Stauffer, the superintendent. A vote of thanks was given to Bro. and Sister Stauffer for their services rendered.

Conference adjourned by prayer to meet on the second Friday in October, 1925, at Reiff's Church, near Maugansville, Md.

Jos. E. Lehman, Secy.

MISSION BOARD MEETING REPORT

Report of the meeting of the Mission Board of the Washington Co., Md, and Franklin Co., Pa., Church Conference, held at the Chambersburg Church, Oct. 9, 1924.

Eleven members answered the Roll Call, seven being absent. A quorum was present.

Report of the work of the year was given by the secretary and accepted as read.

Treasurer's Report
From October, 1923 to October, 1924

Funds Received and Forwarded

India Mission	$635.64
India Missionary Support	18.00
India Orphan Support	92.60
Near East	50.00
Japan Relief	45.00
General Mission Fund	47.88
Children's Quarter Fund	20.00
Vera Hallman	5.00
South America Church Building	261.48
Altoona Building Fund	27.00
South America Mission	173.58
City Missions	50.00
South America Missionary Support	81.75
Bro. Ressler's India Trip	6.80
German Relief	14.00
Missionary Children (India)	2.00
Russian Fund	175.50
India Widow Support	40.00
India Orphanage	1.32
India Teachers' Fund	14.20
Wm. Jennings	15.00
Orphans' Home Ohio	15.00
E. M. School	39.90
Knoxville Mission	80.00
India Mission	107.00
S. A. Building Fund	10.00
Total	$2028.65

Home Mission Fund

Balance on Hand at beginning of year		$122.38
Received during the year		215.33
Total		$337.71
Disbursed during the year		259.71
Balance in Treasury		$ 78.00

B. E. Stauffer, Treas.

Report accepted as read.

Financial Report of Maugansville Old People's Home
January to September, 1924

Receipts

	Income from the Home	Contributions
In Treasury at Beginning of Year		$368.46
January	$109.86	92.50
February	166.54	582.41
March	99.60	80.00
April	282.25	108.00
May	229.72	24.17
June	312.93	35.00
July	138.58	67.00
August	362.31	19.80
September	304.30	109.25
Cash on Hand	15.90	
Totals	$2021.99	$1486.59

Disbursements

	Running Expenses	Improvements & Furnishings
January	$367.92	$ 62.28
February	128.73	164.07
March	107.82	29.78
April	173.82	644.29
May	151.91	216.43
June	146.43	52.78
July	160.35	91.51
August	202.29	73.55
September	196.90	33.37
Totals	$1636.17	$1368.06

Balances

Income from Home		$2021.99
Running Expenses		1636.17
Balance	$1486.59	$ 385.82
Contributions	1368.06	
Improvements and Furnishings		118.53
Total Balance in Treasury		$504.35

B. E. Stauffer, Treas. and Supt.

In connection with the report it should be stated that the Supt. and Matron served without cash compensation during the period of this report.

It was ordered that one room be put on the attic of the Home instead of three as previously arranged for. It was decided that a fund should be set aside for future use of the Home. Bro. Stauffer was appointed Superintendent for another year. A

resolution expressing the gratitude of the Board for the services of Bro. and Sister Stauffer was passed.

Bro. C. R. Strite reported for the Executive Committee relative to the purchase of land for a burial ground at Pond Bank. No ground has been purchased but Bro. Bumbaugh and Sister Rock are favorable to the sale of land for this purpose at some future time.

There was no report given of the work at Pinesburg, Md.

A minister and deacon were ordained at Wardensville, W. Va., during the year.

In the absence of Bro. C. V. Martin Bro. W. W. Hege gave a report of the work in Horse Valley. There are three members.

A representative of the Near East Relief stated the needs of that organization at the present time. Many children are fed. Bro. Wm. Derstine of Sellersville, Pa., also spoke in behalf of the Near East Relief. The matter of contributing for this cause was discussed and it was decided to present the matter to Conference for action.

It was decided to hold a mission meeting in the district this year. Bros. J. S. Burkholder, D. E. Kuhns, and C. V. Martin were appointed as a committee to arrange a program and time and place of holding meeting.

The Secretary was instructed to send written notices of the annual Board meeting requesting all to attend or send a proxy.

Bro. John Strite was appointed as a member of the Advisory Committee for a period of three years.

A motion was passed that the Advisory Committee should confer with Bro. Stauffer as to the compensation of Bro. and Sister Stauffer for the coming year.

It was passed that Bro. H. H. Baer should continue the work at Wardensville.

The Board expressed its appreciation and thanks to the brethren who have labored in the various stations.

Bro. S. R. Eby was appointed to look after the work at Pinesburg.

Bro. J. D. Risser was elected a member at large of the Board, to relieve Bro. Jos. E. Lehman who asked to be relieved. The Board passed a resolution of thanks for the services Bro. Lehman has rendered as Secretary.

Bro. C. E. Shank was elected a member of the Board to represent the Williamson congregation.

Bros. C. R. Strite and Jos. E. Lehman and the new Secretary were authorized to put on permanent file the records of the Board from the time of organization to the present time.

At a meeting at noon on Oct. 10 the Board was reorganized as follows:

President, C. R. Strite.
Vice President, W. W. Hege.
Secretary, J. D. Risser.
Treasurer, B. E. Stauffer.

These together with a fifth member, Bro. Daniel Horst, constitute the Executive Committee.

Adjournment.

Jos. E. Lehman, Secy.

FINANCIAL REPORT

Report of Receipts of Eastern Mennonite Board of Missions and Charities for November, 1924.

For the Gospel Herald.

Children's Welfare Home Kansas City

Primary Dept Strasburg Pa S S	$ 10 12

General Mission fund

Maria Ressler	10 00
New Holland Singing Class	15 00
Edgar M. Dambach	25 00
Class No 8 E Petersburg S S	1 60
Interest from Investments	110 52
Katie E Hernley	7 50
Mount Joy Pa S S	107 86
W J Handrich and Wife	5 00
New Holland Cong	30 00
	$312 48

India Mission

Landisville Pa S S	$ 60
Mount Joy Y P M	5 75
Friends Phila Mission	1 65
	8 00

India Native Worker Support

E Petersburg S S Y M B C	$ 7 50
Manheim Bible Study Class	7 50
	15 00

India Orphan Support

Sam'l Frys S S Slass	$ 17 00
A Bro Paradise Pa 135	7 00
Mrs. Sam'l Longeneckers Class	14 00
	$38 00

India Missionary Support Sister Lapp

Erbs Congregation	$57 00

India J. A. Resslers Transportation

Mountville Pa S S	10 00

Lancaster Pa. Mission

E Petersburg Sisters B C	11 40

Near East Relief

Bosslers S S	$ 39 90
Brick Church Cong	135 15
Hess S S	13 00
Strasburg Pa S S	39 11
Cross Roads S S	30 00
Old Road S S	17 00
Bosslers Cong	39 75
Stumptown Pa S S	70 00
Mount Pleasant Cong	37 12
Landis Valley Cong	100 00
Ada Garbers Class	5 00
Irvin Kraybill Class	10 00
Anna L Longeneckers Class	5 00
Samuel Longeneckers Class	5 00
E. L. Heiseys Class	5 00
Barbara Mussers Class	5 00
Anna Gish Class	5 00
Allen Gantz	2 00
David Garber	5 00
Alta Nunemaker	10 00
Metzler Cong	36 00
Paradise Pa Cong & S S	15 00
Lebanon Co Congs	50 00
Erismans Cong	73 25
Hernleys & Gantz Congs	65 00
Groffdale Cong	53 00
Katie E Hernley	7 50
Chestnut Hill Cong	40 00
E Chestnut St S S Lanc Pa	30 00
Mount Joy Pa S S	62 38
Salunga & Landisville Congs	25 00
Chestnut Hill Cong	15 00
Lichtys S S	40 22
New Holland Cong	36 00
Allen Burkhart	3 00
Elizabethtown S S Mens B C	5 00
	$1134 38

Russian Relief

Brick Church Cong	$135 15
Frazer Pa S S	30 00
E Chestnut St Cong Lanc Pa	248 82
Habecker Cong	50 00
Mountville Pa Cong	29 00
Mummasburg Cong	45 00
Dorcas Class Mummasburg S S	20 13
Landisville Pa S S	22 50
Strasburg Pa S S	39 11
Cross Roads Cong	10 65
Mellingers Cong	638 00
Stumptown Cong	200 00
Annie G Eby	2 00
Masonville Cong	34 45
E Chestnut S S Lanc Pa	25 00
Phila Mission Cong	61 00
Elmer Kennell	2 00
Melba Shetler	2 00
Hanover Pa Cong	73 00
Katie E Hernley	7 50
A Sister Soudersburg Pa	8 00
Mount Joy & Kraybills Cong	101 90
Old Road Cong	24 00
Lauvers Cong	20 38
C B E	25 00
Bowmansville Cong	157 30
Rissers S S	27 20
J L Garber	10 00
Elizabethtown Cong S S	82 00
	$2,130 09

Reading Pa. Mission

Katie E Hernley	7 50

South America Mission

Primary Class Frazer Pa S S	$10 00
Cross Roads S S	25 00
Susie C Hess S S Class	5 00
	40 00

S. American Missionary Children

Primary Dept Strasburg Pa S S	$10 12

S. A. Missionary Support

Elizabethtown Pa S S	$11 00

S. America Sewing Machine Fund

Susie C Hess S S Class	$55 00
Lydia Sauders S S Class	55 00
	110 00

S. America Church Building Fund

Salunga & Landisville Congs	$ 3 00
Kraybills & Mount Joy Congs	50 00
A Sister in Faith Stauffers Cong	25 00
Workers Old Peoples Home Lan Pa	50 00
A Bro Paradise Pa Cong	25 00
A Bro Millwood Pa Cong	25 00
Chestnut Hill Cong	57 00
Infant Dept E Petersburg S S	10 00
Erismans Cong	5 00
Stumptown Cong	425 00
Conestoga Cong	700 00
Maggie Roth	10 00
Mary Ebersole & Mrs Albert Smith	25 00
	$1410 00
Total for November	$5315 09

Gratefully acknowledged
Eli G. Reist, Treas.

Married

Roth—Miller.—On Nov. 8, 1924, at the home of the officiating bishop, Bro. O. S. Hostetler, Emma, Ind., Bro. Daniel Roth of Clarence Center, N. Y., and Sister Susie Miller of LaGrange, Ind., were united in marriage. May God be with them through life.

Good—Stemen.—On Thanksgiving day, at the home of the bride's parents, Bro. Ellis Edgar Good of Logan, O., and Sister Kathryn Mildred Stemen of Elida, O., were united in the bonds of holy matrimony, Bro. J. M. Shenk officiating. May theirs be a life of thanksgiving,

Hostetler—Stoltzfus.—On Nov. 26, 1924, at the home of the bride's sister, Mrs. E. J. Yoder in Topeka, Ind., Bro. James Hostetler of Baltic, Ohio, and Sister Gladys Stoltzfus were united in marriage by E. B. Stoltzfus, father of the bride. May the Lord though a silent be an ever-present guest in their home.

Burkholder—Good.—On Nov. 4, 1924, in Kinzer, Pa., at the home of the officiating bishop, Bro. Christian Brackbill, Lester Burkholder and Violet Elizabeth Good, both of Mellinger's congregation, were united in the bonds of holy matrimony. May the blessings of God attend them through life.

Miller—Barber.—On Nov. 23, 1924, at the home of the bride's parents occurred the marriage of Bro. Emory J. Miller and Sister Amy Barber, both members of the Pleasant View congregation near Hydro, Okla., Bro. Alva Swartzendruber officiating. May the blessings of heaven be their's through life.

Kolb—Hershey: Weber—Kolb.—On Dec. 3, 1924, at the home of the officiating Bishop, Bro. Christian M. Brackbill, Kinzer, Pa., a double wedding was solemnized when Bro. Aaron L. Kolb and Sister Esther Viola Hershey, and Bro. Abel H. Weber and Sister Ruth L. Kolb were united in marriage. May the Lord's richest blessings go with them through life.

Bauman—Cressman: Cressman—Brubacher.—On Nov. 6, 1924, at the home of Bro. and Sister Daniel Cressman, St. Jacobs, Ont., was the scene of a happy double wedding, when their daughter Mary Ann was married to Michael, son of Bro. and Sister John Bauman, Elmira, Ont., and their son Amos to Hannah, daughter of Bro. and Sister Michael Brubacher, St. Jacobs, by Bishop Ezra L. Martin. May the Lord abundantly bless them, and be their guide through life.

Obituary

Mishler.—Raymond Paul, son of Bro. Clyde and Sister Stella Mishler, was born Oct. 28, 1924, and lived only four days. A former child of theirs lived only fifteen days. The parents feel very keenly the loss of both their children. Funeral services were conducted at the home by S. G. Shetler, after which the little form was laid to rest in the Stahl Mennonite Cemetery near Johnstown, Pa. Neighbors and friends sympathize with the parents in their bereavement.

Shaffer.—Daniel Shaffer was born in York Co., Ont., Jan. 1, 1844; died at the home of his daughter in Markham Tp., on Oct. 30, 1924, in his eighty-first year. He united with the Mennonite Church 53 years ago, remaining faithful until death. He is survived by his aged companion, one son, two daughters, one grandson and three great-grandchildren. The remains were laid to rest in the Heise Hill Cemetery, Gormly, Ont., service being held in the Tunker Church adjoining, by Leonard W. Hoover assisted by — Burgess and D. W. Heise. Text, Jno. 3:14, 15—selected by the departed and used at his request.

Burkholder.—Esther, daughter of Samuel L. Barkey, was born near Atha, Ontario Co., Ont., May 10, 1845; died at her home near Markham, Ont., Nov. 17, 1924; aged 79 y. 6 m. 7 d. She was married to Bro. Solomon Burkholder in September, 1864 uniting with the Mennonite Church the following year. She was ever mindful of the poor and needy. There were no children. She is survived by her aged companion, an aged sister, and an adopted daughter, a niece. Buried in the Wideman Mennonite Cemetery, services being conducted by Bro. Leonard W. Hoover assisted by Bro. A. Lewis Fretz. Text, John 14:1-3.

Snyder.—Jacob N. Snyder was born Oct. 25, 1849; died Nov. 20, 1924; aged 75 y. 26 d. He was married to Harriet Weidman Oct. 1, 1869. He died at the Lancaster General Hospital after an operation. He leaves a wife, two sons (Phares and Jacob) three grandchildren, and one sister. He was a member of the East Petersburg Mennonite church. He will be greatly missed by all who knew him. Private funeral services were held from his late home Sunday Nov. 23, conducted by Frank Kreider and in the East Petersburg Mennonite Church by Isaac Brubaker, and John H. Gochnauer. Text, Matt. 24:44. Interment in adjoining cemetery.

Martin.—John J. Martin was born Aug. 21, 1847; died at his home in Lancaster, Pa., Nov. 23, 1924; aged 77 y. 3 m. 2 d. He was a member of the Mennonite Church. On Nov. 17 he was stricken with a stroke of paralysis which left him almost helpless. All was done that loving hands could do for him, but God called him home after almost a week's suffering. His wife died fifteen years ago. He is survived by two sons, two daughters, and eleven grandchildren. Funeral services were held Nov. 26 at the Landis Valley Church.

"Your life work is ended, dear father,
You're with loved ones gone before;
May we all prepare to meet you
On that bright, celestial shore."

Reaman.—Isaac Reaman was born near Ringwood, Ont., Aug. 24, 1856; died at his home at Stouffville, Ont., June 8, 1924. Bro. Reaman took a stroke while attending evangelistic services in the M. B. C. church, Stouffville, and never regained consciousness. Married forty-three years ago, he is survived by his widow, one son, one daughter and eight grandchildren. The high esteem in which he was held by the community in general was shown by the unusually large gathering both at the home and at the church. Buried in the Wideman Mennonite Cemetery, services being conducted at the home by Bro. W. M. McGuire (M. B. C.) and at the church adjoining the cemetery by Bro. Isaac Miller assisted by Bro. L. W. Hoover.

Schmidtt.—Catherine Shantz, beloved wife of Jacob B. Schmitt, was born Sep. 28, 1847. She was married Oct. 30, 1886. This union was blessed with 3 children (2 predeceased). She died, after a short illness, at her home near Baden, Ont., Oct. 16, 1924; aged 77 y. 18 d. She leaves a deeply bereaved husband, 1 daughter, 3 step-daughters, 3 step-sons, 6 grandchildren, 29 step-grandchildren, 7 step-great-grandchildren, 1 sister, and 2 brothers. Funeral services were conducted Oct. 19 by Orphen Wismer (Jno. 14), Mannassah Hallman, and Jonas Snider. Text, Heb. 11:16. Interment in the Shantz Cemetery.

"'Tis lonesome here without you,
And sad the weary way;
For life is not the same to us,
Since you were called away."

Coffman.—Mattie, daughter of Jacob and Kathryn Durr Johnson, wife of George W. Coffman, was born in Fayette Co., Pa., Feb. 24, 1851; died at her home at Messmore Nov. 29, 1924; aged 73 y. 9 m. 5 d. Surviving her are her husband, and two children (Charles and Mrs. Clara Franks). In early life she united with the Mennonite Church near Masontown and continued a faithful member of the same until she was called to her heavenly home. She has been a sufferer for a number of years, and was patiently waiting her departure. Funeral services were conducted at the home and Church Hill church (where she was buried), Sunday afternoon, Nov. 30, by Aaron Loucks. Text, Jno. 14:2, 3, which was her own selection for the funeral.

Gassman.—Sister Emma (Wright) Gassman was born Mar. 18, 1870; died Nov. 23, 1924; aged 54 y. 8 m. 5 d. Early in life she accepted Christ as her Savior and united with the Mennonite church, of which she remained faithful until death. She suffered greatly the last three weeks of her stay on earth, death being due to complications. She was an earnest Christian, a kind and loving mother. She will be greatly missed. Surviving are her husband, three daughters (Mrs. Claude Swartz, Reta, and Ethel), three grandchildren, one brother, one half-brother and one half-sister. Funeral services at Weavers Mennonite Church near Harrisonburg, Va., by Bros. J. S. Martin, S. H. Rhodes, and B. F. Landis. Text, Psa. 17:5, chosen by deceased.

"He takes them home where pain and woe
Will ne'er disturb them more;
Oh let us all prepare to go,
And with them Christ adore."

Rychener.—Mary Rychener (nee Schmucker) was born near Elmira, O., Jan. 22, 1853; died Nov. 22, 1924, near Archbold, O., aged 71 y. 10 d. She was united in marriage to Gideon Rychener, Aug. 26, 1875, who preceded her in death nearly 10 years. To this union were born 2 sons (Samuel and Elmer), and 2 daughters (Ida and Amanda). She leaves 2 sons, 2 daughters, 11 grandchildren, 2 great-grandchildren, 2 brothers, 3 sisters, and many relatives and friends. In her youth she accepted Jesus as her personal Savior and united with the Amish Mennonite Church of which she was a faithful member until death.

"Weep not that Mother's toils are over,
Weep not that Mother's race is run;
God grant that we may rest as calmly
When our work, like her's, is done."

Funeral services were held at the Central A. M. Church near Archbold, O., Nov. 26, conducted by Eli Rupp in German and E. L. Frey in English. Text, Jno. 11:25, 26. Interment in Eckley Cemetery.

Biehn.—Mary U. Bowman, beloved wife of Aaron S. Biehn, near Guernsey, Sask., passed away on Sept. 25, 1924; aged 61 y. 1 m. She was born in Waterloo Co., Ont., Aug. 26, 1863. On Oct. 24, 1882, she was married to Bro. Biehn. This union was blessed with 5 sons and 1 daughter. In the year 1905 they moved to Saskatchewan, where they resided till her demise. Five weeks before she died she was found to have a cancer of the stomach, and with much suffering yet with Christian fortitude she calmly awaited her end. Her sick chamber was a scene of inspiration to those privileged to visit with her, as she was rejoicing in the prospect of her coming glory. Valuable parting admonitions were given to her children. The services at the house were conducted by I. S. Rosenberger, and at the Sharon Mennonite Church by Henry Bartel in German and E. S. Hallman in English. Text, I Cor. 15:51, 52. The remains were laid to rest in the adjoining cemetery.

Blosser.—Isaac, son of Andrew and Salome Blosser, was born in Hocking Co., Ohio, June 26, 1840; died Aug. 9, 1924, after an illness of two weeks, death being due to chronic hearttrouble. He was married to Margaret Culp, Nov. 3, 1861. Besides his sorrowing companion, he leaves two brothers, Andrew and Noah, and one sister, Mrs. Malinda Mumaw (widow of the late Dr. Henry Mumaw), and also one adopted daughter, Mrs. Lizzie Welty, besides a large number of more distant relatives. Two brothers and six sisters preceded him in crossing the valley. In 1895, under the preaching of William Bowser, he united with the Church of

the Brethren, and was a consistent member up to the time of his death. He lived all his life within a mile of his birthplace. The funeral was held at the Old Marion church, and was one of the largest ever held there. Services by E. B. Bagwell. A large circle of friends will miss him for his kindly disposition and neighborly spirit, but he left ample evidence that he was ready to depart and be with Christ.

Knerr.—Fannie Knerr (nee Weaver) was born near Berlin, Ohio, Aug. 30, 1849; died Dec. 1, 1924; aged 75 y. 3 m. 1 d. 37 years ago she with her husband and two children moved to Middlefield, Ohio, where they resided for 26 years. On Dec. 15, 1911, her husband died and about two years after he was called away she and her three children (Ardo, Lizzie and Monroe) moved to Aurora where she peacefully fell asleep. She united with the Mennonite Church in her youthful days and remained a faithful member. On Sept. 11, 1924 death again entered the home and with a mother's loving heart she must say good bye to her daughter Arda. She leaves to mourn their loss Lizzie and Monroe (daughter and son) besides a large circle of friends and neighbors. As long as possible she attended church services regularly. She will be missed in the community, in the church, but most of all in the home. She was of a very kind, affectionate and patient disposition, expressing a readiness to leave when the Lord should call. Peace to her ashes. Funeral services were conducted by the home ministers from Rev. 21:4. Burial in the Plainview Mennonite Cemetery.

Short.—Edwin D., son of Sam P. and Mary Short, was born near Archbold, O., Aug. 23, 1900; died Nov. 22, 1924; aged 24 y. 3 m. On Nov. 10, 1920, he was united in marriage to Wilma Short. To this union were born two daughters (Berneda Pauline, and Mabel Ann). He leaves his sorrowing wife, two daughters, parents, one brother (Irwin), one sister (Sarah), one grandmother, and a host of relatives and friends. In 1921 Bro. Edwin united with the Amish Mennonite Church near Archbold, O., of which he was a member until death. His sickness was of short duration, but the last six weeks he was seriously sick and suffered much during this time. All through the afflictions he bore it very patiently, ever looking to Jesus for help and strength to endure and to overcome.

"All is over, hands are folded
On a quiet and peaceful breast,
All his sufferings here are ended
And our dear son is at rest."

Funeral services were held at the Lockport Church Nov. 25 conducted by Henry Rychener and S. D. Grieser. Text, Jas. 4: 14. Interment in Lockport Cemetery.

Bowman.—Samuel S. Bowman was born near Kitchener, Ont., July 15, 1834; died Nov. 24, 1924; aged 90 y. 4 m. 9 d. On Dec. 1, 1861, he was married to Elizabeth Ploch, who died Jan. 30, 1886. Of this marriage there were four children, two of whom survive. They are Mrs. John Moss (with whom he had his home) and Tillman E. His elder son (Simon) predeceased him on Mar. 12 of this year. There are also thirteen grandchildren and five great-grandchildren. On Mar. 24, 1887, he was married to Anna Cressman who predeceased him on Aug. 28, 1908. In his young days he taught school, and also followed the trade of carpentering for some time, but the greater part of his life was spent on the farm where he was born and died. Bro. Bowman was converted and united with the Mennonite church at the age of twenty-one. On Feb. 2, 1878, he was ordained as a minister of the Gospel in which capacity he was very faithful in performing his duty, rarely ever missing a church service until a little more than a year ago, when bodily weakness prevented him. He was blessed with an exceptionally good memory which he kept to a remarkable degree in his old age. In his passing the church is losing one of its oldest pillars. Among other things he pre-arranged for the speakers and texts to be used at the funeral. He was laid to rest on Nov. 29. Services at the house were conducted by Bro. Ben. Shantz and at the Mennonite church at Kitchener by the brethren, M. Hallman (Text, II Cor. 5:1, 2) and Jonas Snider (Text, II Tim. 4:7, 8). Such a large number of people gathered to pay their last respects to the departed brother that it was necessary to conduct a service in the basement of the church where the brethren, M. H. Shantz and H. W. Stevanus, were the speakers.

BIBLE STUDY BY CORRESPONDENCE

For the benefit of such as desire to take Bible study by correspondence, the following courses are offered: **Inspiration of the Bible, Book Study** (three courses), **Bible Doctrines** (three courses), **Topical Study** (two courses), **Articles of Faith, Scripture Quotations, Scripture Memory.**

Cost of any one course (except Scripture Memory) $5.00. Cost of each part of Scripture Memory Course $2.50—the entire course $10.00. For special rates to groups and teachers and other information, please send for circulars giving full description of courses.

J. B. Smith,
Elida, O.

ANNOUNCEMENT

The Kishocoquillas Valley Bible School will open the fifteenth of December in the Allensville Church House and continue for six weeks. The following subjects will be offered: Acts of the Apostles; Articles of Faith; Bible Doctrines; Bible Geography; Gospel of John; Two of Paul's Epistles; Teacher Training; Personal Work; English; and Vocal Music. Other subjects may be given if called for. The tuition will be nine dollars for the term. Board and room can be had for four dollars a week.

If you have any books on the subjects you wish to study, bring them along. Circulars can be had on request.

Address,

J. M. Hartzler,
Corresponding Secretary,
Belleville, Pa.

SPECIAL BIBLE TERM

As usual, Hesston College and Bible School offers a course of six weeks in Special Bible Term, beginning Jan. 6, 1925, and closing Feb. 13, 1925. Beside a number of courses given in such subjects as Bible Doctrines, Book Study, Bible History, Church History, Bible Geography, Sunday School Work and Missions, a week is especially devoted to help ministers. This is the second week in the term and follows immediately after the three-day session of the Christian Workers' Conference held at Hesston during the first week. There will also be a series of lectures and programs that will be both interesting and educational. Write for free bulletin.

T. M. Erb, Business Manager,
Hesston, Kans.

BIBLE CONFERENCE ANNOUNCEMENT

A season of Bible Conference is soon to be enjoyed by the churches in Oregon. Bro. J. A. Heatwole from LaJunta, Colo. is to spend some time among the churches beginning Dec. 8 at the Bethel Church.

The following are dates as arranged:—

Bethel	Dec. 8 - 14.
Sheridan	Dec. 15 - 21.
Albany	Dec. 22 - 28.
Zion	Dec. 29 - Jan. 4.
Hopewell	Jan. 5 - 11.
Portland	Jan. 12 - 18.

Each congregation is responsible for their own program. The studies consist of book study, doctrinal subjects, and present day issues. While Bro. Heatwole is to have the major part of the instruction, he is also to bring an evangelistic message each evening.

Congregations have called local ministering brethren to assist in instruction of Bible topics.

A cordial invitation is extended by all of the congregations to any who may be able to continue through all or a part of the congregations in the study of the Word.

We are confident many prayers are ascending to God in behalf of this work, that it may result in the salvation and upbuilding of many souls. May this be the united burden of the Church.

Bible School Committee,
D. B. Kauffman, Ch'r.,
N. A. Lind, Sec.

ANNOUNCEMENT

There will be a packing of clothing at Mellingers Church on Wednesday, Dec. 17. Please have all ready made garments there before that time or early on that morning. Good second hand clothing will also be sent. Goods sent by parcel post should be addressed in care of A. W. Denlinger, Lancaster Pa., R—6. Those sending by trolley send to same address via Coatesville Trolley.

Mary Mellinger.

God's people are not Spiritualists, they are spiritual. So do not send your spirits to church while your body remains at home if it is possible for you to go.—Sel.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 18, 1924 (Gospel Witness Established 1905) No. 37

EDITORIALS

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

A writer in one of our exchanges thus graphically states the office of Christ: "Today Christ is your Savior; tomorrow He will be your Judge." They who reject their Savior must of necessity be rejected by their Judge.

Our Mails.—As usual this time of the year, our mail is very heavy. Our workers are taking hold of the work with a vim, and orders are being promptly filled. We thank you for your patronage. We trust that you will not be disappointed in either the quality of your books nor the time they will reach you. Here are a few suggestions that are always in order:

1. Be sure to write your name and address (including street number or rural route) plainly, that no unnecessary mistakes nor delays may be made.

2. Don't fail to sign your name, whether you send in an order or an article. The former occasions delay, the latter means a "No Name" written on the envelope and no publication of the article.

3. The earlier you send in your order, the more liable you will be to get the order filled promptly.

We are grateful for the way you are remembering your Publishing House, and we will do our best to serve you satisfactorily. Remember at the Throne, the work at the Publishing House.

Minds Closed.—While we should at all times have an open mind on all matters not definitely settled by the Word of God, when once the will of the Lord is known on anything there should be no further questionings on our part. In all such cases the edict is, "Be still, and know that I am God." "For ever, O Lord, thy word is settled in heaven;" and it should be forever settled in the minds and hearts of those claiming to have a part in the kingdom of heaven. While our minds should at all times be open to further light and truth on all unsettled questions, there is no further light and truth to be had concerning anything settled by the unerring Word of God.

We have an apt illustration of this truth in the case of Balaam. Although God had told him plainly not to curse His people, a second tempting offer induced him to go through the motion of further inquiring after God's will in the matter. As a result of thus ignoring God's plainly revealed will, he kept on trifling with the Word and will of the Lord until he finally died in battle against the people of God.

Many modern Balaams, lured by promises of wealth, position, honor, power, or "higher light," keep on in their pretended searching for "truth," not heeding what God has already revealed to them in a plain "thus saith the Lord." They should take a warning from the sad fate of Balaam, lest they meet a similar end.

Minds Open.—Balaam's mind was open, but it was open in the wrong direction. Had it been open to the will of God rather than the lure of Balak's gold and proffered honor, he would have had a different history. When God said, "Don't curse these people," Balaam should have said, "These people will I not curse." But instead of this his mind was closed to all the warnings of God which he encountered on his ill-starred career, until destruction awaited him in the end.

Our attitude toward God should be exactly the opposite of Balaam's (save in his opening test when he went through the motion of inquiring after the will of God in the matter). We should never be so abso-

OUR PERIODICALS

VI. Mission Papers

There is a strong missionary sentiment running through all our periodicals. Several of them are devoted exclusively to the Mission Cause. In this connection it is well to notice that two of these, while published at the Mennonite Publishing House, are owned and directed by organizations outside the Mennonite Publication Board. We call them "ours" because they are dedicated to the same cause to which we have consecrated our life and service.

First among our mission papers is the MISSION SUPPLEMENT to the Gospel Herald. Once a month the size of the Gospel Herald is doubled—sixteen pages being devoted to the regular departments while a supplement of sixteen pages is added to promote the Mission Cause. In this way it answers the purposes of a missionary magazine, without special effort it enters all the homes where the Gospel Herald goes, has the additional advantage of the monthly publications being connected by a weekly mission department of two pages in the regular Herald, and can be issued much cheaper than if published as a separate missionary magazine. In the absence of Bro. Ressler, the editor, at this time, the SUPPLEMENT is taken care of by Bro. J. L. Horst.

The RURAL EVANGEL is a 4-page quarterly mission paper published by the Mission Board of the Indiana-Michigan Conference district, devoted exclusively to the cause of missionary endeavor in that field.

The MISSIONARY MESSENGER, now an 8-page paper, serves a similar mission in the Lancaster Conference district.

Both these papers are serving a good purpose, awakening a local interest which papers published in the interests of the Church at large could not accomplish.

lutely sure about anything but that further light from the Word of God will change our position. The Bereans were counted "more noble than those of Thessalonica" because "they searched the scriptures daily" to find whether the message of Paul and Barnabas was according to God's Word. Not what the flesh lusts after, not what our friends may wish for us to do, not what seemingly is to our self-interest, but, "Lord, what wilt thou have me to do?" should determine our every action. May we, in all things, keep looking heavenward, with willing hearts and open minds. Let this be our daily prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law."

SCRIPTURAL REASONS WHY

By Daniel Kauffman

THE USE OF OUR MEANS

Why we regard all money or its equivalent as belonging to the Lord.

God through the psalmist declares that "the earth is the Lord's, and the fulness thereof." "The cattle on a thousand hills" are named as among the things as belonging to Him. He is the Creator of all things, including the earth, and it is by His grace that we are permitted to live here. God is the Landlord; we are His renters.

Why we look upon our earthly possessions as a portion of our stewardship.

We are reminded in Scripture that we are stewards of God. As such we are to give account of everything over which the Lord has made us overseers. It was the emphatic wish of our Savior that we make to ourselves "friends of the mammon of unrighteousness," so that when our stewardship here is ended, "they may receive you (us) into everlasting habitations." In other words, our possessions are to us among the opportunities of earth which we may improve to the glory of God and the good of our own souls, or waste to our own destruction. Earth is but a stepping stone to heaven. Every dollar in our possession is a hundred cents' worth of opportunity and responsibility, to be invested in a way that is pleasing to God and helpful to His cause.

Why we do not believe in Communism.

The excesses of Communism furnish the best answer. Communism, as we know it today, is coupled with atheism and kindred abominations that make it a very undesirable thing to encourage and propagate. In one sense the theory of Communism, so far as it relates to money, is similar to the Christian principle of having "all things common." All the money belonging to Christian people is supposed to be on the altar of the Lord, and none of it should be withheld or hidden away in the face of need. But individuals, as well as churches, are stewards of God and therefore proper custodians of material wealth. There are numerous scriptures showing that apostles and other disciples lived in their own homes—whether as owners or renters is not material. Peter's house in which Christ and others were sheltered, and Paul living for two years "in his own hired house" are examples.

Why righteousness usually means prosperity.

1. It is according to the plan of God, and therefore of unerring wisdom.

2. God has promised to care for His own, and never fails to keep His promises.

3. Industry, economy, and the exercise of good common sense are part of the righteousness which God delights to see in His people. This of necessity promotes material prosperity. For these reasons a community of righteous people is usually a prosperous one.

We should not, however, get the idea that God has promised to make all or any of His people rich in this world's goods. On the other hand, we have the warning that "how hardly shall they that are rich enter into the kingdom of heaven." God cares for His own in a much more substantial way than any human being can, and poverty is sometimes the best way of leading people into the enjoyment of the true riches above. When therefore some God-fearing people feel the pinch of poverty it is not because God has forsaken them but it is because God knows that under the circumstances this is the best way of advancing the cause of Christ. Whether rich or poor, they who are consecrated to God can feel that God has entrusted to them what in His wisdom and goodness He knows is best for them and the cause of Christ.

Why oppose extravagance?

It is spending "money for that which is not bread." It is "wasting the Master's goods," usually for things that are hurtful to the soul. It is a sign of a reckless disregard for the interests of the Lord's cause, for every dollar wasted in extravagance means that much less for the support of the Lord's Church and the Lord's poor. If all the money wasted on expensive clothing, furniture, automobiles, and church buildings; wasted in maintaining high salaried ministers, gorgeously decorated churches and expensive choirs; wasted in piling up fabulous wealth; wasted in riotous living and seeking after vain pleasure, were spent in supplying the wants of the needy and supporting the work of the Lord it would make enough to send the Gospel to the ends of the earth and feed and clothe all the poor and needy. "Robbing God" is the most wasteful and destructive sin known to man.

Why practice industry and economy.

It is in line with the edict of God that "If any man will not work, neither shall he eat." It develops the best that is in man—physically, intellectually, morally, spiritually. It adds to our capacity to help along the cause of Christ and the Church.

Why use our means for the good of others.

"Let no man seek his own, but every man another's wealth." "As we have therefore opportunity, let us do good to all men." We are simply following in the footsteps of our Savior when we make it a rule to serve other people rather than take it as a matter of course that the rest of the world is to serve us. The largest measure of man is the measure of consecrated usefulness. Not alone in the giving of money but also in the giving of service and life, "it is more blessed to give than to receive."

While it is right that we should be "not slothful in business," it is also right that in our business we should seek to advance the interests of others. In such case the promise is that God will take care of His own. The Golden Rule in business is the most profitable rule we can use.

Scottdale, Pa.

VERSIONS OF THE BIBLE

By John L. Horst

For the Gospel Herald.

To the Bible student who delights to search the Word of God and to find out so far as possible the finer shades of meaning the different versions are always interesting. We of course all realize that our Authorized Version of the Bible is only a translation and in places where the meaning is hard for us to understand a comparison with another translation may be of great help to the student. Taken as a whole there are comparatively few people who can read the original languages with any degree of

facility. The most of us must content ourselves by getting the meaning from translations. We might digress from our main topic at this juncture just long enough to say that for those who have not had the opportunity of studying Hebrew or Greek the exhaustive concordances, such as Young's or Strong's, may be of great help in giving the meaning of the original words.

But we started out to talk about versions or translations. It is a great help to be able to read the Bible in more than one language. Many of our people can read the German Bible. This is an asset in getting a clearer understanding of the Word. Those who can read more than two languages have a still greater advantage. But what about those who are people of only one language? Is there no help by which they may have the advantages of comparison of readings where there are difficult passages? There is. It is found in the various English versions, of which there are many.

Dr. Moffat, professor of Church History in the United Free Church College, of Glasgow, Scotland, has recently published a new version of the Old Testament in modern English. For eight years he labored at the task of putting the Bible in the language which we speak in our day. Two years ago the New Testament was published and now follows the publication of the Old Testament. This is a publication that arouses more than ordinary interest. Newspapers are commenting upon it and it is given wide publicity. This would only be true of one book—the Bible, for it is the book that interests all mankind, the book of books, the book of God. Dr. Moffat no doubt had but one idea in his laborious efforts, to make the Bible clearer, more easily understood, and this is to be commended.

We might notice some of the readings that he gives of familiar passages. The Garden of Eden is called a "park" and Noah's ark is called a "barge." The City of David he calls "Davidsburg," all of which seems a rather commonplace way of saying some of the things which we hold sacred. The men of the cities are sometimes referred to as "burghers." Here is one passage: "Will the burghers of Keilah hand over me and my men to Saul" (I Sam. 23:12)? In the familiar passage when Joshua fell upon his face before the ark of the Lord after the defeat at Ai, Moffat uses these words: "Get up," said the Eternal to Joshua, "why are you lying on your face there?" This seems almost rough and crude compared with our familiar version: "Get thee up; wherefore liest thou thus upon thy face" (Josh. 7:10)?

These references will hardly impress one with the thought that either beauty or clearness are gained to a great extent over the version with which we are familiar.

Says The Outlook in commenting upon his work: "No version is likely ever to take the place of that translation which has become a monument of English prose. Dr. Moffat could have had no thought that his version could ever do so. His purpose will have been achieved if it leads people to re-read the Bible,....if it brings them back to the familiar version with a new understanding of its meaning and a new sense of its literary beauty."

Philip Mauro has written a new book entitled, "Which Version?" in which he discusses the relative merits of the Revised and Authorized Versions, especially of the New Testament. It is a very illuminating book which enables the reader to get a good grasp as to the essential differences between the two rival translations and the reason for so many changes. He explains that the 36,000 changes of wording in the New Testament are largely the result of following the Greek text as found in a few old manuscripts as the Siniaitic and the Vatican, which while dating back to the fourth century do not have the weight of evidence of being a pure text that supports the Received Text, upon which the Authorized Version is based.

Some of the most glaring changes for which the revisers are responsible are the marginal suggestion that the last twelve verses of Mark are in doubt as to their genuineness; the passage giving the angelic message in Luke 2:14 which is made to read, "Peace on earth among men in whom he is well pleased," the suggested omission of Christ's prayer for His enemies in Luke 23:34, as well as the passage describing the agony in the Garden in Luke 22:43, 44; the using of the word "he" for "God" in I Tim. 3:16; the omission of Christ's allusion to Sodom and Gomorrah in Mark 6:11; the omission of a number of clauses in Matt. 5:44; the omission of Matt. 18:11; and the alteration of the words in II Tim. 3:16 so as to cast doubt on the inspiration of the Scriptures, and many others.

It is true that the Authorized Version is only a translation and has its defects, but none of the later versions have surpassed it. God seems to have taken a special guidance and care in its production and preservation. It is free from the liberalistic tendencies evident in some of the later translations. Its beauty and sacredness of expression still charm unnumbered millions. It is the book which our fathers and mothers read to us when we were under their tender tutelage. It is the book from which we first heard the glad story of an infant Savior. "An ancient book, but fitting modern needs." Will the Revised Version ever supplant the Authorized? Let figures tell their own story. In the report of the British Bible Society for 1920 less than 2 per cent (one out of 50) of all Bibles issued were of the Revised Version.

The Revised Version has been weighed in the balances and in spite of some good points in many cases it is found wanting. Its value as a book for reference and study is not questioned but as a readable book for the masses and as a book for public worship it can never supplant our time-honored, familiar Authorized Version. God in some marvellous way takes care of His Word! "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).

Scottdale, Pa.

FAITH

By Ursula Miller

For the Gospel Herald.

O, for a faith that lets me see,
The promises of Calvary!
That Man of Sorrows scorned and slain
Was sacrificed, but not in vain:
Because by faith His love I see
Flowing in drops and agony.
So, low I bow in sin and shame
Because He bore the bitter blame.

O, for a faith that like a hand
Holds fast when I cannot understand;
That wholly puts my hand in His
And gladly takes both pain and bliss!
A faith that reaches out to Him
In sunshine clear, in shadow dim;
A faith that reaches out to cling
To Jesus Christ through everything.

O, for a faith that like a tongue,
Tastes sweetness where that Name is sung;
For joy and bliss indwell each heart
Who tastes, by faith, the better part.
O, for a faith to taste and tell
The Bread of life, the living Well,
To others who may not know Christ,
Nor how His blood for sin sufficed!

O, for a faith that like the feet,
Run speedily the Lord to meet!
And, having met Him, follow near,
In sweet submission, holy fear;
In reverence His commands obey
As leading to a perfect day.
By faith they follow evermore
In the narrow way to yonder shore.

Hesston, Kansas.

In connection with sins, we need to do three things: (1) repent; (2) confess; (3) make restitution.—J. H. M.

Is it not a fact that much trouble might be averted if the disputants could be brought to see each other's viewpoints?—C. K. Lehman.

Missions

He that goeth forth and weepeth,* bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Herald Readers:—Revival services were started here on Sunday evening, Nov. 30. Bro. N. E. Troyer, Cable, Ohio, who had been engaged in similar services at Martinsburg, Pa., came here on Monday evening, Dec. 1, and faithfully preached the Word with power and with no uncertain sound for eleven evenings. Attendance and interest were good. A number of souls, old and young, confessed their sins and received peace in their heart. One evening we labored until midnight with a soul until she had peace. Several nights afterward she testified that the last two days were the happiest days spent in her life. Services started 7:30 P. M. with Song, Praise and Testimony. These were inspiring features of the meetings.

The following ministering brethren attended the services: Bro. C. Z. Yoder, Wooster, O., who held an interesting children's meetinng; Bro. Nevin Bender, Greenwood, Del., who gave a chart talk on Egypt to Canaan; Bro. C. A. Graybill, Bishop J. N. Durr, Martinsburg; and Bro. Laban Swartzentruber, West Liberty, Ohio. Bro. Ellrose Zook, Allensville, Pa., was also with us, using the Ford to bring in people to the services. We visited sixty homes, besides inviting a number of other people to the services.

We praise the Lord for His work. We beg an interest in your prayers that the seed sown may continue to bear fruit.

In the Master's service,
Dec. 11, 1924. Jos. M. Nissley.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greetings in the name of our Lord.—Sunday school attendance is increasing, this season of the year being the time when attendance is the largest.

On Nov. 23, Brethren Rhine Alderfer, and Abram Clemmer preached the Word to us. The regular Thanksgiving service was held with Bro. Lehman Kraybill and Bro. Martin Metzler admonishing us along this line. Yesterday (Dec. 7) Bro. John Kanagy, of Mifflin Co., was present in three of the services. W. B. Stoddard, the Anti-Secrecy lecturer, was here in the afternoon meeting and in the children's meeting after which he left to attend another meeting in the city. The Lord willing, there will be a preaching service held Christmas evening.

Pray for the work.

In His service,
Dec. 8, 1924. J. Paul Graybill.

Lima, Ohio

(825 N. Jeffrson St.)

Dear Readers of the Gospel Herald, Greetings:—"Blessed be the God and father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in heavenly places in Christ."

After spending a month here in the Mission we have had many and varied impressions and experiences. In general we feel that we have an encouraging field here. We also feel that we are not left alone in the work at this place. There is a fine spirit of cooperation and helpfulness expressed, almost unanimously, by the members of this little congregation. They have expressed their appreciation of our coming here by a little "get acquainted" meeting in our home the first week we were here. The evening was profitably spent by the singing of spiritual songs, prayer, and short talks. They also presented us with a beautiful 42-piece dinner set and a few other things, for which we are very thankful. We trust, that by the grace which God bestows upon us, we may in a small measure prove worthy of the confidence they have placed in us.

Last Sunday we were permitted to commemorate the death and suffering of our Lord and Savior Jesus Christ. Bro. Allgyer officiated. We had our council meeting in the morning and communion in the evening. An interested and attentive audience was present at both services.

The work is moving along slowly. We are in need of more help. We ought to have at least two sisters here giving full time to the work. God grant that workers may be forthcoming.

Our mid-week meetings are not very well attended, but a good spirit is manifested. We are looking forward to a series of evangelistic meetings, conducted by Bro. Mininger, after the holidays. Pray that God may use him for the salvation of souls at this place.

Yours for the Cause of Christ,
Earl Miller.

Peoria, Ill.

(Garden St. and Western Ave.)

Dear Readers of the Gospel Herald.—We feel to praise the Lord for the spiritual blessings we have enjoyed the past week. On Sunday, Nov. 30, Bro. A. C. Good began evangelistic meetings continuing over the next Sunday, Dec. 7. The meetings were well attended with splendid interest. Bro. Good preached the Word in a very clear and forceful way. The closing service Sunday night was especially one of thanksgiving and praise on the part of the saved and of deep heart-searching of the unsaved. It will long be remembered by the large number that were present. In all there were six public confessions, deep conviction among a number of others, and many expressions from Christians of having been helped and strengthened. Will you remember those in prayer who took the stand for Christ, that they may be given grace to follow Him completely and fully?

On Sunday, Nov. 30, the opening day of the meetings, the second Quarterly Christian Workers' Meeting was held in the afternoon, with an interesting and helpful program, and good attendance by members of the country congregations around us. The following ministers were present during the course of the meetings: Ira Eigsti, A. L. Buzzard, Ezra Yordy, and E. H Oyer. Bro. Derstine stopped in awhile one evening with the intention of staying for service but on account of the stormy weather returned home before the service.

On Sunday, Nov. 23, we held our annual giving service in the Sunday school, when the scholars brought potatoes, apples, other fruit, vegetables, canned goods, etc., to the value of $15.00 or more, which were distributed to poor families for Thanksgiving. A cash offering of over $15.00 was also given. Nov. 30, attendance at Sunday school was 146. We are much in need of more teachers to teach those who are coming.

A few weeks ago, Jacob Weber, one of our Intermediate Sunday school boys, died after a long sickness of heart trouble. We are glad to know that he expressed hope in Jesus. It is a remarkable fact that this was the first death among the Sunday school scholars, in the history of the Mission.

We are now busy preparing for our Christmas activities. We hope to be able to give about 60 baskets of provisions to that many homes this Christmas. The Girls' Sewing Circle, of Sterling, is furnishing popcorn balls and candy as a treat for the Sunday school, which we appreciate very much.

We are also looking forward to the Missionary Conference as a real spiritual feast, and encouragement to greater service for the Master.

Pray for us.

Yours in His glad service,
Dec. 11, 1924. John L. Harnish.

WEEKLY LETTER FROM SOUTH AMERICA

(Nov. 5)

For the Gospel Herald.

By Edna Swartzentruber

Dear Brethren and Sisters, Greetings:—Again we are grateful to the Giver of all gifts for His mercy and blessings. We especially praise the Lord for escaping sickness and diseases which were very prevalent during the past months.

The brethren, Shank, Lantz, and Lauver, attended the Sunday School Conference in Buenos Aires, Oct. 30 to Nov. 2. They report having had a profitable time. Bro. Lauver was home in time for the Sunday services, and Bro. Pablo Cavadore had charge of the services at Trenque Lauquen. Bro. Swartzentruber preached at Madero on Saturday night and had charge of the Sunday services at Pehuajo. This was his first experience preaching in Spanish.

At Santa Rosa the interest in the services is increasing, especially in the prayer meetings, which are held in behalf of the coming conference at each station.

The masons are cementing the front of the Mission home at Trenque Lauquen, the law compelling this to be done.

Nov. 1, 2 were great days for the majority of people in the Argentine, Nov. 1 being "All Saints' Day" and Nov. 2 being "The day of the dead." On these days the people throng to the cemeteries and lay flowers on the graves of their loved ones. This also is the day the priests make their money, as the people request the prayers of the priest for their loved ones in the graves. If they give him a ten dollar bill, he will offer a long prayer, for five dollars, a short prayer, but for those who cannot pay he will not pray. And even then he prays in Latin, and nobody understands what he says. We praise God that the Christian has a hope for a brighter future.

We are having very dry weather in general, and many farmers have to turn their wheat down, and plant corn instead. The Railroad Co. is hauling the seed corn free, thus helping those who are suffering.

The latest reports from the other stations tell us that all are well.

Pray earnesty for the work and workers, that many souls might learn to know the CHRIST who gave His own life, that others might live.

Pehuajo, F. C. O., Argentine, S. A.

If a woman have long hair, it is a glory to her: for her hair is given her for a covering.—I Cor. 11:15.

WORK WITH THE MEXICANS IN COLORADO

By J. H. Shank

For the Gospel Herald.

A few words regarding the work among the Mexicans at Cheraw may be of interest. Several years ago Bro. William N. Nunemaker began work at that point by organizing a Sunday school for Mexican children which was held every two weeks. The attendance was limited largely to children because of the fact that the work was conducted in English.

During Bro. J. W. Shank's stay here he preached to the Mexican people in their own language, and the result was that some fifty attended. As no resident ministers are familiar with Spanish, it was decided to enlist the services of Mr. Rodriguez, pastor of the Spanish Baptist Church at La Junta, who willingly agreed to take up this work if transportation were furnished. Bro. Rodriguez was once a Roman Catholic priest in Old Mexico, but became converted and entered the ministry in the Baptist Church.

Through his efforts a large attendance was secured until the local priest discovered what was going on, and succeeded in frightening most of the older Mexicans away from the services. Some few, however, remained faithful, and the attendance is again increasing.

One of the visible results of the work was the confession of a Mexican who passed away from tuberculosis, giving real evidence of saving faith some time before his death. Others are deeply interested, and further results are hoped for.

Pray for the work at this place that others may be led to renounce their sinful way and accept a full Gospel as their way of life.

La Junta, Colo.

OUR NEW OUTGOING MISSIONARIES

By S. C. Yoder, Secretary

For the Gospel Herald.

Jacob Rutt is a native of Lancaster Co., Pa. He was brought up in a Christian home and at the age of twenty-one united with the Mennonite Church. From 1904-1908 he spent his time in the East Donegal High School. Later he spent two years at the Pennsylvania State Agricultural College, after which he was appointed by the State Department of Agriculture to conduct Advanced Registry Tests of Dairy Cattle. In 1919 he was married, after which he and his wife definitely decided to give their lives to the Lord in the mission field, and in order to prepare himself for service he enrolled as a student in the Los Angeles Bible Institute of Los Angeles, California, from which he graduated in 1924.

Mary Rutt was born in a Christian home in Lancaster Co., Pa. At the age of three her mother died and she was taken into the home of an uncle. She finished High School at the age of 16 and in further preparation for teaching (which profession she followed for eight years) she spent several terms at Elizabethtown College. After her marriage to Bro. Rutt she accompanied him to Los Angeles, California, where she also finished her Bible training course at the Los Angeles Bible Institute.

These two missionaries are sailing for South America early in January, with the prayers of the Board, the Church, and those already on the field attending them that the blessing of God may make their labors fruitful for Him whose cause they represent.

Goshen, Ind.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Eph. 6:4, especially the first part. E. B.

The verse reads: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

It is one of a series of admonitions on family life. It will be observed: (1) that the burden of responsibility rests chiefly upon the father—not the mother, as is commonly supposed; (2) it is important that children be brought up in love, not in strife and turmoil; (3) that the prime purpose in child-raising is to bring up the children "in the nurture and admonition of the Lord."

There are several ways of vexing rather than correcting children. One way is to have a fight with an erring child and overpower him in sheer physical strength rather than to reason with such offender in love and administer punishment accordingly. Another provocative course is constant nagging and scolding; another, promising things without keeping the promises; another, continual fault-finding. There is an old saying, "Like begets like." It is a good proverb for parents to keep in mind.

If we have no aim in our work in life we are utterly at fault in our work.—A. C. Walls.

"Talent without tact is like a cart without a horse."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LOVE ALL POWERFUL

For the Gospel Herald.

(Continued from last week)

Our friend was wide awake, and thought he understood the matter. So he asked the sick man how the future appeared to him. "If you should die tonight, do you feel prepared to meet God?"

"I fear not," said the sick man. "The future looks very dark to me. I have been a very wicked man, and if I die I have no hope. It is, oh, so very dark before me."

"But God is very merciful," said the gentleman, "and will forgive you if you ask Him."

"That may be so with others, but in my case there is no chance. This terrible pressure about my breast will kill me before morning."

"My friend, your stomach is all right. The trouble is not there at all. The pressure is about the heart. It is not dropsy, or anything of that kind."

"Well, what is it? The doctor did not seem to know where, nor what the trouble was."

"Doctors don't know much about such cases; and if they did their stuff would not reach the case. That pressure is the operation of the Holy Spirit upon your heart."

"Yes, uncle," said his niece, "that is just the way I felt, I thought that I must die, and the future looked so dark and gloomy. I did not know what to do. So I prayed to the Lord, and after awhile that pressure all left me and I have not felt any of it since."

The Lord's ways are not our ways, and His thoughts are not our thoughts. After the testimony given by our young heroine the uncle lay quiet for a few moments and in great earnestness said: "I am growing worse, oh what shall I do? What can I do?" Turning to the gentleman, he asked him to pray.

"Why yes," said he, "if the Lord will help me; but you must pray, too. Ask the Lord to help you and have mercy upon you. God is so very merciful."

"But what if I am not one of the elect?"

"Well, this is no time to bother about that; I don't know about that, but if you are not one of the elect it seems the Lord wants to elect you tonight."

So saying he knelt down and prayed as never before. At the close of the prayer the girl who was kneeling at the bed-side in a low, trembling voice started to pray.

Such a prayer, such earnestness and pleading before the mercy seat, no one in that room ever heard. On and still on she pressed her suit until she seemed to press against the very gate of heaven. Before she had reached the end of her importunity the uncle was weeping and praying in great earnest.

When she ceased all was quiet. There was a feeling of awe in the room. All felt that God was present. The sick man spoke first. "That terrible pressure is all gone. I never felt this way before. What has come over me?"

"Why uncle, the Lord has heard our prayers and saved you. Just trust in the Savior and all is well."

"Yes," said our good friend, "the girl is right. The Lord has saved you."

The uncle turned to his niece and asked, "Can you ever forgive me for driving you away?"

"No uncle, I cannot forgive you, for I have nothing to forgive. It is all right. The Lord has brought good out of it all."

"Yes," said the gentleman, who with moistened eyes was looking on. "It is the Lord's doings, but I never saw anything like it before."

During all this time the aunt seemed to have been forgotten. All interest had been directed to the old gentleman. When they noticed the old lady she was weeping bitterly and appeared in great distress.

The girl threw her arms around her aunt's neck and said, "Oh aunty, the Lord is so good and merciful. He saved me when I was in great distress. He saved uncle and will save you too. Won't you trust Him?"

"Yes," said our good friend who by this time was at the girl's side, "He is able to save to the uttermost all that will come unto Him." This is wonderful work. I never saw it just in this fashion. but I feel that the Lord is in it all, and wants to save you, too. Won't you trust Him?"

"Well," said the aunt, "I feel very sad and would long to be a Christian, but who will pray for me?"

"Why, we will," said the gentleman, "I can pray again if the Lord will help me."

So they knelt down and prayed as before.

During this time the old gentleman arose and knelt down with them and when they ceased praying he lifted his voice and led in an earnest prayer. His words were not so well connected, but were full of earnestness and tenderness. All remained upon their knees in silent prayer for some time. Finally the old lady said, "I feel much better; a change has come over me."

"That is it," said our good friend. This is the best night I ever saw in all my mortal life. The Lord is here sure as He was with Jacob the night he saw the ladder.

All were happy and cheerful. It was now past midnight, and the gentleman said he must return home, as his good wife would be waiting for him. He turned to the girl and asked if she was ready to go. Before she had time to answer her uncle said, "No, she must not leave us now. I treated her very badly, but we will try and make amends for all that."

"Well," said the girl, "if uncle and aunt wish to have me remain with them, I will not go, but I shall remember your kindness. I will come and see you often, for I was a stranger and you took me in."

"It was not I that did it, but the Lord. He sent me out to the gate to wait for you, and then your coming to our house has been a great blessing to us. I am stronger in religion today than I ever was before. I almost feel like going out and holding meetings. It just seems to me that everybody should be religious. God bless you all."

(Concluded next week)

IF ALL WHO HATE WOULD LOVE US

Sel. by J. Lehman

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would not tighten
To meet a brother's need
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not;
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
For God would be supreme.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the saber,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
As we live the life Divine.

Lampeter, Pa.

SUNDAY SCHOOL LESSON

Lesson for Dec. 28, 1924—REVIEW

(Central Period of Christ's Ministry)

Golden Text.—He that hath seen me hath seen the Father.—Jno. 14:9.

Introductory.—The lessons of this quarter are largely historical. They cover the time in the ministry of Christ beginning with the choosing of the twelve disciples to the eve of Passion week. While historical, these lessons are also rich in doctrine and in practical suggestions for daily living. Following is a list of the lessons:

1. **The Choice of the Twelve.**—The names of the twelve aposties are given in a number of places. Can you repeat them? How do you account for the difference in a few of these names, as given by the different writers?

2. **The Sermon on the Mount.**—By common consent the most wonderful sermon ever delivered. Found in the fifth, sixth, and seventh chapters of Matthew. Read it frequently.

3. **The Parable of the Sower.**—This is one of the seven parables representing the seven phases of the Kingdom of heaven, found in the thirteenth chapter of Matthew and other places. Of the four kinds of ground represented, to which class do you belong?

4. **The Stilling of the Storm.**—Here the disciples showed themselves human. Christ proved His mastery over the winds and the waves, at the same time administering a gentle rebuke to the faithless disciples. When encompassed by the storms and tempests of life you are within the Master's "Peace, be still" at any time that you choose to call upon Him in faith.

5. **The Prodigal Son.**—A lesson rich in pra tical suggestions and in warning against selfish and sinful living. Jew and Gentile are typified in the elder and the younger sons. The wayward career of the younger son is given as a warning to all who are similarly inclined. The love of our heavenly Father is typified in the watch'ul, loving, fo giving attitude of the father in this parable. Let all our young people remember the blessedness and safety in the shelter under the Father's roof.

6. **The Feeding of the Five Thousand.**—"Send them away," was the human advice on this occasion. "Give ye them to eat," was our Savior's magnanimous order. In like manner is Christ always ready to supply needed nourishment for the soul. In the great store house of God's blessings there is enough and to spare for every man, woman, and child on the face of the globe—on condition that we come to Him in faith, and "sit down" as He commands.

7. **Peter's Confession.**—Practically all people agree that Christ Jesus was a remarkable man, the most remarkable that this world has ever produced; but only men of faith acknowledge from the heart that He is "the Christ, the Son of the living God." Present-day unbelievers termed "modernists" are not any more "modern" in their infidelity than were the people in Christ's day who refused to believe that He was the Son of God.

8. **The Transfiguration.**—That was a glorious scene. There was the transfigured Christ, the recalled Moses and Elias, three disciples overcome with emotion, and the Father in heaven talking in, saying, "This is my beloved Son in whom I am well pleased; hear ye him." The Father always speaks in when the meeting is of a character in which Christ is transfigured and shines out in His glory.

9. **The Good Samaritan.**—"Whose neighbor am I?" was the practical question which one Sunday school teacher drove home to his class. With that question in mind you catch the most practical lesson presented in the parable of the Good Samaritan.

10. **The Man Born Blind.**—Numerous thoughts pass through the mind as we think of the events of this lesson. The blindness of the Pharisees, the weak cowardice of the parents, the noble qualities of the son who was healed, and the never failing love and sympathy of a loving Savior each come in for their share of attention. That young man was sure of "one thing." Are we sure of this "one thing," when given with a spiritual application?

11. **The Raising of Lazarus.**—Up to this time this was the most notable of all the miracles performed by Christ. Not only for Lazarus, but for all who are friends to the Lord Jesus, He can say of a truth, "I am the resurrection and the Life."

12. **The Conversion of Zacchaeus.**—Zacchaeus, a rich man, a "sinner," a seeker, a man willing to receive Christ "joyfully," a man ready to make restitution for all wrongs committed, is a most interesting character for us to study. "The Son of man is come to seek and to save that which was lost."—K.

BIBLE MEETING TOPIC

HELPFUL EXPERIENCES OF 1924.
Rom. 8:28; Heb. 12:1-11.

Topic for December 28.

MOTTO

"Lead me in the way everlasting."

MEDITATIONS ON THE TOPIC

1. **Helpful Experiences.**—It is good to look back over the past in the light of the present and behold how God's providences have wrought for us in what we have passed through, and have made all things work together for our good.

In our daily routine of cares we may see some things that have been developing our life for good. We are stronger today if we have been faithful to each common task however unromantic it has seemed to be. It is the common every day faithfulness that counts in a life time to make a successful career and accomplishes the great things worth while. A father was laid to rest, or a mother. Nothing brilliant in the eyes of the world were they. But their faithful home-making out of the common stuff of life and the common every day virtues of truth and purity and honesty and righteousness in Christ Jesus have exalted them to a career of success and have left to their children a heritage that will count in the generations to come. Even so our daily routine may have blessed us if we have so allowed it, in our experience.

Special experiences like the meeting of noble friends and the feasting upon special spiritual things have been granted along the way to brighten our path and help us over the rough places that are harder to bear. Some of the harder experiences, too, have come which we felt would do us no good at all, but which have nevertheless brought something to make us stronger and more efficient for life's duties, if we have not failed to look up to our great Comforter and Helper in time of need. As we poured out our soul in prayer, in sincerity, and realized the good hand of God upon us in answer to our petitions in some way of His own wisdom, we have realized that the year has been a blessing.

SUGGESTIVE ASSGINMENTS

For Children

1. Text-word, **"Help."**
2. Good Things I Have Learned This Year.

For Young People

1. Experiences Which I Have Had During the Past Year under Some Classification of the Outline Study.
2. How Receive Help from Every Experience.

For Older People

1. When Trying Experiences are Most Helpful.

PERSONAL THOUGHT

Through the light of God's Word I may more clearly see the helpfulness of my experiences of the past year and how I may make them of greater service in the days to come.

SEED THOUGHTS

Our Lord God doth work like a printer, who setteth the letters backward; we see and feel well the setting, but we shall see the print yonder—in the life to come.

Gospel Herald

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THURSDAY, DECEMBER 18, 1924

Field Notes

Bro. J. W. Hess of Akron, Pa., began a series of meetings at Kauffman Church near Davidsville, Pa., on Thursday evening, Dec. 11.

Bro. D. H. Bender of Hesston, Kans., left last week for Mexico and California in the interests of Russian Mennonite colonization.

Revival meetings were started at the Landis Valley Congregation, Lancaster Co., Pa., on Dec. 7 with Bro. J. C. Clemens, Lansdale, Pa., in charge.

Bros. Henry Bechtel, Spring City, Pa., and Jesse Mack, Yerkes, Pa., were with the congregation at Chambersburg, Pa., on Dec. 14, breaking unto them the bread of life, if previous arrangements were carried out.

The latest report received concerning the evangelistic meetings recently held at the Brick Church in Lancaster Co., Pa., stated that at least a dozen souls had confessed Christ with many more counting the cost.

At the recent meeting of the Executive Committee of the Mennonite Board of Missions and Charities the matter of building a general hospital at La Junta, Colo., was given favorable consideration, and a committee appointed to secure estimates as to probable costs; also estimates as to the probable source of revenue needed to erect the building. It is understood that present plans are but tentative, later actions on the part of the Executive Committee to be dependent upon developments.

The new church building for the Salford congregation near Harleyville, Pa., is completed and services are announced for Sunday, Dec. 21 at 9 A. M., and Sunday school with song service at 1:30 P. M. The public is cordially invited to worship God with us. G.

Bro. Milo Kauffman, formerly of Kenmare, N. Dak., but more recently of Hesston, Kans., was ordained to the ministry at Hesston Dec. 7, Bishops T. M. Erb and D. H. Bender officiating. May the Lord bless and strengthen our young brother in his responsible calling.

Bro. J. A. Heiser of Fisher, Ill., spent a few hours with Scottdale friends on Friday of last week. He had closed a series of meetings the evening before at Weaver Church near Johnstown, Pa., and was on his way to Masontown, Pa., where another series of meetings was to begin on Friday evening.

Bro. Oscar Burkholder of Breslau, Ont., has been laboring with some of the congregations in Indiana recently. A series of meetings held at the Clinton Frame Church near Goshen, Ind., resulted in two confessions and quite a number more under conviction. Bro. B. is now holding meetings at the Mission at Ft. Wayne, Ind., intending to continue there until Dec. 21.

Change of Address. — Bro. C. F. Derstine and family, from Eureka, Ill., to Kitchener, Ont. All articles and letters for the Christian Monitor, except renewals and other business matter, should be addressed to the editor, C. F. Derstine, 24 Krug Ave., Kitchener, Ont. Everything of a business nature pertaining to the Monitor should be addressed Mennonite Publishing House, Scottdale, Pa.

Missionary Conference.—We are in receipt of a program of the coming missionary conference to be held at Peoria, Ill., Dec. 29 and 30, under the auspices of the Illinois District Mennonite Mission Board. Arrangements have been made to hold the meetings in the Presbyterian church near the Mission, so as to accommodate the crowds. Programs of the meeting may be had by sending to Bro. John Roth, Morton, Ill.

Baptismal services were held at the Towamencin Church in Eastern Pennsylvania on December 7, when thirteen applicants were received into the Church. There are also classes being instructed in the Plain, Franconia, and Souderton Congregations. These applicants will be admitted to church fellowship in the beginning of the New Year. We are glad to learn of the evidences of growth in these churches.

An Impostor Exposed.—A brother from Minier, Ill., sends us a clipping from the "Peoria Journal" throwing light upon the sordid life of one H. M. Ferguson, a self-styled holiness preacher, whose shady conduct started an investigation by representatives of the local churches. So startling were the revelations that Ferguson saw fit to disappear. A warning is issued urging people to be on their guard should he appear elsewhere. He seems to be one among many "false prophets" against which we are warned in Scripture.

Correspondence

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers, Greeting:—We have just come to the close of a five-day Bible Normal with Bro John Thut of La Junta, Colo., and Bro. C. F. Derstine of Eureka, Ill., as instructors. Bro. Thut came Nov. 22 and stayed with us until Nov. 30. During this time he gave a number of lessons in prophecy and preached several evangelistic sermons. Bro. Derstine was in our midst Nov. 23-27. He gave a number of helpful lectures and sermons while here.

During these meetings the saints were strengthened and sinners warned to flee from the wrath to come. Ten confessions were made. Most of these were young people who wished to renew their covenant with God. We greatly praise the Lord for the efforts put forth by the brethren. Our prayers follow them in their labors in the future.

Nov. 30 was observed as missionary day at this place. Bro. John Thut delivered the missionary sermon in the morning. He pointed out Paul's missionary principles in Rom. 15:28-33. In the evening a missionary program was given. At this time the children brought their results from the quarter investment fund.

Dec. 1, 1924. Cor.

La Junta, Colo.

This morning the brethren, D. H. Bender of Hesston, Kans., H. R. Schertz of Metamora, Ill., and Aaron Loucks of Scottdale, Pa., came to La Junta for the purpose of considering the possibility of locating the Mennonite General Hospital at this point. The brethren were met by a committee of the Chamber of Commerce, and were taken to the various possible sites, and shown the property which the old Hospital association will turn over to our church in

case the hospital is erected here. The committee spent the afternoon in conferring with the local hospital board, leaving the same evening for Chicago.

The long drouth was broken the same day when a heavy snow began to fall and much needed moisture is in evidence. The drouth has been general all over the west this summer.

On December 4 Bro. Jacob A Heatwole expected to leave for Portland, Ore., where he will conduct services at the Mission, and then proceed to Albany and Hubbard, where he will be engaged in Bible normal work for some weeks.

Our communion was held on November 16, at which time all the brethren and sisters located here, partook of the sacred emblems of the shed blood and body of Christ and engaged in the ordinance of feetwashing. Pray for the work at this place that the cause may grow and prosper.

Some weeks ago a Sunday school was organized in the Fairmount district, in the Fairview schoolhouse, with Bro. Earl Showalter as superintendent. The meetings are held on Sunday afternoons, and are well supported by members of the La Junta congregation, and by a number of those residing in the vicinity.

Bro. Lewis Shank, of Pennsylvania, is spending a few days with us, visiting his granddaughter, Sister Elsie, daughter of Bro. and Sister J. W. Shank, who is attending school here while her parents are laboring in the South American field. Sister Mollie Brenneman, of Wichita, Kan., is also here assisting with the work in the hospital for a short time. The need for workers in that institution is great, as it also is in all parts of the Lord's vineyard. May we all do our part.

Your brother,
Dec. 3, 1924. J. H. Shank.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' name:—Bro. John S. Mast of Elverson, Pa., was with us Nov. 22 and 23. Saturday afternoon he conducted a meeting for the converts. In the evening he received two on confession and four by water baptism. Sunday morning he ministered to us the communion.

May the Lord abundantly bless him in his work.

Pray for the work at this place.

Yours in Christian love,
Ruth Hostetler.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers:—Time goes by so rapidly; almost before we are aware another year will have gone and with it the revival meetings of our various churches have passed into history. But we hope the spirit of revival will live on and we will "keep on believing," Beginning Nov. 14 our meetings were started with Bro. C. F. Derstine in charge. We enjoyed a rich spiritual feast for a little over a week, closing Sunday night, the 23rd. There were a number of confessions but many for whom we earnestly prayed are still out. May our revival continue that these also may be brought in before too late.

Thanksgiving day proved a real blessing to all who attended services in the Chapel Hall of the College. We were made conscious of our many blessings in countless ways. The Pennsylvania and Hesston congregations each year have conjoint meetings at this time, taking turns, it being at the College this year.

Weather is cold but not yet real winter.

Yours in His service,
Dec. 3, 1924. Rose Buckwalter.

Duchess, Alta.

Dear Herald Readers, Greetings in Jesus' Name:—We feel to praise God for the many blessings He has bestowed on us in the recent past. We are thankful for the mild weather and sunshine we are having again of late. On Nov. 15, Bro. Milo Stutzman of Tofield, Alta., came here and held meetings at Rosemary until the 21st and then at the Duchess church until Tuesday evening, Nov. 25. We feel to thank God and the brother for the many helpful messages he delivered while here. May God's blessings be with him as he goes to other places of service.

We expect, the Lord willing, to ordain a deacon at this place in the near future and we would solicit the prayers of God's people for the work at this place. Interest and attendance at Sunday school is commendable.

Yours in His glad service,
D. M.

Goshen, Ind.

Thursday evening, Dec. 4, Bro. Oscar Burkholder led our Devotional meeting presenting some practical teachings on Salvation.

Sunday, Dec. 7, the Goshen congregation held communion services. Bro. D. D. Miller assisted, using as his text "Take, Eat." In the afternoon Bro. Noah Oyer preached at the Forks church, following it by a service at Middlebury in the evening.

Bro. Sanford Yoder who has been conducting a series of meetings at the Salem church the past week, helped in a Sunday school meeting at that place afternoon and evening. Bro. Chris Graber preached to a little group of 35 at Madison Chapel, a mission station west of Wakarusa the same evening.

Cor.

Wayland, Ia.

Greeting in Jesus' name:—On Nov. 14, we were privileged to have with us Bro. B. F. Hartzler of Pryor, Okla., who preached a very instructive sermon.

On Nov. 30 we observed Missionary Day. A number of our brethren and sisters gave talks on Mission work, discussing it along different lines, such as Home and Foreign Missions. But always it was emphasized that Jesus Christ was the Great Missionary. We also took an offering, besides the returns from the quarter investments.

Bros. Edward Shetler and Joseph Hershberger of Wellman, Ia., were with us and preached for us at the morning church services. In the evening Bro. Simon Gingerich preached a missionary sermon. We had showers of blessing continued during the day which will strengthen us for the Lord's service.

Dec. 4, 1924. Amos Wyse.

Bowdil, Ohio

Dear Herald Readers:—"O give thanks unto the Lord for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

Bro. O. N. Johns of the Canton Mission spent Thanksgiving week with the Pleasant View congregation, Stark Co., O. The Word was preached with power and our souls were fed with the true Bread of Life. Some of the subjects used were: Prayer, Separation, The Holy Spirit, and The Glorious Hope.

One of the enjoyable features of the meetings was the special talk to the children each evening. Another was the visitation work in the homes. The meetings were well attended and we praise God that the work has been strengthened. We had a union service Sunday morning, Nov. 30, there being no services at the Martins' Church. When we treasure God's Word in our hearts it helps us to live closer to Jesus and work more earnestly for His cause. Let us "lift our eyes unto the hills from whence cometh our help."

Dema G. Horst.

Flanagan, Ill.

To all Gospel Herald Readers, Greetings:—Nov. 16, we were privileged to have with us Bro. Joseph Yordy, Eureka, Ill., who has gone through much pain and suffering but by the grace of God has been en-

(Continued on page 748)

Miscellaneous

THE YOUNG CHRISTIAN

Sel. By Elsie McIntyre

"Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb 13:13).

I cannot give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so,
'Tis true I love my Lord,
And want to do His will,
And oh! I may enjoy the world,
And be a Christian still.

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace.
But I am human still!
And while I dwell on earth,
God surely will not grudge the hours
I spend in harmless mirth!

These things belong to youth,
And are its natural right—
My dress, my pastimes, and my friends,
The merry and the bright.
My Father's heart is kind!
He will not count it ill
That my small corner of the world
Should please and hold me still!

And yet "outside the camp"
'Twas there my Savior died!
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never praised
Is there the place for me?

Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware thine influence steals
God's presence from my heart.

I miss my Savior's smile
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice,
And chokes the springs of praise.
If e'er I turn aside
To join thee for an hour
The face of Christ grows blurred and dim
And prayer has lost its power!

Farewell. Henceforth my place
Is with the Lamb who died.
My Sovereign! While I have Thy love
What can I want beside?
Thyself, dear Lord, art now
My free and loving choice,
"In whom, though now I see Thee not,
Believing, I rejoice!"

Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee
Could crave for earthly bliss!
These vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
And I am satisfied.

Lord Jesus, let me dwell
"Outside the camp" with Thee!
Since Thou art there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till thou return, my banished King,
To take Thy power and reign!

Spring City, Pa.

UNITY OF THE CHURCH

By S. B. Wenger

For the Gospel Herald.

There are two things that give me special concern about the Church. My prayer is that God may give me language through which means the Holy Spirit may impress the conviction and desire in every heart for loyalty and unity in the Church.

The Church has suffered more through disloyalty and division than through any other cause. Wars, worldly persecutions, etc., have served only to strengthen the Church, while disloyalty and inconsistencies in the lives of members have crippled her progress.

To go back only as far as our own observations will allow, to say nothing of former periods, we see here and there where worldly conformity in one way or another has taken away some of our most talented people and where are they today! Our hearts are often grieved to see those in whom we have had special interest following as closely as possible the dictates of the world, going just as far in this direction as they could go without losing their membership altogether.

I am sometimes reminded of what I once heard Bro. J. S. Coffman say in a sermon. He said, "Some of our people do not want to be a buzzard, but they want to look like one as much as possible." The world laughs more at professedly plain people who follow its fashions that it would at Christian modesty corresponding with our profession. It is the inconsistencies of members that cripple the cause.

We have observed that when branches of plain churches withdraw to themselves because of a desire for more worldly liberty, though they may flourish for awhile, they soon begin to show signs of decline in spirituality and often in numbers, and finally lose out altogether. Christ's Church and worldliness will not go together. When churches or individuals allow the world to lead them they soon get so far away from the true principles of Christ's teachings that they lose spiritual power. The plain Gospel principles for which the Church has stood are soon lost sight of.

Nothing has ever hindered the progress of the Mennonite Church more than some of the inconsistent practices of those who have withdrawn from the main body, maintaining the name "Mennonite" but refusing to stand for the principles for which the name stands. The name of a church should carry with it the principles which it upholds.

Nothing is gained, and great is the loss, when disloyal members try to lead the Church away from its old ground in search for "more liberty." The world laughs at the inconsistencies of the disloyal members whether they withdraw or retain a nominal membership in the Church.

Go into some of the popular churches of today, and you will find a few members on the back seats while the front seats are nearly all empty. Such churches have gone with the world and lost their power with God and man. We will share the same fate if we travel the same road.

I recently visited in two communities where once plain churches had split up because there were some in the congregations who insisted on greater progress in worldliness. The progressive element flourished for awhile, in one case having about a hundred members. Today they have entirely lost out, one of the churches having been converted into a barn. The other is standing empty, windows all broken out, there having been no services held in it for over eight years. The consecrated branches in each community still have flourishing churches. Why is this? It is because the world and the Church can not exist in the same organization. When a compromise is made it is soon all world and no Church.

It will not do to couple plain churches with worldly conformities. The two will not live together. Churches have little influence in the world today because they have lost power through worldly compromise.

There is nothing neater than a real plain dress with headgear to correspond with it and with hair conforming to modest attire. Let people professing plain principles begin to fix up their hair to imitate the styles of the day, and soon a modest bonnet and consistent prayer covering are gone and the Church is on a fast train to destruction. We see where others have gone; why not avoid the icebergs that have shipwrecked other churches?

Standing unitedly together as one church family on the plain Gospel simplicity for which the Church has stood all down through the ages, the Church will accomplish her purpose in the world; while divided up into factions we lose power and some branches cease to exist. May God help us to stand together as a united body, obedient to the teachings of Christ and the apostles, that our Redeemer may not be ashamed of us when He comes to claim His Bride.

South English, Iowa.

May God help us that as we go about and meet our fellow men, the influence radiated from us may be the Christ influence.—C. K. L.

NEW TESTAMENT KINGS AND PRIESTS

By Elias Swartzendruber

For the Gospel Herald.

The Apostle Peter in writing to saints in Christ Jesus in his first epistle, chapter 2, verse 9, says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Also John, in Rev. 1:5, 6 when addressing the seven churches of Asia, in speaking of Christ, says: "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Peter and John were familiar with the order of kings and priests as it existed under the ceremonial law and understood the typical significance, and it is very probable that they took a prophetic view from Ex. 19:6 where the Lord spoke through Moses: "And ye shall be unto me a kingdom of priests, and an holy nation."

Priests under the ceremonial law were especially consecrated and sanctified for the ministry of God's sanctuary and it would have been a crime for any other to officiate in that service. Priests were chosen from the tribe of Levi only. In order to be a priest one had to have the proper birth qualification. They had to be born of the tribe of Levi. All priests were Levites, but not all Levites were priests. The tribe of Levi had no inheritance in the land of Canaan, but better than that, God said, "I am their inheritance." Priests were given cities to live in, and were supported by the tenth which belonged to God. New Testament saints are also chosen by their birth as Jesus explains: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). They are chosen by the new birth which makes them a "chosen generation" and they are consecrated and sanctified by the Holy Spirit.

The Church of Jesus Christ is commissioned to carry the Gospel to all the world and is supplied with heaven's power over sin and the devil as Christ made clear when he said to Peter: "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 18, 19). See also Matt. 18:18; Jno. 20:23.

There are kingdoms and powers on earth but they are not to be compared in authority with the true Church of Jesus Christ. If any church cannot claim this God-given power let her reflect and examine herself to see if she has not neglected her responsibility and failed in living up to her privileges which she might have had with God.

Naturally speaking a key may be easily lost. So also the key to the kingdom of heaven may become lost to the Church by the weakness and indifference of men. The seven Churches of Asia stand out permanently as a looking glass to every professed Christian Church. May we examine ourselves to see whether we have the power with God and whether we are a kingdom of kings and priests.

Manson, Ia.

WARDING OFF MISCHIEVOUS MOODS

"His greatest tragedy lay in his inability to resist the moods which robbed him of faith and of happiness."

We have forgotten where we saw it or heard it, who said it or of whom it was said, but it stuck, just the same. We want to pass it on, because it carries a great truth. Does it, possibly, embody the secret of some of your most unhappy experiences?

It is our moods that work the mischief, not well-founded convictions nor sound reasons. And they rob us, not of our happiness alone but even of our faith. We can no longer believe in the wisdom and love of a good Father—well, just because of a despondent mood that stole in on us and overwhelmed us. Did anything in particular happen? O no, we simply surrendered to the spell of a mournful note.

But are you satisfied to be set down as that kind of a weakling? Will you let your moods master you or will you take some hand in making your moods yourself? Good company is a great factor in fostering the moods that build faith. And there is none better for this purpose than Jesus the master Sympathizer.

Move right up into the circle of His friends. You are welcome. Live with Him. Know Him.—Gospel Messenger.

It is not what we say in prayer meeting, so much as what we say and do in everyday life, that proclaims to the world what we are.—Sel.

HOW THE BRANCHES BEAR FRUIT

By Amanda Nebel

For the Gospel Herald.

The branches of a fruit tree or grape vine cannot bear fruit unless they are a part of the plant itself, fed and nourished by it. And the minute something happens to sever the connection the branch not only ceases to bear fruit, but it dies.

Neither can anyone bear the fruit of the Spirit which is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance except he be a part of the Christ, for Jesus, Himself, said in Jno. 15, "I am the vine, ye are the branches." "Abide in me, and I in you. As the branch cannot bear fruit except it abide in the vine; no more can ye, except ye abide in me."

Now to abide in Christ simply means to have no sin in our lives. Of course we all have that, but we can get rid of it thru Christ and only thru Him. If we believe that He died for our sins and that when He took upon Himself our sinful nature He transferred His sinless one to us we are sinless in God's sight. II Cor. 5:21.

He further says, "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." I very distinctly remember, when a child, watching my grandfather trim a grapevine and how much smaller it was after he got thru with it.

I said, "Grandpa, that will never have any grapes this year; it is too small."

"It will have more than if I had left it so large," he replied.

And just as Grandfather cut away the dead parts and some living ones that were hindrances, God must cut away here and there on our lives. (And here I would just like to say that He never does that because He loves to hurt us. Never. But because He wants us to find out that we are unable to do anything of ourselves and thru Him all things.) Some of us He must trim down very close indeed, before we realize how little and insignificant we are. And when once we realize His sufficiency for our insufficiency we will be able to bear fruit that will bring honor and glory to His name. To have any other aim in life than to glorify His name is a life worse than wasted.

But in that same chapter He gives us this warning also, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

La Junta, Colo.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, December Twenty-Second

By mercy and truth iniquity is purged.—Prov. 16:6.

Truth.—Every statement or pretension which cannot be substantiated by truth must be put down as false. How blind we often become to false statements and too often believe fabrications which if exposed would prove to be base lies. Glaring headlines arrest our attention and we welcome the sensational daily, the yellow press, and gossip, all of which are meant to hold us to some form of unholy propaganda.

God hath given to us the guarantee of eternity to His Truth. If it were ever to show one defect it would shatter heaven into a million fragments, eliminate the Almighty Himself, and produce chaos in the universe. Therefore it cannot be supplanted and we can base all our life and hopes on its eternal security. By it we expose error, establish the right, and ourselves remain sincere, genuine, dependable, and throughly furnished unto every good work. A true Christian cannot knowingly lie.

* * *

Tuesday, December Twenty-Third

Humble yourselves in the sight of the Lord, and he shall lift you up.—Jas. 4:10.

Humility.—It is estimating his own worth as compared to that of Christ in him. It is emptying one's self that he might be filled—filled with all the fullness of God. It only is such a filled mind, filled heart, filled life that can be a blessing to others. Such an one is constructed after the fashion of His divine will; emptied of self and filled with His goodness and love; emptied of pleasure in worldly delights and filled with the spirit of the Cross.

It is said that the ancient monks built their churches in the form of a cross and made some parts to lean slightly to remind themselves of Christ's stooping form as it hung on the Cross. Every true Christian should willingly bend to the power of the Spirit and humbly submit to His leadings. Remember that the fullest head of wheat bends the lowest. A properly filled heart will also control the mind and actions.

* * *

Wednesday, December Twenty-Fourth

Come ye, and let us walk in the light of the Lord.—Isa. 2:5.

Light.—The Light is there and cannot be extinguished. Like Daniel, throw open the windows in the right direction and it will come in. Open the window of the heart toward heaven and the result will bring light and warmth to the soul. Heavenly light gives us a proper conception of spiritual values. In our eagerness to keep pace with the times we often give place to everything but the Divine Light. Make a place for prayer and meditation. We should be as the sunflower which turns its head to the sunrise and continuously keeps it toward the sun until its going down at eventide.

We cannot have the Light of life and walk in the darkness of sin. We cannot fall below the standards of Holy Writ and walk in it. But we can walk in the Light as He is in the Light and the blood of the Lord Jesus Christ will cleanse us from all sin.

* * *

Thursday, December Twenty-Fifth

Let the peace of God rule in your hearts.—Col. 3:15.

Peace.—This is the blessed Christmastide. On this day the angels heralded the news of the birth of the Babe of Bethlehem to the shepherds, singing, "Glory to God in the highest, and on earth peace, good will toward man." Tho He lay in a manger and was wrapped in swaddling clothes, yet He was the Son of God, born of a virgin, an incarnation of God's love, the Prince of peace.

This holy child was to unveil to the world the life and character of His Father. In Him we see the glory, the goodness, and the holiness of our heavenly Parent. His name was to be called Jesus, for He should save His people from their sins. A priceless gift to the world. What springs of joy should well up within us and lift us up to the atmosphere of brotherly love and good will to all men. Let the joy of this Christmas be the joy of the Lord and the fruit of unfeigned love to others.

* * *

Friday, December Twenty-Sixth

Those that be planted in the house of the Lord shall flourish in the courts of our God.—Psa. 92:13.

Prosperity.—When one is prosperous it shows he is living within his means no matter how small his margin of credit may be. The prosperity of the righteous increaseth the more in treasures stored up in heaven. They scatter their earthly belongings to the poor, the needy, the suffering, for evangelizing the lost and heathen, and as faithful stewards of God make wise provision for their own, but do not pass from time to eternity clutching a bag of gold.

Some would be rich in order to have new clothes with every change of style; others, that they might indulge in every kind of pleasure; others, that they might travel; and still others, that they might outdo their fellow men. But what contastrophes they represent! They may be seemingly prosperous in credit of hard cash, but their credit with the Almighty is sadly lacking. Read Psalm 1 and seek a safe anchorage by first being planted in the house of the Lord.

* * *

Saturday, December Twenty-Seventh

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

Prayer.—In London they have a special treatment for consumptives. They put a patient in a glass cell which has been previously charged with a good supply of ozone. The patient breathes freely and is very happy to stay there an indefinite period. The prayer-closet is the oxygen cell of the soul. We should love to stay there and be in constant communion with our heavenly Father and breathe the pure, invigorating atmosphere of His love. We should love Him enough to often long to be with Him alone.

But let not the expression of love to God be mere "preambles to our petitions," but honest expressions of heart loyalty. Let our attitude be that of Christ in the Garden: "Not my will, but thine be done." Prayer clears our brains of rubbish, supplies the oil of grace in our hearts, and makes of us messengers of life and light. "Pray without ceasing."

* * *

Sunday, December Twenty-Eighth

One sinner destroyeth much good.—Eccl. 9:18.

Sin.—It has been found that some of the cliff-dwellers cleaned house by each time plastering a thin veneer of mortar over the soot-begrimed walls and ceilings of their little dugouts, thus making layer after layer of thick soot and mortar after a number of succeeding cleanings. How often we meet those who try to hide the grime of sin and uncleanness under a veneer of respectability. By thus presuming they may deceive for a while, perhaps all their lives, but what about the day of judgment when all the layers will be revealed before the scrutiny of Almighty God. What a mess there will be!

One little germ in the body will sometimes develop a death-dealing disease. So sin soon poisons mind and heart and unless repented of and eradicated will destroy both body and soul. Do not tolerate moral veneer. Praise God for the Blood which cleanses from all sin.

CORRESPONDENCE

(Continued from page 745)

abled to bear it patiently. He could tell us of some of his experience.

On Nov. 23, Missionary Day was observed, and on Thanksgiving Day we had our annual business meeting and praise and Thanksgiving service. Bro. D. J. Augsburger was again elected as trustee, a place which he has faithfully filled for many years.

The angel of death has again entered our circle and has taken from us very suddenly one of our faithful sisters who leaves a sorrowing husband and two small children, reminding us again that we have no abiding

place here. Pray for the work at this place.

In His Name,
Dec. 5, 1924. Lydia H. Smith.

Catawba Sanitorium, Va.

Greetings of love to all:—I want to especially thank those who have so kindly remembered me with letters since I am at this place. I am glad to say that Jesus is still very precious to my soul, and I feel to praise His name for His mercy and loving kindness toward me. He is a wonderful Savior. When I lie here and think of the many, many souls that are carelessly and wilfully disregarding God's commandments I feel as if I must go after them in haste to try to bring them to Jesus. But then I realize that I cannot do this. But there is one thing that I can do, and that is to pray for them and to live so that His life may shine through me.

I am happy and getting along all right. The Doctor told me that he thought I would be able to return home at the time my six months are up, which will be in March. I still like it fine here but I will be glad for the time when I can be at home again with my family and be associated with the dear brethren and sisters in the church. I miss them so much. We have had some very instructive Gospel meetings here by different ministers. We also have prayer meeting in our pavilion each week. If any of our ministering brethren who go from place to place to preach come near here we would be glad to have them stop and preach for us.

Bro. Henry Keener and wife and daughter brought little Earl to see me. They spent the night in the visitors' rooms. Bros. Daniel Shank and John Brenneman and Sisters Hannah Brenneman and Martha Near, and my son, Irvin, all from Denbigh, visited me at the same time. Bro. Keener conducted our prayer meeting for us that evening and Bro. Shank in the afternoon. These visits were much appreciated and were very helpful. The weather has been very cold and one night I awoke to find the snow blowing in my face, but it is real warm again at this time.

I want to thank Sisters Wenger and Shadinger of Fentress for sending me Bro. J. W. Hess' sermon and the Warwick River Sunday school for sending me the surplus Words of Cheer. These I distribute among the different patients hoping to bring them some cheer too. Some kind friends have sent me some boxes with fruit and other eatables. These were very much appreciated. All of these things done by our friends mean much to those of us who are away from our loved ones. I hope you will all receive the blessings of the heavenly Father in return. I have now a forty-five minute walk in the morning and evening. At other times I must be in bed except from supper till 9:30. From 1:45 P. M. till 4:00 is the quiet hour. No talking is allowed. I crave an interest in your prayers.

In His name,
Martha K. Brunk.

Larned, Kans.

Dear Herald Readers:—Thanksgiving season meetings were enjoyed at this place. A male quartette from Hesston was with us and their singing was much enjoyed and appreciated by all who heard them.

Bro. Paul Erb gave us some splendid sermons. Morning and evening services were held Thursday and Friday. Preaching Saturday evening followed by a communion service.

The all day meetings on Sunday, with dinner served in the basement of the church, were enjoyed by a large number. Two evangelistic sermons were preached, resulting in three souls confessing Christ.

A number of young people came from Hesston to attend these meetings. We enjoyed having them with us and cordially invite every one back.

Dec. 6, 1924.

Midland, Mich.

Dear Gospel Herald Readers:—On Thanksgiving forenoon we enjoyed a program in which many of the children took part, and the older ones also expressed themselves on the things for which they were especially thankful this year. We all felt that God's blessings upon us have been so numerous that we could hardly name them all, but the one greatest blessing is the provision that He made for our salvation by sending His Son to die for our sins. We also feel very thankful for the privilege of living in a land where the authorities recognize the importance of keeping a special day of giving thanks for God's blessings, and where we have so much religious freedom. In the evening we had a mission meeting, in which we learned some new facts about our missions. The children also turned in the proceeds of their investments from the Junior Investment Fund.

On Dec. 7, we reorganized our Sunday school and Y. P. M. The following officers were elected: Supts., Ora Troyer and Floyd Bontrager; Sec'y and Treas., Truman Bontrager and Monroe Wyse; Chors., Ray Bontrager and Chas. Bontrager. For the moderators of the Y. P. M. we elected Ray Bontrager and Noble Kauffman, and Ora Troyer as the third member for appointing leaders.

We ask that the work at this place may be strengthened by your prayers.

Laura M. Bontrager.
Dec. 8, 1924.

Tiskilwa, Ill.

(Willow Springs congregation)

Our Sunday school was reorganized for 1925 last Sunday by electing the following: Supts., Emory Sears, Silas Albrecht; Choristers, Mina Sears, Jesse Schrock; Secretary, Donald Smucker; Primary Supt., Esther Eigsti. Bro. C. A. Hartzler left for Cass Co., Mo., on Dec. 3 to hold a series of meetings. Cass Co., Mo., is the old home place of Bro. Hartzler and we are sure he, as well as the people at home there, is going to enjoy his stay with them. We hope also that some unsaved people may confess Christ as their Savior during the meetings.

Dec. 8, 1924. F. I. S.

Pond Bank, Pa.

Dear Herald Readers, Greeting:—On Nov. 18, Bro. J. W. Hess of Akron, Pa., came into our midst and conducted a series of meetings which were enjoyed by all, and especially the children. I think the children will long remember Bro. Hess because of the meetings which he held especially for them. There were three confessions among the visible results of the meeting. The attendance at Sunday school is increasing.

In His service,
Dec. 9, 1924. Lydia Bumbaugh.

Nappanee, Ind.

Dear Workers in Christ:—Bro. J. D. Mininger of Kansas City, was with us nearly two weeks and preached the Word of God.

The church has been revived and twenty-nine souls confessed Christ. Others were almost persuaded, but the enemy was working hard. Will you join in prayer with us and pray for these souls? They need our prayers as the enemy is still busy.

This is a very busy season, when we are apt to neglect our prayer, and that is the time we open the door to Satan. Christ was never so busy but that He wanted to pray.

On Dec. 7 the Sunday school meeting for Salem, Yellow Creek, and Nappanee district was held at Salem.

Yours for His Cause,
Dec. 10, 1924. Anna Christophel.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—I Cor. 2:9.

SPECIAL MEETINGS

For the Gospel Herald.

Newville, Pa.

Report of a Gospel Song Service held at the Diller Church near Newville, Pa., Nov. 23, 1924.

An interesting all day meeting was held consisting largely of congregational singing of spiritual songs, with a male quartet from the Messiah Bible College of Grantham, Pa., assisting. The regular Sunday school session and a sermon by Bro. J. Paul Burkhart on the theme: **"The Song of the Redeemed,"** comprised the morning session.

The following topics were discussed during the afternoon.

Worship in Song, by Ezra McCulloh. While various types of song enter into our everyday life only spiritual songs bring one near to God. Music interprets the inmost longing in the heart of man. Spiritual songs learned in childhood will be of great help in determining the course of life in later years.

Music as a Factor in Holding Boys and Girls in the Sunday School, by H. L. Burkholder. The pent-up energy of children must find expression. Gospel music affords a method of so doing. Much musical talent is left undeveloped. The Church would be impoverished without music. Leadership must be developed in order to keep the children interested.

A large attendance and good interest characterized the meeting.

Wilbur Zimmerman, Secy.

Wilmot Township, Ont.

The Mission meeting of the Sunday schools of Wilmot Township was held at the Roseville Mennonite Church on Nov. 10 (Thanksgiving Day), 1924.

Topics and Speakers: **Thanksgiving Sermon,** Moses H. Shantz; **What has the Lord Required of Thee, as Parents,** (Gen. 18:19), Osiah Cressman; **What has the Lord Required of Thee, as Teachers,** (I Tim. 4:15, 16), Moses Roth; **"Pray ye Therefore the Lord of the Harvest"** (Sermon, Luke 10:2), Eli Hallman; **"Pray without Ceasing"** (Essay), Mrs. Moses Roth; **Our Individual Responsibilities,** Sam E. Schmidt; **A God-made Man,** Moses Brubacher; **The Finance Problem and How to Solve it,** Oscar Burkholder; **Workers' Meeting; What Constitutes a True Missionary?** (Essays) Viola Good, Luella Shantz, Elma Bachert; (Talks) Leslie Witmer, Henry Gingerich, Vernon Shutt; **"Go ye,"** Curtis Cressman.

Some Thoughts Presented:—We need to receive from God before we can give to others. We should prepare our lessons thoroughly and give proper deference to our Sunday school officers and teachers and to each other. The Church has the bread and the heathen have the hunger; it is the duty of the Church to supply that hunger. To omit to pray is neglect, and neglect is sin. We should be entirely separated from the world and entirely separated to God, giving our services and honor unreservedly to Him. God is seeking men who will allow themselves to be made in His way. "The Lord loveth a cheerful giver." The true missionary should have preparation for the field, be able to endure being deprived of companionship. He should be loving, patient, humble, faithful, prayerful, and willing to submit to God without reserve.

At the close of the afternoon session Bro. M. H. Shantz gave a talk explaining the desires of the churches of the district to support Sister Vera Hallman, missionary to South America, giving an estimate of the amount required.

Menno Shantz, Secy.

Bird-in-Hand, Pa.

Report of the Bible Meeting held at the Stumptown Mennonite Church, Bird-in-Hand, Pa., on Oct. 31 to Nov. 2.

Organization:—Moderator, Daniel Gish; Chors., Amos Kauffman, Amos Hershey; Secy., Walter K. Charles.

Topics and Speakers:—**Address of Welcome,** Geo. Musselman; **The Infallible Word,** I. B. Good; **Sermon** (Matt. 16:18), John H. Mosemann; **The Perfect Sacrifice of Christ,** John F. Bressler; **Conversion,** John S. Mast; **Christian Stewardship,** John F. Bressler; **Separation and Amalgamation,** John S. Mast; **Church Government,** John W. Weaver; **The World, its Course and End,** T. K. Hershey; **Sermon** (I Cor. 2: 12), John W. Weaver; **Sermon** (Jno. 12: 32), T. K. Hershey; **Romans 12,** John B. Senger; **Romans 13,** John H. Mosemann; **The South American Field,** T. K. Hershey.

Some Thoughts Presented:—The Word is dependable, fearless, and frank. Obedience to God's Word is essential. Christ is the Rock on which the Church is built. Conversion must take place in time of grace. Children should be trained for spreading the Gospel. Separation from the world must be complete. God recognizes authority. The world stands for those not born again. South America's outstanding need is the Gospel of Christ.

Secretary.

Concord, W. Va.

Report of Music and Bible Conference held at Mount Airy Schoolhouse, Oct. 3-5, 1924.

Moderator, E. J. Heishman.

Topics and Speakers:—**Knowing the Scriptures,** A. G. Heishman; **Methods of Bible Study,** H. B. Keener; **God Revealed in Christ,** A. G. Heishman; **Sermon on Prayer,** H. B. Keener; **The Holy Spirit and His Relation to Man,** Chester K. Lehman; **Baptism and Communion,** A. G. Heishman; **Ordinances Peculiar to the Mennonite Church,** H. B. Keener; **Why Obey God's Commandments?** W. T. Heishman; **Gospel Sermon,** H. B. Keener.

We enjoyed a spiritual feast both in the songs and discourses by the brethren. A male quartet from the Eastern Mennonite School furnished special music for us on Saturday and Sunday. The attendance was good, the schoolhouse being too small to seat all the people. May the seed sown bring forth a bountiful harvest. We beg the prayers of God's people in behalf of the work in this place.

Ephraim J. Heishman.

New Wilmington, Pa.

Report of the annual Sunday school meeting held at the Maple Grove Church near New Wilmington, Pa., Nov. 27 (Thanksgiving Day), 1924.

Organization:—Mod., Daniel Kauffman; Chor., Ethel Zook; Secretaries, C. M. and Amelia Kauffman.

Topics and Speakers: **Thanksgiving Sermon—The Sin of Ingratitude** (Luke 19:11-19), E. D. Hess; **A History of Thanksgiving and What it Means to us,** Lela Sproull, Joseph Detweiler; **Children's Hour,** Phoebe Byler, Sara Detweiler; **Talk to the Children,** E. D. Hess; **How Interest the Disinterested in Sunday School Work,** Mrs. E. J. Zook, Edward T. Zook; **The Calling of the Sunday School Teacher,** Mary Kauffman, E. J. Zook; **Address,** J. H. Lantz.

A report of the Children's Quarter Fund was also given. From 23 quarters loaned this year a return of $86.70 was made.

Thoughts Gleaned:—There is no better way to spend Thanksgiving Day than in worship. Thanksgiving is a glad acknowledgment of blessings received. It was practiced by Moses, Daniel and Jesus Christ. To interest others you must be interested yourself. Be an example, be persevering, find a point of contact. The Sunday school teacher must be a Christian and a "workman that needeth not to be ashamed." He should have three aims: Supply his own spiritual needs, supply the needs of his pupils, present Jesus as the Savior of the world.

The meeting was fairly well attended and interest was very good. Four congregations were represented in the attendance.

Secretaries

Married

Martin—Martin.—On Nov. 5, 1924, at the home of the bride's parents, Bro. and Sister Denton Martin, Smithburg, Md., occurred the marriage of Bro. Samuel K. Martin, Maugansville, Md., and Sister Iva P. Martin. Bishop Geo. S. Keener officiated. May theirs be a bright and cheerful life in God's service.

Esbenshade—Brubaker.—On Nov. 6, 1924, Bro. J. Martin Esbenshade and Sister Anna M. Brubaker, both of Lancaster Co., Pa., were united in holy matrimony at the home of the bride's parents by Bro. C. M. Brubaker, father of the bride. May the Lord's blessings go with them through life.

Yoder—Steiner.—On Nov. 15, 1924, Korie A. Yoder of Belleville, Pa., and Clara E. Steiner of Marshallville, Ohio, were united in marriage at the home of the officiating bishop, Bro. E. F. Hartzler. May the Lord direct them through life.

Obituary

Rock.—Frederick Junior Rock was born July 29, 1924; died Nov. 18, 1924; aged 3 m. 20 d. He is survived by his parents, Frederick and Mary Rock. Funeral services were conducted at the church at Pond Bank, Pa., by Bro. J. W. Hess, Akron, Pa., and Bro. Harvey Shank, of Pond Bank.

Risser.—Martin J. Risser was born Feb. 15, 1918; died Nov. 19, 1924; aged 6 y. 9 m. 4 d. He was the eldest son of Jacob H. Risser and Anna (Horst) Risser of near Hagerstown, Md. Death was due to measles and pneumonia after an illness of two weeks. He is survived by his bereaved parents, five sisters and one brother. Funeral services conducted by C. R. Strite and D. R. Lesher. Interment in the Reiff's Church Cemetery.

"God gives us ministers of love,
Which we regard not, being near;
Death takes them from us; then we feel
That angels have been with us here."

Lake.—James Paul Lake was born on April 28, 1889, at Ewing, Nebr., where he lived as a boy, later going to Boise, Ida., where he grew to manhood. On Oct. 26, 1910, he was married to Sylvia E. Kelly, who with one son remains to mourn the deceased. He confessed himself a sinner and expressed a desire to live the rest of his days serving Jesus who was so gracious as to give him a chance to repent. He desired to be baptized and received this rite just about 30 hours before death came to relieve him from the pain he was suffering caused by internal cancer. The family had come to Brooten's Kelp Ore Baths near Cloverdale, Oreg., hoping for a cure, but instead death came. Servics were held in the club room. Text, Heb. 4:9. The remains were laid in the cemetery nearby.

Martin.—John Franklin, son of Bro. Henry and Sister Edith Martin, was born March 31, 1919; died Sept. 19, 1924; aged 5 y. 5 m. 18 d. The cause of his death was appendicitis and complications which set in following an operation. He was a cheerful, bright, little fellow and well liked by all who knew him. He leaves to mourn his departure his parents, 1 brother, 2 grandmothers, one grandfather and hosts of relatives and friends. One brother and one sister have preceded him in death. Funeral services were held at the home and the Martin's Mennonite Church, conducted by Bros. Benj. Good and David Wenger. Burial in nearby cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pains are ended,
Now dear Johnny is at rest."

By an Aunt.

Bare.—Benjamin W. Bare was born in Columbiana Co., Ohio, Aug. 25, 1838; died of cancer of the bladder at Hesston, Kans., Nov. 30, 1924; aged 86 y. 3 m. 5 d. On Feb. 6, 1868, he was married to Magdalena Good. To this union were born 9 children, one dying in infancy. His companion passed to her reward April 30, 1919. He is survived by two sons, six daughters, one sister, 36 grandchildren and six great-grandchildren. He came to Kansas in 1872 and took up a claim near the town of Marion. He was one of the first eleven pioneer Mennonites in the State of Kansas. He united with the church in his youth and was faithful to the end. One of his last expressed desires was that the Church might remain true to her doctrines and perpetuate loyalty to the commands of God and His Word. Funeral at Hesston, on Dec. 1, 1924, by T. M. Erb and D. H. Bender. Text, "I have waited for thy salvation, O Lord." Interment in the Pennsylvania Cemetery.

Heidelbach.—Barbara M. Heidelbach was born in Lancaster Co., Pa., July 25, 1840; died Oct. 29, 1924; aged 84 y. 3 m. 4 d. Jacob H. Heidelbach was born in Lancaster Co., Pa., Feb. 25, 1838; died Nov. 13, 1924; aged 86 y. 8 m. 18 d. Grandfather and grandmother were united in marriage Dec. 12, 1861; sharing the joys and sorrows of life almost 63 years. To this union were born 7 children, 5 dying in infancy. Their only daughter died Dec. 23, 1923, aged 54 years, leaving one son (living in Nebraska), also 9 grandchildren and 9 great-grandchildren. They were members of the Mennonite Church. They were in good health until a few days before grandmother died, when they both began to fail, she dying suddenly while sitting in her chair. Grandfather took his bed the day she died, lingering two weeks longer. They are greatly missed in the home and by all who knew them, for to know them was to love them. Funerals were held at the Byerland Mennonite Church by Brethren Jacob Thomas and Aaron Harnish.

A Grandchild.

Baumgartner.—Peter Baumgartner was born in Wayne Co., Ohio, Dec. 11, 1836; fell asleep in Jesus at his home near Orrville, O., Nov. 16, 1924; at the ripe old age of 87 y. 11 m. 5 d. On Oct. 8, 1863, he was united in marriage to Barbara Lehman with whom he shared the joys and sorrows of life for more than 61 years. To them were born 11 children, 3 having preceded their father from time to eternity. An aged widow and the following children survive: Solomon and William, Pandora, O.; Delilah Bixel, Bluffton, O.; Peter, Wooster, O.; Katie Shoup, Beach City, O.; Clara Steiner, Martha Falb, and Rosa, Orrville, O. Also 33 grandchildren and 7 great-grandchildren. He was baptized and received as a member of the Sonnenberg Mennonite Church when a young man, thus giving him nearly 70 years of sweet fellowship with his loving Savior and in those years he never missed a communion service. He possessed those rare traits of character which endeared him not only to those of his age, but to all who knew him. Funeral services were held at the Martin's Mennonite Church in charge of Bro. C. N. Amstutz in the German language and Bro. I. J. Buchwalter in English. Interment in the adjoining cemetery.

Odean.—Ida Marie, daughter of Andrew Odean, was born near Parkers Prairie, Minn., July 15, 1887; died at the home of Silas Stamm, near Foosland, Ill., Sept. 27, 1924; aged 37 y. 2 m. 12 d. She leaves 2 sisters and 1 brother. After the death of her parents she made her home with her sister, until a few months ago she came to the home of Silas Stamm, where she remained until death. Sister Ida was brought up in the Lutheran church, but a short time before her death she desired to be baptized and received into the Mennonite church, which was granted her. Before her death she suffered intense pain, but bore it all patiently. She was a great lover of song. Her favorite song was, "Whisper your troubles, softly to Jesus." She knew death was near but she was reconciled to God and ready to go. She often warned those about her to lead a Christian life and prepare for the great beyond. She was loved by all who knew her. Funeral services were conducted at the East Bend Mennonite Church near Foosland, Ill., by Bro. J. A. Heiser.

"Dearest loved one, we have laid thee
In the peaceful grave's embrace;
But thy memory shall be cherished
Till we see thy heavenly face."

By a Friend.

Lapp.—Kate (Ebersole) Lapp was born near Sterling, Ill., Oct. 19, 1873; passed to her reward at her residence near South English, Iowa, Oct. 4, 1924; aged 50 y. 11 m. 15 d. The immediate cause of her death was septic poison from which she suffered for about 7 weeks, but through it all she was resigned to the Father's will. She was united in marriage to Samuel G. Lapp (who met his death in a railroad wreck about 8 years ago) Jan. 25, 1899. To this union were born 3 sons and 4 daughters—Myron, Ruth, Amos, Ada, Helen, Cora, and Harry. They all survive her. About 23 years ago Bro. and Sister Lapp moved to this community, from Adams Co., Nebr., to take charge of the Mennonite church of South English—then numbering about 10 members, now about 50. In her early teens she united with the Mennonite Church of which she continued a faithful member till she was called away. With faith in Christ and confidence in God, her life was resigned to His will, and with this resignation she passed to her reward. Bro. Simon Gingerich of Wayland, opened the services, and Bro. Aaron Good of Sterling, Ill., preached the sermon. Text, Jno. 14:1-3. The remains were laid to rest beside her husband in the Brethren Cemetery near South English. Peace to her ashes.

Miller. — Susan Miller Mishler, youngest daughter of John and Elizabeth Hershberger, was born in Somerset Co., Pa., Dec. 18, 1844; died Nov. 7, 1924; aged 82 y. 10 m. 20 d. She was married to Abraham D. Miller Aug. 11, 1864. They lived together 46 y 6 m. She was again married to Jacob Mishler on April 18, 1915. They were living together nearly 8 years when Uncle Jake died Jan. 19, 1922. About 4 months before his death they moved to the home of her niece, Mr. and Mrs. Uriah M. Miller, at which place she peacefully fell asleep. She had been a sufferer of tumor and cancer for the past year and was bedfast 19 weeks; during which time she endured intense pain but was always patient and loving and often expressed a desire to pass to her eternal home. Aunt Susie will be greatly missed in our home as she took the place of grandmother. but now her suffering is over and she is sweetly resting with her loved ones gone before. She united with the Amish Church in her youth and later united with the conservative Mennonite Church of which she was a faithful member until death, always living in the hope of her Redeemer. Funeral services were conducted Nov. 9 by Sam Eash, J. J. Troyer, and O. S. Hostetler at the Emma Church near Topeka, Ind.

Yordy.—Martha Yordy (nee Horsch), daughter of Henry and Catharine Horsch, was born in Pocahontas Co., Ia., Nov. 3, 1898, at which place she resided until the age of 7 years, when her parents moved to Cass Co., Mo. At the age of 14 years she saw the need of a Savior and became a member of the Mennonite Church. At the age of 17 years she with her parents removed to Fisher, Ill., where she took an active part in the work of the Church as a Sunday school teacher. She was united in the holy bonds of matrimony to Raymond Yordy of Flanagan, Ill., Nov. 19, 1919. To this union were born 2 sons (Merle and Jean). She died at the Mennonite Hospital, Bloomington, Ill., Nov. 27, 1924; aged 26 y. 24 d. She leaves her sorrowing husband, 2 sons, father, mother, 5 sisters, and 3 brothers (one brother having preceded her in death), an aged grandmother in Germany, and many relatives and friends. Through her death the Church loses a faithful member. She was loved by all. Services were held at the home and church by the home ministers. Texts, I Thess. 4:13-18; II Cor. 5:1-4; I Sam. 20:3, latter clause. Burial in the Waldo Cemetery.

"Weep not for me, my family dear,
Nor shed for me the sorrowing tear;
I am not dead, but only sleep,
My silent slumber, O how sweet!"

Holmes.—Levi Holmes was born June 2, 1859, in St. Joseph Co., Ind., where he always lived except five years ago when he moved to Wakarusa where he passed to his eternal home, which occurred Nov. 22, at the age of 65 y. 5 m. 20 d. He had been in ill health with complications, which finally affected his heart, causing death. He was the 2nd last of his family. One brother living in Kansas died 8 weeks ago. On Sept. 5, 1880, he was united to Sophia Jones Fischer. To this union were born 5 children. Two sons died in infancy. In the year 1884 he with his wife were converted, being baptized by Bishop Henry Shaum and united with the Mennonite church, with which body of believers he served God faithfully for 40 years. For a number of years Bro. Holmes was one of the foremost laborers in the Holdeman congregation, his death causing much sadness to us all. Surviving him are his beloved wife, a son (Amos) two daughters (Mrs. Jonas Martin and Mrs. Mahlon Stichter) eight grandchildren, one great-grandchild. One brother (David), one aunt (Mrs. Fianna Snyder). Funeral services were held at the Holdeman church where a large body of friends gathered to pay a tribute of respect to one they loved. Services were conducted by the brethren, David Yoder, and Silas Weldy. Text, Jno. 17:4. May God comfort the saddened hearts so caused by this demise.

When you criticize others, you should try to have in mind some well-thought-out plan for their improvement.—Sel.

Items and Comments

"Manitoba's honey crop for 1924 is officially placed at 3,041,712 pounds."

That one million Americans are victims of the drug habit, is the opinion of A. W. Frye, supreme commander of the Maccabees. He declares that America uses four times as much "dope" as all Europe combined. Naturally as well as spiritually, Americans seem to like poison.

Since "sky-scrapers" seem to be the rage in our large cities, New York comes forward with a proposition to erect an 88-story building, outranking the famous Woolworth building by 37 stories. This proposed structure is to occupy an entire block in downtown Broadway, it is stated.

Because of the increased volume of business over the Christmas holidays it is necessary to employ about 50,000 additional workers to handle the mails, and the government will be at an additional expense of about $2,500,000, it was officially estimated by officials at Washington, D. C.

Ireland has been making substantial progress since home rule was accorded to it, notwithstanding the violent opposition of De Valera and others. Plans for a $15,000,000 power plant on the River Shannon have been completed. "Five million acres of land have been made available to tenants since the new government became effective."

Bills are being introduced into Congress providing for a raise in postal rates in order to provide the revenue needed to pay the proposed increase in salary of postal employes. As most of this increase is to be placed on second class mail rates, it will revive the old conflict between publihers of magazines and the champions of the proposed increase. Papers like the Gospel Herald are interested because a substantial increase in mailing rates would probably mean an increase in the price of the papers.

ANNOUNCEMENT

A Bible Study Class will be conducted at the First Mennonite Church, Kitchener, Ont., Jan. 5 to Feb. 13, 1925.

Instructors: S. F. Coffman, Oscar Burkholder. Lectures may also be given by C. F. Derstine.

The following subjects will be offered:
Old Testament—Poetical Books.
New Testament—Luke.
S. S. History and Methods of Teaching.
Bible History and Geography — New Testament.
Church History—Early Church.
Music.
Possibly Book Study by Analysis.

A cordial invitation is extended to all who possibly can to attend.

Tuition, Board and Rooms at reasonable rates.

For further information address,
Bible Study Board:
Moses M. Brubacher,
R. R., Waterloo, Ont.
J. W. Witmer,
R. R., Petersburg, Ont.

EASTERN MENNONITE SCHOOL
Harrisonburg, Va.

Special Bible Term—Jan. 6 to Feb. 17, 1925

The Eastern Mennonite School is glad to announce its annual special Bible term and extends a hearty invitation to our brotherhood to partake of the good things the school has to offer. Christian workers, Sunday school teachers, and ministers will derive much profit from the courses offered. The two special instructors, Noah H. Mack of New Holland, Pa., and Henry B. Keener of Harrisonburg, Va., will be assisted by several of the regular school Faculty. The varied needs of students will be taken care of in the following courses: BIBLE DOCTRINES, CHRIST IN ALL THE SCRIPTURES, PAULINE EPISTLES, BIBLE GEOGRAPHY, THE BIBLE AND HOW TO STUDY IT, THE GOSPEL OF JOHN, GENESIS, PERSONAL WORK, THE ACTS OF THE APOSTLES, and VOCAL MUSIC. The regular classes of the school will be open to such students who are prepared to take up the work.

In addition to the instruction given in the various courses students will derive much profit in the way of literary and musical programs, special lectures, the numerous religious meetings and the special revival meeting to be conducted. The whole term is designed to be a rich spiritual feast for our people and it is hoped that an increased number of our brethren and sisters will avail themselves of this opportunity, of fitting themselves for more efficient service in our Lord's Kingdom.

Write for special bulletin giving full information concerning the special Bible term.

Henry D. Weaver, Business Manager.
A. D. Wenger, Principal.

SPECIAL BIBLE TERM

As usual, Hesston College and Bible School offers a course of six weeks in Special Bible Term, beginning Jan. 6, 1925, and closing Feb. 13, 1925. Beside a number of courses given in such subjects as Bible Doctrines, Book Study, Bible History, Church History, Bible Geography, Sunday School Work and Missions, a week is especially devoted to help ministers. This is the second week in the term and follows immediately after the three-day session of the Christian Workers' Conference held at Hesston during the first week. There will also be a series of lectures and programs that will be both interesting and educational. Write for free bulletin.

T. M. Erb, Business Manager,
Hesston, Kans.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School has two offers yet to reliable young men who wish to work their way through school. One is free board for assisting farmer in chorring. Nothing unreasonable will be required. The other is board and tuition free for serving as janitor of the church. Parties interested in these offers will please write to Lloy A. Kniss, Johnstown, Pa., R. D. 4 or S G. Shetler, Johnstown, Pa., R. D. 7.

Besides the regular mission classes in the Johnstown Bible School, talks on different mission fields will be given by a number of brethren. Bro. J. M. Nissley will talk on The Needy of Altoona. Bro. D. B. Raber, who spent some time in West Virginia, will speak on the subject, Our West Virginia Neighbors. It is probable that Bro. S. C. Yoder will occupy one evening on some phase of the work in South America.

ANNOUNCEMENT
Short Bible Term at Goshen College

The management of Goshen College has arranged for a Short Bible Term of six weeks, beginning Jan. 7, and ending Feb. 17, 1925.

Courses covering **Bible Doctrine, Theology, Book Study, Church History, Missions, Agriculture,** and **Music** will be offered and same will be made as practical and helpful as possible.

The courses will all be taught by regular members of the faculty which means that students will have the benefit of experienced instructors who are specialists in their respective fields.

We will be glad to send bulletins and other literature covering the activities of the school and invite correspondence from all who may be interested. Bulletins are now ready for distribution. For further information, address

Sanford C. Yoder, Pres.
Noah Oyer, Dean.

BIBLE STUDY BY CORRESPONDENCE

For the benefit of such as desire to take Bible study by correspondence, the following courses are offered: **Inspiration of the Bible, Book Study** (three courses), **Bible Doctrines** (three courses), **Topical Study** (two courses), **Articles of Faith, Scripture Quotations, Scripture Memory.**

Cost of any one course (except Scripture Memory) $5.00. Cost of each part of Scripture Memory Course $2.50—the entire course $10.00. For special rates to groups and teachers and other information, please send for circulars giving full description of courses.

J. B. Smith,
Elida, O.

CANTON BIBLE SCHOOL

The Bible School will be in session (D. V.) at the Canton Mennonite Church for six weeks beginning Jan. 5, 1925. Courses are offered in Bible, Sunday School Normal, Personal Work, Missions, and Vocal Music. One of the special features of the Bible School is the Practical work, such as, cottage prayer meetings, jail services, visiting missions and charitable institutions. Special lecture on Church Polity, S. S. Work, Missions, etc. Tuition Free—Board and Room $5.00 per week. For information concerning rooms and board write to O. N. Johns, 1939 3rd St. S. E., Canton, Ohio.

For information concerning courses write I. W. Royer, Orrville, O.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 25, 1924 (Gospel Witness Established 1905) No. 38

Editorials

"Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Christmas. — This paper is being mailed out a day earlier than usual, that the body of our readers may receive it before Christmas. We extend to all the Gospel Herald family the greetings of the season. We trust that the day may bring many profitable and spiritually edifying thoughts and meditations. Our Christmas speech this year is short, as we wish to let others speak. Read the numerous pointed, interesting, and cheery as well as thoughtful articles which appear on some phase of the subject in this issue of the Gospel Herald. Let the joys of heaven, rather than the pleasures of earth, enter into your Christmas activities.

Thoughts for the Devotional Hour.—With this number of the Gospel Herald we close this interesting and helpful series of meditations for the time being. Bro. Lapp has rendered faithful and appreciated service. We would like to have continued these thoughts, but there is a limit to what a busy man can do, and a number of suggestions have come, from Bro. Lapp as well as others, that this coming year the space be taken up by a weekly sermon. In behalf of our readers we desire to thank our brother for his painstaking efforts during the year, and we are glad to announce that the first of the series of sermons to be published during the coming year will be from his pen, which leads us to the subject of

Our Weekly Sermon Message.— Beginning with next number of the Gospel Herald and probably continuing throughout the year 1925, we expect to publish weekly a message from the Word of God, in the form of a sermon, from one of our ministering brethren, about ten of them having given us their promise to contribute to this work. This is in response to a number of requests that have come in from those who felt that shut-ins and others who are not privileged to attend services at the house of the Lord should have the privilege of reading a weekly message of this kind. If the messages on hand are an evidence of what we will have throughout the year, none of our readers can afford not to read these sermons whether you have the privilege of hearing sermons at the house of the Lord or not. Our prayer is that every message may be a live one, practical, spiritually illuminating, and appreciated by all our readers.

WHY?

Why do the hosts of heaven sing
A glorious song of ecstacy,
A sweet song of sublimity—
What is the message that they bring?
They sing of "peace, good will to men,"
Coming to earth a Gift of love,
From the eternal throne above,
A tiny Babe to Bethlehem!
That's why the hosts of heaven sing!

Why do the wise men come to praise,
And bring their costly gifts afar,
In the light of a guiding star,
To a stable of radiant rays?
Because therein the King of Kings
Cradled lies in a manger bed
With glory-light 'round His holy head
White and shining as angels' wings.
That's why the wise men came to praise.

Why do our hearts rejoice and thrill,
As we faithful allegiance vow,
And reverently to Him bow,
In sweet submission to His will?
Because the Lord has come to earth
With the message of love and light,
And righteousness and power and might
To gladden us with holy mirth.
That's why our hearts rejoice and thrill.

Why does the chorus message cheer—
Why chant our songs this Christmas morn,
About a Baby in a manger born,
Him whom we worship and revere?
Because He is the King of kings!
He paved the way to endless bliss
With agony and thorns. And this
Is the sweet message Christmas brings.
That's why the message brings good cheer!

—Ursula Miller. Hesston, Kans.

Our Relief Work.—Bro. Levi Mumaw discusses this subject in an article which we publish on another page of this issue. The article is of special interest to those who have been contributing to child relief. We trust that his suggestions may be followed and the work of relief continued so long as the need exists. Other information will be published from time to time. In the meantime, those having suggestions to offer will do a good work by sending them to Bro. Mumaw. One thing we would like to repeat with reference to child relief in connection with our Mission in India. By supporting the orphanage work there we not only help to keep these orphan children alive but we also bring them under the influence of the Gospel in the most impressionable period of their lives. Our position all along has been that relief work is simply incidental to bringing the most necessary relief in the form of the Gospel of Christ.

Three things are needed to make revival meetings successful: Prayer before they start, prayer and work and regular attendance while they are in progress, and keeping up the fight for God and salvation after they are closed.

"Behold, I Bring You Good Tidings of Great Joy"

"For unto you is born this day, in the city of David,
A Saviour, which is Christ the Lord."

SCRIPTURAL REASONS WHY

By Daniel Kauffman

THE BIRTH OF CHRIST

Why we believe that Jesus of Nazarus is the Messiah of Scripture.

He was born of a virgin, in the town of Bethlehem, was latter called out of Egypt and called a Nazarene. Recognizing the star of prophecy, the wise men from the east came to Judea to worship the infant King. The annunciation by the angel and the heavenly host, together with the revelations of God to Zacharias and Elizabeth and to Mary and Joseph lends further proof that the Babe of Bethlehem proved to be the long looked for Messiah of Scripture.

Why does it matter as to what we think about the divinity and virgin birth of Christ?

The Bible is very clear on these points. Matt. 1:18-25 and Luke 1: 26-35 leave no doubt as to the meaning of this. What they say is either true or false. No one can deny that Jesus was born of a virgin without denying that the Bible is absolutely reliable in all that it says. To repudiate this part of the Bible is to make the whole book unreliable. To say therefore that it doesn't matter what we believe about the virgin birth and deity of Christ means that it doesn't matter whether we believe that the Bible is true or false. Practically all people believe in Jesus the wonderful man; but only people who are born again have a living faith in Jesus Christ the Son of the living God.

Why we regard the advent of Christ as an event of extraordinary importance.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I Jno. 4: 2, 3). The importance of this great event is evident from the fact that the inspired men of God described it very minutely in the prophetic writings, and at the time of His advent the event was established by heavenly witnesses beyond the possibility of a reasonable doubt. Would there have been the careful delineation of particulars surrounding His birth by the prophetic writers, the annunciation to Mary and Joseph, the witness by the star of prophecy, and the proclamation by the heavenly hosts if this had been an event of only ordinary importance? We all recognize that Christ was necessary in executing God's great plan of salvation. How could there have been a Christ in the flesh without the birth of Christ?

Why we hail with delight the birth of Christ.

It is advance news that the long looked-for Messiah of prophecy has at last arrived. It brings to our minds the glorious news of salvation and deliverance from sin. It fills our souls with the blessed hope, to be realized in its fullness when Jesus Christ will come again to receive His own. If the "good tidings of great joy" with which the angel thrilled the hearts of the pious shepherds of Bethlehem was enough to stir the heavenly host to sing the anthems of heaven, it should be enough to stir the most disinterested soul to praise the Lord for His priceless, matchless, marvelous gift to a world of sinful men. Let all creation sing,

"Joy to the world, the Lord is come,
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

Why we prize the motives of His coming.

Because He came "to seek and to save that which was lost;" "to call, not the righteous, but sinners to repentance;" to lay down His life for our sakes; to give "Himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." There was nothing selfish in all that He did. He left His home in glory, lived the life of a man of sorrows, "made himself of no reputation," laid down His life for His enemies. The extent of His sacrifice is equaled only by His motives in making it and by the boundless blessings which He thereby conferred upon an undeserving people.

Why we look with disfavor upon much that is done today on Christmas occasions.

There are many indications that the influence of heathen festivals which had something to do in the adoption of this day as a Christian institution has not all been lost. Santa Claus is more popular today than is the Lord Jesus in whose honor we are supposed to keep the day. Take away candy, Christmas trees, entertainments, etc., and there isn't much left in the record of people in general to indicate that a day of extraordinary importance is at hand. The spirit of Christmas, as manifested on the night of our Savior's birth, has given way to the spirit of mirth occasioned by foolishness and vanity. We need a genuine Christmas revival, to the end that our present day choruses may be in harmony with the heavenly chorus heard on the first Christmas eve, that the joy of our hearts may be in unison with the "good tidings of great joy" announced to the pious shepherds of Bethlehem.

Why we justify the giving of "Christmas gifts."

God set the example by the giving of His Son, the greatest of all gifts. When gifts are distributed in the same spirit and with the same motives they ought to encourage an appreciation of what God did for us in the giving of His Son. But gifts for other purposes or out of other motives had better not be given. Gifts that are worthless except for display, or gifts with the hope of receiving something equally substantial in return, should never be given. Besides, a gift suggests the idea of a need. Gifts to the needy are to be preferred to gifts to people who are not in need. "He that giveth to the poor lendeth unto the Lord."

Why we cherish Christmas day.

It is a memorial of the coming of the Son of God. It is a reminder of an event made sacred by the heavenly messages at the time of the birth of our blessed Lord. It affords us a real opportunity to take note of the real joy associated with Christian life and service. The birth of Christ marks the beginning of the era of "peace on earth, good will toward men." It is a splendid opportunity to impress these and other scriptural truths upon the minds and hearts of all people. May we join in the pure joys expressed by the heavenly host, make this a time of real heaven-approved gladness, turn away from the follies and vanities of earth, publish abroad the "good tidings of great joy," and do all in our power to promote peace and good will among all people. May the coming Christmas day be a day of heavenly joy and heavenly impress upon every soul.

Scottdale, Pa.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.—Matt. 2:9, 10.

THE JOY OF CHRISTMAS

By Silvanus Yoder

For the Gospel Herald.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Have you ever been awakened from your peaceful slumber on a quiet night by the strains of sacred song wafted on the gentle breeze? How inspiring the music! How your soul was lifted from the cares of life to scenes Divine! The glory of heaven by the eye of faith could be distinctly seen from the hill tops of our earthly career and heaven had stooped to kiss our careworn brow and soothe our troubled spirit. Thank God for the gift of sacred song, and for the singers whose theme is the song of Redemption.

In meditating upon the soul-inspiring attributes of sacred song and realizing its divine attainments, what must have been the awe and holy reverence of the lonely shepherds who kept watch over their flocks by night when the angel announced to them the birth of the Prince of Peace and the heavenly host praised God and expressed peace on earth and good will toward men. Never before was a richer strain borne on the breeze and wafted to this strife-torn earth than the holy song given by the angelic choir on that silent night; and as our finite minds in their feeble attempt of imagination endeavor to realize that soul-inspiring reverence for the sacred song given by the heavenly host, we are made to realize to a limited extent the fathomless love of the Heavenly Father in this bestowal on this occasion of the greatest and most sacred gift to man. Well may the angels praise God and well may man respond to the love of God by yielding his life as a living sacrifice. Well may man respond by songs of praise and offerings of good will to his fellow man. The song of the angelic choir shall never lose its power and well may composers of sacred song resort to this portion of Holy Writ in search for themes of praise.

The psalmist, long before, in referring to this occasion said, "Sing unto the Lord a new song." Dear reader, have you ever sung unto the Lord that new song, that song of redemption sung from the inmost depths of your redeemed life?

The penitent heart of Eve was revived by the promise of God. Moses renews the covenant of God by referring to the prophet like unto himself. Isaiah gladdens the heart of every believer by his proclamation of the glorious reign of the Prince of Peace. Jeremiah speaks of the healing qualities of the balm of Gilead for the soul of putrefying sores. The sorrowing heart of Job rejoiced to know that his Redeemer lived. The Rose of Sharon and the Lily of the Valley are but feeble portraits of "the only Begotten of the Father, full of grace and truth."

Dear reader, has your heart responded to the touch of the Divine? Have you caught the spirit of peace and good will? Has your soul been revived by the song of peace on earth and good will to man? Why not take up the strain where the angels left it? Christmas! I fear we fail to grasp the entire blessings which it affords. No service has greater rewards of blessed Christmas cheer than the service of God rendered in the spirit of good will to man. May the blessing of God attend us and may this Christmas revive our drooping spirits to a greater zeal for the cause of Righteousness. "Glory to God in the highest, and on earth peace, good will toward men."

Goshen, Ind.

THE JOY OF CHRISTMAS TIME

By Ursula Miller

For the Gospel Herald.

"They rejoiced with exceeding great joy."

What is the reason for our exceeding abundance of joy at Christmas time? It thrills every heart, young and old, sick and well, rich and poor. It is a universal joy, lavishly given, as if some great room of heaven were emptied of its joy over our universe; over families and churches, and peoples! It is well, moreover, to be aware of this joy and rejoicing, and to share in it. It is for all, and is more lavish and more beautiful than the charming snowflakes that so often fall at this time.

What is the reason for all this joy? It is of the Spirit because we cannot deny the fact that we see abundant results of abounding happiness. Neither may it be confined to any one place, or to places. Impartially, it is everywhere. Nor has rank or riches, age or position first claim on it. Indeed no! Little children believe, and are manifestly filled with joy. The aged believe their present real joy and look with undimmed eyes of faith to a far country of unspeakable joy. As to mere rank or riches this joy enters the humblest home as readily and as fully as the most magnificent mansion.

Then why is it here and what does it do? Why is this Christmas joy so different from that which is ours at reaping a rich harvest?

Listen! One shining, crystal night in pleasant Palestine there came a Light to the world, such a Light as has dazzled and amazed men ever since. That Light is the source of our joy. It is our Joy! Of such immense magnificence it is that it has been the theme of anthems, the inspiration of literature, the sublime incentive in art, sculpture, painting, and music, ever since. Prophets had foretold the event; some were perhaps looking forward to it. And we at this time, many years after, look joyfully backward to it.

Our joy centers around the Birth of our Savior. He is the Message of our joy, the Gospel of our peace! We may be messengers to one another if our spiritual capacity is filled to the brim and overflowing. Christmas time is the merriest time of the year because it is a celebration of the greatest event of history. Christ came as a satisfying gift for our hearts: a remedy for our ills and weakness: a cure for the world's turmoil and wickedness.

But why do we receive this marvelous joy? For what we are, or have done? Far, far from it. Listen yet again. We have a Father in heaven whose love and mercy and tenderness many, many of us do not appreciate. He loved us so much that He gave the best Gift high heaven contained. We usually are concerned for our families and possibly for our neighbors but—all of us are God's children. He saw mankind as His family; innumerable multitudes, and throngs and throngs of people! Many, many souls, all of whom were precious to the Father in heaven.

That is why He gave this joy in the form of a gift—an amazing, marvelous gift—the Son of God! And for everyone! That may well be believed because He was born in the humblest manner possible. He was ever the joy of the poor and sick while He lived on earth. He is now our Beauty and our Joy forever. With what fortitude He bestirs us when we want to wallow in despair. He is our Rock and our Salvation. Our strength and joy—ours for the taking.

"I bring you good tidings of great joy which shall be to all people."

Hesston, Kans.

"JOY TO THE WORLD"

By Minnie Swartzendruber

For the Gospel Herald.

It was a calm, clear night. Barely did the breezes stir the leaves or the grass. The stars seemed to twinkle their peace in a gladsome, silent way. Sheepfold and shepherd lying upon the Judean hillside felt and caught the Spirit—"And lo, the angel of the

Lord came upon them, and the glory of the Lord shone round about them." They received the message of their Savior and King in fearsome trembling. "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying; Glory to God in the highest, and on earth, peace, good will toward man."

When the heavenly music ceased and the host disappeared, acting upon the message they came to Bethlehem. They saw the incarnate Christ, they worshiped, they spread abroad the news and returned to their humble work, praising and glorifying God.

Do you think the heavenly music ever left them, coming in the quiet hours of contemplation? Do you think the effects of having met with their Lord ever passed as of no avail in their lives? They experienced the real joy of Christmas. It was the same joy the wise men from the East carried with them as they departed. It was the same joy that caused Mary's heart to overflow in praise, singing that wonderful song; the same that caused Simeon, old and full of the Holy Ghost, to lift his voice to God in blessed thankfulness and yet the same that led Anna to do likewise. **This** was the foundation of their joy—a Savior, Christ, the Lord had been born unto them.

Wherein lies your joy this Christmas season? Have you been awakened by the heavenly light and the song of heaven's hosts as they proclaimed the advent of The Holy One to the hearts of men? Have you, like those lowly, yet favored sons of the Judean hillside hastened to fall low at His feet and there proclaim His holy presence to the countryside? Have you cherished the thoughts of the incarnate Word and pondered, what His coming should mean? Have you brought **your** gold, **your** frankincense, **your** myrrh, and given them all to the Royal Child like the sages of old? Have you, on entering His sanctuary, met Him there and felt His power and seen His salvation? If you have caught these elements of the spirit of His advent, Heaven's smile is upon you and leaving, you will depart from the holy threshold of this Christmastide in joy and peace, like Simeon of old.

Goshen, Ind.

GIFTS WORTH WHILE

By Lydia A. Zook

For the Gospel Herald.

At this time of the year our hearts and minds are occupied with Christmas and the giving of gifts. What shall be our motive in this? Many times friends try to outdo each other in this matter; which is, I believe, a wrong motive. Many times a small gift, given with a full heart of love for the one who receives it, is of more real value than an expensive gift given for the mere purpose of exchanging presents.

I believe that all our giving will be rightly directed if we keep in mind God's great gift to the world; Jesus, the One who was with the Father in heaven, but came to this earth that people may have a true conception of giving. In the first place, when God gave His gift to the world He gave heaven's choicest possession. After a few years of living and giving in this world, Christ made the supreme sacrifice by giving His life for us, showing that the best is what we should give if we would follow His example.

If we cannot give large gifts in the way of beautiful articles we certainly can give of our services to mankind, and in this way be giving ourselves.

"For somehow, not only on Christmas,
But all the long year through,
The joy you give to others,
Is the joy that comes back to you."

Manson, Ia.

CHRISTMAS

By John W. Weaver

For the Gospel Herald.

Again we are in the time of the year when our minds are more or less occupied with thoughts of Christmas.

What are these meditations really doing for our lives?

When we think of the world in darkness and sin, absolutely helpless, entirely depraved, "no eye to pity and no arm to save," until God in His infinite goodness and mercy devised a plan by which He could offer a full, free, and eternal salvation unto the human family by sending His only begotten Son into the world to suffer and die, and when He by His own blood had purged our sins, is now exalted at God's right hand. Oh, how our hearts should be filled with gratitude and praise towards our heavenly Father for such marvellous, condescending love!

Such meditations should make us real humble, meek, and fully obedient to His will as revealed in His inspired message from heaven—the Bible. Oh, how such meditations should make us desirous of becoming more forgiving, more forbearing, more self-sacrificing, more willing to suffer for His name's sake.

Such meditations should also awaken within us a desire to do more for the spreading of the Gospel of "Good News" to the human family at large. As He was "in the world," yet not "of the world," we also should be more and more willing to live apart and separate from the world and its follies. Such meditations should certainly take from us "the thought of foolishness (which) is sin"—and if the thought of foolishness is sin, **foolishness itself must be sin.** How about such foolish nonsense as Santa Claus tales and the like?

On Bethlehem's plains many years ago there was given to the human family the most wonderful manifestation of God's love when Jesus our Savior was lying a helpless Babe on a virgin mother's lap. **Great Mystery of Godliness!** Such love demands a response from the human heart. "Loving Him who first loved me." "If ye love me, keep my commandments."

God bless you all at this joyous Christmastide! Especially do I greet the many "shut-ins" who cannot attend services. May you know that He who "spared not His own Son but delivered Him up for us all" shall not withhold any good thing from His children. You may not now understand His leadings, but He "knoweth our frame," He knoweth our hearts, He knoweth all. Cast your cares upon Him.

Union Grove, Pa.

PEACE ON EARTH

By Catherine Burkholder

For the Gospel Herald.

Nearly two thousand years ago there came to those humble shepherds in Bethlehem the sweetest music, and one of the most glorious messages ever heard by mortal ear.

The Angel of the Lord appeared, and the glory of the Lord shone round about Him and those humble shepherds trembled with fear, as these words rang distinctly and clearly from the lips of that holy Being: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Then with the Angel the Heavenly Host praised God saying, "Glory to God in the highest, and on earth, peace, good will toward men."

Peace is the message that came that first Christmas morn to all people. Peace, peace on earth; peace such as had not been known since the fall back in the garden of Eden—not national peace, not political peace, not only peace with our brother or neighbor, not only peace with God, but "the peace of God." That peace which passeth all understanding;" peace which words cannot express, nor can pen describe it, that peace that can only be felt and realized with the human breast as He the Prince of Peace is enthroned within. It is this memorial, the day in which our Lord Jesus Christ took upon

Himself flesh and blood and came into this sin cursed world to redeem fallen man. This, the day of His birth, we celebrate as Christmas day. But just how much does this day really mean to us? We think of it as a day of joyfulness, a time for giving of gifts. We celebrate, because He the perfect image of mankind, our supreme Lord, did more for mankind than any other character this world has ever known; yes, more than human mind can ever comprehend. We think of it as a day of joyfulness, because the Babe of Bethlehem is abiding within. He taught us the way of Salvation that our joy might be full; joyful, because the curse of sin is removed through the merits of His precious blood shed on Calvary, joyful, because we thru Him are made children of God, heirs of God, and joint heirs with Christ; feasting on the good things of God, partakers of His grace, having free access to His storehouse, where He has an abundant supply of everything we need.

But when we enter that storehouse, we must leave everything else behind; for if laden with self and other things, of our own choosing, the Father cannot (as He desires) fit us to carry out His purpose or His plans for our lives. But leaving everything behind, we then are partakers of Christ. All these are blessed and fill us with joy unspeakable.

But this is not all. There is more to partake of. Paul says that we rejoice in tribulation and in Peter we read, "But rejoice inasmuch as ye are partakers of Christ's sufferings." Do we rejoice in time of testing, in time of trial and tribulation? Yes, it is then that we really learn to know our Lord. It is then that we learn more fully the depths of His love and mercy, and the richness of His grace. Yes, truly we have great reason to rejoice in our Lord.

But why the giving of gifts? God gave Heaven's best, His only Son, for fallen man. Why then should we not first of all present to Him our bodies a living sacrifice, and thus in a small measure show our appreciation for God's wonderful gift to us? Then, and only then, can we give to others in the true sense of giving.

Wherever or to whomsoever we give, may we give as unto the Lord. Then shall our reward be in heaven.

Lancaster, Pa.

LOVE AND PEACE

The Two Great Principles of Christmas

By Oliver H. Zook

For the Gospel Herald.

Once again the Christmas season is upon us. On every hand and in every clime the signs of the greatest of all holidays is more and more evident. It is the celebration of our Savior's birth. More than nineteen hundred years ago the angels of God descended to earth to declare the "glad tidings of great joy" to the lowly shepherds on the hills of Palestine. And for nineteen hundred years the children of God have not ceased to sing His praise on this glad and glorious day.

What does it all mean? Simply that the Prince of Peace came down to earth as a little Babe to bring "Peace on earth, good will to men."

Peace on earth? Yes, it was peace on earth which the Christ child came to bring, and yet there is no peace in the world. Century after century Christians have preached and taught the great doctrine of peace, and yet there is no peace. Was Christ's coming a failure? Did He bleed and die in vain? Has the preaching of His followers these many years been of no avail? In a way, yes. In reality, NO. Christ did not come and die in vain. In the hearts of His devoted followers peace has come, pure, satisfying, abiding peace. Here and there you will find those who have learned the great truths of His blessed Word and cherish them in their hearts.

But why is there not peace,—universal peace,—everywhere? The answer is plain. Because men have not learned the second greatest commandment, "Love one another." Without love there can be no peace. How strange it is that men will celebrate His wonderful birth and yet in their hearts there is no love! Christmas joys and Christmas giving seem to last but for a day. In spite of the efforts of the nations in the past few years to secure permanent peace, they go on making poisonous gases and more destructive weapons of war. And while nations are busy working on plans and devices of destruction, individuals everywhere are selfishly living in luxuries and piling up wealth at the expense of their fellowmen.

Do these things bring peace? Do they banish hate and fear? Do they make the world a safe place for our children? Do they bring gladness to broken hearts and heal the wounds of the suffering? There can be but one answer—They do not. There is but one source of peace—following the example of the Prince of Peace. He went about doing good. He spent His life in the service of His fellowmen. When He was reviled, He reviled not again. When He was persecuted, He threatened not. They spoke of Him as an evil doer, yet He patiently bore it all. He was led as a lamb to the slaughter, yet He opened not His mouth. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes, we are healed." Oh, what a wonderful love! "**We love Him because He first loved us.**" And now while we are busy making plans for a day of gladness, why not plan for a whole year? Why not make Christmas day and every day a time for lifting the heavy burdens and cares of others and spreading the joys of a devoted life to a hungering and dying world?

Surely Jesus must look down in pity upon those who profess His name and yet fail in the great principle of love. When love fails, everything fails. "If God so loved us, we ought also to love one another." Let us lift our hearts to Him and let Him fill our souls with love and praise. "Lift up your heads, oh ye gates, and be ye lifted up, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

Belleville, Pa.

THE BIRTH OF CHRIST

By A. D. Wenger

For the Gospel Herald.

To some it is hard to write anything new of the birth of Christ. The story has been told and retold to us and commented on since our earliest memories, but it would not do to stop telling it. While it is not new to most of us it **is new** to the children and not so familiar to many who are older. So much depends on how the story is given. If we could give it in the spirit of the angels who first gave it, we would be blessed and happy in so doing and would glorify the name of God.

Angels bring messages from heaven to the faithful. The shepherds were God-fearing men. Had they not been they would not have rejoiced and praised God. They went to see and then they spread the glad tidings.

It was a wonderful message. Great God-given messages usually come to busy people. Moses, Gideon, Saul, David, Elisha were all busy when God gave them calls to greater fields of usefulness. The shepherds were watching their flocks when they were chosen first of all mankind to see Christ the new born King.

The shepherds were frightened as men usually are when angels appear. First their fears must be removed to prepare them to receive the wonderful messages to follow and for the appearance of the multitude of angels a moment later. Would you be willing to endure the fright of angels to get a good message from heaven. Many a Christian would. Such a

(Continued on page 764)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

AS WITH GLADNESS MEN OF OLD

Sel. Sarah B. Leidig

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we,
Evermore be led to Thee.

As with joyful steps they sped,
Savior, to Thy manger bed,
There to bend the knee before
Thee, whom heaven and earth adore,
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At Thy cradle rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costless treasures bring
Christ, to Thee, our heavenly King.

Holy Jesus, every day,
Keep us in the narrow way,
And when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

Lake Charles, La.

LOVE ALL POWERFUL

For the Gospel Herald.

(Continued from last week)

Reaching home, he found his good wife still waiting for him. In reporting what had occurred he said, "I never saw such a time in my life. It was the biggest revival I ever saw. Though the old gentleman said he was very sick, that there was an awful pressure about his breast, he did not seem to know exactly where it was. I thought I understood the case, and told him I believed the pressure was about the heart. By and by he seemed to get the idea and asked me to pray for him. So I got right down and commenced. You see I never prayed for any one in that fix. But somehow the Lord helped me and I prayed the best I could. When I stopped the girl began. I never heard such a prayer in my life.

"You know that our women folks never lead in prayer; nobody ever asks them to pray. I more than half believe that some of our women ought to try it. It just beats everything how our girl prayed. I felt something go all over me while she was praying. Well, about the time she was through with her prayer the old gentleman said he felt better and that the pressure was all gone. I knew all the time what was the matter with him. Our girl then told him that the Lord had heard and answered our prayers, and had saved him. I tell you he was mighty glad when the pressure left him. Why, before that he thought he would die before morning. When we looked around the old lady was weeping. So we knelt down with her and the girl and I prayed again and before we were through the old gentleman arose from his bed and knelt down with us. When we quit he began to pray. Of course it went a little awkward with him, for he was not used to it, but he was powerfully in earnest. By and by when all was quiet the old lady said she felt better, that some change had come over her. I knew in a minute what it was and told her so. She got the idea at once, and I tell you the old people felt easy and happy. They could talk, laugh, and cry all at the same time. In fact, we all felt that way. I stayed a little while and then got ready to come home. But they would not let our girl come home with me. I felt sorry for that, but perhaps it is best so. She can help them along in their new life. I tell you, wife, it was the best time I ever had."

So for the present we leave our young heroine at home with her uncle. May we not learn from this story something of the Savior's love? May we not learn that nothing is lost by trusting in God?

Now, brethren and sisters, young and old, think of the power of love—unexplainable, wonderful, powerful, stronger than death—yet there are people who profess to be Christians and brethren in the church, instead of praying for their enemies, would stand up and pound them to the very bottom of damnation, if they had the power to do so. If this is showing the power of love I do not understand it. "If a man say, I love God, and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen" (I John 4:20).

Gap, Pa.

WEEKLY LETTER FROM SOUTH AMERICA

(Nov. 12.)

By Edna Swartzentruber

For the Gospel Herald.

Dear Brethren and Sisters:—We owe praises to our Father for His blessings and for His continual presence.

News comes from Carlos Casares that one of their most faithful members was called to her reward. Sister Lauver says she never missed a meeting and knew much of the Scripture by heart. The cause of her death was heart trouble. Two years ago she had the same sickness, and feared death greatly. This time she was ready, and the Lord saw fit to take her home. She was the only one of the family that was a Christian, but the family consented to have a Christian funeral. Her death caused a big stir, and since she was one of the better class, the hall was filled at the funeral services.

News also comes from Trenque Lauquen that the son of one of their members died. This boy's mind had gone wrong, and during the last few months he became a terrible burden to his parents. He cursed his parents, and blasphemed God. In it all the parents prayed for grace to be calm. Twenty-four hours before his death the evil spirit left him. He became kind and loving to his parents and prayed to God to save him. The parents feel that God has answered their prayers, and their faith in God has been strengthened. A daughter of this same family died in a hospital in another town, a few days earlier but no one could go to her funeral.

A daughter of another one of the members also died last week. Short funeral services were held at both places.

Sister Celinda Villarino has now learned sewing well enough to sew for one of the stores. They have given her men's summer coats to make. She hopes to begin paying for the machine now.

We are glad to report that the Lord has opened the way for us to start work in another town, Magdala, about 25 miles from Pehuajo. Last Sunday was the first time we had services there, and those who went from here were favorably impressed with the beginning.

A man from this town was converted and baptized several months ago, and was very anxous that the people of his town should also know of this Savior whom he had learned to love and serve.

After another week of hot winds and sand storms we are grateful for the splendid rain we have had yesterday.

May you continue to pray for the brethren in the Argentine.

Pehuajo, Argentina.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1:30-33.

SUNDAY SCHOOL LESSON

Lesson for Jan. 4, 1925—Luke 19:29-40

Golden Text.—Blessed be the King that cometh in the name of the Lord. —Luke 19:38.

Lesson Story.—On approaching Jerusalem at the beginning of Passion Week Jesus ordered two of His disciples to secure a young colt on which never man sat that He might have something to ride into Jerusalem. The idea was enthusiastically received by the multitude who saw, in this a fulfillment of prophecy and hoped it to be the beginning of His glorious reign. Great crowds thronged Him. Branches of palm trees and many garments were strewn along the pathway. Onward moved the surging crowds, the multitudes praising God and saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." The voice of children was heard in joyful glee. The Pharisees, however, were not well pleased with this demonstration and asked Jesus to rebuke His disciples for creating such a disturbance. He answered them: "I tell you that, if these should hold their peace, the stones would immediately cry out."

Lesson Thoughts.—This was a fitting beginning of the important events to occur in Passion Week. It is typical of the real station of Christ in the plan of God—the KING OF KINGS AND LORD OF LORDS. As the beginning of these important events, the lesson before us brings to mind a number of impressive thoughts a few of which we shall endeavor to notice:

1. This triumphal entry is typical of the final triumph of Christ, of the glorious entrance into the New Jerusalem, when as the MIGHTY KING of all the ransomed hosts of God He will sweep through the pearly gates of the New Jerusalem into the celestial city of our God. Brother, are we in a proper spiritual condition now, that should the present be the unexpected hour when Christ will come, we would be in line to share in this triumphal entry?

2. The Pharisees had every opportunity to see enough of the Son of God to convince them of His Messiahship, but their blind prejudice kept them from seeing or looking for anything but points to criticise. Pity the poor, deluded, destructive critic! The green in his eyes keeps him from seeing the soul-uplifting things beheld by men of faith. As the Pharisees in Jesus' time were so sorely disappointed, may the Pharisees of the present time open their eyes before a similar and worse disappointment overtakes them.

3. That was a most glorious and triumphant march into a city that had refused to receive Him. But He came not as an earthly hero or a physical conqueror, as the multitudes evidently supposed. The idea of being crowned an earthly king never appealed to Him, although an attempt was made several times to forcibly make Him King. He did indeed receive a crown, but it was a crown of thorns rather than a royal crown. He had the power, as He afterwards affirmed, to call to His assistance more than twelve legions of angels from heaven; but no conquest however thrilling and meritorious, could in anywise equal the universal conquest when Christ will come the second time with power and glory as King of heaven and earth.

4. The shouting multitudes did not turn the ear of Christ away from the sad fact that He was being rejected by His own people. His weeping over the lost and fallen state of His people in the capital city was not a feeling of disappointment because of this rejection, for well He knew of the greater glory to follow; but it was the expression of the feeling of sadness on the part of a sympathetic Savior who knew that this rejection meant the eternal damnation of their own souls.

5. If we condemn the Jews for rejecting their loving Friend and Savior, what must we think of people who still reject the same Savior and Lord? We say the Jews were "blind." What must we say of the Christ-rejectors of today? It is easier for us to see the shortcomings of others than those of our own. After we have passed judgment upon the Jews for being so short-sighted, let us turn the light on ourselves to see whether we have in reality accepted the Messiah as Savior and Lord, as King of our lives. We can at least invite Him to make a triumphal entry into our own hearts.

6. Christ's triumphal entry, like His cleansing of the Temple after He had entered Jerusalem, was typical: the entry, typical of His majestic power over every heart and life that admits of His coming in. Where Christ enters it is literally true that "the blood of Jesus Christ....cleanseth us from all sin." Let every heart and every church be fully opened to let this King of glory come in.—K.

BIBLE MEETING TOPIC

VICTORY OVER DIFFICULTIES.—Joseph.—(Jr.)—Gen. 37:39-45.

Topic for January 4.

MOTTO

"The Lord was with Joseph."

MEDITATIONS ON THE TOPIC

I. **Joseph, a Successful Man.**—"The Lord was with Joseph, and he was a prosperous man." This was the secret of all his victories over difficulties. By a study of his life we shall see how he overcame all his difficulties by taking the way of the Lord and receiving his strength and help.

1. **When his brothers envied and hated him,** Joseph went on loving them and doing them good. They spoke hatefully to him; they sold him to the Ishmaelites and covered their deed from their father by dipping his coat in the blood of a kid; but we have no word or deed of hatred from Joseph. He had begged them not to do it but they would not hear (Gen. 42:21). He went and suffered all the years but God was with him and after many years had passed we see Joseph a ruler in Egypt, and find him winning his brothers who are sorry for their sin and beg his forgiveness.

2. **When he was unjustly put in prison,** the Lord was with him and gave him favor so that he became the chief man in the prison. It was because of God's help that Joseph showed to others that he was worthy of a better place and this finally brought him out of prison and made him the ruler over the country.

PERSONAL THOUGHT

The God of Joseph and of Jacob is able to help us if we walk with Him and put our trust in Him.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Victory."**
2. Joseph s Difficulty with His Brothers.
3. Joseph's Sorrows.
4. Joseph Helping Others in Need.
5. God With Joseph.

For Others

1. The Secret of Victory in the Life of People.
2. How Difficulties Become a Blessing.

SEED THOUGHTS

Comfort
Eternal happiness.
Love Him more.
in — Believe in His promises.
Upward not downward.
Only trust Him.
Remember He will help.
Tell Jesus.

Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful
Victory is promised through grace.—Sel.

Helpless I come to Jesus' blood,
And all myself resign;
I lose my weakness in that flood,
And gather strength divine.

'Tis Jesus gives me life within,
And nerves me for the fray;
He spoiled the hosts of death and sin,
And took their power away.
Tho' clouds of conflict hide my view,
And foes are fierce and strong,
In Jesus' name I'll struggle thru,
And enter heaven with song.—Lowry.

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Aaron Loucks, Scottdale, Pa.
Levi Mumaw, Scottdale, Pa.
Garret S. Nice, Harleysville, Pa.
H. B. Ramer, Duchess, Alberta.
L. H. Weaver, Johnstown, Pa.
Luke Weaver, Suver, Oregon.

COMMITTEES
Executive Committee.—J. S. Shoemaker, J. W. Christophel, S. H. Miller, Henry Hershey, Aaron Loucks, Levi Mumaw.
Finance Committee.—Aaron Loucks, S. E. Allgyer, S. H. Miller M. C. Cressman A. D. Wenger.
Publishing Committee.—Daniel Kauffman, chairman; D. H. Bender, secretary; D. J. Johns, L. J. Heatwole, Oscar Burkholder, John H. Mosemann, A. D. Wenger.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 25, 1924

Field Notes

Bro. Irvin Lehman of Chambersburg, Pa., left for Gortner, Md., on Saturday, Dec. 13, to begin a series of meetings.

The Mennonite Central Committee will hold a meeting on Tuesday, Dec. 30, at 10:00 A. M., at 2812 Lincoln Ave., Chicago, Ill.

Bro. Daniel Kauffman of this office is at present on a trip through the west in the interests of the Kingdom. He expected to labor with the brotherhood in Ohio, Iowa, and Michigan. —H.

Owing to the fact that we closed the forms earlier than usual in order to get this issue to our readers before Christmas day we do not have as many Field Notes for this issue as usual.

Bro. Andrew Shenk of Oronogo, Mo., is spending nearly all of December at Gulf Port, Miss., and other points in the South, strengthening the congregations and encouraging the little flocks at other places.

Bro. N. B. Stauffer of Aldersyde, Alta., writes under date of Dec. 12: "Twenty-nine Russian Mennonite brethren, including families, arrived at Mazeppa today with five more to follow. Homes and houses have been opened for these unfortunate brethren. Yet they are surprisingly hopeful and cheerful in the face of all their tribulations."

Bro. C. F. Derstine and family of Eureka, Ill., planned to leave for Kitchener, Ont., on Dec. 19. Bro. Derstine will assume the pastorate of the congregation for about six months, since the flock is at present without a pastor. All correspondence concerning material for publication in the Christian Monitor should be addressed to him there.

Bro. John L. Harnish of Peoria, Ill., writes that since their evangelistic meetings have closed the Lord is still convicting souls and bringing them to repentance. In response to the invitation extended on Sunday night, Dec. 14, six persons stood for Christ, three of whom were young men, the others married folks. Others are counting the cost. Praise the Lord for the Spirit's working.

Correspondence

Tangent, Oreg.

Greetings of the Season:—On Saturday, Dec. 6, the Albany congregation held their annual business meeting with the following results: Trustee, D. P. Mishler; Sec., G. R. Bebb; Chors., Geo. Kenagy, Harry Schlegel; Y. P. M. Supt., Elmer Widmer; Children's Meeting, S. E. Eicher; S. S. Supts., Walter Gingerich; Floyd Whitaker; Primary Dept.: Supts., C. R. Widmer, Loyd Lind, Glen Whitaker, Chors., Milton Martin, Vesta Bebb.

We are looking for a profitable waiting before the Lord, when Bro. J. A. Heatwole of La Junta, Colo., assisted by M. E. Brenneman of Albany will conduct a Bible conference during Christmas week, D. V. We are enjoying a good attendance at our services. Sunday school averages around 140, with a zeal for the Lord's work in evidence, for which we praise the Lord.

Health is good. Remember us at the throne of grace. A cordial invitation to passing brethren and sisters or those seeking a new location. Questions gladly answered.

Dec. 8, 1924. G. R. Bebb.

New Paris, Ind.

Meetings conducted by Bro. S. C. Yoder at the Salem church closed Dec. 10. Much interest was manifested, and three young boys made the wise choice, while others were drawn closer to the Master.

Cor.

Palmyra, Mo.

Dear Herald Readers:—We have recently enjoyed a rich spiritual feast, Bro. Abner G. Yoder of Parnell, Ia., came into our midst Nov. 20 and preached each evening until Nov. 30. He preached the unadulterated word of God. The attendance at the meetings was small, and there were no confessions; but we know that the efforts were not in vain, and rest upon the promise that His word shall not return unto Him void.

On Thanksgiving day we had a very inspiring Thanksgiving service. Testimonies were given by a number who give evidence of a deep Christian experience and fellowship with the Lord.

Last Sunday, Dec. 7, Bro. Yoder preached at the Marion County Infirmary, at our regular monthly service. Text, II Pet. 3:9. Those poor unfortunate inmates of that institution are very attentive to the preaching of the Word and seem to appreciate the services. After the service an old gentleman requested that we go and see some who were unable to go to the chapel hall. So we went into the men's ward, where were some crippled with age and infirmities, and some bed-fast. We sang a few songs for them and had prayer.

When we see such poverty-stricken creatures as are found in such institutions we think of the words of Christ concerning the poor, found in Matt. 11:5; 26:11; Lk. 6:20; 14:13; 18:22, etc. And what little service we can render them is made sweet when we think of His words when He said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

In His Name,
Dec. 11, 1924. Anna M. Kreider.

Birch Tree, Mo.

Dear Readers of Herald, a hearty Christmas Greeting to All:—May our daily lives show our appreciation of the great first Christmas gift.

On the 3rd Sunday of November our bishop, Bro. Andrew Shenk, was with us, when we partook of the communion. Most of the members were present and the fellowship was enjoyed by all. We expect next Sunday to have Bro. E. J. Berkey with us over our monthly appointment. We are so glad for these meetings each month. We have weekly prayer meetings and Sunday school each Sunday. Come and help us if opportunity is yours. God bless the dear ones of God everywhere.

Dec. 14, 1924. Cor.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On Nov. 16, Bro. Noah Musser, one of the helpers at the Reading Mission was present with us and gave us a good description of the work being done at that place. Recently a few of us had the privilege of visiting the Reading Mission and being present with them when they held their first services in their new location. May God's special blessing rest upon each worker. They may find some pearl whose shell may be rough and brown but if it is polished by the dear Master's hand it will shine in His jeweled crown.

Our Y. P. M. was closed on this evening for the coming winter months. While we do not have the privilege of meeting in God's House may we ever "redeem the time, because the days are evil."

The meetings that were held at this place closed on Saturday evening, Dec. 6. The interest was very good and the meetings were well attended. Bro. Clemens brought the message of salvation in power and purity and taught us sound doctrine. As a visible result we have a class of seventeen precious souls who were willing to be enlisted on the Lord's side. As many of the class are young in years may they be carefully guided in the right way. May there be a willing, submissive, obedience on the part of each one to Christ and the Church. May they have this motto hung on the walls of their hearts, "For to me to live is Christ." Bro. Clemens remained with us till the next day and again gave us another message from S. of Sol. 6:10. May God's richest blessing rest upon the brother in his future work in the Master's vineyard ever to the glory of God. Sister Clemens and daughter Elizabeth and Bro. and Sister David Allebauch of Lansdale, Pa., also were present with us in our worship.

Thanksgiving services were held at this place at which time Bro. Clemens also gave us a message from Eph. 5:20. May we ever truly be thankful always for all things.

Sister Bertha Denlinger has returned home from the hospital and is improving slowly. May we remember her in our prayers. Also Sister Burkholder an aged sister who has been suffering for some time.

We seek an interest in your prayers for the work here.

Yours "till He come,"

Gertrude M. Lefever.

Dec. 14, 1924.

New Wilmington, Pa.

(Maple Grove congregation)

Greetings of Love to All:—We again have many reasons to thank our heavenly Father for the blessings He is showering upon us.

On Thanksgiving day we had a very interesting Sunday school meeting. Bro. E. D. Hess of Masontown, Pa., was with us and preached the Thanksgiving sermon. Text, Luke 17:11-14. He emphasized very strongly the sin of ingratitude.

On Saturday, Dec. 6, Bro. C. Z. Yoder came and remained until Tuesday morning. He preached three helpful sermons, for which we praise the Lord. May the Lord bless the brethren in their labors as they travel from place to place.

We have again reorganized our Sunday school for the new Year. The following officers were elected: Supts., Ben. F. Moose, John H. Miller; Sec., Charles Kauffman; Chor., Harvey Miller.

On Tuesday evening, Dec. 16, Bro. O. N. Johns of the Canton Mission, Ohio, will be with us.

If the Lord so leads, we expect on Dec. 28 to have baptismal services, Bro. E. B. Stoltzfus of Portage Co., Ohio, officiating.

Dec. 14, 1924. A Brother.

Elizabethtown, Pa.

The program for the Workers' Meeting of the Elizabethtown Sunday school, to be held Saturday evening, Dec. 27, 1924, is as follows:

Lesson for Jan. 4, "Christ's Triumphal Entry," Bro. Benjamin Keener.

Lesson for Jan. 11, "The Last Judgment," Bro. Martin Miller.

Lesson for Jan. 18, "The Lord's Supper," Bro. Frank Shank.

Lesson for Jan. 25, "Jesus Comforts His Disciples," Bro. Leroy Kupp.

Dec. 15, 1924. Mary E. Ebersole.

Goshen, Ind.

(Goshen College News)

Bro. J. D. Mininger gave a short, helpful talk to the student body Friday morning, Dec. 12, on "The Ten Joys of the Christian."

Friday evening, Dec. 12, the resident women of the Goshen church and the student girls spent a few short hours in a social way that made us much better acquainted and also a missionary program, consisting of a talk on our work in the Ozarks was given by Mrs. Sanford Yoder, a few selections of music were enjoyed and two missionary readings.

Bro. Chris. Graber preached at the Middlebury church Sunday morning Dec. 14.

Minnie Swartzendruber.

Dec. 15, 1924.

Millersville, Pa.

Dear Readers:—Again we have been permitted to enjoy a season of refreshment, when the Lord used Bro. Wilson Moyer, Perkasie, Pa., in holding meetings for twelve days and the home ministers assisted in the visitation work. The Lord went before and blessed the efforts, so that a number of older ones who had been prayed for for years have yielded their hearts and lives to Him. A number of our Sunday school girls and boys whom we trust shall be well shepherded and grow in grace have also confessed Christ.

There were six applicants before the meetings and twenty-nine confessed Christ during the meetings. Two of these have been reclaimed, and one has already been baptized because of illness. We rejoice to see the change in the homes and lives of those who have waited so long. May God bless them every one. The meetings closed on Thursday evening, Dec. 11, with good interest. May we continue to pray for those who were almost persuaded that they may still yield.

On Sunday morning Bro. Bressler, Lancaster, Pa., preached for us from John 10.

On Dec. 11 Bro. Lehman officiated in the services at the Stony Brook church, York Co., Pa., when Bro. Albert Stoner was ordained to the office of deacon.

In His Service,

Dec. 15, 1924. Cor.

Bowmansville, Pa.

Greeting in the Master's Name:—Bro. A. A. Landis of Ephrata closed a series of meetings here Dec. 14. The meetings continued one week at Gehman's and were then moved to Bowmansville (five miles distant) and continued two weeks longer. The brotherhood took an active part in the meetings. There were 35 public confessions. There is power when brethren work together in harmony. Bro. Landis took a severe cold the last week of the meetings, but spoke the Work with wonderful power.

Dec. 15, 1924. I. G. Musser.

Miscellaneous

GRATITUDE

By S. P. Yoder

For the Gospel Herald.

Ingratitude and happiness
Dwell even far apart;
Life's cheery songs and sunny smiles
Spring from the grateful heart.
Ungratefulness brings bitter thoughts
That leave a hateful sting,
With thankfulness come pleasant thoughts
That joy and gladness bring.

True gratitude that overflows
In words and deeds that bless
Is not dependent on the wealth
Of good things we possess,
Nor on surroundings that afford
A cheerful atmosphere,
With friends congenial, kind and true,
To share life's burdens here.

Not what we see nor what we have
Nor what we hope to find
Can gratefulness produce, it is
A state of heart and mind.
A true appreciation of
The little good we hold
Will make the common things of life
Shine out as gifts of gold.

To know the Giver of all good
And trust Him day by day
A gratefulness creates that lives
Though riches flee away.
Thanksgiving, praise, and honor, too,
A greatful heart alone
Can render unto God as He
To us has been made known.

Could we more fully comprehend
The love of God that gave
Unto the world His own dear Son
Mankind to bless and save
Each Christmas season then would bring
More joy our lives to fill,
More gratitude and praise to God,
More zeal to do His will.

For only as we realize
God's goodness and His love
Are we prepared with heart-felt thanks
Our gratitude to prove.
Where every heart with reverence
His holy will obeys
There may be heard the sweetest songs
Of everlasting praise.

As angels Jesus' birth announced,
With heavenly message sweet,
So we with holy gratitude
The tidings must repeat;
And like the shepherds testify—
Make known the blessed Word,
That by all nations on the earth
The message may be heard.

Denbigh, Va.

OUR RELIEF WORK

By Levi Mumaw

For the Gospel Herald.

The time of the year is again drawing nigh when our pledges for Child Relief support expire. Naturally we again ask ourselves the question—"What of the next year." The support given this work during the past year has been a blesing to a large number of destitute children in Siberia. Practically all of these funds have been forwarded for that work. It was estimated that it cost about 55 cents a month to support one child in that unfortunate country. Our reports for the past few months have failed to reach us but we estimate that at least 3000 children are being fed daily at this time who would otherwise probably have died of starvation. In connection with these there are many adults receiving aid as well.

It will be necessary to continue our work until the next harvest. During this time the need will no doubt be increased. We therefore suggest that all who have had pledges during the past year, continue them for another six months. In doing this it is not necessary to send for new pledge cards. Simply continue the remittances as during this year. If conditions should continue to call for assistance, (at the end of this time) the matter will be taken up definitely then. We hope our supporters will be willing to meet this suggestion. The cause is a worthy one.

Our appeals for general relief have not been as urgent during this year as in the past. The need has not been as great. But at this time, we again call attention to the need for additional funds to continue the work in Siberia. The crops this year were almost a total failure. With the several years of famine conditions already passed through, one cannot picture the real condition of these unfortunate people. The work of relief has been continued throughout the whole year thru an organization composed of Russian and Siberian Mennonites under the direction of the office of the American Mennonite Relief at Moscow. This must be continued until the next harvest. We trust there may be a special effort made by our congregations to keep this work going.

May we remember this work in a practical way during our Holiday Season services, giving as the Lord has prospered us.

Scottdale, Pa.

HOW TO PRAY

By Mabel Groh

For the Gospel Herald.

Prayer is the cry of need of the human spirit seeking help from a Power above. The most benighted pagans pray. The more civilized Hindus and Chinese pray. Mohammedans are perhaps the most devoted to prayer of any religion or race of people. Jews, Catholics, and Protestants pray; and even Mormons, Russelites, and Christian Scientists give prayer a prominent place in their religious program. Even men who deny the existence of a God have been known to call upon Him for help when some unexpected calamity overtook them. Thus we see that there is a universal instinct in the human race that finds expression in prayer, and this is one of the strongest evidences of our origin as the creatures of God's creation into whom He breathed His own life-breath. Man was made to be dependent upon and to have fellowship with his creator; and even the fall, and consequent spiritual death, has not changed this fundamental fact of man's relation to his God but plunged him into hopeless darkness and ignorance regarding the character and purposes of God.

Fellowship and communion have been lost, and without the light of God as revealed thru His Son prayer is fruitless. When the Athenians were ignorantly worshiping "the unknown God," Paul took the opportunity to teach them the truth concerning Him.

Altho prayer is universal, it is clear that all prayer is not acceptable to God; therefore it is important to learn how to pray acceptably. When the twelve asked Christ to teach them to pray, He laid down a number of principles that are necessary for us. These may be summed up as filial relationship, reverence, desire for the kingdom and the will of God, dependance, and a forgiving spirit. But, there is one important fact regarding prayer that is not found in what we call the Lord's prayer. Until Christ had finished His work on the Cross prayer was not offered in His name, but with His death and ascension a new order was established and it is no longer possible to pray to the Father without due recognition of the Son. So on the night of the crucifixion Christ taught the new condition of asking in His name.

To come to God in the name of Christ means a great deal more than merely saying, "In Jesus' Name we ask it." It means, first, that as the sinner comes for pardon he recognizes that God can only forgive because Christ died in his stead. The prayer for forgiveness is not answered on any other ground than the shed blood of the Lamb of God. "For there is none other Name under heaven, given among men whereby we must be saved" (Acts 4:12). "Whosoever denieth the Son, the same hath not the Father" (I Jno. 2:23).

For the Christian there can be victory over sin only as there is a constant looking unto Jesus, as the finisher as well as the author of our faith. Faith is the victory that overcomes the world; and this simply means that instead of our own fruitless effort to overcome we recognize that Christ is our life and victory.

Paul says, It is no longer I, but Christ that liveth in me. Every spiritual blessing is ours because of Christ's life and work. Therefore prayer that seeks to approach God and ignore or belittle Christ, is doomed to disappointment.

In Luke 18 Christ "spake a parable to this end, that men ought always to pray and not to faint." Paul says, "Pray without ceasing." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me" (Eph. 6:18, 19). Why should God want us to come to Him like persistent beggars, as if our coaxing could persuade Him to do the thing we wish? In Isa. 65:24 we read: "Before they call, I will answer, and while they are yet speaking, I will hear."

We must not think that much praying is for the purpose of overcoming God's reluctance. There are many reasons why answers to prayer are sometimes slow in coming. On one occasion Daniel mourned, fasted, and prayed for three full weeks. At the end of the three weeks an angel appeared to him and told him that from the first his prayer was heard, and he had been sent, but for the full three weeks he had been hindered by the prince of the kingdom of Persia. The inference is clear that Satan's hosts are engaged in a desperate struggle to prevent our prayers from ascending, and God's answer from descending thru His realm, for he is "the prince of the power of the air."

Preston, Ont.

(To be concluded)

VALUE OF A MISSION STUDY CLASS

By Rachel Heatwole

For the Gospel Herald.

In taking the mission study course, I believe it is very helpful to organize a class, where all of the members can go together weekly, to meditate on the lessons together; for what one doesn't understand another may, so in this way we can help each other. I think also, it helps to keep the interest up.

In studying the books that are on our home and foreign missions, it helps the individual to become better acquainted with the work, and the need of taking the Gospel to the lost. It should create a deeper interest and a desire to help in the work also. We can know what is being done with the money we give for that purpose. For instance, after I studied the books on "Our Mission in India," and "South America," the articles in the Gospel Herald on these fields have been much more interesting than they were before.

"The Message and the Message Bearer" is a book that helps us to understand better the doctrine we hold to, and why it is necessary to do the "all things," also our responsibility in telling others.

For my part, I enjoy the Mission Study Class and I hope to continue through the course.

Waynesboro, Va.

WHEN IS THE WEATHER SUITABLE?

By Clinton A. Beachey

For the Gospel Herald.

The weather is never suitable for some people, is never ideal—for them. It is true that often the weather is discouraging, when it upsets our plans, but we do have ideal weather at times for some things. Indeed, if everyone had the kind of weather they wanted we would have chaos, but

"Cloud and sun together make the Year,
Without some storms no rainbows could appear."

Our attitude can not change the weather, so we should make the best of it and plan our work, thinking of the possible effect the weather may have upon the results.

Grumbling will not help change the weather and it is never uplifting. Good for him, who can realize and appreciate the philosophy of the philosopher, who remarked, "Young man, it is foolish for you to find fault with the weather. You ought to feel grateful for the blessings you have. As for myself when I wake in the morning I thank God that there is any weather at all."

Shipshewana, Ind.

THE CHURCH NEEDS TO BE HELPED

By Edith Kurtz

For the Gospel Herald.

Many people in the church today lose faith; the pleasures of the world seem to draw them away.

When God seems so far away from us we should read Psalm 139, we may then come in close touch with Him and earnestly pray for the wisdom and get our mind centered upon Him and leave the worldly amusements.

When we have sinned we should read Psalm 51. I am afraid we are not careful enough in clinging to the Bible and praying to God.

When we lose our faith and forget our prayers, we should read Hebrews 11 and Psalm 67. And no matter where we are we should enter into our closet and pray. There are many people who are of the worldly type that lead others astray.

We can pray for those who believe there is no hell, for we know there are two ways, the straight and narrow way that leads to everlasting life, and the broad way that leads to destruction. We also know the tree by its fruit. We are not to judge for the Lord will do the judging. He will on the judgment day raise all that are asleep in the grave and take the righteous to His home in glory, and those who are left will be cast into hell fire.

How we pray that all might follow the path the Master has trod.

Kinzer, Pa.

CHRIST OUR SAVIOR AND LORD

By Lizzie Mengle

For the Gospel Herald.

All the civilized world is looking forward to the coming of Christmas day—some with joy, others with grief and loneliness, and still others with high anticipations of the gifts they expect to receive. Some are filled with thoughts of greed or lust, while others look forward to spending the day in ministering to the poor and needy, getting their reward in the happy faces and smiles of joy coming from those who are helped.

It will not be a perfect Christmas for any one of us unless we have peace in our hearts toward God and man. That song of the angels, among the hills of Judea, still echoes down the ages, until now, more than nineteen hundred years since, it reaches us. Thank God many millions have accepted Him as their Savior in that time, finding Him their "all and in all." He is still the same Savior and Redeemer, and we can still sing that song of praise, and adore Him even as did the Shepherds and Wise Men. He is the Infant Savior who came to Redeem the world; He is our crucified and risen Christ, and our Advocate with the Father.

"It came upon a midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
'Peace to the earth, good will to men,
From heaven's all glorious King;'
The earth in solemn stillness lay,
To hear the angels sing.

"Oh, ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the weary way,
With painful steps and slow,
Look up; for glad and golden hours,
Come swiftly on the wing,
Oh, rest beside the weary way
And hear the angels sing."

Ephrata, Pa.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, December Twenty-ninth

Be strong in the Lord, and in the power of His might.—Eph. 6:10.

Power.—Every soul should be a spiritual power-plant. If built on the quicksand of infidelity, self-interest, and unworthy ambition it will be like a certain power house in New York which suddenly sank thirty feet and caused a great loss to the company. It had been built on quicksand. But if our lives are built upon the Rock Christ Jesus we can weather the storms of time and stand against encroaching disintegrating forces. Moreover, we can move forward with perfect confidence in Him who hath firmly grounded us.

The power of Christianity is being felt. It can be and is being lived in business, in industry, in social and business life. Christ can be the power in every relationship. He can rule in the hearts and lives of men, and will some day demonstrate this power in its entirety. The power to witness to the saving grace of God should be sought by every believer.

* * *

Tuesday, December Thirtieth

As he thinketh in his heart, so is he.—Prov. 23:7.

Thought.—One may accumulate such a profusion of ideas that all becomes confusion in his mind. It is like the fog-wagons used by Pacific coast farmers who threw a fog spray over their fruit trees to prevent frost. But we often need fog-dispellers which leave our thought clear. It is well to irrigate the subsoil of our lives well with the water of Life which flows from God's own reservoirs. It will cleanse every thought, purify every motive, clear the mind and heart, and dispel the clouds of confusion which may be overshadowing us.

Evil thoughts if expressed in the vulgar yarn, the trashy song, the infidel lecture, soon contaminate a whole community. We should seek to exterminate them with as much vigor as we do small-pox, scarlet-fever, or tuberculosis. Christ is also a doctor of diseased thought. Fill the heart and mind with thoughts of Him and His grace and cultivate constructive, clean thinking, consult clean associates and books, above all the Book of books and no fogs or frosts will confuse you.

* * *

Wednesday, December Thirty-First

For the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18.

Here and Hereafter.—We have come to the end of the old year. In less than a full day the new will have dawned upon us, or else we shall have left the bonds of time to begin an endless eternity. Have we reviewed the tatters in our lives and shall we profit by the mistakes of the past? Have our labors, our conversation, our devotion to God and His will been what they should have? Are we asking God to give us more character at the cost of our own wills, more sacrifice for others at the cost of our own comforts, cleaner lives in spite of this unclean world, and more of Himself and a thorough crucifixion of our self-lives?

Allow nothing in the life which will lead to bankruptcy of the soul. John Wanamaker, when asked how he could be so regular in his attendance in his Sunday school in Philadelphia when he had all the other responsibilities, answered: "That is my business, and all these other things are side issues." Balance up your accounts of the past year in the presence of the great Book-keeper and enter the new with renewed zeal for God.

Dhamtari, C. P., India.

THE BIRTH OF CHRIST

(Continued from page 757)

revelation from the spirit world should make one never doubt again.

The good tidings were to be of great joy to all people. They have been wherever they have been truly received. It does not mean much to hear that Jesus was born in Bethlehem if we do not hear in the the fullest sense. It is only then that great joy comes. The three thousand converts on the day of Pentecost, the city of Samaria, the Ethiopian eunuch, the jailor's household and many others heard the message of the Savior that way and were glad.

If the Birth of Christ means only a jolly time to us every Christmas we are far from enjoying its true message. Cake, candy, Santa Claus performances and other entertainments usual at the season are a poor and temporary substitute, while the real Christmas is genuinely joyful and perennial. It is our solemn duty to give each oncoming generation the true interpretation of the message.

It seems marvelous that the great gift of God should be given in Bethlehem when Joseph and Mary lived about eighty miles away in Nazareth. God put it into the heart of a heathen ruler over a thousand miles away to decree a taxation scheme that brought it to pass at that place, and the Scriptures were fulfilled, "There went out a decree from Caesar Augustus that all the world should be taxed." While in their home town, whither they had gone to pay their tax, Jesus was born.

They were crowded from the town inn or hotel to the stable where Christ was born. If we live in the spirit of the show and polish of the popular hotel we will crowd Jesus out. If we are humble as a little stable and its environments Jesus will come in, and abide. In such a low heart He will dwell and worldly pleasures, pride and selfishness will not be iven quarters. Live where you wil crowd out the world not Jesus.

The Prince of Peace was born. A multitude of angels concerted, "On earth peace, good will to men." Where this great peace movement began little peace is to be found now. Different sects of so-called Christians fight over the birth-place in the large churchhouse built over it. It seems there have always been only a few who understood and embraced the kind of peace and good-will Jesus brought to mankind.

We must look beyond all the perverted ideas which men have of Christ and remember that He actually made His advent into the world to live and die for the human family. According to prophecy and promise, the precious Babe was born to become the Redeemer of a lost world. Let us ever thank God for this the greatest of all gifts to men! May we gladly hail each Christmas morn and keep the day a worthy celebration of that marvelous event.

Harrisonburg, Va.

WITH THE WORKERS AT THE PEORIA MISSION

By A. C. Good

For the Gospel Herald.

Nov. 30 was the date set to begin a series of meetings at the Peoria Mission. It was a full day. Sunday school began at ten o'clock, when scholars and teachers gathered, numbering one hundred forty-seven, which proved to be the record attendance for the school since it began. Of this number there were sixteen visitors from the country churches.

Preaching services began at eleven, when we spoke to an attentive audience.

The afternoon and evening services were well attended, with good interest.

The meetings continued each evening during the week, with cottage prayer meetings in the homes in the afternoons, and on Friday at the noon hour we had the privilege of holding a meeting in the "Cooper Shop" not far from the Mission, when we had the opportunity to tell the Gospel story to 50 or 75 men.

The colored folks seemed especially appreciative.

After visiting in a number of homes, we were made to appreciate more than ever our Christian Heritage, and for the blessings that we

enjoy from the fact that those before us were Christians.

Our hearts went out in sympathy for an old Grandmother so steeped in sin that she could not grasp the meaning of the Gospel story.

The meetings closed on Sunday night, Dec. 7. During the week four mothers and two Sunday school girls confessed Christ as their personal Savior.

We were especially sympathetic towards the mother that confessed Christ as her Savior after the meeting was dismissed. She wanted to be a Christian, she was longing for the better things of life, but was afraid that she could not hold out, since her husband was not a Christian, and a man that often came home intoxicated.

We do well, brethren, to remember such in our prayers; not only that they might be saved, but that they may be able to live the victorious, overcoming life.

If these people can be true Christians (and we believe many of them are) what ought we to be who have many things to help and encourage us?

The work at the Mission looks encouraging, when we consider the fact that the work there was begun just about six years ago, and too that there are other churches near by.

Bro. Harnish has some plans for the work in the future that he will be glad to tell us about some time soon.

We believe that the Lord is blessing the efforts put forth by the workers there. God is honoring His Word and souls are being saved.

We feel that those who are willing to support the work there are helping a good cause.

The near by country churches are doing splendidly in supplying the workers with provisions. We were very glad for their presence and help during the meetings by way of special music, which was greatly enjoyed by all present.

May the Lord continue to bless the work at Peoria.

Sterling, Ill.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matt. 2:1, 2.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matt. 2:11.

OPTIMISM

By Clinton Beachy

For the Gospel Herald.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. Prov. 15: 13.

It is reasonable that one should be what we call optimistic. By this we mean that it is for one's or other's welfare. But we must prevent, if possible, or prepare for dangers, and not let optimism hide the dangers from us. Blind optimism is ruinous.

Naturally, things that are of the dark side of life are apt to make us more or less pessimistic, but we should try to be cheerful; for it is not well for us to let sorrows get the better of us.

Our associates have much influence over us, although we may not realize it. A person who is reasonably optimistic helps one to be optimistic. Optimistic persons do pleasant things, say cheerful words, sing glad songs.

An optimistic person is like sunshine in that he brings joy. The world surely needs him. Pass your optimism on.

Following is a very beautifully worded verse appearing upon a beautifully flowered background, which seems to embrace its beautiful thoughts, and which hangs upon the wall in a certain Christian home:

"Sunshine"

"If you've had a kindness shown,
Pass it on;
'Twas not meant for you alone.
Pass it on.
Let it travel down the years;
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on."

Eureka, Ill.

A DAY TO BE HAPPY

Christmas is preeminently a day in which to be happy. Let every Christian make this a hallelujah-day indeed. With befitting deeds, and merry-hearted greetings, let it mean to us all that its advent announced; a day for driving dark clouds away, and filling all hearts and homes with the sunshine of holy cheer.

Christmas is not a day for revelry and worldly pastimes; but it is a day to be glad in, because it brought to a sin-cursed world a Saviour—the free gift of God—to save the people from their sins. It is a day for gifts, as the symbols of God's gift to man. It is a day for the Christian to get nearer to Christ. It is a day for the sinner to come to Christ. It is a day for everybody to remember the poor of Christ. It is a day for the enthronement of Christ in every home and in every heart.—The P. C. Advocate.

WHY IS IT THUS?

By J. S. Shoemaker

For the Gospel Herald.

Strange things we've noticed here and there,
In this reputed civilized land;
Things so strange, we must declare,
They're quite difficult to understand.

Relatives and neighbors often are
Cold and distant toward each other,
They'll scarcely speak, except to mar
The peace and joy of one another.

Each other's virtues they never sing,
And loving words they fail to say;
Smiles and flowers they seldom bring,
To cheer each other along the way.

Others there are who claim to be,
On friendly terms with one another,
But in their life one fails to see,
True evidences of friend or brother.

Some are inclined complaint to bring,
Against the saints in pulpit and pew;
Their tongues sometimes are made to ring,
Like clinking hammers so often do.

But when there comes the solemn day,
When death's messenger makes his call,
And takes any such neighbor away,
Then sorrow seems to come to all.

Those friendless friends who stayed away,
Now quickly come from far and near;
And of the dead nice things will say,
But, sad to know, the dead don't hear.

They bring sweet flowers from hill and dell,
Which often fill the largest room;
But the dead one fails to get a smell,
Of the lovely fragrance and perfume.

Songs are selected which are appropriate,
And sometimes sung by quartette or choir;
Thus the singing is rendered up to date,
But it does not the dead inspire.

Caskets are used to house the dead,
Which are considered the very best;
The interior consists of a silken bed,
But the corpse does not more sweetly rest.

The preacher does not fail to eulogize
The one who is cold in death's embrace.
He lauds his name up to the skies,
But it does not brighten the lifeless face.

Thus honors are showered upon the dead
By relatives, neighbors, friends, and foes:
But sad indeed, it cannot be said,
The dead one still sees, hears, and knows.

Infinitely better indeed it would be,
To bestow love's tokens upon the living
While they can smile, and hear, and see,
And thank you, for love's generous giving.

I fear it is quite often too true,
That to living friends, we fail to show,
The respect, love, and honor due
To them, while living with us here below.

Knowing these facts, we wish to state
To all we've learned to love and know,
Please do not wait until too late,
Your kind regards to us to show.

If kind words or flowers you would give,
Don't wait until our funeral day;
But give them to us while we live,
For we need them not when laid away.

Dakota, Ill.

TREASURER'S REPORT
Of Manitou Station, Manitou, Colo.

For the Gospel Herald.

Received during year,	
Ia-Neb Dist Mission Board	$100.00
Kas-Mo Dist Mission Board	100.00
Manitou Cong	100.00
Mennonite Board of M & C	3.00
Joe Lena & Barbara Stalter, Ill	20.00
Lester Saltzman,	10.00
J. D. Hartzler	5.00
J. K. Yordy	5.00
J. Roy Hartzler	5.00
Dan Eigsti	1.00
Wm Yordy	1.00
Susie Gengerich, Wellman Ia	15.00
Manitou Cong	65.00
Iowa-Neb Conf	43.07
Total Received,	$473.07
Total Indebtedness July 18, 1923	$459.94
Int to Nov 1, 1924,	13.13
Paid Nov. 1, 1924,	$473.07

This closes the Treasurer's Report, with the property clear of all indebtedness,

Gratefully submitted,
D. J. Fisher, Treas.

RELIEF CONTRIBUTIONS

For the Gospel Herald.

By the different Churches in Franconia Conference District	
Line Lexington Cong	$300.00
Blooming Glen Cong	289.41
Franconia Cong	233.66
Souderton Cong	142.07
Spring City Cong	127.00
Doylestown Cong	108.00
Boyertown Cong	56.26
Towamencin Cong	47.20
Deep Run Cong	44.00
Upper Skippack Cong	27.00
Perkasie Cong	26.54
Providence	25.00
A Brother	1.00
	$1427.14

Yours for the needy,
Franconia Conf. Relief Com.

REPORT OF THE OREVILLE MENNONITE HOME, LANCASTER, PA.
For August, September, October, 1924

For the Gospel Herald.

The following contributed to the Home:—Henry Ebersole, Mrs. Jacob Brant, Bro. Horst, Charles Benner, Tillman Stauffer, David Ebersole, Leah Stauffer Estate, Susan Hershey, Irene Stauffer, Seth Ebersole. Mrs. Jacob Brubaker, Clara Harnish, Mrs. Isaac Miller. The following sisters helped to clean house one day: Susan Hershey, Ada May Hershey, Mrs. Clayton E. Hershey, Mrs. John E. Landis, Mrs. Abram L. Hiestand, Mary Irene Peifer, Bessie M. Good, M. Ruth Hershey, Mrs. Ben Kauffman, Mrs. Amos G. Kauffman, Mrs. Daniel Good, and Stella Stoner, of the East Petersburg Congregation; Ellen B Landis, Dorothy H. Hershey, Lizzie M. Bomberger and Mary H. Witmer of the Lititz Congregation; and Clara Harnish. **Cash:**—Peter Risser, $1.00; Christian Risser, 1.00; Mrs. Jacob Gish, 1.00; Alvin Hernley, 1.00; Lizzie B. Herr, 1.00; Mrs. Isaac Eby, 1.00; Mrs. Walter Hershey, 1.00; Reuben Kauffman, 2.00; Melvin Bishop, 2.50; Annie Brubaker, 1.00; Henry Landis, 1.00; Jacob Thomas, 5.00; Susan Brenneman, 1.00; Reuben Z. Miller, 1.00; Lester Shelly, 1.75; Christ Herr, 1.00; Emma Eschbach, 1.00; Maria Ressler, 1.00; Wilson Beyer, 2.00; Martin Good, 2.00; Harry Reeser, 1.00; Harry Broklehart, 1.00; Mrs. Amos Miller, 1.00; Mrs. Alvin Hershey, 1.00; Ada Hershey, 1.00; Ira Shertzer, .50; H. Reist Landis, 2.00; Contribution Box, 13.75.

Services:—Regular services were conducted this afternoon by Bros. Seth Ebersole, John E. Landis, and A. Brenner. Text, Matt. 15:21-29; Aug. 14. This evening we held funeral services over the remains of Sister Mary Ann High who departed this life Aug. 13, aged 83 y. 9 m. 26 d. Bro. John E. Landis conducted the services. Text, Heb. 12:1, 2. Aug. 23. This afternoon we held funeral services for Bro. Henry B. Hertzler who died Aug. 21, aged 83 y. 4 m. 22 d. Bro. Isaac Brubaker conducted the service. Text, Jno. 14:1-3. Aug. 24. Regular services were conducted this afternoon by Bros. John Hess and D. S. Metzler. Text, Psa. 23:5. Sept. 7. Regular services were conducted this afternoon by Bros. Noah Landis and John E. Landis. Text, Heb. 12:1, 2. Sept. 21. Regular services and council meeting were held this afternoon by Bros. D. N. Gish and Abram Brenner. Text, Deut. 30:34. Oct. 5. Regular services were held this afternoon by Bros. Joseph Boll, Sr., Joseph Boll, Jr., and Jacob Freed. Text, Jno. 3:16. Oct. 19. Regular services this afternoon. Bros. I. B. Good and Amos Kauffman were with us. Text, Psa. 92: 12-14.

The good Lord has blessed us with both temporal and spiritual blessings. We believe it is because you have remembered us at the throne of grace and we ask you to continue to do so.

T. E. Moyer, Supt.

SPECIAL MEETINGS

For the Gospel Herald.

Marion, Pa.

Report of the Bible meeting held at the Marion, Pa., Mennonite Church Nov. 27-30, 1924.

Organization: Mod, W. W. Hege; Chor., J. E. Martin; Secy., Clarence Shank; Instructors, J. F. Bressler, Lancaster, Pa., J. W. Hess, Akron, Pa.

Topics discussed by Bro. Bressler: **The Church in the World; The True Believer's Walk; The Church's Responsibility to Her Young People; Christian Love and Unity; Devotional Covering; Holy Spirit; Atonement; The New Life; Two Sermons** (Texts Psa 117, Acts 11:26).

Topics discussed by Bro. Hess: **Practical Christianity; The Fall of Man; The Church and Her Mission; Assurance; Bible on Separation; The Good Samaritan; Present Work of Christ; Three Sermons** (Texts Luke 3:5; I Tim. 5:22; Deut. 5:29).

Some Thoughts Presented.—The world does not object to an ordinary good man, but it does object to a Biblical good man. Our senses are not in harmony with God until we are converted. We can not be in fellowship with God and rebel against His Word. Read the Bible and find out what you are. There is something wrong when we can not love our brethren, when we are told to love our enemies. The true believer seeks the place he can do the most good. The only way to get rid of sin is to repent of it. Life ceases to exist when the head is taken away, which is the reason for so many lifeless organizations. There is a sad lack of parental teaching. Children who do not obey their parents, will not be obedient in the Church. The more definite we will be in confessing our sins the more definite we will be in our assurances, confession satisfies the soul. We have too many dead Christians. Three important things in our relationship with each other are: bear, forbear, and forgive. Do not be partial in your treatment of the brethren. Sometimes our gifts make discord instead of unity. The Devotional Covering is the sign of a praying woman. The man of the street calls a woman clean, who wears a religious garb. The sign of a praying woman brings protection. It is better to choose a life companion thru the ear than thru the eye. We always get when we pray according to the Spirit. Man is helpless to redeem himself. Weeping is sadly lacking today. A Bloodless religion is a hopeless religion. We can never work to the cross, but will work from the cross.

Secy.

Johnstown, Pa.

Report of Bible Conference held at Thomas Church Nov. 25 to 30, 1924.

Organization:—Mods., Jas. Saylor, Sem K. Eash; Sec., Katie Wingard; Treas., S. J. Thomas.

Subjects Considered: **The Bible; Man—His Creation and Fall; The Father; The Son; The Holy Spirit; Matt. 7:13, 14; Communion; Conversion; Separation; Unpopular Ordinances; The Great Apostasy; The Great Commission; Heaven; Worship; Observance of the Lord's Day; The Royal Path of Life.**

Instructors: Daniel Kauffman, Scottdale, Pa.; Harry C. Blough, S. G. Shetler, Hiram Wingard, Wm. C. Hershberger, Lloy A. Kniss.

Sunday School Lesson by T. L. Blough.

Children's Meetings: Lloy A. Kniss, S. G. Shetler, Beatrice Moyer, Mrs. Paul Jacobs.

Bro. Kauffman preached six impressive and helpful sermons.

Good interest was manifested during the meetings. Speakers doing their work faithfully.

Secretary.

Mount Joy, Pa.

Following is the report of the Sunday School Meeting which was held at the Mount Joy Mennonite Church, November 26 and 27, 1924.

Organization:—Mod., John Gochenaur; Secy., Clarence Lutz; Chors, Amos Kauffman, Samuel Shotzberger.

Order of Program:—**Devotional**, Frank Kreider; **The Value of a Personal Knowledge of the Bible**, Ira Landis; **Sermon** (I Tim. 5:22, "Keep thyself pure"), Amos Horst; **Every Member of the Church in the Sunday School, and Every Member of the Sunday School in the Church**, C. Z. Martin; **What Constitutes an Efficient Sunday School Teacher?** John S. Hess; **Talk to the Children**, J. C. Clemens; **Thanksgiving Sermon** (Psalm 107:8, 15, 21, 31), Noah Risser; **The Influence of a Godly Home in the Work of the Sunday School**, J. C. Clemens; **The Value of Consecration in Sunday School Work**, John Mosemann; **Sermon** (I John 1:5), Simon Garber.

Some Thoughts Gleaned:—There is nothing the world needs more today than the Word of God. There is a vast difference between a holy day and a holiday, and the way in which each is spent. Members of the Church should be chosen to teach, and only those that teach the pure, orthodox religion, and whose great purpose is to win souls to Christ. Love is the foundation of efficient teaching. Teaching should begin in the home, for the home is the first institution which was ordained by God. A godly father and mother are a great influence in teaching a scholar. We should never become too old to go to Sunday school. We should be obedient in every line of Christian work. Disobedience is a denial of authority, and exposes to the world the lack of Faith.

Secretary.

Married

Livengood—Hess.—On Dec. 10, 1924, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Phares Livengood, and Sister Reba Hess, both of the Millersville congregation, were united in marriage. May they ever live for Him.

Moshier—Gingerich.—On Nov. 12, 1924, at the home of the bride's parents, Bro. and Sister Daniel M. Gingerich, Baden, Ont., Bro. Aaron E. Moshier of New-Bremen, and Sister Fannie Gingerich of Baden, Ont., were united in the holy bonds of matrimony, Bro. Manasseh Hallman officiating. May the Holy Spirit be an abiding Comforter to them both now and hereafter.

Hostetler—Ulrich.—On Nov. 27, 1924, at the A. M. Church, Bro. Ira Hostetler of Cazenovia, Ill., and Sister Velma Ulrich of Roanoke, Ill., were united in marriage by Bishop J. W. Kennell. May theirs be a life of thanksgiving.

Roeschley—Smith.—Bro. Noah Roeschley, formerly of Flanagan, Ill., and Sister Estella Smith, formerly of Bryan, Ohio, now both of Chicago, Ill., were united in marriage at 400 S. Homan Ave., Chicago, Ill., at the home of Bro. Clarence C. King, December 11, 1924, Bro. S. M. Kanagy officiating. Let us look to the Lord to prosper them materially and spiritually.

Obituary

Blough.—Harry Homer Blough was instantly killed in the Jerome Coal Mines at Jerome, Pa., on Dec. 2, 1924; aged 32 y. 10 m. 19 d. He is survived by a widow and three children; also father and mother and many other relatives and friends. Funeral services were conducted at Blough Mennonite Church on Dec. 5, by Charles Blough and L. A. Blough. Text, Amos 4:12. This sudden death is a loud call to be ready at all times to meet our God.

Meyer.—Jane Maxine, daughter of Bro. Ben and Sister Maud Meyer, was born Nov. 5, 1924, near Wayland Ia., died Dec. 9, 1924; aged 1 m. 6 d. She leaves father, mother, three brothers, (Harold, Donald, and Norman Dean), four grandparents and a host of relatives and friends. One sister, Katheryn, preceded her in death. Her stay in the home was very brief. We bow in humble submission to His holy will as she now is safe in the arms of Jesus. Funeral services were held Dec. 11, at the Sugar Creek Church, conducted by the home ministers, Bros. Simon Gingerich and Daniel Graber. Text, Matt. 19:14. Interment in the North Hill Cemetery near Wayland, Iowa.

Lehman.—Annie, daughter of Bro. Daniel J. and Sister Katie Lehman, was born in Wayne Co., Ohio, Sept. 10, 1913; died Dec. 5, 1924; aged 11 y. 2 m. 25 d. She had been a sufferer from dropsy following jaundice, being sick for several months, but bore it all in patience. She was loved by all who knew her. She leaves her loving parents, 4 brothers, 2 sisters, an aged grandmother, and a host of other relatives to mourn her early departure. One sister of nearly the same age preceded her some years ago. Funeral was held at the Swiss Mennonite Church December 7, where a large concourse of people had gathered to pay their last tribute of respect. Services were held by Jacob Moser and C. N. Amstutz.

Nussbaum.—Sister Mariann Holliger Nussbaum was born in Swizterland Oct. 25, 1844; died Dec. 12, 1924, at the home of her son David near Apple Creek, O.; aged 80 y. 1 m. 17 d. In 1860 she was baptized and received into church fellowship by Peter Sommer, and immigrated to America in 1868. She was marred to Christian Nussbaum June 5, 1875, with whom she lived 37 yrs. To this union were born 2 sons (David and Christian). She leaves her 2 sons and 14 grandchillren. She was a member of the Swiss Mennonite Church and was faithful until the end. She had a desire to leave this world but faithfully bore her afflictions until the Lord relieved her. Services were held Dec. 14, by C. N. Amstutz in German from Lam. 3:24, and Enos Hartzler in English. Text, Num. 23:10.

Brenneman.—Harvey Earl Brenneman was born near Tofield, Alta., Sept. 7, 1920; died in the Isolation Hospital, Edmonton, Alta., on Dec. 4, 1924; aged 4 y. 2 m. 27 d. He leaves parents (Harvey Ervin and Uarda Brenneman), a little brother (Roderick), grandparents (Jacob and Barbara Brenneman, and F. E. and Elvira Hills), great-grandparents (Daniel and Marie Brenneman), nine uncles, five aunts, and a host of relatives and friends. While young in years he delighted in doing his bit as a mission boy. He had two quarters to work with, but being sick he was not able to bring his earnings himself. Funeral services were conducted by N. E. Roth and M. D. Stutzman. Text, II Tim. 1:10.

"Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger
Where our little darling sleeps."

Martin.—Sister Rebecca H., daughter of Michael and Mary Martin, Maugansville, Md., was born April 8, 1862; died near Hagerstown, Md., Dec. 2, 1924. Death was caused by cancer, from which she suffered many years, but she was confined to her bed only five days. She often expressed a desire to go home and when she realized that the end was near she said, "O how nice." She had gone to visit her sister-in-law, Mrs. Amos Martin, when she took sick, and died two weeks later. She is survived by five sisters (Mrs. Mary Draper, Mrs. John Rhodes, Mrs. Emanuel Brunk, Mrs. Anna Weber, and Mrs. Lizzie Eshleman having made her home with the latter) and two brothers (Samuel and John). Funeral services Dec. 4, conducted at the home and at Reiff's Mennonite Church, where she had been a member from her youth. Services by Brethren C. R. Strite, G. S. Keener and D. S. Lesher. Interment in cemetery near by.—By a niece.

Nofziger.—Caroline Nofziger (nee Burkholder) was born near Archbold, Ohio, Jan. 25, 1872; died at her home near Wauseon, Ohio, Nov. 29, 1924; aged 52 y. 10 m. 4 d. She was united in marriage to Jacob R. Nofziger on Feb. 10, 1898. To this union were born 6 sons (Clarence, Willis, Jesse, Elmer, Lloyd, and Roy), and 1 daughter (Alma). The mother was the first one of this family to be taken away by death. She leaves a sorrowing husband, 7 children, 2 grandchildren, 1 stepmother, 5 brothers, 2 sisters, and a host of friends. The immediate cause of death was bronchial pneumonia, of which she suffered but for a short time. She bore her suffering patiently, and soon realized that she would be called away. She told the children that she would just go before, and admonished them to meet her in heaven. She was a loving companion, a kind mother, and was loved and respected by all who knew her. In her young years she accepted Christ as her personal Savior, united with the Amish Mennonite Church, and remained faithful to the end. Funeral services were held Dec. 3, at the Central A. M. Church, conducted by Henry Rychener and E. L. Frey. Texts, II Tim. 4:7, 8; II Cor. 1:3, 4. The remains were laid to rest in Pettisville Cemetery.

Salzmann.—Andrew Salzmann—age 73 y. 1 m.—died Nov. 6 at his home near St. Agatha, Ont., after an illness of about an hour, passing away with these words on his lips: Father, I commend my spirit into thy hands." He was a son of Pre. Christian and Annie Salzmann and was born in France. At t18 years of age he had to leave his parents and friends on account of war rules in that country, then sailed for New York. A few years later he came to Canada. Here he was united in marriage to Mary Swartzentruber and lived in holy matrimony 47 years. This union was blessed with 8 children. Two died in infancy. He was a member of the Amish Mennonite Church and took great pleasure in going to church. He leaves a deeply bereaved wife, 6 children, 11 grandchildren, 3 sisters, and many friends and acquaintances. Funeral services were held Nov. 10 at the Amish Mennonite church near St. Agatha. Services at the house by Bro. Christ Gascho and at the church by Bro. Oscar Burkholder and Bro. Dan Jutzi. Text, Luke 2:29,30.

"Dear father, how we miss thee,
Thy toils and cares are o'er;
We hope again to meet thee
On yonder heavenly shore."

A Daughter.

Yoder.—Christian B., son of Daniel C. and Mattie (Byler) Yoder, was born near West Liberty, Ohio, Aug. 10, 1865, where he spent his life. He died Nov. 17, 1924, aged 59 y. 3 m. 7 d.

On that morning he left his home in his usual health to shred corn at the home of a neighbor, William Powell. It was about 2 o'clock in the afternoon when the fatal hour came. While unloading fodder his hat was knocked off by a corn stalk, he became overbalanced and fell into the moving belt. His coat sleeve was caught in the pulley, and threw him to the ground. He was injured fatally and taken to Mary Rutan Hospital at Bellefontaine, where he died at 7:45 p. m.

He united with the Amish Mennonite Church in his youth and was a faithful member to the last.

On Feb. 13, 1889, he was united in marriage to Phebe Ann Hartzler. To this union were born eleven children, one of whom died in infancy.

He was faithful to God, the Church, and to his family, always ready to lend a helping hand with a smile and kind words. There never was a time when he was too tired or too busy to minister to the needs of his home and to his many friends and neighbors. He was especially interested in his children and will be greatly missed in the home as a father and companion. But God saw this to be the time to call him from us and we know that all is well. Father expressed himself as being ready to go.

He leaves to mourn his departure, his wife and ten children: Milo J., Martha Mae, Nancy Bell, Isaiah C., Phebe Ellen, Amy Viola, Carrie Rebecca, Dorothy H., Benjamen Daniel, and Grace Alice Yoder, also a step-mother, two half-sisters (Mrs. P. E. Whitmer, and Rebecca Yoder,) three half-brothers, (D. B., D. H. and Lee H. Yoder), and a wide circle of friends and relatives. Funeral services were held at South Union Church, in charge of Brethren S. E. Allgyer and A. I. Yoder. Burial was made at the Yoder Cemetery on the Ludlow Road, near Five Points.

Items and Comments

Labor has lost a forceful leader in the death of Samuel Gompers, for many years the president of the American Federation of Labor. Though radical in many of his views, as compared with other radicals he was usually considered a conservative in labor circles.

Twenty-five people dead and several times that many sick or in danger of their lives, is one of the incidents connected with the liquor business in New York City. Poisonous liquor is blamed. But where is the liquor that is not poisonous? With the boot-leggers and their allies it is not so much a question of promoting the welfare of the people as of promoting the interests of their own nefarious business. They who scoff at honest efforts at law-enforcement are assistant boot-leggers.

In a meeting before the national conference on street and highway safety Secretary of Commerce Hoover stated that during the past year there were 22,600 people killed and 678,000 people hurt in automobile accidents. He states further that most of the drivers are cautious, but because of the reckless driving of a small minority, added to the carelessness of pedestrians, most of these casualties have occurred. It is to be hoped that ways and means may be devised whereby this growing evil may be overcome.

Smoking caused 20 per cent of all the forest fires in the West last year, according to a Department of Agriculture bulletin issued today. "The tailor-made cigaret is the principal offender in the woods," says the bulletin. "A glowing 'snipe,' thoughtlessly thrown down on the forest floor, may cost the public thousands of dollars for fire-fighting."

"Forest fires on the wstern national forests during the last season totaled 5,131, of which 1,444 were caused by lightning, 732 by smokers, and 2,955 by other human agencies."—Journal, Chicago.

Notwithstanding the much talk for peace, there is also much preparation for war. Whereas formerly the wealth of nations flowed into the support of armies and battleships, now it is being directed largely in the direction of airplanes and submarines. The giant submarine, "V-1," recently built is hailed as a mighty factor in the fighting capacity of the U. S. navy. It is over 340 feet long, has a displacement of 2,164 tons, can cross the Atlantic and return without replenishing its supply of fuel, and will carry a crew of 7 officials and 80 men. It is the first of a fleet of 9 similar fighters to be built, and will no doubt spur on the other nations to "go and do likewise."

According to a French report, more than ten million cripples emerged from the World War. A few years more, and these cripples will all be under the sod, most of the territory made desolate by the war will have been restored, the immoral influences of the War will have been absorbed and lost sight of, the halo of glory will hide the monstrosities of war and make heroes of its perpetrators, and the nations likely plunged into another great conflagration at some opportune time. "The exceeding sinfulness of sin" exists because too many men are blind to its ruinous consequences. The woes of earth, great as they are, being but the immediate results of sin, are but feeble foretastes of the eternal results of sin to be experienced by sinners in the lake of fire.

MISSION STUDY BY CORRESPONDENCE

Repeated calls having come for a course in Mission Study meriting credit in our schools, Sister Alta Mae Erb, who has been teaching the subject for some years and who is well qualified to give the work, has consented to give a course by correspondence in "Home and Foreign Missions" including references to our benevolent institutions, medical work, publication interests, and the organizations leading up to definite mission work.

This course will consist of thirty-six lessons and will merit one-half unit credit. Each lesson will require, including the time to write out the tests, from four to five hours study. The plan is to organize the work in such a way as will allow one lesson a week for the thirty-six weeks of the school year but those who wish to work more rapidly can complete the work in much less time. Others may find it necessary to take more time.

The lessons will be based largely on our three books on missions—Our Home Missions, by Alta Mae Erb; Our Mission in India, by George Lapp; and South America, by J. W. Shank. But the student will be furnished with other material including maps and references helpful to this study. The price for tuition, books, maps, other reference work and postage is $10.00, payable at time of registration. Those having one or more of the books mentioned can deduct price of same from the $10.00. Full instructions will be sent with the first lesson and all manuscripts will be graded and returned to the student. Write to Hesston College and Bible School or directly to the registrar, S. E. Miller, Hesston, Kansas.

D. H. Bender, President.

ANNOUNCEMENT

We will have a Bible conference starting Dec. 17 followed by a series of meetings and then the six-weeks' term of Bible school beginning Dec. 29, with John Mast of Lancaster, Pa., and Nevin Bender of Greenwood, Del., as instructors and Bro. Bender in charge of school, held at the Pigeon River Church near Pigeon, Mich. All invited. Those not able to attend may help in prayer. For further information, write to Committee:

Earl J. Maust,
Simon D. Gnagey,
Bay Port, Mich.

ANNOUNCEMENT

Bible School to be held at the Sharon Congregation near Guernsey, Sask., Dec. 1-15; at the Salem Congregation near Tofield, Alta., Dec. 16-30, and at the Mount View Congregation near Aldersyde, Alta., Jan. 1-15, with J. C. Gingerich of Ulen, Minn. as principal instructor assisted by the home ministry.

The following subjects will be offered: Bible Doctrine, Old Testament History and Bible Geography, Missions, Book Study, S. S. Normal, Music, and English.

M. D. Stutzman.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

BIBLE STUDY CLASS

1925

(Authorized by the Mennonite Conference of Ontario, 1906)

A regular six year course of study is followed, so arranged as to be of special benefit to those interested in Sunday school and Church work.

* * *

FIRST MENNONITE CHURCH
KITCHENER ONT.

January 5 to February 13, 1925.

The following subjects, comprising the second year's work of the regular course, will be given this year.

I. Old Testament,—The Kingdom Period.
II. New Testament,—Gospel by Luke.
III. Sunday School History and Methods of Teaching.
IV. Bible History and Geography of the New Testament.
V. Early Church History.
VI. Analytical book Study.—Epistles.
VII. Vocal Music.

Tuition, fifty cents per week.

Board will be furnished by the Boarding Club, thirty-five cents per day, for five school days per week.

Rooms can be procured at reasonable rates.

Instructors, S. F. Coffman and Oscar Burkholder.

Address inquiries, to Moses M. Brubacher, Secretary of the Board, St. Jacobs, Ont.

Class Corresponding Secretary, Miss Mildred Schisler, 82 Samuel St., Kitchener, Ont.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2:4.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 1, 1925 (Gospel Witness Established 1905) No. 39

Editorials

"Old things are passed away; behold, all things are become new."

Every new year is a reminder to us that a page of pure white is before us if we choose to keep it that way. Last year has been stained by a record of sin. Shall the record for 1925 be any better?

Richer than Ford.—The desire for gain seems to be uppermost in many minds. But here is a thought from Paul which too many seekers after gain ignore: "Godliness with contentment is great gain." Accept this treasure, and you will be richer than Henry Ford.

Most wayward church members, in their more sober moments, wish that they might live more consistent lives, that their religious experiences might be deeper and richer. Here is an advice which, if taken, will never fail to bring the desired results:

Start with Acts 16:31, move on to Matt. 6:33, then stop at II Tim. 2:15, and live in I Cor. 10:31.

What are your plans for holiday week? We are glad to note that an increasing number of our congregations are planning to spend the week in continued meetings for the upbuilding of Christ's Kingdom in the hearts of men. This is quite appropriate; for since "the Son of man is come to seek and to save that which was lost," why not spend the time in keeping with the purpose of His coming?

Bro. J. S. Coffman.—The name of this pioneer Mennonite evangelist is heard quite frequently, though the Lord called him home nearly a quarter century ago. One of the substantial services which he rendered the Church was the emphasis which he placed upon the Scriptural reasons why we believe as we do. Not only did he declare himself in favor of such distinctive doctrines as baptism by pouring, close communion, feet washing, the devotional covering, nonconformity to the world, nonresistance, and other doctrines peculiar to his church, but he devoted a large part of his ministry to a Scriptural exposition of these doctrines. The writer is one among many of our now active workers who were won for the faith and for the Church, largely through the clearness of his teachings which convinced us that these things are not only practices of our church but also tenets of Scriptural faith as actually taught promulgated by Christ and the apostles. In this he performed a service which we should never cease to appreciate.

OUR PERIODICALS

VII. Herold der Wahrheit

The original "Herold der Wahrheit" was the German edition of "Herald of Truth," started by Bro. J. F. Funk in Chicago in 1864. As years rolled on and most of our people changed from German to English, the "Wahrheit" was merged with "Die Mennonitische Rundschau," and later on dropped altogether. But there were several classes of Mennonites who still clung to the German. Among these were the Amish Mennonites. Among them were some who were burdened for their young people and who felt that a German paper maintaining the standards they upheld should be published. Accordingly a number of them, mostly Conservative Amish Mennonites, formed an association, launched a paper, revived the old name, and this is the paper now under consideration. For the benefit of the young people, part of the paper is printed in English.

One of the moving spirits in this enterprise who deserves special mention is Bro. S. D. Guengerich of Wayland, Iowa, a zealous worker who is far past eighty and who is still the managing editor. For a number of years the paper has been printed at Scottdale, and we heartily recommend it to our German people who still love the language of their childhood. The paper is now and all along has been in the hands of our Amish Mennonite brethren, but the good wishes and moral support of the House are at their command.

1924—1925.—The date stamped upon this paper is called "New Year." That means the first day of the incoming year, 1925. It will take us some time to get used to writing it, but before we are aware of it the "new" year will have become old, and another year will be at hand.

Shall we form "New Year Resolutions?" Yes. Not the sentimental kind which are really more sentiment and superstition than resolution, but the sturdy kind which say, "Lord, help me to improve the opportunities that lie just ahead. By thy grace we will do the best we can."

The Gospel Herald recognizes its share of the responsibility in the matter of making a commendable record during the year just ahead. We want each number to be full of helpful reading matter which is both interesting and Scripturally sound. Moreover, we shall try to publish that which is helpful and edifying, suitable for the times, and true to the Gospel. In this we invite the prayers and the help of every friend of the cause of Christ and the Church.

The one new feature in the paper from which we expect much is the weekly sermon, which we hope to continue during the year, and the first installment of which will be found elsewhere in this issue.

"Brethren pray for us."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

JESUS SATISFIES

There's not a craving of the mind
  Which Jesus cannot fill;
There's not a pleasure I would seek
  Aside from His dear will.
From hour to hour He fills my soul
  With peace and perfect love;
While rich supplies for ev'ry need
  He sendeth from above.

The joys which this vain world bestows
  Have lost their charms for me:
Once I enjoyed its trifles too,
  But Jesus set me free.
Its joys will perish in a day,
  Its pleasures quickly fly;
Its mirth like mist will pass away,
  And all its honors die.

He stilled the angry tempest's power,
  Which raged within my heart;
And bade each sinful passion there,
  To speedily depart.
Yes, Jesus is my all in all,
  He satisfies my soul,
For me He died on Calvary,
  And now He makes me whole.

Yes, Jesus is my Savior dear,
  My Rock, my Strength, my Song;
My Wisdom and my Refuge Safe,
  To Jesus I belong.
He is my Advocate with God,
  My Way, my Life, My Light,
My Great Physician and my Friend,
  My Guide by day and night.

—Selected.

THE LOVELINESS OF CHRIST

Yea, he is altogether lovely.—Solomon's Song 5:16.

All Comparison Is Impossible

All other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection, Jesus Christ remains the only Being of Whom, without gross flattery, it could be asserted, "He is altogether lovely."

My theme, then, is:

The Loveliness of Christ

First of all, as it seems to me, this loveliness of Christ consists in His perfect humanity. Am I understood? I do not now mean that He was a perfect human, but that He was perfectly human.

In everything but our sins, and our evil natures, He is one with us. He grew in stature and in grace. He labored, and wept, and prayed, and loved. He was tempted in all points as we are—sin apart. With Thomas, we confess Him Lord and God; we adore and revere Him, but beloved, there is no other who establishes with us such intimacy, who comes so close to these human hearts of ours; no one in the universe of whom we are so little afraid. He enters as simply and naturally into our nineteenth century lives as if He had been reared in the same street. He is not one of the ancients. How wholesomely and genuinely human He is. Martha scolds Him; John, who has seen Him raise the dead, still the tempest and talk with Moses and Elijah on the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. They ask Him foolish questions, and rebuke Him, and venerate and adore Him all in a breath; and He calls them by their first names, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter, it glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing austere and inaccessible, like a statue in a niche. The beauty of His holiness reminds one rather of a rose, or a bank of violets.

Jesus receives sinners and eats with them—all kinds of sinners. Nicodemus, the moral, religious sinner, and Mary of Magdala, "out of whom went seven devils"—the shocking kind of sinner. He comes into sinful lives as a bright, clear stream enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

Touched With Compassion

I remark again, and as connected with this, that His sympathy is altogether lovely.

He is always being "touched with compassion." The multitude without a shepherd, the sorrowing widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the hungry five thousand—whatever suffers touches Jesus. His very wrath against the scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness.

Did you ever find Jesus looking for "deserving poor?" He "healed all their sick." And what grace in His sympathy! Why did He touch that poor leper? He could have healed him with a word as He did the nobleman's son. Why, for years the wretch had been an outcast, cut off from kin, dehumanized. He lost the sense of being a man. It was defilement to approach him. Well, the touch of Jesus made him human again.

A Hard Heart Broken

A Christian woman, laboring among the moral lepers of London, found a poor street girl desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, and then she said, "May I pray with you?"

"No," said the girl, "you don't care for me; you are doing this to get to heaven."

Many days passed, the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said:

"My dear, you are nearly well now, and I shall not come again, but as it is my last visit, I want you to let me kiss you," and the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses—and then, my friends, the hard heart broke. That was Christ's way.

Reached the Masses

Can you fancy Him calling a convention of Pharisees to discuss methods of reaching the "masses?" That leads me to remark that His humility was altogether lovely, and He, the only one who ever had the choice of how and where He should be born, entered this life as one of "the masses."

What meekness, what lowliness. "I am among you as one that serveth." He "began to wash His disciples' feet." "When He was reviled He reviled not again." "As a sheep before her shearers is dumb, so He openeth not His mouth." Can you think of Jesus posing and demanding His rights?

His Gentleness

But it is in His way with sinners that the supreme loveliness of Jesus is most sweetly shown. How gentle He is, yet how faithful; how considerate, how respectful. Nicodemus, candid and sincere, but proud of his position as a master in Israel, and timid lest he should imperil it, "comes to Jesus by night." Before he departs "the Master" has learned his utter ignorance of the first step toward the kingdom, and goes away to think over the personal application of "they loved darkness rather than light, because their deeds were evil." But he has not heard one harsh word, one utterance that can wound his self-respect.

When He speaks to that silent despairing woman, after her accusers have gone out, one by one, He uses for "woman" the same word as He used when addressing His own mother from the cross.

Follow Him to Jacob's well at high noon and hear His conversation with the woman of Samaria. How patiently He unfolds the deepest truths, how gently yet faithfully He presses the great ulcer of sin which is eating away her soul. But He could not be more respectful to Mary of Bethany.

Even in the agonies of death He could hear the cry of despairing faith. When conquerors return from far wars in strange lands they bring their chiefest captive as a trophy. It was enough for Christ to take back to heaven the soul of a thief.

Perfect Poise

Yea, He is altogether lovely. And now I have left myself no time to speak of His dignity, of His virile manliness, of His perfect courage. There is in Jesus a perfect equipoise of various perfections. All the elements of perfect character are in lovely balance. His gentleness is never weak. His courage is never brutal. My friends, you may study these things for yourselves. Follow Him thru all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the high priest, before Pilate, before Herod. See Him browbeaten, bullied, scourged, smitten upon the face, spit upon, mocked. How His inherent greatness comes out. Not once does He lose His self-poise. His high dignity.

Let me ask some unsaved sinner here to follow Him still further. Go with the jeering crowd without the gates; see Him stretched upon the great rough cross and hear the dreadful sound of the sledge as the spikes are forced through His hands and feet. See, as the yelling mob falls back, the cross, bearing this gentlest, sweetest, bravest, loveliest man, upreared until it falls into the socket in the rock. "And sitting down, they watched Him there." You watch, too. Hear Him ask the Father to forgive His murderers, hear all the cries from the cross. Is He not altogether lovely? What does it all mean?

"He bore our sins in His own body on the tree."

"By Him all that believe are justified from all things."

"Verily, Verily, I say unto you, he that believeth on me hath everlasting life."

I close with a word of personal testimony, this is my beloved, and this is my friend. Will you not accept Him as your Savior, and beloved and friend? —C. D. Scofield in a tract published by the Bible House of Los Angeles.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

SALARY OR SUPPORT

What is the teaching of the Gospel upon the subject of support of the ministry?

1. That spiritual interests must be held high above the temporal. Matt. 6:33.

2. That God will supply the need of faithful ministers. Phil. 4:19.

3. That He does this ordinarily thru the contributions of the loyal membership. I Cor. 9:11.

4. That the minister should not be above manual labor to help himself. Acts 18:3.

5. That it is a great sin for a minister to leave his family unprovided for. I Tim. 5:8.

6. That support should be given in proportion to the quantity and spiritual quality of the labor. I Tim. 5:17.

7. That support should not be given to such as are unsound in doctrine or life. II Jno. 10, 11.

8. That it is the duty of the membership to see that the minister is not hindered in his spiritual work from a lack of temporal support. I Cor. 9.

9. It is the duty of the minister to make great sacrifices to continue his spiritual work even if the help of the Church according to the Gospel does not materialize. I Cor. 4:11.

10. That overpay and undersupport are both great evils.

What is the Gospel method of ministerial support?

Free will offerings, according as the Lord has prospered, to be used by the ministry in the best interests of the Kingdom of God.

What evils must be guarded against?

1. Parsimoniousness in the membership, loading heavy burdens upon the ministry that cause the spiritual interests to suffer; and the leanness and spiritual poverty of the withholders of the Lord's portion.

2. A covetous spirit in the ministry, receiving money as unto the Lord and using it in the interests of self or against the true Gospel standards.

3. Giving liberally to smooth, but unworthy men, who fish for dollars in liberalizing interests, but closing the hand to men and institutions that maintain the unworldly principles of the Church.

4. Wasting money in luxuries, superfluities and worldliness which should be used to lighten the burdens of faithful ministers so as to facilitate their spiritual service.

In what way does the cause suffer from the lack of ministerial support?

When Israel failed to follow God's plan of support for the priests, they were driven from necessity to the fields and the temple service fell into decline; if the ministry are overburdened with temporal cares, they must in a degree **"leave the word of God and serve tables."** Acts 6:2, 4.

1. There will not be sufficient time for study and spiritual meditation.

2. There is not sufficient time for ministerial visitations so highly necessary, and so greatly and generally neglected.

3. There will be many calls for spiritual help from afar that cannot be responded to—the calls die out unanswered and souls flounder on in error and sin, who might otherwise be brought into the family of God and the light and liberty of the Gospel.

Since there is so much difficulty in carrying out the other plans of ministerial support, would it not simplify matters to pay each a salary outright in accordance with their work and talents?

The Bible is against a hireling ministry, and we have neither precept nor example in the apostolic church for this method of support.

It is better to use diligence in Scriptural methods than to discard them in favor of worldly, man-pleasing ones.

To neglect the Scriptural support of the ministry will overburden the shepherds of the flock and greatly hinder the work of the Kingdom and rob the membership of a part in the great work which they otherwise might have, but to resort to the unscriptural salary method always tends to the raising up of a man-pleasing, time-serving ministry who are not called of God and do not maintain a whole Gospel in the face of the rich and proud.

What is the best course to take to avoid a salaried ministry and the evils it is bound to carry in with it?

There is no better way than to awaken from our long sleep of accustomed neglect and carry out the Gospel plan which, coming from God, is wise and efficient and will remove the occasion for considering a worldly method.

Ministers are to declare "all the counsel of God" and must not because of natural modesty neglect to teach God's plan in this matter which has been so much neglected in the past, not only working a hardship upon the under shepherds but greatly hindering the upbuilding of the Church and the spread of the Gospel.

Denbigh, Va.

Preacher's Page

BIBLE STUDY—ITS BLESSINGS

By J. M. Nissley

For the Gospel Herald.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.—Psa. 1:2.

I. The Bible—

1. Is the Inspired Word.—II Tim. 3: 16, 17; II Pet. 1:20, 21.
2. Is the settled Word.—Psa. 119:89; Isa. 40:8; Matt. 24:35: I Pet. 1:23.
3. Is the Father and Son revealing themselves and their message to men.

II. Three Ways to Receive this Knowledge Contained in the Bible.

1. Hearing.—Rom. 10:17.
2. Through the Holy Spirit.—Heb. 3: 7, 8.
3. Through reading the Word.—Rom. 10:17.

III. We that are Able to Read are Commanded.

1. To Study.—II Tim. 2:15.
2. To Read.—I Tim. 4:14.
3. To Search.—Jno. 5:39; Rom. 11:33. (Examples of the Bereans—Acts 17: 11).
4. To Meditate.—I Tim. 4:15. Examples, Isaac (Gen. 24:63), David (Psa. 119:97).

After we are converted we have a desire to read and study God's Word above any other literature. II Cor. 5:17; Col. 3: 1-3. We get a taste of its blessings and have a desire for more (I Pet. 2:2, 3).

The taste is sweeter than honey (Psa. 119:103), more desired than gold (Psa. 19: 10).

It creates an appetite that we will want to eat it (Jer. 15:16; Ez. 3:1-3).

It satisfies (Jno. 6:35; Isa. 55:2; Matt. 5:6). Testimony of Job 23:12. It creates a desire for others to know of it (Psa. 34: 8; Jno. 4:14; 7:38; Psa. 42:1).

IV. Blessings to Know the Word to Defend Ourselves against the Enemy.

1. It is a sword.—Eph. 6:17.
2. It is quick and powerful.—Heb. 4:12.
3. It is as a fire.—Jer. 23:9.
4. It is as a hammer.—Jer 23:9.
5. It is our guide.—Psa. 119:105.
6. Cleanses our ways.—Psa. 119:140.
7. Protects from sin.—Psa. 119:11.

There are blessings not only in having a knowledge of the Word, but in obeying it (Jno. 14:15; 15:14; Eccl. 12:13; Rev. 22: 14; Jas. 4:17; I Jno. 2:4; Jno. 13:17).

V. Many Promises.

1. When we meet with disappointments in life.—Rom. 8:28.
2. When we meet with afflictions.—Heb. 12:6, 11; II Cor. 4:17.
3. When we meet with temptations.—Jas. 1:2, 3; I Cor. 10:13.
4. When we meet with persecutions.—Matt 5:10-13; II Tim. 2:12; 3:13.
5. When we meet with temporal and spiritual need.—Phil. 4:19; Psa. 23; 37:25; Matt. 6:26-28.
6. When we meet with danger.—Psa. 34:7; Job 1:10.

These are only a few of the thirty-two thousand promises which are ours if we know them and by faith accept them.

A certain man read the Bible and came across such scriptures as these: Eccl. 7: 20; Isa. 53:6; Rom. 3:23; I Jno. 1:7, 10; Rom. 4:12. He told his wife that this book tells us we are sinners. He kept on reading and came to such scriptures as Psa. 9:17; Rom. 6:23. He said, "This book tells us we are lost." He continued to read and came to such scriptures as Jno. 3:16, 36; I Jno. 1:8; Isa. 45:22; Acts 4:12. "This book tells us how we can be saved," said he. He kept on reading and came to scriptures like Jno. 10:28 and Jude 24. "Praise the Lord," he added, "it also tells us we can be kept saved through Jesus Christ."

Altoona, Pa.

CAUSES FOR DECLINE IN SPIRITUAL LIFE

By Daniel Kauffman

For the Gospel Herald.

Every effect has its cause. In discussing the matter of the present decline in spiritual life it is not necessary to discuss this low ebb of spirituality itself, for that is commonly admitted. If, however, we may be able to point to some of the causes and thereby awaken some people to take hold and remove such causes (in part or in whole) we have not only attained our purpose but there will be a revival in everything pertaining to spiritual life. So in discussing this subject, let us notice a few other declines:

1. The decline in faith.

A generation ago lack of faith in the Bible as the authoritative Word of God was practically unknown among professed followers of Jesus Christ. Then, as now, the people of God had their shortcomings; but faith in the inerrancy of the Bible was not one of them. It was taken as a matter of course that whatever was found in the Bible was the last word on anything concerning which it spoke.

Today it is different. The **knowing ones**, having found "higher light," have found out better, so they think. To them the Bible is like any other book in this that it has its mistakes and may be believed or disbelieved at will. The same things formerly taught by Paine, Ingersoll, Hume, and others as being against Christianity are now taught in theological seminaries, universities, colleges, and from many pulpits as "christianity." Whole churches have been subverted by what we now know as "modernism" and in many other churches there is a life and death struggle between "fundamentalism" and "liberalism." Even among many who are recognized as "conservatives" there is a kind of calloused feeling which makes the appeals from the unerring Word of God fall upon dull ears, for they only half believe it. No wonder that sinners are not touched as they once were by the impassioned pulpit appeals to "flee from the wrath to come."

Today, as always, "faith is the victory that overcomes the world." But how can this overcoming power be realized in the lives of those who have but little if any faith in the LIVING WORD?

2. The decline in discipline.

The spirit of the age cries out for "liberty." Go where you will—home, school, government, Church—compare things present with things as they were a generation ago, and we have abundant proof justifying the general conviction that the power of discipline has largely been lost. We are not discussing the merits or demerits of discipline as it used to be. People then, as now, were imperfect and doubtless made many mistakes. But this fact few will deny: There is not the fear of consequences for wrongdoing that there used to be. Now it is not a question of a guilty conscience but a question of "getting by" with what we undertake. As one sister, writing of conditions in a congregation of which she has first-hand knowledge, says:

"We have bobbed hair, jewelry, gold wrist watches, big expensive lace collars, the most expensive silks, fashionably cut clothes, questionable amusements, attendance at the lyceum courses consisting of music and singing of the most worldly sort....some of our members paint and powder beyond looking natural, go to dances, sell show tickets, and just anything they desire."

You say that your congregation is not that bad. We hope not. But is it free from all these things, and other things fully as unscriptural and inappropriate for the people of God? But even this does not reach the heart of the question, for some unworthy members may bring disgrace upon their church in spite of the most faithful living and efforts on the part of the ministry and loyal members. But the question that should reach the heart of this problem is: What is being done by those in charge of the congregation in the way of disciplining these unruly members for their un-Christian conduct? In too many congregations there is a seeming neglect, and discipline is one of the last things resorted to. If we tried real hard (and, in fact, would not need to try hard at all) we could find congregations where members dart in and out at will, are lost to the Church entirely, and others in a spiritual condition that it is hard to tell whether they should be counted in or out, and seldom if ever any one is read out of Church or held on probation pending a demonstration of their worthiness or unworthiness to hold membership in the Church. In other places members who are habitually transgressing the rules of both Bible and Church are placed and kept in positions of responsibility, thus encouraging them in their disobedience and demoralizing discipline among those who are trying to be obedient and loyal. Here is a problem that, while it ought to be of interest to all members, comes with especial appeal to those having our congregations in

charge. We might say much more on this problem, but for the present we forbear.

3. **Decline in requirements for admission into the Church.**

John the Baptist said to applicants for baptism: "Bring forth fruits meet for repentance." The same standard should apply today. Our last paragraph applied to the standard which should obtain among the members. This present one has to do with reference to the standard on the part of applicants. The first question is, Are they converted? Have they seen the folly of their sinful course, repented of their sins, yielded themselves to God, and as humble supplicants are at the door of the Church asking for the privilege of being baptized, thus giving "the answer of a good conscience toward God?" But you say, Why insist on this kind of a standard for applicants, and permit such a low standard among members already in the fold? And in asking this question you hit the heart of the problem. In permitting a low standard of spiritual life among members we are guilty of perpetrating a double injustice: (1) to our members, by allowing them to remain satisfied with an attainment which the Scriptures do not sanction but rather condemn; (2) to prospective applicants, by encouraging them to come into the Church unconverted. You can readily see the problem: To receive unconverted people into the Church simply lowers still further the standard of spirituality among members already in the fold. Let all our bishops insist on maintaining the scriptural standard in receiving applicants into the Church.

4. **Decline in horror for sin and worldliness.**

The horror rather seems to be for the scriptural standard, "Unspotted from the world." Only sin which is reprehensible in the eyes of the world —such as murder, licentiousness, drunkenness, etc.—is regarded with horror, while other sins—such as pride, covetousness, indifference, disobedience to God, the unequal yoke with unbelievers, worldly ambition, foolishness, etc.—are gloried in unless by some means they in some form fall under the popular ban. Men of the Church fall into the ways of the world and boldly let it be known that they would resent Church interference in their case. Thus almost the entire realm of popular sin is indulged in without serious compunctions of conscience on the part of church members, and in too many cases the Church allows such matters to continue without serious notice, fearing the cost would be too great to insist on the Bible standard on the part of all members. The result can be nothing else but demoralizing to the spiritual standard in the Church wherever such things are permitted.

* * *

Do you call this a dark picture? Look around you, and see if it is overdrawn for your community. Are there no redeeming features about our work and our prospects and our membership? Yes, thank God, yes. We could write an article several times the length of this one, recounting the virtues of consecrated members whom we have met during the last year. And it is upon these consecrated members that we base part of our hopes for a bright future before us. But these redeeming features will become irredeemably less if we allow the destructive tendencies herein mentioned to go on unchecked.

We are aware of the danger of some readers becoming unduly alarmed over some of the conditions herein named and moved hastily to resort to unwise measures which do more harm than good. But we see a greater danger—that of being only about half-awake to the dangers among us, and float along down the stream until turning back will look so uninviting that we will not attempt it at all. Other churches have thus been wrecked on the shoals of worldliness; God forbid that this should ever be said with truth about the Mennonite Church.

Scottdale, Pa.

GUARD YOUR MINISTER'S NAME

Churches do not always realize how much of their power in a community depends upon the good name of their ministers. Of course, rectitude of life cannot take the place of pulpit ability or of pastoral efficiency, but without it most of the brilliant parts are robbed of their worth. Few greater misfortunes can come to any church than to have its pastor seriously involved in a scandal. "Caesar's wife should be above suspicion," and a Christian minister should be a man of such moral tone and of such uniform discretion that he habitually lives in an atmosphere above distrust.

Ministers usually realize the worth of a good name. As a rule, they are careful to avoid associations that would lay them open to reproach. The newspapers make much of ministerial scandals, especially those involving Protestant ministers. Indiscretions are at once magnified into sins, and unfortunate combinations of circumstances are made to bear the word construction. It is easy to put any man's name under a cloud. No persons know this better than ministers, and, as a rule, they are as jealous of their good name as any woman of her reputation. It is the rarity of pastoral scandals, in proportion to the whole number of ministers, that gives the zest and piquancy to a newspaper account of a minister's derelictions. A minister who does not appreciate these things shows a lack, for which no proficiency in Greek, or Hebrew, or power as a speaker, can atone. He should go back not to the seminary, but to the school of life and to his New Testament to learn what befits a minister of the Gospel.

But a minister's good name is not solely in his own keeping. It is also in the keeping of his church. No class of men are so absolutely at the mercy of wagging tongues. A malicious whisper or a sly innuendo may give wings to some sensational story. We are sorry to say that sometimes a church member, who has a grievance against the pastor, will circulate idle and unfounded tales of this description. He is seizing a weapon to deal a wound. He does not realize that it is poisoned, and that the slightest scratch may inflict death.

If there is any offence, short of outbreaking sin, that calls for the severest exercise of church discipline, it is the crime of circulating scandal about the pastor. The guilty man not only grossly injures the minister, but he strikes at the influence of the church in the entire community. If any member has reason to believe that his pastor is an unworthy man, let him bring forward his charge and proofs, but the circulation of mere stories that have nothing to rest upon stamps the man or woman who gives them currency as depraved. These damaging suspicions that sometimes find their way throughout a church are as often occasioned by thoughtlessness as by malice. The appetite of some people for scandal is enormous. In hearing it and spreading it they seem to be prompted by a natural impulse, rather than by a disposition delighting in harm. That does not lessen the damage done by these people. One of the most salutary things that could happen in some church is rigorous dealing with a few scandal-mongers.

This is not a matter that ministers can well preach about. The man who would do so would be likely to create the impression that he was defending himself from something or other. But it is our privilege to speak plainly on such matters. And we would urge the officers of our churches to seek to create a public opinion in their congregations that will brand this detestable outrage on ministers and on the influence of the churches as it deserves to be branded wherever it appears.—Watchman-Examiner.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

BEGINNING WITH THE GRANDPARENTS

Psychologists tell us that one half of the characteristics come directly from our parents, one fourth from our grandparents, and one eighth from our great grandparents, and so on down the line. The old adage, "Begin one hundred years before a child is born to train the life," has much truth in it.

Heredity is a factor in the building of character and is an element that must be recognized in the process of developing the life.

Religion does not do all for a human being in the building of a great life. Salvation does all for a person that is intended for it to do. Christ forgives the past, changes the ideals and places the affections upon things different. But tendencies toward habits are inherited and must be reckoned with in character building.

I once heard a father, in a testimony meeting, say that his boys were converted and his troubles were over. He forgot that there were habits that had had power over them for many years and tendencies in their lives that had to be worked out. Characteristics had been transmitted from parents to the children that must be guarded against. Years of reckless living is not overcome in a moment of time. The father soon saw that his troubles were not over. In a few months the boys were back in the same old paths of living.

"The sins of the parents are visited upon the children to the third and fourth generation." We sow today and reap tomorrow. Many parents are reaping in the lives of their children seed that was sown may years ago. Byron, the great poet, said "Untaught in youth the life to tame; the springs of life were poisoned." He received tendencies toward habits that made life hard for him.

Jerry McAuley went down seven times after he was first converted. It took care, kind treatment, tender watching and much patience to get him to the place where he could stand. Years spent in debauchery were not overcome in a moment of time. It had woven itself into his life until will power was weakened. Inherited tendencies had to be mastered.

Czolgosz, the noted anarchist and murderer of one of our presidents, had a mother that tried to murder him before he was born. Who knows but that this inherited tendency led him to a habit that climaxed in this awful tragedy?

I once knew a mother who gave special training to her child before his birth. She placed a large picture of a noted orator over her front door. She looked at that picture constantly. She studied books on his life. At an early age her boy could hold an audience spell-bound with his oratory. "Blood will tell." My mother used to say she would rather I would marry a bad girl out of a good family than a good girl out of a bad family. I did not know her meaning at that time. Through years of study and observation I have come to realize somewhat the importance of her statement.

I was just reading today in a leading magazine where there are more people who go down in history and make good in life from ministers' families than from any other class of people. This may not be of any importance to the causal reader, but it seems to me a great proof that training for the youth should begin long before the birth of the child. It is a stated fact that a Christian person has never yet been found in a family where there are four generations of infidels.

Mr. Burbank, the great horticulturist, has proved to the world what can be done in the line of breeding in the plant life. He has produced a watermelon without a seed in it and many other wonderful things are being accomplished in his work. Who knows but that the time will come when someone will cross the milkweed and strawberry plant and have strawberries and cream on the same vine.

Napoleon Bonapart, the great French general, placed the tallest men in the front line of battle. By so doing he lowered the height of the French people nearly two inches.

When I think of the great responsibility among our young people of today along the line of determining destinies for those yet unborn, I shudder at the great task upon us. I am just wondering what the next generation will be with a crowd of flappers and jelly-beans as parents. This pleasure-loving and loose crowd of young people will not produce a very godly crop of children. I see no hope for America. It seems to me that we are bordering on the precipice of an awful catastrophe that is liable to come upon us any moment. "Like begets like," and if this be true, what hope have we for the generations yet unborn? Our educational system is undermining the faith life of our young people and the education of today determines the civilization of tomorrow.

I know of a mother who gave special care to the study of mathematics before the birth of her child. She took pains in counting money and giving change from the cash drawer of her husband's mercantile establishment. At the age of seven years the child was quite efficient in mathematics.

One of the great evangelists of early Methodism had a mother who gave special attention to the spiritual side of her nature before the child was born. He was not born a Christian, but he was born with a tendency that led him to seek Christ and the church early in life.

Fifty years ago Germany sowed the seed of militarism. The late World War was the harvest. Grandparents and parents did not live to see the results of their training. For generations back military training was compulsory in German schools. Eleven millions of the manhood of different nations is a part of the price that was paid for their training.

Max Jukes lived in the state of New York. He did not believe in the Christian religion. He married a girl of like character. From this union came nine hundred descendants. Three hundred died prematurely. Two hundred died murderers. Three were executed. One hundred were sent to prison on an average of thirteen years each. Ninety were prostitutes. One hundred and forty-five were drunkards. The family cost the state of New York more than one million dollars.

Jonathan Edwards was a great divine. He married a girl of Christian character. From this union came thirteen hundred and ninety-four descendants. Out of this number came thirteen university presidents, sixty-five college professors, one hundred ministers, sixty authors and thirty judges. Outside of Aaron Burr, the grandson of Edwards who got into trouble by marrying a bad woman, the State of New York has never been out one dollar on this family.

We are now training children yet unborn.—A. S. London in "Herald of Holiness."

Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.—Psa. 103:2-4.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psa. 107:21.

SUNDAY SCHOOL LESSON

Lesson for Jan. 11, 1924—Matt. 25:31-46

THE LAST JUDGMENT

Golden Text.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

Lesson Story.—When the Son of God will come the second time, He will come in glory, accompanied by the holy angels. As the great and mighty King and Judge, He will call all nations before Him. As the shepherd divides the sheep from the goats, so will the King divide the righteous from the unrighteous, the righteous to be placed on His right hand and unrighteous on the left hand. To those on the right hand He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He gives as His reason: they attended to His necessities while He was in need. The righteous are unable to comprehend when this was. But the Judge assures them that while they were diligent in looking after the needs of God's little ones they were diligent in ministering to Him who is now occupying the position of Judge.

Then He turns to those on His left hand and gives them the sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." As a reason He assigns the fact that they allowed Him to suffer. "Lord, when," is their pitiful plea. Answer: In this life they neglected the imperative duty of caring for the needy—which we take to be the needy both spiritually and temporally.

Results: The wicked will go into "everlasting punishment," and the righteous into "life eternal."

Lesson Teachings.—1. "We must all appear before the judgment seat of Christ." There is no escape. "All that are in the grave shall hear his voice and shall come forth." "All nations" will be gathered before Him. Earth and sea will give up their dead. "Everlasting punishment" and "life eternal" include all that is coming to man, from Adam to the end of the earth.

2. Witness the modesty of the people of God. They are reminded of the meritorious deeds, but they see no merits save in the blood of Christ and are therefore surprised at the words of commendation that they hear. On the other hand, the unrighteous are so absorbed in the self-life that they see no merits outside their own excellence. Coming before the great Judge with boasts of their "wonderful works," they are doomed to disappointment by being informed that they have never been known in the Father's kingdom and are therefore without prospects of anything but "everlasting fire."

3. Heaven is "a place" prepared for the people of God. It was prepared for us "from the foundation of the world," God knowing beforehand that man would suffer a fall and therefore made provision for His redemption and eternal well being. Every provision was made for man's everlasting happiness and glory and whoever falls short of it has only himself to blame.

4. The only place prepared by God for the eternal abode of the sinful is the place of "everlasting fire, prepared for the devil and his angels." Sinful man having proved his unworthiness for habitation in the place especially prepared for the righteous, the only place left for him is the place prepared "for the devil and his angels." As in this life there are only two roads to travel, so in the life to come there are only two places where souls can spend eternity. That the sending of the unrighteous into the lake of fire is a judgment upon them for their rejection of Christ is evident from the words, "Everlasting punishment."

5. Our lesson before us presents positive evidence that the human soul can not be annihilated, and that both the bliss of the righteous and the torment of the unrighteous is eternal, everlasting. No other meaning can rightfully be read into V. 46. With reference to the punishment of the wicked especially, this language agrees with our Savior's reference to the place "where the worm dieth not, and the fire is not quenched," and the reference of John the revelator to the place "where the smoke of their torment ascendeth forever and ever."

6. Our fate in eternity will depend upon our **doing** in time. Notice the contrast between "ye did it" and "ye did it not." Upon this depends the nature of our reward or punishment at the judgment bar of God.

* * *

The theology of this lesson is clear. But we do not wish to confine ourselves to mere technical theology. Let us not forget that what our Savior teaches is yea and amen forever, make the wise choice while we have the opportunity, encourage the saint and warn the sinner, do our best in supplying the needy, and our experience at the judgment bar of God will be in the form of reward rather than of judgment.—K.

BIBLE MEETING TOPIC

THE NEW NATURE—REGENERATION.—Eph. 2:1-10; Jno. 3:3-5.

Topic for January 11

MOTTO

"Ye must be born again"

MEDITATIONS ON THE TOPIC

I. Born Again.—There are different ways to express the same thing. Sometimes the word "regeneration" seems too large and mysterious and so we say a "new nature" or a "new creature." Jesus said, "Ye must be born again." It depends altogether upon our parents as to what our nature is in birth. A human can not bring forth anything but a being like himself. A horse cannot bring forth anything but something of a horse nature. A calf, a puppy, a kitten, receive their nature from their father and mother. We could not think of having things that belong to the animal generation being able to enter into the conversation and interests which human being take part in, because there is a nature in mankind that is higher and more intelligent than the nature of animals.

There is a nature in our spiritual being that is not heavenly. It has come by the fall of the human race. We have lost the pristine purity and Godliness and have a nature inclined to sin in its stead. We cannot become Godly by being born of good earthly parents though they have been born again. The evil nature is still passed along from generation to generation and no human being has ever received power to raise their offspring any higher than they are themselves because of the fall of the first parents in the Garden of Eden. No one is naturally fit for the kingdom of God. But there is only one hope for us to enter that kingdom where we can understand and enjoy the things of God. That is that we must be born of another parentage. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It does not change our bodies or our earthly makeup, but it brings a life into our soul which makes our spiritual nature heavenly. We are partakers of the divine nature (II Pet. 1:4). This is a new man which is created after God in righteousness and true holiness (Eph. 4:24). It is called the seed of God (I Jon. 3:9), which does not follow sin but follows righteousness. And this new nature is to control our whole life so that, though there is in our flesh a nature that lusts against the Spirit, we who walk in the Spirit may not fulfill the lusts of the flesh and hence it is said of us, "Old things have passed away, and behold, all things have become new (II Cor. 5:17; Gal. 5:16-18). New desires and new experiences take possession and we can enjoy the things that are heavenly (Eph. 2:6).

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Born."**
2. God's Heavenly People.

For Young People.

1. The Difference Between the Old and the New.
2. "Ye Must be Born Again."
3. God's Work.
4. Our Part in Being Regenerated.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 1, 1925

Field Notes

Communion services will probably be held in the Bowne congregation near Elmdale, Mich., on Sunday, Jan. 4. It is a most fitting form of worship for the first Sunday in the year.

According to previous plans ordination services were held at the Clinton Frame Church near Goshen, Ind., on Sunday, Dec. 21, when a deacon was to be ordained. We have no report of the ordination at this writing.

Bro. E. B. Stoltzfus of Hudson, O., was scheduled to be in Lawrence Co., Pa., over Sunday, Dec. 28, to receive a class of thirteen applicants into church fellowship by water baptism.

Bro. S. E. Allgyer of West Liberty, O., was engaged in a series of meetings at Hudson, O., closing on Sunday, Dec. 21. Interest was reported as good considering the weather and roads.

The Mission Letter which has been sent out by the Mission Board will be discontinued in the near future. The mailing list will be included in the Mission Bulletin which is sent out regularly from the Treasurer's office at Elkhart, Ind.

The brotherhood of the East Union congregation near Kalona, Ia., spent last week in evangelistic meetings and Bible conference. The meetings began on Sunday evening, Dec. 21, and probably closed Sunday evening, Dec. 28.

Relief Contributions. — In the report of the contributions for Relief Work from the different congregations in the Franconia Conference District as published last week these contributions, the report of which was sent later, should be added:

Worcester congregation	$12.00
Providence congregation	11.00

Bro. E. D. Hess of Masontown, Pa., preached to the Belleville congregation Sunday morning, Dec. 21, and at Allensville Sunday evening. Bro. Hess is one of the faculty at the Bible School at Allensville, Pa., and is being used by the congregations to hand out the Bread of Life to the churches while here with us. Z.

Bro. L. A. Kauffman of Coalridge, Mont., writes: "We are having some winter at present. A little more snow. Bro. I. S. Mast is here for a few meetings and communion. From here he expects to visit the other congregations in Montana. Pray with us for the work of the Northwest."

The Bible School at Allensville, Pa., is progressing nicely. One week is past and a very keen interest is manifested. New students are enrolling and the instructors are faithfully teaching the various subjects adopted in the Course of Study. We are in the Lord's work and are expecting great blessings from this, our first term of Bible School. Z.

Bro. J. B. Smith, principal of the Bible School at Allensville, Pa., was called home to Elida, Ohio, Friday, Dec. 26, on account of some important duties devolving upon him as an overseer of the flock in that field. He expected to return to Allensville the following Monday to continue his work in the Bible School. Z

Bro. J. N. Kaufman writes from India that they have arranged passage on the "City of Exeter" to sail for home on their furlough on March 5. Sister Sarah Lapp will accompany the Kaufman family when they come home. Bro. Kaufman also states that the exchange rate is getting lower, which means that our money does not go as far in India as it did formerly.

Bro. Abner G. Yoder was ordained bishop by lot at the West Union Church near Wellman, Iowa, on Sunday, Dec. 21, to assist Bro. J. K. Yoder who is being handicapped in his duties as bishop by advancing age. Bishops J. K. Yoder, J. Y. Swartzendruber, and Daniel Kauffman had part in the services. May the Lord richly bless both the old and the newly ordained bishop brethren, to the end that the cause of Christ may be greatly strengthened through the instrumentality of their labors.

Correspondence

Ste. Elizabeth, Man.

Dear Herald Readers, Greetings:—We were again privileged to have Bro. J. C. Gingerich with us on Sunday, Dec. 7. Services in the forenoon and then we held our communion service in the afternoon. All members partook of the sacred emblems. We were again reminded of what our blessed Lord has done for us. With all the effort we can ever put forth, we can never repay Him. We have had a real nice fall, up until the last few days which have been much colder. It was 20 degrees below zero this morning. Not much snow yet. Health in general is good.

Best Wishes to All,
Dec. 16, 1924. Fannie Stehman.

Cazenovia, Ill.

(Metamora congregation)

Dear Herald Readers, Greeting in Jesus' name:—Just recently Bro. S. M. Kanagy of the Chicago Home Mission and Bro. D. W. Slagel of Flanagan, Ill., gave us a visit both preaching a sermon to us at Harmony church which we appreciated.

Sunday, Dec. 14, we reorganized our Sunday school at this place. Bros. Joe Davis and John Bachman were chosen as our superintendents. The

same evening we reorganized our Y. P. B. M. The following officers were chosen: Joe Davis, Supt.; Martha Neuman, Prim. Supt.; Dan Schrock, Chor., Simon Kennell, Alvina Springer and Emanuel Neuman, Program Com. The day following we held our business meeting. John Bachman was chosen trustee, Will Schrock, chorister. May the Lord add His blessing to the work at this place and elsewhere.

Pray for us.

Dec. 17, 1924. S. P. Imhoff.

Willow Street, Pa.

Dear Herald Readers, Greetings in the Master's name:—The harvest truly is great. These were pressed upon our minds in the past few weeks as we labored for the Lord at Oak Shade, Pa. Bro. C. Z. Martin of Mountville, Pa., worked faithfully for two weeks in that community, preaching the Gospel and earnestly pleading for the lost souls to turn unto the Lord. Twenty-one confessions were made. We hope and pray that they may all remain true and faithful to their Savior. Oak Shade is a new field of labor and there is no congation there yet but the seed is being sown and the Lord said that His Word would not return unto Him void. So we look forward to the time when the old deserted chapel will be made a stronghold for God. There are many souls in that community that need salvation. There are many souls within two miles of Oak Shade that at one time were professors but for some time have not gone to any preaching services. Some have fallen away from ten to fifteen years ago. This makes a rather difficult problem. There are also many families where no profession has ever been made.

Services are held every Sunday. Bro. Abram Metzler of Holtwood has been laboring faithfully breaking the Bread of Life. Also other ministers have been helping in the work. We ask for the prayers of God's people that the good work may go on and that many may be brought into the Kingdom.

Yours in His service,

Dec. 18, 1924. A. L. Huber.

Garden City, Mo.

(Bethel congregation)

Greetings to Herald Readers:—A series of meetings conducted by Bro. Chauncey Hartzler were begun at this place on December 5 and continued to December 14. We praise God for the helpful instruction given to Christian people. Although there were no public confessions, we believe sinners felt the convicting power of the Spirit. We thank Bro. Hartzler for his service. May the Lord richly bless him in his labors. Pray for the work at this place.

Dec. 19, 1924. Cor.

Waterloo, Ont.

(St. Jacobs congregation)

Dear Herald Readers, Greetings in Jesus' name:—It is a long time since we last wrote, but we are still here, and happy in His service.

We had a very blessed time in Bible Conference Dec. 11, 12, 14 with Bros. C. F. Derstine and J. B. Smith as instructors. Many of us were made to see the beauties and wonders of God's blessed Word as we never did before. Pray that they may continue in their labors, and that all who hear may be willing to obey the truth to the glory of God, and the good of their own and other people's souls.

Menno M. Brubacher.

Dec. 19, 1924.

Lancaster, Pa.

(Landis Valley congregation)

Dear Readers of the Herald, Christian Greeting:—We feel truly grateful to a kind heavenly Father for the rich spiritual feast we have just enjoyed. Surely God has heard and answered our prayer. On Dec. 7 a revival meeting was opened here by our home minister, Bro. Ira Landis who preached for us two evenings. On Dec. 9 Bro. J. C. Clemens, of Lansdale, Pa., came and took up the work, and conducted the meetings, until the evening of the 20th. He preached the Word with **Holy Ghost** power, and souls responded. Thirty-nine made the wise choice, and confessed their Savior, ranging in age, from ten to thirty-five years. Will you join us in prayer in behalf of these young souls, that they may all prove faithful?

May God's richest blessing go with our dear brother as he goes from place to place, to preach the Gospel, and to gather in the lost.

We reorganized our Sunday school at this place on Dec. 21. The following officers were elected: Supt., Bro. Ira Landis, Asst. Supt and Treasurer, Bro. Charles B. Landis; Secy., Bro. Noah O. Landis; Chors., Bros. C. B. Oberholtzer, Jacob Douple, and Walter O. Landis.

Dec. 22, 1924. Rebecca H. Hauck.

Middlebury, Ind.

Greeting to all Herald Readers:—On Nov. 24, to Dec. 2, Brethren D. D. Miller, Eli Frey, and Chris Graber, held a Bible lesson and sermon each evening. One soul confessed her Savior during these meetings.

On Dec. 9, we held our business meeting, and reorganized our S. S. and Y. P. M.: Supts., Harvey Yoder and Clayton Eash; Chors., Lawrence Yoder and F. L. Blough; Sec-Treas., William Miller; Supt. of the Junior Department, Ivy Eash; Moderator of Y. P. M., Orist Vincent; Musical Director, Emma Yoder; Church Chor., F. L. Blough; Trustee, Rollin Mishler; Insurance Director, David Yoder; Mission Board, D. S. Blough; Stewards, Orrien Yoder, Viola Mecum, Lizzie Kauffman; Secy-Treas., D. S. Blough. Our minister, Bro. A. J. Hostetler, has gone to Florida to spend the winter. Sunday, Dec. 21, Bros. Josiah and Jacob P. Miller of the Shore congregation were with us. Bro. Jacob P. Miller preached from Jer. 2:11-13, and richly admonished us to keep in the right way. May we not forget these messages, but practice them every day. I wish you all a Happy New Year.

Dec. 22, 1924. Katie Pearl Miller.

Schellburg, Pa.

Greetings in Jesus' name:—We feel to praise God for the many blessings He has bestowed on us in the past. On Oct. 5 Bro. E. J. Blough and wife and family were with us. Bro. Blough spoke in the afternoon and evening. Bro. Shank of Harrisonburg, Va., Bro. Detweiler of Doylestown, Pa., Sisters Olive Zimmerman, Beatrice Moyer, Blanch Lehman, of Davidsville, Pa., were with us in the evening. Bro. Shank gave a talk to the children which we all appreciated very much.

Nov. 23 Bro. E. J. Blough and family were with us. Bro. Blough spoke in the afternoon. Dec. 21 Bro. Blough and wife were with us when we closed our Sunday school for the winter. Bro. Blough spoke after Sunday school when Sister Elsie Miller's mother was received into the Church. We pray that she may live a consecrated life in the Master's service. We surely appreciate the help the brethren and sisters from other congregations have given us. Pray for us and the work here. May we be faithful to the end.

In His name,

Dec. 24, 1924. Effie Hoover.

Calgary, Alta.

Dear Herald Readers, Greeting in the precious name of Jesus:—Just a note from this part of God's vineyard. We have had very fair crops in this part of Alberta, for which we are very thankful to the Giver of all good gifts. Some sections did not fare so well, on account of dry weather. We had a colony of Russian Mennonites come to Calgary on the morning of Dec. 12, fifty-two in all. Some of them went south while others went north to winter with our brethren till spring. I had the privilege to meet with them at the station as they waited there about three hours. Our bishop, Norman Stauffer, and Brethren Gingerich and Eby

(Continued on page 782)

Miscellaneous

AFTERWHILE

By Ursula Miller

For the Gospel Herald.

Are your dreary days deluged with trouble,
With clouds so lowering and black?
Does your portion of sorrow seem double,
And sweetness, somehow, alack?
Do life's murky burdens o'erwhelm you,
Is recompense thistle-down light?
Do you almost doubt if the sky's hidden blue
Holds an Afterwhile that is bright?

Is the fog thickly settled about you,
Till the deeps of your soul are oppressed
By fantastic shadows which magically grew
Till you saw neither refuge nor rest?
Holds your life not a glimmer of sunshine,
While the murky fog hides from your view
The promise that darkness must ever decline
When the Afterwhile shines for you?

Are your rainy days far, far too many
Eclipsing your trust by your care?
Are you given to fears chill, uncanny,
Making burdens too heavy to bear?
Do the trials of life again and again
To your soul presage deep despair,
And no infinitesimal hope contain
Of an Afterwhile gloriously fair?

If the most of your days are cloudy
Bespoiling, you think, all your years—
The closeness of trouble too shroudy
To your eyes (and this causes your fears—)
Try the blissful beyond and above you
Where the sun has a warm, golden smile,
Where a beckoning vista is given to view
Of a longed-for, alluring Afterwhile.

Hesston, Kans.

REFLECTIONS

At the Close of the Year 1924

By Levi Blauch

For the Gospel Herald.

Let us take a backward look and take a view of our lives as the old is coming to a close. What we have done during the year is done forever. We cannot undo one thing, no matter how much we may wish to do so.

The thought comes to us, What have we really done for Christ and His Church and for our fellowmen at home and abroad? Have we visited the sick as often as we should have? Have we attended religious services as often and as regularly as we could and should have done? Have we read and studied the Bible as we should have done? Have we prayed without ceasing, as we are admonished to do? Did we make any definite spiritual growth during the year so that we could see the effects in our lives? Is our hunger and thirst for righteousness stronger than it was at the beginning of the year? Do we love God the Father and Christ the Son more than we did last year? Is the Holy Ghost as an abiding Comforter with us in a fuller measure than He was last year? If all of these things are true, then we can say without hesitation that the past year has been a profitable one for us.

During the year we have heard many things that were not pleasing to the ear of a righteous person—vulgar language, foolish, senseless talking, and even profanity in which the name of Christ was taken in vain. We have heard slanderous and evil speaking, and that among professed Christians. We heard things that made us feel sad and even caused us to shed tears; but, thanks be to God, we need not take part in any of these things. God help us to fully abstain from all that is wrong.

We have heard during the year time and again that some of our friends and neighbors and acquaintances have passed to the Great Beyond, never again to return. Many times during the year we have heard the Gospel message given to us thru God's faithful servants who stand on the walls of Zion faithfully declaring His Word. May we give heed to the things that we have heard, lest we let them slip and derive no benefit from them. We have heard of those who have accepted Christ as their Savior. May we pray for them that they may prove faithful. We have also heard of those who were called to be officials in the Church. May heaven's blessing abide with them unto the end. We have also heard the sad news of those who have grown cold and have fallen by the wayside. What can we do to regain them? We should earnestly pray for them and admonish them that God may take them by the hand and raise them up and lead them to higher ground.

Among the sad things that we have seen is the increasing tendency to desecrate the Lord's Day. With thousands of people it is hardly recognized any more. We see the people running wild after the pleasures of this world on the day that should be kept holy unto the Lord. Swimming pools, base ball games, theaters, moving picture shows, reckless automobile driving, Sunday newspapers, and many other foolish, hurtful, abominable things are carried on and indulged in on this holy day.

On the other hand, we have seen the coming of the balmy springtime with its beautiful foliage of green in the forest and meadow. The beautiful carpet of green on the meadows dotted with flowers and the fragrance from the orchard were indeed things to make glad the heart. But alas, the time came when we saw the leaves fall and the flowers decay, showing that the end of the year was coming.

We have observed with sorrow, too, the tendency on the part of Christians to follow the fashions of the world. The stylish clothing, the fashionable wearing of the hair by both brethren and sisters, the wearing of gold and jewelry are creeping in more and more. If we could see these things fade and fall away like the leaves on the trees, what a blessing it would be to the Church of Christ!

We have not as yet seen the end of time, but as surely as we have seen the dropping of the leaves that presage the coming of winter, so surely will we some time see the end of time and timely things.

May God's blessing abide with all His faithful children now and thru all eternity, should be the prayer of every child of God. As the old year draws to a close and the new year begins to dawn may it find us with each successive day drawing closer to God.

NEW YEAR THOUGHTS REGARDING SUNDAY SCHOOL WORK

By A. R. Egli

For the Gospel Herald.

The closing of the old year and the beginning of the new always brings numerous thoughts, longings, heartaches, and resolutions to the consecrated Sunday school worker who is giving of his best in the Master's service. It brings renewed thoughts of the greatness and responsibility of this vast and ever-increasing branch of the Lord's work, and a keen appreciation of the wonderful blessings and ways in which the Lord has used this institution. Over land and over sea, wherever we find Christian activities, there we find the Sunday school as a forerunner to greater achievements in spiritual work. Some one has said, "One of the best tools to use in planting God's Word is the true, bright, and shining Sunday school. Regardless of the crudeness of the means and talents, when sincerity and truth have been the supreme motive, God has never failed to add His blessings."

The New Year before us brings a longing that God's way might be our way and that we might say with the Psalmist, "My soul breaketh with the longing that it hath unto thy judgments at all times." May we all endeavor by God's grace to make a complete surrender into His hands, seeking not for position but to be of service to our fellowman, and to enter into such a life of happy union with the Father as will make us ever

joyous and ever confident of His abiding presence.

As the New Year dawns may we enter it with this song on our lips,

"Lord, I consecrate to Thee,
All I am, or hope to be;
In Thy service I will e'er be true,
Winning souls from sin's dark night
To the glorious Gospel light,
Which alone can wasted lives renew."

The New Year will bring numerous trials, temptations and problems, both in the Sunday school and in our everyday life. A certain writer once said, "I always fear lest trials might leave me as the wind which passes over the rocks leaves it—hard and dry as before." Let us profit by the many experiences which the Lord puts us thru and use them as a means to better fit and qualify us for Sunday school work.

The Sunday school today as well as in the past is making tremendous demands and one of the foremost of these is Loyalty, which means being constant and faithful in any relation, implying trust or confidence, true devotion.

As a Sunday school teacher, are you constant and prompt in your work, or are there spasmodic periods controlled a great deal by surrounding conditions?

Are you faithful to the trust that has been committed unto you? Can the Lord depend on you to be in your place of duty every Sunday? Can your pupils look to you as a worthy example in diligence? In our congregation we have a gray-headed grandmother who is past eighty years old. She is not a teacher and it is hard for her to understand the English language, yet she can be depended on to fill her accustomed place in Sunday school. Her constant attendance and true devotion to the Lord's work is an inspiration to the congregation.

Another important factor is service. This is an age that demands service. Everywhere the cry comes for efficient, beneficial service. This is also true of the Sunday school. The Sunday school demands consecrated, trained, efficient, whole-hearted service. It seeks for those who give that, "single eye service," and are willing to work in harmony with those whom we labor with, for there are many members in the body of Christ with varied gifts and responsibilities.

Dear reader, are you anxious to make a spiritual success of your Sunday school work the coming year?

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls," Jesus, the great Master Teacher, is speaking.

During the past year we have studied the greater part of His life work on earth. Learn of His present and future work; take Mary's method, humbly sit at His feet. The success of your work is guaranteed and you can go about your Sunday school tasks regardless of what they may be, with the precious promise ringing in your ear, "Lo I am with you alway."

Manson, Ia.

THE NEW SONG

By Silvanus Yoder

For the Gospel Herald.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein: the isles, and the inhabitants thereof.—Isa. 42:10.

The Psalmist and Prophets have upon various occasions called upon the people of God for a new song. The emotional feelings of Israel gave vent to some of the sweetest strains and most sacred truths ever expressed. The joy of God's presence and the sorrow for the withholding of His divine blessings are the themes of the most sacred of all Psalms of Holy Writ.

David says, "The Lord is my shepherd," and "As the hart panteth after the water brooks, so panteth my soul after thee, O God," and again, "Create in me a clean heart." Israel said, "How can we sing the Lord's song in a strange land?" The blessings of God and the remembrance of His holiness are the themes of many songs, both ancient and modern. The expression of God's goodness in sacred song and the mingling of our voices in hymns of praise are inspiring and our souls are made to catch glimpses of scenes divine as we join in the hearty expression of praise to God.

But the Prophet says "Sing unto the Lord a new song." Even the inhabitants of the isles of the sea are called upon to join in the expression of this new song. The title of this song is given in Genesis and Deuteronomy. Job gives us the chord, and Isaiah, the Gospel prophet, gives us the divine melody. This new song is not of necessity a song just composed or rarely sung but it is the song of Redemption which turns our minds to Christ and causes us to raise our voices in praise to God for His matchless love wherewith He loved us, and from the inmost depths of our redeemed soul we sing the new song.

In meditating upon the characteristics of the new song our minds are made to reflect upon the way in which the new song found its way into the heart of Asaph, the psalmist. Asaph was a Levite, one of David's choir leaders. He was an inspired seer and a composer of Sacred Music. The sons of Asaph were poets and composers of music of the school founded by him, but Asaph had a perplexing puzzle in his mind, a problem which he could not solve. The puzzle was not with regard to his choir nor the rendering of the music. It was not with regard to his appearance in the presence of the assembly of worshipers nor of how the music would be accepted by the king. It was not the arrangement nor the selection of his choir, neither was it the selection of songs. The puzzle was not connected with his duties as a choir leader. It was a puzzle which preyed upon his spiritual life. He says, "My feet were almost gone: my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked;" "Verily I have cleansed my heart in vain;" "When I thought to know this it was too painful for me." The puzzle was revealed only when he went into the sanctuary of God and saw the end of the wicked. Many a professor of religion refuses to have anything to do with religion when he sees the prosperity of the wicked, but not so with Asaph. He brought his puzzle to God and in the sanctuary he realized that "God is good to Israel, even to such as are of a clean heart." It was here he learned to sing the new song. He sang it in the night, and communed with his own heart.

Thank God for the new song and for the power to sing it even in the night. Thank God for the song of Redemption, the song of victory. It is the theme of the Sacred Volume. It begins in Genesis and continues all the way to Revelation. It is to be sung by the vilest sinner. The staggering doubter and backslider have been made stable by it. Its strains shall reach even the isles of the sea, and when the names of infidels and blasphemers and the ridiculous remarks of scoffers are forgotten and their works seen only in the dim haze of the past, or passed into utter oblivion, the new song of Redemption shall still be sung and the arch of God above shall ring as the redeemed of the Lord shall blend their harmonious voices in eternal praise to Him who has redeemed them by His own blood.

Goshen, Ind.

Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Philippians 2:5, 3.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.—Prov. 25: 21.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE GOOD FIGHT OF FAITH

By Geo. J. Lapp

TEXT: Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—I Tim. 6:12.

While the above verse and its context were addressed to the young man Timothy, yet they contain a message for us all. Paul admonishes his spiritual son to flee unwholesome doctrines, perverse disputings, and hurtful lusts and to follow after righteousness, godliness, faith, love, patience, and meekness. He thereby fortifies him against false theories of religion, the skepticism of the proud and arrogant, pagan philosophy, and profane and vain babblings. In this he not only instructs about what to avoid but gives him an anchorage in Jesus Christ and His love, in the hope of His appearing, and in the assurance of his own relationship with Him as a joint-heir of God as a result of a living, unfaltering faith in Him.

We are more than conquerors through Christ. In the wonderful allegory — Pilgrim's Progress — John Bunyan pictures life as a pilgrimage, but what a warrior he portrays! He is in full armor, has a sword, a helmet, and every equipment for aggressive warfare with the enemies that confront him as he wends his way toward the celestial city. But hold! It was not so from the very beginning. It took an inward strengthening to cut away from family ties, from his old acquaintances, to overcome despondency and loneliness, and to cast off the burden of sin which was weighting him down. After all, the real work must start from within before he would become fitted for the armor. The old man with his deeds must be dethroned and the new man must come into power in the life. Christ must be King of the heart, controller of the issues of life, the vitalizing agency which furnishes the fortitude which makes a real soldier. The penitent must also come into the Cross and the Cross into him before he fully understands the sacrifice needed and the value of the conditions he must meet before he can become fully equipped. In this each trusting child of God has his real victory. Real victory lies in our Gethsemanes and in our crucifixion. Once safely passed, the ultimate issue in the conflict is assured; for we have Christ, whom Calvary could not defeat.

We know and heed our Captain. We accept His standards of discipline. We fully watch for and heed His every command. We are soothed by His every word of comfort and consolation, our wounds from the enemy are of no consequence and we hold not our lives dear unto ourselves. We exercise overcoming faith in every trial. We are vigilant and carefully heed every "Watch ye therefore" or "Watch and pray that ye enter not into temptation." We allow no doubt to take from us the hope of our salvation, for "This is life eternal, that they might know thee the only true God, and Jesus Christ, Whom Thou hast sent." We hear His "Be of good cheer, I have overcome the world" at every turn and soon come to know that worry is unjustifiable. In the battles of life we sing songs of praise as well as songs of victory; and songs of hope and joy as well as songs of power. We come to know how boundless are the resources of our Captain and we unquestioningly follow Him. We should never become discouraged, however severe the trials, or great the loneliness we must suffer, for we are never alone or without recourse to Him who is ever present with us. "My presence shall go with thee." A certain dealer, because of what he thought was financial reverse, took his life. If he had but given himself a couple more hours for careful investigation he would have found that his assets were far more than his liabilities and that he was perfectly solvent and on the way to prosperity. He would not have so ruthlessly hurled himself into eternity. To take our eyes off the Captain of our salvation is spiritually suicidal and spells defeat. David the Tamil evangelist in India lost his Christian experience and suffered such great defeats because he became indifferent to prayer and a close walk with his Savior.

We become living witnesses of divine power. Turn with me to the first epistle of John and note how full of certainty it is. The words "We know" are repeated many times. Some have called the epistle, **The Survey of God's Region.** Within this region of His love and light is eternal life. Also within this region Paul (in Phil. 4) founds the **Eternal Company** of undaunted faith-full believers. He writes in 4:13: "I CAN do all things through Christ which strengtheneth me." He implies, "I can, and so can you." We take hold of eternal life by availing ourselves of the eternal sureties which are ours by faith and drink deep of the living water. "We know that we have passed from death unto life" and are eager to witness to the grace of God. Our lives, our relationships, our words, our action, our attitude toward sin as we loath it and refuse to harbor the thought of it, our confidence in Divine Truth as we have it in our precious Bible, all speak of the victorious strife with every opposing force from without or from within.

In our earthly pilgrimage we face every sort of conflict, pass through dark valleys, scale dizzy heights, go through deep waters, suffer dense darkness and at times seem to be passing through desert wastes. There are worldly attractions for us but we know too well whither they lead. In the Death Valley of Nevada one must pass through dreary wastes and suffer thirst and the intense heat of the burning sun. But there are here and there sparkling pools — but beware! The seemingly clear water is full of arsenic. Better to drink of the muddy pools which may be writhing with animal life. So the ways of righteousness are not so attractive but be assured that they are safe. They will not lend themselves to idleness and frivolity but they give victory, for the Captain of our salvation has planned them for us and they make us true witness for Him.

No matter how great the battle, our Lord is near. We live in Him, and at the end of our journey He will give us the victor's palm.

Fight the good fight with all thy might;
Christ is thy strength and Christ thy right
Lay hold on life and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes and seek His face;
Life with its path before us lies;
Christ is the way, and Christ the prize.

Cast care aside; upon thy Guide
Lean, and His mercy will provide,—
Lean, and the trusting soul shall prove
Christ is its life and Christ its love.

Faint not nor fear; His arm is near;
He changeth not, and thou art dear;
Only believe and thou shalt see
That Christ is all in all to thee.

Dhamtari, C. P., India.

HOW TO PRAY

By Mabel Groh

For the Gospel Herald.

(Concluded from last week)

Then also we need to remember that in dealing with men and women God convicts, persuades, woos, afflicts, entreats, but never forces anyone to accept Him, or do His will. George Mueller prayed for a group of five friends, and after five years one came to Christ. In ten years two more were converted. After twenty-five years a fourth one was saved. A few months after Mr. Mueller's death a fifth one surrendered to God after having been constantly prayed for, for fifty-two years. It is God's will to save souls, and "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I Jno. 5: 14, 15). Faith does not faint because time seems long. Again, God often delays an answer to prayer because we are not in a spiritual condition to receive it without first being prepared for it. And many times God says **No** to our petition, and gives us something that His wisdom and love knows to be better for us. Such was Paul's experience when he prayed for the removal of the thorn in the flesh, and we must also be willing to have our prayers answered in the same way.

This leads to the consideration of the question of God's will. Even Christ prayed, "Not my will, but thine be done." This does not mean that we cannot have any assurance in prayer, because we do know God's will in all things that are revealed in the Word. It would be folly to pray, Lord, send forth laborers—if it be thy will. In matters of personal guidance, and where we have no "Thus saith the Lord," He has promised to guide by His Spirit if we pray and wait for such guidance. Haste is a great hindrance to successful praying, especially when we need to hear God speak. Prayer is not primarily getting God to do things for us, but a putting of ourselves at God's disposal, to have Him do His will thru us. He wants us to come as loving trusting children come to a kind father, discussing every problem and waiting to hear what Father has to say.

In the lesson of the vine and branches we read the startling statement: "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you" (Jno. 15:7). James says: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." He is speaking of the experience of carnal Christians who are walking according to the natural man, and whose desires are largely according to the flesh. In John 15 the promise is made to abiding Christians whose life is the life of the Spirit, and in whom is the Word of God. Such a Christian desires and asks only such things as are pleasing to God; therefore it is no reckless promise that Christ made, but one that should give great boldness. It also gives great responsibility, for if we do our part in asking God will see to the doing.

All prayer must be offered in faith. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." James says that He who asks, and then doubts or questions, is not to think that he shall receive anything of the Lord. Lack of faith is at the bottom of all our prayerlessness and powerlessness, for if we really believed God's many promises in regard to prayer we would not crowd it into a corner as we so often do. It would be our constant attitude, not merely a form of words to be repeated morning and night, while our thoughts are upon the cares or pleasures of the day.

"When ye pray, enter into your closet and shut the door and pray to the Father in secret." We need seasons of definite fellowship and waiting upon God. Every soul has problems that only God can understand and meet, and God has blessed messages of peace and comfort for every soul that takes time to hear Him speak.

In another place we read: "If two of you shall agree as touching anything that they shall ask, it shall be done." This is fellowship of believers in prayer. We have many examples in the Acts and Epistles of bodies of Christians meeting together for prayer. There is nothing which concerns the work of the Church, in the spreading of the Gospel or edifying of the saints, that should not be made a matter of definite prayer by the Church as a body, as well as by the individual members of the Church. If there were more real praying, there would be less of fruitless working, and un-Christian friction among Christians.

We can learn to pray by praying and by studying God's Word regarding prayer. And let us remember that there is not a more important task given to the Christian than that of praying, for it is the spring that releases the power of Heaven in behalf of mankind. "If ye ask,....I will do."

Preston, Ont.

MOVING-DAY

A Thought to Take with Us into the New Year

He had lived for more than fourscore years, and now, facing the future with undimmed hope, he was waiting for the last great experience.

He talked freely and gladly concerning the end of his earthly career. Indeed, he often spoke in such a happy vein that the one who listened felt like offering congratulations.

"You see," he said, "death just means moving out of an old house into a new one. That is what it signifies to me. I have no quarrel with the old house. It has served me well. It has sheltered me kindly in storm and furnished safe refuge in darkness and gloom. It has been a true friend all through the changing years.

"But its work is well-nigh finished, now. The foundation is weakened and the walls tremble with every wind. The windows are broken and the roof no longer shelters from the tempest. In brief, the timbers of the old structure are tottering to the fall. All things considered, I shall be more than glad when moving-day comes.

"Of course, I have never seen my new house. But I know that it will be a glorious mansion, much more wonderful than my highest dreams. For I have supreme confidence in the Builder. I know a great deal about Him. I know that He has infinite wisdom, power and love, and that these have all worked together in building my new house!"

Not often, on this earth, does one hear finer words of faith than these. And yet, this man was standing well within his rights when making this triumphant and fearless declaration. Not without warrant did he paint death in the bright colors of hope, thus transforming dread and dark forboding into sweet and eager anticipation. For on the pages of the Book he who runs may read these words: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens."

When faith grips this promise how bright and fair is life's brief day, and how luminous and glowing are the sunset colors!—E. C. Baird in Christian Standard.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. —Rom. 13:8, 10.

CORRESPONDENCE

(Continued from page 777)

from the South were here to meet them. They all seemed to be in good spirits after their long journey by sea and land. They were thirty-five days on the way. They had to make great sacrifices to leave Russia. I was glad to hear them say that they were trusting in the Lord. They told us that they were living for three years almost altogether on potatoes. At times they would get some black bread but very little of that. They seem to be somewhat different from the Mennonites in this locality. They seem to conform more to the world in attire. I hope they will see things differently while they are among us. They apparently have drifted away somewhat from the humility of our forefathers.

Dear Brethren and sisters, let us not forget to pray for them and also for our beloved church here in America, which is fast drifting to the fashions of the world. Is not this the time which the Lord spoke of in His Word when He said there would be a falling away from the faith before His appearing?

I wish to commend the article by Bro. Abram Thomas on Some Thoughts on the Inventions of Man as They Affect the Church of Today. You will find it in the issue of Dec. 4. I am glad we have people who will sound the warning like that. It seems to me we are getting ashamed of Christ and His words, but He says if we are ashamed of Him and His words He will also be ashamed of us when He comes. Mark. 8:38. The churches which are now so popular in their dress and methods of worship were once as plain as the Mennonites. I go to some churches and I hardly ever hear anything said about fashions. It seems they are afraid. Better be bold and teach the truth of the whole Gospel. Jesus told the disciples to go out and teach all nations all things that He had commanded. Nowadays people like to explain away some of the commandments.

There is a great harvest here in this city for a real earnest laborer who will preach the full Gospel and not be afraid. There are many whom I meet who express a wish that some one like that would come here. We had a mission started here but sad to say it is no more. May the Lord be with us all and may we be ready when He comes, is my prayer.

C. W. Bricker.

Labour not to be rich: cease from thine own wisdom. For riches certainly make themselves wings; they fly away.—Prov. 23:4, 5.

THE UPWARD LOOK

(An Excellent New Year's Thought)

It was in a dismal little town of perhaps fifteen hundred souls, one of those towns which seem to have no special reason for existence except that it had been built long ago by the operators of a coal mine now extinct. There was one shopping steet, unpaved, into which you would sink to your shoe-tops and beyond in the muddy season. The stores were shabby and the homes dreary. The whole place needed paint; and the back yards, and also the front yards, made your eyes ache. You wondered how any one could live in such squalor.

I should not have lingered there m self if our automobile had not chanced to need repairs, and while these were being made in the small garage, I wandered about in search of diversion. I soon exhausted the town and found a lane leading towards the open fields which spread out for miles about us on every side. The sun poured down upon them like a blessing, and they were clean and sweet and wholesome. I remembered that old saying: "God made the country, man made the town", and I wondered what had happened to man to produce such a town as that. Before I had progressed very far in my thoughts or in my wandering, I came to a halt before a cottage by the side of the road.

It was low and rambling and was painted white, and the paint was new! It was surrounded by a green lawn and beds of simple, old-fashioned flowers. An old woman in a sunbonnet was weeding a bed of marigolds, and as she worked her voice arose clear and shrill in the words of the old hymn: "Count your blessings, count them one by one."

She did not see me and, as I listened I gathered the courage to go through the white gate and speak to her.

She greeted me cordially while I told her of my stay in the town, and invited me to sit down on a bench beneath a tree. I told her how pretty and restful and neat her little place was.

"It seems like there are powerful few people who care for flowers," she said. "It seems as if they are too much work to be worth while."

"I had not seen any until I came to yours," I told her. "They are a delight to the eye."

We then began to talk about the town.

I learned that she had lived here alone for years, her husband having died and left her this place.

"Somehow I hated to go away; this was our home and when he was here I didn't mind it, and I own the place. Nobody would buy it now for what we paid for it, and then I have no other place to go. I have enough to keep this place going and so I just stay on. I keep the flowers for company."

"What do you do in winter?" I asked.

"I go out nursing some, and I read and wait for spring, We can't get about much when the mud starts."

"Don't you ever get discouraged?" I asked. "It must be lonely sometimes in the little town." I had almost said "hideous little town."

"Oh, no," she answered, "not now any more since I got to looking up!"

"Looking up?" I questioned.

"Looking at the sky instead of the ground," she explained, "hadn't you ever thought of it?"

"Why, no!"

"Well," she went on, "this is about the worst looking town in this section, and the deadest. It didn't used to be nearly so bad years ago, but it's running down, and for a while there after my husband died I was so alone I got clean discouraged looking around me. Especially in winter and when the mud came.

"One day I was standing right here in this yard looking at the road and wondering how long it would be before I could wade into town, and all of a sudden I looked up! I guessed I was the most surprised woman in the world at that moment. I saw the most beautiful blue sky I ever dreamed of. It was the bluest blue. I just couldn't half tell you about it, and there were the softest clouds floating in it, all happy and care-free! And there it had been all the time right over my head and I never had the sense to look up.

"I just went in the house and got down on my stiff old knees and thanked God, and do you know that sky has been right there ever since? Of course it's not always blue, sometimes it's cloudy and we have storms, but it's always wonderful to watch, never twice the same. The trouble I have now is to attend my work, it's such a temptation to look up."

She gave me a bunch of flowers and I said good-by, turning back into the town with quite different feelings in my heart and with my eyes looking up.—Selected.

Unless you preach against sins, you can not bring sinners to repentance.—J. H. M.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.—Isa. 40:8.

SPECIAL MEETINGS

For the Gospel Herald.

Columbiana, Ohio

Report of the twenty-fourth Annual Sunday School Meeting held at the Midway Mennonite Church, Oct. 5, 1924.

Organization:—Mods., A. J. Steiner, Lester Detwiler; Secys., Alta Shank, Sarah Metzler.

Subjects discussed:—**Agencies in Training for more Active Service: The Young People's Meeting,** I. J. Lehman; **Bible Study Classes,** Elmer Lehman; **Sermon** (Matt 4:10), M. C. Lehman; **Children's Hour,** Lydia Lehman; **Essentials in Sunday School Work: Punctuality.** Christina Zeigler: **Preparation,** Paul Swope; **How can we Influence Our Young People for Greater World Wide Missionary Activity?** Naomi Bowman, C. B. Mellinger; **The Value of a Definite Aim in Christian Life,** George Mumaw; **Sacrifices for Spiritual Work, Does it Pay to Make them?** Martha Steiner, Lewis Kletzly; **Finding One's Place in the Program of God,** M. C. Lehman.

Some Thoughts Presented:—Our lives are influenced by our Young People's Meetings and our Bible Classes. The time of our young people is occupied to a good advantage. We should go to church to worship as well as learn. We should always be punctual, as we owe it to our God, our class, and ourselves. In order to make our class interesting it requires hard study from every member. In order to interest our young people in greater activity they should be supplied with missionary literature, as well as take part in Mission Study Classes, and quarter funds. Our lives are influenced by our aim. Service availeth nothing without sacrifice. Surrender yourself into God's hand and perform the immediate duty where you are. From there God leads us on.

Secy's.

Shiremanstown, Pa.

Report of the Twentieth Annual Bible Reading held at the Slate Hill Church near Shiremanstown, Pa., Dec. 2-4, 1924.

Instructors: John W. Weaver; N. E. Miller.

Topics Discussed: **Unity; The Seemingly Right Way: The Christian in Everyday Life; Lessons from Job** (A Series of Studies); **Bible Doctrine; Sermon** (Psa. 73:28); **The Bible, God's Message; The Return of Christ, the Hope of the Church; Christ the only Source of Eternal Life; A Talk to Children; Sermon** (Rom. 5:8); **The Power of the Word; Why We Believe in the Virgin Birth of Christ; Magnifying Christ** (by Bro. Bechtel); **Sermon,** (I Kings 10:19)

Some Thoughts Gleaned:—We must have unity to have strength, unity with the Father, Son, and Holy Ghost. It is our everyday life that counts with out fellowmen. Job's trials did not shake his faith in God. We should draw near to God for enrichment in life, for strength in life's duties, for comfort in the last moments of life. The Bible is not a product of man's reasoning, but for man's receiving. The Bible is not a dead letter, but a letter of life. We should gladly receive the Word, continue in it, speak it, defend it, hold on to the truth of it, contend for it. To take Christ out of the Bible would be comparable to taking the Sun out of the solar system. We cannot meet God with our own righteousness, we must have the righteousness of Christ imputed to us. We believe in the Virgin Birth of Christ because of the testimony of the prophets, angels, Jews, fathers, His followers, demons, the world of Christianity, and Christ Himself. The six steps to the Throne (I Kings 10:19) may be called Knowledge, Faith, Repentance, Conversion, Obedience, Holiness.

The meeting was well attended. May God abundantly bless the seed that was sown that it may bring forth fruit to His honor and glory

W. M. Strong, Secretary.

Minot, N. Dak.

Report of the first missionary meeting held in the Dakota Montana Conference District on Thanksiving Day, Nov. 27, 1924, near Minot, N. Dak.

In the forenoon a communion sermon was preached by Bro. I. S. Mast of Ulen, Minn., after which communion services were held. The afternoon meeting was opened by devotion conducted by Bro. Peter Yoder of Wolford, N. Dak.

Organization:—Mods., J. L. Lehman; Sol. Zook; Chor., Lina Kauffman; Secy., Edith Yoder.

Order of Program:—What are Our Missionaries Doing? Elmer Glick: **Recitation, Two Kinds of Money,** Earl Yoder: **Song, Ten Little Pennies,** Esther Zook and Gladys Yoder; **Reading, Three Calls in the Night,** Mary Martin: **Recitation, the Children's Pledge,** Esther Zook: **Essay, Faithfu'ness in Little Things,** Mrs. Jesse Yoder: **Song, Little Messengers,** Emma Martin, Gladys Yoder; **"Why Stand ye Here Idle?"** Floyd Kauffman: **Select Reading,** Samuel Erb; **Our Part in God's Work,** L. S. Glick: **Children's Meeting,** Lina Kauffman: **Sermon,** J. L. Lehman.

Some Thoughts Presented:—Our missionaries can work only as we stand back of them. Are we supporting them as we should by our prayers and finances? Every true, consecrated Christian is a missionary. If you are enjoying salvation why not let your neighbor enjoy it too? If we are faithful in little things greater things will be entrusted to our care. Deeds that may seem little and insignificant often bring great results. One's conscience becomes seared and his good influence ruined by overlooking little things. We must work while it is day "for the night cometh when no man can work."

Secretary.

Married

Springer—Stauffer.—On Dec. 18, 1924, Bro. Jacob Springer of Shickley, Nebr., and Sister Lillie Stauffer of East Fairview congregation near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman officiating. May God abundantly bless them.

Sayer—Risser.—On Dec. 19, 1924, at the home of the officiating minister, Bro. Samuel L. Oberholtzer, Elizabethtown, Pa., Oliver M. Sayer and Grace I. Risser were united in matrimony. May the Lord abundantly bless them and be their guide through life.

Yoder—Kempf.—On Aug. 30, 1924, at the home of the officiating bishop, Bro. Jacob K. Yoder, Bro. Mahlon S. Yoder and Sister Ida L. Kempf, both of the West Union congregation, were united in the holy bonds of matrimony. May God richly bless them through life.

Harshbarger—Young.—On Nov. 27, 1924, at the home of the bride's parents, Mr. and Mrs. Fred Young of near Coalridge, Mont., occurred the marriage of William Wirt Harshbarger and Sister Gladys Young, both of the Coalridge congregation, Bro. L. A. Kauffman officiating. May the Lord's richest blessings go with them through life.

Gingrich—Schmitt.—On Dec. 9, 1924, at the home of the bride's parents, Bro. and Sister Moses H. Schmitt of near Guernsey, Sask., occurred the marriage of Bro. Ozias B. Gingrich and Sister Naomi May Schmitt, Bro. E. S. Hallman officiating. May the Lord's choicest blessings attend them through life.

Neuman—Springer.—On Dec. 2, 1924, at the home of the bride's parents, Bro. and Sister Peter Springer, Metamora, Ill., Bro. Emanuel Neuman and Sister Martha Springer, both members of the Mettamora congregation, were united in the bonds of holy matrimony, Bro. A. A. Schrock officiating. May the Lord's richest blessings attend them through life.

Schrock—Schlabach.—On Dec. 16, 1924, at the home of the bride's father, Bro. Christian Schlabach near Metamora, Ill., Bro. Emery Schrock of Flanagan, Ill., of the Waldo congregation, and Sister Freda Schlabach of the Metamora congregation, were united in the bonds of holy matrimony. Bro. A. A. Schrock officiated. May the Lord's richest blessings be theirs.

Obituary

Schrock.—Valentine L. Schrock was born in Somerset Co., Pa., Jan. 20, 1845; died of paralysis at his home in Modesto, Calif., October 29, 1924; at the age of 79 y. 9 m. 9 d. He was baptized and received into the Mennonite Church by Abner Yoder on March 12, 1865, and remained a faithful Christian man through all the years. He came from Pennsylvania to Iowa in 1867 or 1868 and remained for a few months and from there he went to Indiana. On May 9, 1869, he was married to Mary Troyer, and they lived together for more than 55 years. To this union were born 8 children, 3 of whom preceded him to the Great Beyond. He is survived by his wife, 3 sons, 2 daughters, 21 grandchildren and a number of great-grandchildren; also 4 brothers and 1 sister. In the year 1899 he moved with his family from Emma, Ind., to Nampa, Ida., and lived there till 1908, then moved to Corning, Calif. He lived there till 1918, when he and his wife spent 8 months at Albany, Oreg. From there they came to Modesto, Calif., and there lived a happy and contented life to the end. He was for more than 4 years the custodian of the First Christian Church building, only being absent from that church the Sunday preceding his death and one other time on account of sickness. While we miss him very much on every hand, yet we feel that our loss is his gain, and that he was ready to depart this life. His last words were, "We are happy." Funeral services were conducted Oct. 31, 1924, at the Sovern Funeral Home by C. B. Sylvester. Burial in the Modesto Cemetery.

By a Daughter.

Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deuteronomy 32:3, 4.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.—Jno. 1:4, 5.

Items and Comments

It is said that there are more than 22,000,000 telephones in use in America, which is more than are found in all the rest of the world combined. There are more telephones in New York than in Great Britain—and the North of Ireland, and more in Chicago than all of France.

Recent Jewish immigration into Mexico has jumped from 100 a month to 200 and over, due to the publicity given to the speech of newly-elected President Calles, in which he invited the thousands of Jews detained in European ports to colonize Mexico.

The Department of Agriculture estimates the value of 1924 farm crops as $9,479,902,000, the highest value in five years, although not the greatest in volume. While these figures seem large we know that when expenses are paid the net profits to the individual farmer will not be very large. However, it is encouraging to notice that farming conditions, which have have somewhat discouraging in recent years, are improving.

Number of Americans who died in 1924 was 30,000 less than the year before, leading insurance experts report. The death rate of nearly all leading diseases is declining. Statistics show that only two forms of death claimed more victims in 1924 than in 1923. These two are suicides and auto deaths. The auto, they estimate, killed 17,750 during the year, compared with 16,450 in 1923. A good New Year's resolution is to drive more carefully—and walk more watchfully.—Sel.

One of the regrettable aftermaths of the Christmas celebrations as indulged in by some people is the deaths resulting from poison liquor. In one hospital in New York three men died and thirty-one others were ill as the result of liquor drinking. In addition to the dead and sick there were between forty and fifty in the accident ward because of injuries sustained due to fights or falls resulting from the use of liquor. There were thirty-four deaths from poison liquor in New York during the month of December, including the recent deaths over Christmas. 'Disgraceful and sacrilegious" are the only appropriate epithets we can think of just now to describe such celebrations on the day in which we commemorate the birth of Christ.

Mr. H. I. Bell, an expert in the British Museum, while sorting a collection of several hundred papyri to be sent to the University of Michigan, came across a crumpled leaf containing more than 30 verses of the Gospel of Matthew. It is believed that this papyrus dates back to about 300 A. D. Up until this time the oldest known manuscript of any part of the Bible was believed to be the Vatican Manuscript which was probably written in the beginning of the fourth century A. D. The manuscript found by Bell is believed to be fully as old and probably older. The first sentence reads: (As) Jesus had appointed them, and they made ready the Passover." The text is fairly complete and quite legible where the manuscript has not been damaged. A corner is torn off at the bottom of the leaf. It is an interesting find and will no doubt be highly prized.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., C. Z. Martin, Pastor, D. B. Groff, S. S. Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

BOOK REVIEW

The Young Convert's Problems

By A. C. Dixon

This book is true to name. The work abounds in striking illustrations and practical truths. Following is a table of contents:

1. The Holy Spirit
2. The Church
3. The Bible
4. Prayer
5. Temptation
6. Money
7. Amusements
8. The Ideal Christian

The book contains 93 pages, is handsomely bound in cloth, and retails for one dollar. Published by George H. Doran Company, New York.

A PILGRIM SONG

Sel. by Ada M. Hartzler

So deep the dust, so thick the fog,
  So dark the day and long,
But somewhere on the pilgrim's way,
  My heart has heard a song;
A song of hope and gladness,
  For through the mists I see,
The way I tread is but a thread
  In God's great tapestry.

Above the dust and past the fog
  Beyond the world we see
The single threads are woven safe
  Within the tapestry.
And some are gold and some are grey,
  But every one is blest.
Enough to weave and just believe
  The Master mind knows best.

So through the dust, amid the fog,
  However long the day,
With smiling eyes I'll follow on,
  Nor doubt it is the way;
Content to know I have a part
  In God's eternal plan,
That He designed—the Master mind—
  And left the threads to man.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

JANUARY, 1925

"Look on the fields; for they are white already to harvest."

EDITORIALS

"Then saith he unto his disciples, —The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send fo th labourers into his harvest."

The New Year lies before us. Looking backward we may profitably take an inventory of our experiences during the year and profit by both our mistakes and accomplishments. But the forward look may be even more profitable. "Forgetting those things which are behind," is sometimes the proper attitude to take.

The article, Shall the Church of Christ Advance? printed in this issue is full of thoughts that will make profitable New Year's meditations for those interested in mission work.

Two new missionaries will enter the South America field early in the new year. They are Bro. and Sister J. L. Rutt of Elizabethtown, Pa. The Lord willing, they will sail from New York for their field of labor Jan. 17. Bro. and Sister Rutt have spent some time in preparing for the field for which they are planning to give their lives. They will enter the work with the united support of the Mission Board and the Church. Other fields are calling for more laborers. May we unitedly and definitely pray that the Lord will send the necessary workers. When He sends there will be no mistake. The right ones will be chosen. Bro. Rutt sends an interesting article which we commend to our readers.

On the following page in this issue will be found an article by Bro. Ressler in which he gives some of his impressions of India as he is entering the country. Bro. Ressler returned from India in June, 1908. He began the work there in November, 1899. The field will be intensely interesting to him because of his labors there in founding and building up the Mission. Sixteen years have wrought great changes in the homeland; the changes in the "unchanging East" will no doubt be correspondingly great. This is the first mail received from our missionaries since they landed on Nov. 28. They report all the missionaries on the field as being well. Now that communications have been established we expect to hear from them regularly. We hope our readers will join with us in praying that their stay in India may be the means of saving souls from heathendom as well as being a great blessing to both the Indian Church and the Church at home.

BACKWARD—FORWARD

"I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears.
While, brushing them aside, a sweet surprise
Breaks like a day-dawn on my upturned face,
As I remember all Thy daily grace.

"Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest."

—Free Methodist.

Four Hundred Years of Mission Work.—You may not have thought of it in this way but since January of this year marks the four hundredth anniversary of the founding of the Mennonite Church we feel sure we can think of this as completing four hundred years of missionary effort. We are still thinking of the twenty-fifth anniversary of the beginning of our present mission work which took place last November, but mission work in the Mennonite Church started when our forefathers stepped out and formed an organization of their own which stood for the full Bible teaching as they understood it. There may have been times when the missionary spirit was allowed to die down somewhat, and again other times when it was revived but during all these years it has been kept alive. But the missionary spirit is older even than the organization of the Mennonite Church. It is as old as Christianity itself, for the Bethlehem Babe was the first Christian missionary.

"Pray ye therefore." These words of our Master come to us laden with meaning. First of all, they are a definite command. Neglect of prayer is disobeying the command that Christ has given. I wonder if we realize the full import of this. We may shudder at the sins of commission which sometimes come to our notice. But in the eyes of the Master we may well wonder which is the greater sin, doing what He said we should not do, or neglecting to do what He has commanded us to do. It is idle to say that we mean to pray but simply forget. Excuses may sound quite plausible to us but they count no more in His sight than they did when He gave the parable of those who "all with one consent began to make excuse."

Second, it is an individual matter. "Pray **ye.**" We cannot say that this meant only the disciples any more than we can say that of the many other teachings that He gave them, which also apply to us. We cannot say that it is enough if others pray. We must each of us meet the issue ourselves. We cannot sidestep it. Are **you** praying that the Lord will send forth workers into His great harvest field? If you are not, then you are not fulfilling the Master's command, and you are missing the blessing of obedience and fellowship

with Him, a colaborer with Him in supplying workers for the mission cause. You cannot afford to miss this blessing of prayer. It will deepen your spiritual life and hasten the evangelization of the world.

Third, it is a call to definite prayer. "Pray ye therefore.". In other words, know the field, know the needs, know what to pray for, and then pray for it. Pray definitely, intelligently, consistently, daily. It may be all right to pray in a general way, for all the fields and the workers, embracing continents in a few sentences. But this is not the spirit of this command. Some have been greatly blessed by writing to the missionaries on the field and finding out their needs, their problems, the particular persons they are working with and for, and then praying daily and definitely for those things. This is a means of going to the field in prayer if you are not able to go in person. Missionaries have testified that they have been greatly helped by intercessory prayers of people who took a definite interest in this way and prayed definitely for specific things.

There are two great missionary "therefores." They are "Pray ye therefore;" and "Go ye therefore." They both mean much. And possibly if you start with the first you will end with the second. In fact the first may be your way of fulfilling the second.

SUNRISE IN INDIA

By J. A. Ressler

The dawn is past—the sun has arisen!

At least, it seems that way to us after having once more trodden the soil of the great empire in the Far East.

We left Karachi a little while before six last evening and our engines are pounding the sea into foam and urging us onward toward Bombay. Our ship keeps India Standard Time, because that is in use in both Karachi and Bombay, altho it is almost an hour faster than Karachi solar time. Six-fifteen with its "Bath ready, huzoor," comes when the stars are still shining under these conditions, and this morning found me on deck watching for the sunrise over the peninsula of Kathiawar.

I had located the pole star and was ready to welcome the first brush of color that heralded the approach of the ruler of the day. Soon there was a broad streak of rosy color in the east, and a few minutes later the entire circuit of the heavens was girded about by a band of color—not quite of rainbow tints, but more nearly that than any thing else to which one could compare it. In the east this band of radiance was on the horizon, while in the west it was several degrees above it, and a space of deepest blue was between it and the horizon, the band marking the reach of the sun's rays as they shone above us and touched the farther sky.

A few minutes more, and the spot where the sun was to rise was a blaze of yellow fire, and then, with the first tiny beam of light from the sun itself, the rainbow circle touched the western horizon and full daylight reigned on the Arabian Sea.

It seemey typical of what may be expected in the land to which we are going.

India has changed. We talk dreamily of "the unchanging East." But the East is changing. Industrially the East is changing.

At Karachi we saw literally miles of grain sacks piled up on the Port Trust's premises waiting for shipment to European ports. Wheat, rice, and barley were the principal grains. And they told us that the shipping season has scarcely begun. There is a vast irrigation project about to be put in operation in the Indus valley and the Great Indian Desert will thereby be reclaimed and put to work producing more grain. The Indus is a great water channel affording cheap transportation for the products of northwestern India to the port of Karachi.

That is just one little feature of the industrial development of India.

India exports thousands of tons of raw cotton. The cotton industry, it will be remembered, has been developed in India since the Civil War in America. Perhaps more cotton is manufactured into cloth in India by Indian capital and Indian labor than is exported. That is another small feature in industry.

In parts of India iron ore is found on the surface, ore so pure that it can be worked in a forge without previous smelting. Coal is there in abundance. Already Indian capital, directed by American and English talent has developed an industry centered in these supplies of iron and coal that has acquired the name of "a big Little Pittsburgh" near the city of Calcutta.

Most assuredly the East moves, India has changed.

What is taking place in economic lines is also taking place in the realm of thought. Socially India is changing.

Some missionaries called to see Gandhi, the political leader. They had agreed among themselves that if he was courteous enough to receive them they would not impose upon him any religious topics. They were taken aback, when after they had conversed a little while, he suggested that it would be an appropriate thing to kneel together and have a season of prayer. They knelt and, among the others, Gandhi himself prayed, freely using the name of Jesus Christ in his prayer. This is typical of the experience of many missionaries in coming in contact with educated Indians.

It may be a question as to what proportion of the interest in Jesus Christ and His teachings is purely political, but at least the educated among India's people have an attentive ear for the New Testament Scripture teaching. That is much. A few short years ago they scorned the very name of Christ.

Caste is crumbling in India.

Centralized industry will break up the industrial features of caste in a way that no philosophical arguments could ever break them up.

Christ accepted will break up the social features of caste as surely as the beams of the sun will melt the ice and the snow. And India is listening to the voice of Christ.

Caste is crumbling.

And it seems that the "good old days" of paternal government are fading away. India is thinking. The thought power may be warped by prejudice as yet, the conclusions may be far from the right mark, but there is no mistaking the fact—India is beginning to think. The day of entire self-government may be far in the future. That day may never come. But the dawn of the day when Indian manhood thinks as a man and not as a child is already well advanced if not actually past. Has the sun arisen?

The age-long conflict between caste and Christ is not yet over. But it does seem that the beginning of the end is near. The war is not yet won—the battle is raging so thick and fast that those who are in the midst of it scarcely see which way the tide is running. But thought in India is learning that Christ is not fighting men except with the weapons of love, and that the conflict is against the powers of evil that enthrall men. India is changing.

Most of these thoughts regarding India are on testimony of others. It may be that a few months in actual contact with the life and work on the soil itself may change my opinion

and, if the Lord spares us to go back to America, there will be a different story to tell. But I want to record my first impressions as we breathe the air that blows over the continent of India.

As we skirt the shores of the great empire it seems to me there is a call, not to relax, not to feel that we have "done it now," but to bend with renewed energy to the task set before us, "forasmuch as ye know that your labour is not in vain in the Lord."

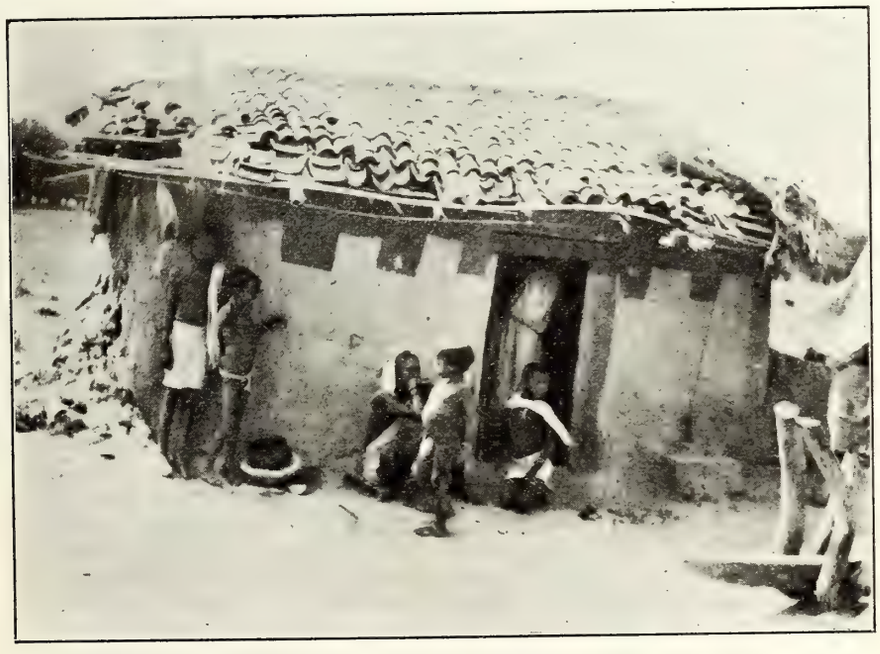
November 26, 1924.

REMINISCENCES OF THE FOUNDING OF THE INDIA MISSION

By A. D. Wenger

Just twenty-five years ago the India Mission was founded. There is hardly a person in the church today under thirty years of age who remembers that time. Even those who are thirty-five and forty years old now were only children then and remember little of our missionaries' reports when they founded the Mission in the fall of 1899.

Many in the Mennonite Church had felt guilty for some time for not having any missionaries among the heathen. The growing mission spirit produced three missionaries for India who sailed on Feb. 21, 1899. In about thirty days they reached Bombay, India. The summer was spent in visiting other missionaries and in prospecting for a site to establish a mission.



A Typical India Home

The writer of this article left America in January of the same year, visited in Europe and Bible Lands until shortly before the founding of the Mission when he joined the missionaries in their temporary quarters at Raipur, India. Bro. Ressler, the superintendent of the prospective mission met me at Bombay. When the "Vindabona" drew to shore his face in the crowd on the pier was the first familiar one I had seen for nine months. He reported that Bro. Page, who had been very sick, was still alive.

We visited the missions of other denominations for a few weeks, missions in Bombay, the Brethren Mission at Bulsar, the famous Pandita Ramabai Home for child-widows at Kedgaon, (here was our first experience of eating a meal of rice and gravy with the bare fingers while sitting on the floor, and the hand washing was done after the meal instead of before), a large mission at Poona, the Congregational Mission at Ahmednager, and the Christian Alliance missions at Khamgaon and Akola. On one of our drives we passed one of the largest banyan trees in India which covers a few acres. Bro. Ressler forgot to point it out to me and I have been sorry ever since, for the smaller banyan trees I saw in other places were such marvels of God's forestry.

We waited a few weeks in Raipur while arrangements were being made to open the work at Dhamtari forty-eight miles away. There were missionaries in Raipur. Two missionaries from Germany by the names of Goss and Stoll were working there. We became quite intimate with them. One of them remarked, "Our church at home is spending its money for building fine churches and paying its preachers big salaries. We must look to the 'Mennonites' for money to run our mission." Many missionaries expected me to distribute money freely among them, for George Lambert representing the Mennonite relief movement just a few years before during a famine, had distributed about forty thousand dollars to various missions.

J. A. Ressler, Dr. W. B. Page and his wife were the first Mennonite missionaries who entered dark India with the Gospel. The field they chose was as needy perhaps as any in all the land. There was not a missionary among the three million people surrounding Dhamtari in the Central Provinces. Prospects were good for the privilege of locating the Mission there. I accompanied the brethren on a trip to lease some land. Five and one-half acres of bare land were secured for the purpose.

When the time came to really begin the mission, Bro. Page remained with his wife and baby in Raipur while Bro. Ressler, accompanied by the writer, started after dark on the evening of November 20 for Dhamtari. We traveled at night to avoid the hot sun. Isadas, who alone could manage the oxen and keep them fairly well in the road, was perched on the tongue behind the animals and on we plodded hour after hour meeting many swarthy heathen or passing them at their camp-fires. About two o'clock in the morning we reached a government bungalo where we spent the remainder of the night and most of the next day. Toward evening we started again and by about one o'clock next morning we were driving into the outskirts of Dhamtari, where the mission was to be located. The ground under the trees was covered with a few thousand human beings, men, women and children who had come for relief work on a large government reservoir. Each received from one and a half to two and a half cents per day.

We slept as best we could on the cart until morning. Then the work began. Many wanted work. A pen of bamboo matting was made under a mango tree and we moved into it. We had no roof at first. Fortunately it was not the rainy season. Even the bamboo fence was nothing secure and the howling of the jackals around us at night was not so pleasant.

Bro. Ressler soon had a large force of men, women and children at work digging a trench around the mission site. Soon Dr. Page came and we continued to live in the frail bamboo shacks. The missionaries began to gather materials for more permanent buildings but the writer left before any were erected. It would certainly be interesting now to look across the

compound so barren in 1899 and see the numerous substantial buildings that now stand upon it.

Other mission stations have been built up by our missionaries in their territory and that modest beginning has grown to be a great work requiring the services of about twenty brethren and sisters from America beside many native workers. The church membership now numbers about twelve hundred. I doubt if any who have not been on the ground recently could give much data on the churches, orphanages, asylums, hospitals, schools and other important phases of the work there.

Our first foreign missionaries felt they were undertaking a great work, and a new work among conservative Mennonites, and that the eyes of the whole church were upon them and were expecting them to be true and loyal. It is hoped our missionaries in India who have continued the work begun by others, have during this quarter of a century had even a keener sense of responsibility in being true to God and the church that sent them out and supported them in all their efforts.

A thing I shall not forget is the vivid mental picture I have of many living skeletons of human beings in that time of famine when the mission was founded—the bony faces, hands and feet, the prominent ribs and the slender limbs of multitudes living on a few cents' worth of rice which they bought, cooked, and ate only once a day in the evening after the day's work was done. Missionaries, like physicians, must harden their hearts or they could not stand the strain of constant sympathy for the naked, the starving and the afflicted.

William Pellam Rogers, a tall, dignified son of a Scotland minister, and at that time an English officer in Dhamtari, and the only white man within forty-eight miles appeared so glad when Bro. Ressler and I arrived in Dhamtari. He invited us to meal after meal to help him eat the wild ducks he was shooting. He also furnished government money for relief work on the mission compound. Poor fellow! He fell into a dissipated life, and later fell under the paws of a ferocious tiger that pulled him from his horse, tore off his scalp and left him unconscious until death.

The strange forest trees, the rice fields and other strange fruits of field and grove, the level landscape, the dense jungles with fears of wild beasts, the ant hills a few feet high, the "holy men," people living only in town or village, queer houses, destitute masses of humanity, strange language, strange money, strange customs, all linger in memory, but nothing lingers like the blindness of India's heathen. The night of spiritual darkness and death reigns almost supremely over them and the heathen population is increasing much faster by birth than they are being converted to Christianity. Poverty, illiteracy, the worship and exaltation of vice, child marriages, the awful caste system and belief in metempsychosis (the passing of souls into other bodies after death) are the result. It is not surprising that they have been too weak even to govern themselves and that it is British India instead of India. Will they ever get the light of the Gospel or will the night grow darker?

Harrisonburg, Va.

SHALL THE CHURCH OF CHRIST ADVANCE?

Arthur J. Brown

God is summoning us to go forward. Thirty years ago we prayed for open doors. God has answered that prayer, and now we must pray Him to make the Church willing to enter them. The situation is unprecedented. Nations are plastic. Former hostility to missionaries has largely disappeared. Everywhere people are ready to listen to the Gospel. In many fields, chapels, schools and churches are crowded. It is heartbreaking to turn away inquirers who, if there were room for them, might be brought to Christ. The opportunity is imperial and imperious, and such opportunity means obligation. What we can do for God we ought to do. We do not need to wait for a more favorable time. "Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Shall Christ wait to see of the travail of His soul for those who will die because His disciples are attending to other things? Behold, now is the day of salvation.

Every consideration of enlightened statesmanship calls upon the Church to advance along the whole line. Said a letter from Japan: "This is the greatest day ever in Japan. There never was such an opportunity to preach and minister to the people." Said a letter from Persia: "Our responsibility is thirty million souls. How, with so limited a force is the mission to maintain its work? On all sides we see great opportunities, yet are powerless to embrace them." It is wonderful that there are nearly half a million Christians in China, but there are 438,000,000 people there. From India comes the cry: "Millions are yet unevangelized in the territories for which our missionaries are responsible, and are totally inadequate." Said another letter of a single station: "Publish it! Shout it from the housetops! 2,500 villages to be visited; in all of them Christians to be shepherded and 6,000 Christian boys and girls to be educated. Open thou, O Lord, the eyes of the young people of America, burden their hearts, till they come over to help us rescue the lovable boys and girls of India from the slough of ignorance and sin in which they are sunk, till they cannot rest for the cries of these children going up before the throne day and night."

What shall be said of the soldiers of the Cross who form the thin red line of the Church of God at the front; little groups of men and women, scantily equipped, in unhealthy climates, often in the midst of war, pestilence or famine, hardly a week in which some of them do not stand face to face with death; but quietly, patiently, month after month and year after year, going on with their work with fortitude undaunted, with devotion superb, witnessing for the Gospel of the Son of God.

As we read letters which come from workers stationed at the ends of the earth, strange scenes rise to our vision. We see missionaries on the teeming plains of China, in the numberless villages of India, by the rivers of Siam, in the jungles of Africa, on the uplands of Persia, in the valleys of Korea and Japan, in the islands of the Philippines, in the vast spaces of Latin America; using every conveyance known to the non-Christian world—by cart and chair and litter, by canoe and sailboat and launch, by pony and camel and elephant, sometimes by bicycle and automobile, but often on foot, weary and foot-sore; in heat and cold, in dust and mud, in drenching storm and blazing sun, but everywhere and always beseeching men in Christ's stead to be reconciled to God.

The world waits for the Gospel of which such missionaries are ambassadors. Never has it needed it so urgently as now. The race is in commotion. Turkey is again arrogant. India is seething with unrest. China is in chaos. Japan has been smitten by appalling calamity. Koreans and Filipinos are demanding independence. In Europe men are talking about the next war and preparing for it. Everywhere peoples are in transition. The old is passing. What is to be the new?

Evil influences are intensifying the danger. Moving picture films that are so unclean that they cannot be profitably shown in America are shipped to Asia where they are freely exhibited. A single steamship is reported to have taken from San Fran-

cisco to Japan 1,150 barrels of wine. Morphine seized in Shanghai was manufactured in Philadelphia. The law forbids shipment from America to China but not to Japan. In two years and nine months New York dealers sent three and a half tons of morphine and five tons of cocaine to Japan, there to be reshipped to China through Japanese post offices over which the Chinese have no jurisdiction. As a traveler in Asia sees the evidences of vices from alleged Christian nations, he wonders whether the closer contacts of the East and the West are further to debauch the East. They surely will unless they are overcome by a more vigorous propagation of Christianity. America and Europe have taught Asiatics to kill one another more scientifically than ever before. They have taught them the use of machine guns, airships and poison gas. Shall they not give them the uplifting and purifying Word of God with its Gospel of the Prince of Peace?

Under the combined impact of forces good and bad that are pouring into non-Christian lands, the old civilizations are crumbling and the ethnic religions are decaying. What few moral restraints they ever had have been weakened. The whole structure of Asiatic life is tottering. What is to take its place?

"The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form."

One thinks of the majestic words of Isaiah: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle."

The Duty of the Church

What is the duty of the Church of God? We turn for instruction to our Lord. In the 24th chapter of Matthew's Gospel, He plainly warned His disciples of coming wars and tribulation and false prophets and abounding iniquity; but, so far from advising inaction on that account, He declared that these very conditions made it all the more urgent that "this Gospel of the Kingdom shall be preached in all the world." That is the divine program for a distracted earth. The defects from which the world is suffering are not defects of knowledge, but of conscience. Man's material appliances have developed faster than his moral character. "There is no political alchemy," said Herbert Spencer, "by which you can get golden conduct out of leaden motives." Dwight L. Moody said about the same thing, less elegantly, but more forcibly: "If you want good water it is not enough to paint the pump, you must clean out the well." Only God can do that. For this Christ came. "Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved." Science, philosophy, militarism, politics, secular education—all have failed. The only hope lies in the acceptance of the Gospel for whose world extension the foreign missionary enterprise exists. There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for utter allegiance to Him as King of Kings and Lord of Lords.

Inspiring are the words of revelation: "He is able;" "able to save unto the uttermost;" "able even to subdue all things unto Himself;" "able to do exceeding abundantly above all that we ask or think." Let Christians of all men reject the heresy that what Christ laid upon His Church cannot be done. Nothing that is right is impossible. What God tells us to do, we by the grace of God can do and should do. Instead of hesitating, let us say with Shakespeare:

"Now let me run
And I will strive with things impossible;
Yea, get the better of them."

This is the time for consecrated effort, for sacrificial giving, for careful planning, a time for the splendor of a mighty faith. This is our splendid task, to exalt the Lord of life above the jarring passions of men, to make His will supreme. We must write His name large across the sky of the world. We must make His voice the undertone of human life. We summon the Church in the ringing words of Charles Hoyt:

"Is this a time, O Church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!"

—Missionary Review of the World.

THE INFLUENCE OF THE SPIRITUALISTS IN OUR WORK

By Florence B. Lauver

From many parts of the Argentine we hear of people who say they are of this religion if it can be called a religion, for what they really do is from the evil one, as we can see from God's Word.

We find spiritualists in all the towns where we work. When we were in Santa Rosa there was one in the meeting. He said the two religions were practically the same, but we know they are not.

Pehuajo is a chief center. Bro. Lantz said they had some trying times not so long ago on account of these people. They had a very able brother from Azul come and explain these things well. Recently in the "Camino Verdadero" Bro. Lantz made a special explanation as to what we believe, and that we are not of the same belief as the spiritualists for they, too, say they are evangelicos.

Now as to our experiences in Carlos Casares we will give a brief account so that our loved ones may be able to understand and pray more definitely. The devil's power is great but God is more powerful and we are glad that if we trust in Him the seemingly impossible things can be changed.

Three of our recent converts lived in a house with people who were deeply interested in reading books on spiritualism and also attended their meetings, where they talked with their dead friends, as they thought. These three converts, the mother, daughter, and son, say they never really believed, but their friends were praying that they might see and hear the things they do at night and believe too. Through their power they have been made to hear these things at night too. They never can sleep well. They hear steps in their room, the bed shakes and so on. The daughter, a fine looking girl of twenty-three, says one night it seemed as though a cold hand was laid upon her ear and since then she cannot hear well and is so sorry as she can hear very little that is said in the meetings. After their conversion their sleep was not disturbed so much. But one night they went to a meeting where there was present one of the spiritualists who has for years been deeply involved in spiritualism. The same night when they were together at the prayer meeting they were molested more than ever. It seemed as though some one was in their room making fun of their religion in Christ. Now this old lady, the spiritualist, is quite sick and her son's wife, who is one of the members, has asked us to visit her. The devil has great power but if Christ enters her heart these things must come out. Since I wrote about

these converts being disturbed at night, I heard good news. The mother came to me in last night's meeting and said they are not disturbed any more. She was very happy as it is the first relief they have had for such a long time. She had a special experience and is coming tomorrow to tell me about it. We were sure the Lord would help her. We were praying that the Lord would help her and show them in a special way that **He** is their deliverer, and so He has done, for which we are thankful.

Bro. Carranza and family had also been lured into this belief before their conversion and were quite miserable. Quite a long while after their conversion they were disturbed in their sleep. But finally after very much prayer he had victory. He was on the road in a sulky or buggy and felt the need of prayer and got out to pray. He says it seemed as though something went out from his body and he was so happy he had to dance around for joy. The following night they all heard a great thump. The house and bed shook, and since then they have never been disturbed. Now they sleep all night without a light. Before they were afraid and he was so nervous and afraid he used to get up in the night to take wine to quiet his nerves, but now he has Christ and the wine and fear are all gone.

Our first member's (Sister Harnandezes) relatives were spiritualists and they told her she had bad health because she was a wicked person in the previous life, and would even be something worse in the next life. She lived in misery, but now she has good health and is happy. We see that these things are contrary to the Bible. Our God does not lead us into darkness and fear but gives us joy and peace.

Please read Deut. 18:10, 11 and 12, Leviticus 19:31.

The spiritualists talk to the spirits of the dead; they say so at least. When God forsook Saul he talked with the spirits. I Sam. 28:7. In Isa. 8:19, 20 it says we should not ask wizards and people that have familiar spirits about the dead. Should not the people seek their God? They teach that Christ was a mere man better than most who lived in the world but not a Savior and the Son of God. They deny salvation thru faith in the Son of God therefore their religion is not of God but of the devil.

They say they talk with the spirits of the dead. For example a dead father gives a wife advice how to care for the children. Another gives a receipt for a cure for a disease, which often has good results.

A son talks with a father who tells him family secrets that no one else knew. Why should they not believe and accept spiritualism? We believe and know it is not only imagination with them but the power of the devil. And do they really talk with their dead friend or is it the spirit of the evil one, making himself appear as another? The Word says the devil comes even as a spirit of light to us sometimes. II Cor. 11:14. At another place it says that the good and bad alike are in places that they can not come out when they wish, much less at the wish of people who are living on earth. The spiritualists say there is no devil, then it is so much worse, for if we say robbers do not exist and let valuables any place on the street they would soon be gone.

But they say they can do great things. We know the devil has very great power. Matt. 24:24. II Thes. 2:9 says, "Him whose coming is after the work of Satan, with all power and signs and lying wonders."

So we see many are deceived by Satan but with God's help we can help them see the light. Bro. Carranza, mentioned before, was burdened for his brother, one of the leading spiritualists who is the printer of their monthly paper. He wrote to him many times basing his arguments on the Bible and told him of his experience. He answered that he now believes and has a wonderful joy in his heart. So we desire to present the truth and fight the works of Satan while it is yet day for "the night cometh when no man can work."

Carlos Casares, F. C. O., Argentina.

REASONS FOR EVANGELIZING ARGENTINA

Selected and adapted by J. L. Rutt

1. Because we are commanded by our Lord to preach the Gospel to every creature. Mark 16:15. Also in Matt. 28:19 Christ commissioned His disciples to go and teach all nations, and that according to Luke 14:21-23 they were to go out quickly into the streets and avenues of the city and bring in all manner of those who needed aid. He even says in verse 23: "Compel them to come in." Every believer who accepts and receives Jesus Christ in in his or her heart has been chosen and called to witness of the reality of the application of Jesus Christ in his or her life to the world that is outside, unregenerate, going to destruction as fast as time can carry them in its course. The Spirit of the Lord is calling men and women in this age as well as in former ages, but only the one who has his or her ear in tune to the Infinite can answer to the call and say, "Here am I; send me."

2. Because Catholicism does not teach the real Gospel of Jesus Christ. They have Him only as a dead Christ on the Cross and not a living, risen Christ as we know Him to be. Jno. 11:25: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Jno. 14:19: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Rev. 1:18: "I am he that liveth, and was dead: and behold, I am alive forevermore, Amen."

3. Because Catholicism does not encourage the reading of the Scriptures; for if they did they would soon discover that the priests have erred. We read the Scriptures because they bring us in touch with God and keep us from sin. Psa. 119:11: "Thy word have I hid in my heart, that I might not sin against thee." Psa. 119:105: "Thy word is a lamp unto my feet, and a light unto my path." We are commanded to search the Scriptures. Jno. 5:39.



Map of Argentina
(Our Mission District in White)

The teaching of Catholicism is that the Scriptures, both of Old and New Testaments, form only a small part of the Word of God. They add Apocrypha, and apostolic and ecclesiastical traditions.

Holy Writ does not allow any addition. Prov. 30:5, 6: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Also Rev. 22:18: "For I testify unto every man that heareth the words of

the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

The Apocrypha has no place in the Old Testament Canon. It is not quoted by Christ nor the Apostles. It claims no inspiration.

Matt. 15:3,6,9: "Why do ye also transgress the commandment of God by your tradition? Thus have ye made the commandment of God of none effect by your tradition. But in vain they do worship me, teaching for doctrines, the commandments of men."

4. Because Catholicism does not offer any assurance for salvation and peace with God for this life. Catholicism is a religion of works. It does not teach the New Birth, as is taught in John 3, in fact, they ridicule it as foolishness. Their eyes have been blinded to the fact concerning assurance by the priests, who will have them to believe that he can insure their eternal welfare by prayers, penance, merits or indulgences. This is nowhere taught in the Scriptures.

5. Because Catholicism does not teach them to "come unto Christ;" but instead would have them go to the priests for knowledge. Catholic communicants are so taught by the priests that it is not necessary to go to Christ for forgiveness of sins; but instead they claim that they can give them absolution for their sins, and hence there is no need to come to Christ. Scripture tells us that there can be only one Mediator. I Tim. 2:5: "For there is one God, and one mediator between God and men, the man Christ Jesus." The only access into God's presence is thru the blood of Jesus Christ. Heb. 9:22: "Without shedding of blood is no remission," for it was accomplished once for all by Christ.

6. Because Catholicism does not admit "right of private judgment" not only in Scripture but also in everything outside of its own teaching. Their claim is that the average laymen are unable to interpret the Scriptures for themselves, and likewise in all other matters they consider them to be too ignorant.

Catholicism further teaches that their Church cannot err in transmission of faith and discipline. The Pope, as head of the church, is vicar of Christ, is infallible. This is a deception of the devil to blind the minds of ignorant people. The body of true believers makes up the true invisible Church.

7. Because Catholicism thrusts itself and the hierarchy and the virgin Mary and saints between the sinner and the Savior. Especially in these South American republics the Catholic Church has so much power and authority to administer legislation in civil, political, social, and religious affairs as to thrust itself between the sinner and Christ; also the virgin Mary is considered by them to be omnipotent in power, infinite in mercy, and is adored as Queen of Heaven and Angels, (Refuge of Sinners, Gate of Heaven, Mother of Mercies, Spouse of the Holy Ghost, Propitiatory of the World, Mother of God). She is considered immaculate.

Scripture does not accord Mary any attributes of Deity. Luke 1:46, 49: "And Mary said, My soul doth magnify the Lord. For he that is mighty hath done to me great things; and holy is his name." Luke 2:22: "And when the days of her purification according to the law of Moses was accomplished, they brought him to Jerusalem, to present him to the Lord."

7. Likewise the sainting of men of rank in the Catholic Church had been a practice long in order and the placing of them between the sinner and Christ.

The Bible expressly condemns this practice as Jesus Christ is the only Mediator between God and man. Heb. 10:11-14: "And every priest standeth daily ministering, and offering the same sacrifices, which can never take away sins: But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

8. Because Catholicism substitutes a religion of works for salvation by faith.

No one can justify himself or herself in the sight of God by any work which he or she might perform. Gal. 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Eph. 2:8: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

9. Because Catholicism falsely gives to the priest the prerogative which belongs to God: that of forgiving sins. This is also contrary to scripture, for no one has the power to forgive sins except Christ. No human being can forgive sin for all have fallen under the curse and none are clean except Jesus Christ whose word and work cannot fail. I Jno. 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Jesus Christ according to Heb. 13:8 is "the same yesterday, and to day and for ever."

10. Because Catholicism continually takes money from the people for masses for the dead, and other superstitious observances in which no real equivalent is rendered that could be more usefully employed in the spread of the Gospel. It is a deluded idea to think that masses may be held for the benefit of souls in purgatory. There is no Bible reference to warrant the offering of masses. It is a practice of obtaining money for the priests and hierarchy at the expense of the poor. It was this practice which Martin Luther so stubbornly fought against when he rebelled against the principles of the Catholic Church. The Lord Jesus Christ became a sacrifice for all true believers. Isa. 53:5: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

The worship of idols is also strictly forbidden. Ex. 20:4: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

10. Praying to Saints and Angels is also forbidden. Col. 2:18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

11. Because when people of these countries are brought face to face with the Gospel principles they accept.

12. Because wherever the Gospel has been faithfully proclaimed in Roman Catholic countries, there have been conversions and the converts prove to be splendid Christian men and women. It was supposed by the Protestant bodies that the Roman Catholics were carrying the Gospel into the countries where they gained control, but only in the last fifty years have the Evangelical (bodies) churches awakened to the fact that the common people of those degraded countries were kept in ignorance to the true Word of God, so that they might be used as a tool by the Roman Catholic Church to promulgate and foster their own interests. No better time has come for the evangelization of these countries than the present one; as these countries are opening their door to Protestant ministers and missionaries. One of these countries has gone so far as to give a Protestant missionary free trans-

portation. It is also important to know that they are responding readily to the Gospel in all of the South American countries. Those who have accepted and received Jesus Christ in their hearts wonder why it took us so long to decide to do mission work among them. They may be described as poor, destitute and a deluded people who only know of Christ as a dead Christ on the Cross, and not having a living, risen, and glorified Redeemer in heaven interceding in behalf of all humanity.

May this article stir some hearts to give their lives as a reasonable sacrifice or else give of their means to help carry the Gospel so that many more who do not know may know that to have a living possession of Jesus Christ is life eternal. Who will help to heal and bind up the wounds which Catholicism has made?

Elizabethtown, Pa.

NEWS FROM THE LEPER ASYLUM

By C. D. Esch

For the Gospel Herald.

On September 30 was the fiftieth Anniversary of the founding of the Mission to Lepers by Mr. Wellsley C. Bailey and his friends. Mr. Bailey came to India to do general mission work but he was not here long till he became burdened for the lepers who were met with in such numbers in many places. He had compassion on these poor beggars, cast off from their homes, despised by their neighbors, and feared and hated by many, seemingly cursed of God and cast out by men.

Mr. Bailey, by the blessings of God and the help of friends, organized a little society which pledged support for a few lepers and religious teaching for a number more who were being cared for by government asylums. From these small beginnings has grown in the last fifty years the Mission to Lepers with its numerous asylums in all afflicted countries with thousands of inmates who all have the advantages of religious teaching. During this time many thousands of poor, outcast, discouraged, downtrodden leper sinners have found that the love of God in Jesus Christ reaches even them and is able to transform their lives. Much more might be said and written about God's work among the Lepers, for He has done much through the agency of these men whom He raised up.

At the suggestion of the Mission to Lepers Sept. 30 was kept as a holiday in all the asylums, in commemoration of the fiftieth anniversary of the Mission. At our asylum we had arranged a program for the afternoon in which there were songs and a few recitations. An address was given by Bro. Kaufman on the work of the Mission to Lepers from the founding to the present time. He also presented some of the great problems, and told about the great number of lepers in this country as well as in the world in general. After the program there was a special dinner served to all the lepers and guests. The lepers were seated in lines on the grass where their dinner was served. The Christian members of the staff with their families and the missionaries that attended had their dinner nearby at the home of the untainted boys. All were very happy, to say the least. Many have been helped to realize that God has done great things for them. May He continue to bless the work of the Leper Mission that many thousand more poor, despised beggars may come to the knowledge of the truth.

On October 19, communion was observed at the Asylum Church. Bro. Brunk preached the sermon, which was appreciated by all. The brethren had a special song for this occasion in which they sang the story of the betrayal, crucifixion, and resurrection of Jesus in a very effectual way.

At the same service a class of twelve applicants was baptized. All were happy to be able to have a part in this feast. As usual those who were not able to attend the meeting were served in or near their rooms.

All are looking forward with great pleasure to the time when they can move out to their new home at "Shantipur." This is the name of the new Home. It means "Village of peace." And we hope that the place may be the means of bringing peace to many a poor, afflicted soul and body as well.

We (myself and family) are planning to move out to the new place on about the fifth of November. And the week following we expect to move the lepers out. We will live in the houses which are planned to shelter the untainted girls, which are built near the place where the bungalo for the superintendent is being built and far enough from the Asylum proper to be out of danger of infection.

Mr. Anderson, the Secretary of the Mission to Lepers, is to pay us a visit from the 19th to the 21st of November. On Nov. 20 we expect to have the formal opening program of the new Asylum. We will send news of this meeting and others, later.

Some weeks ago we were all made sad by the abduction of three young women from the Asylum. These young women were getting to the marriageable age but because they are lepers no arrangement can be made for their marriage. There are always those who can secretly work things so that they can get young people of that type to follow them. The sad part of it is that they will go away and live in sin and possibly come back in a few years—as is often the case—with broken health and a few illegitimate children, and sin-sick souls to be cared for for the rest of their lives, after they have been at large during the most contagious part of their disease. These are some of our problems. Will you pray that we may have wisdom to solve them, as is pleasing to God?

Pulmat Bai, concerning whom I wrote some time ago, is a real blessing to our Asylum. She is enjoying a real Christian experience and the light is radiating to others. As a result of treatment she seems to be a little better. I am sure your prayers are reaching her.

Dhamtari, India.

PROBLEMS IN FINDING THE WORKER

By L. J. Burkholder

(From the Rural Evangel)

"The care of all the churches" rested heavily upon the Apostle Paul. He was the Overseer-general of the newly planted Gentile churches. The Mission Boards find themselves in much the same position as was Paul. May we always have that same personal compassionate care which he had. As they traveled to "visit the brethren....and see how they do," "they ordained them elders in every church." When Paul could not attend to all these duties, other men were made responsible. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Tit. 1:5). Today there are still many fields that are white to harvest but are not adequately supplied with workers to gather the whitened grain. That there is a dearth of workers in the rural field is apparent to every thoughtful observer. Under the Ontario Board, there are at least five fields without a resident minister. In Ontario, as well as in other provinces and states, there are many open doors into which the Lord says we shall enter, but because men to enter these fields are not available, this duty is neglected. "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." A serious look into the subject under consideration will explain, in part, why some of these places are not supplied.

The worker is to be found. Some one must seek him. He may be hiding among the stuff. Only by diligent search is he discovered. The Board, or the overseers, must be clear as to what kind of man is need-

ed. He will likely be a busy man. The worthwhile men do not usually loiter about the marketplace and offer themselves. It is probable that the big problem here is to get the church leaders sufficiently interested in the evangelization of the world to look intently for a man whom the Lord can send into the byways to gather the lost. How many of us preachers can as easily see a prospective Timothy for the work as a good business venture? The Master has many young men in the Church who are profitable for the ministry. Let us look for them and help them into the place the Lord wants them to fill.

It frequently occurs that when the Church is faithfully looking for men that some of those who have the Scriptural qualifications for mission work have their eyes so intently on the things of this life and their ears deafened by noises from the same source, that they do not hear the voice of God calling them into the ripened harvest field. Isaiah did not hear the command to "Go, and tell this people" until he had yielded himself to the Lord. The man whom the Lord can use must have a vision, both of the Lord and of His field, before he can hear the call of God. His lips must be touched and his iniquity taken away. To get men with the natural gifts to make a full consecration of themselves for the Lord's work is a real problem. Young man, lift up your eyes and look; see the Lord in His glory; see the world in sin languishing for the Gospel. May the experience of the prophet be yours (Isa. 6). Make the Master's work your first concern. Let the Lord find you. Take the place he gives you. So far as you are concerned, the problem of finding workers will be solved, and you will be happy.

Another problem in securing workers is, that the dark side of the question is dwelt upon too much. It is true that the Master's servant must leave home, forsake friends, forego many comforts and earthly advantages and endure hardships, only to find that those for whom he labors are, very often, unappreciative. Many who might enter the work are deterred by these unattractive conditions. Let us look at the other side. "And every one that hath forsaken ....for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." "He that winneth souls is wise." "And they that turn many to righteousness, shall shine as the stars for ever and ever." "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." To be a worker with Christ in publishing the glad tidings to the lost is the noblest calling in this world. Paul says that we are ambassadors for Christ. To be the first minister of the British Crown or the Chief Executive of the United States are honors not to be compared with that of representing the absent Christ on the earth. The "set apart" ones are duly appointed to do business for the Lord and in His name. The greatest wealth of this life or the highest honors the world can bestow are nothing beside the richness of joy which comes to the one who leads a soul to Christ for salvation. It would be the height of folly for one who is called to proclaim the Gospel to consent to shrivel into being a king on the earth. Let us magnify our calling as the ministers of Christ. May we lay before our young people some of the joys and rewards in faithfully winning souls, and the hardships will be more easily borne. When we come to place the proper value upon the work of winning souls, this problem in finding workers will be solved.

Another problem is to dispose of the hinderers. Very often when the Lord calls a young man, or other person, to some definite field and the person is willing and able to go, a third party enters the scene and prevents the going. It may be a husband or wife, parents, or the home church. All these seem to have a reasonable claim upon the one who would go, and the objections look plausible. Both sides of the question are weighed, the human element wins and the called one stays at home. This disobedience to the heavenly vision usually marks the beginning of his loss of power, both with God and man. He cannot successfully persuade men to yield themselves fully into the hands of God when he himself has not done it. This difficulty will be overcome when he to whom God speaks learns by a strong conviction to obey God rather than men. It will be helped also, when the interested persons see the seriousness of interfering with God's plans. When Pharaoh refused to let God's son, Israel, go, God turned and slew Pharaoh's firstborn son. God has right to that which we have. When we withhold that which He requires, or prevent others from following Him, harm is sure to follow. When either friends or the church, from selfish motives, refuse to let go, the blessing of God cannot rest upon it. Some plain teaching on the question of our individual responsibility to God will help, but the greatest factor in solving this problem is prayer. This is one of the mountains which the Master has promised to remove into the sea.

Perhaps the problem most difficult to solve is the lack of dependence upon God. We are so much inclined to magnify the human side. By our own wisdom and planning we try to fill the vacancies and send forth men. We have our part to do, but it is the Lord's harvest field. The souls to be saved are His and the means to be employed are given by Him. He also has the power to see the end of our labors from the beginning. He opens the doors into which we shall enter. He has promised to send forth laborers in answer to believing prayer. Let the members of our Mission Boards, the officers, and overseers place themselves into such a relationship to the Lord that they can be used to find the Lord's man. And let every member of the body of Christ be ready to be found and the problem of securing workers will be solved.

Markham, Ont.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Nov. 19)

By Edna Swartzentruber

For the Gospel Herald.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

Truly the past week has been one of real spiritual blessing for all of the missionaries and our brethren here. It was our privilege to have at each station, two days of conference on "The Principal Fundamentals of our Faith." The meetings at each station were well attended and great interest was shown. The last day at Pehuajo and at Carlos Casares the rain kept some from attending, but we feel satisfied to know that through these meetings our brethren have been strengthened in the Faith, which we all hold dear.

The main subjects discussed were as follows: The Plan of Salvation, Bro. Shank; Jesus Christ,—Divine—Human, Bro. Lantz; The Christian Church, Bro. Lauver; The Victorious Life, Bro. C. L. Sickel. Bro. Sickel is one of the missionaries of the Church of the Brethren, located about 200 miles from here. We praise God for the wonderful way in which His Word was imparted to us, through the brethren.

Sister Shank was present at each station and had special meetings with the women. These meetings were greatly appreciated by our Argentine sisters, and we believe that the messages will be the means of raising the ideals in at least some of our

homes in the Argentine. Many of our sisters have expressed their gratefulness for these helpful meetings.

On Sunday several of the brethren went to Magdala, where they had services for the second time. There were almost twice as many present as the first Sunday. Will you join with us in prayer, in behalf of the ignorant and unsaved in this town, where the True Gospel has never been taught?

On Saturday a girl came to the Mission in great haste, asking for one of the missionaries to come and pray for a woman who was suffering greatly. Sister Lantz went and had prayer, and truly the Lord heareth the cry of His people. She was relieved instantly, and we praise God for the great Faith that these people have in the power of prayer.

Again we crave an interest in the prayers of the Church at home.

Pehuajo, F. C. O., Argentina.

PRAYING FOR THOSE WHO PRAY

We are to pray that others may pray. We are to pray for those who we know are praying, that they may be guided and strengthened and carried forward in prayer. Doubtless our own praying, if indeed we are true intercessors, is what it is because others have prayed for us. In one of his last letters to the Director of the Great Commission Prayer League, Dr. W. H. Griffith Thomas wrote: "Every day for more than two years past I have been remembering you and the League in prayer." Dr. Thomas had many obligations. But they were not so many as to crowd out what he plainly counted the privilege and the duty of praying for a man and an organization that God has made such mighty factors in the prayer life of this generation. This intercession of Dr. Thomas undoubtedly enriched the lives of readers of The Sunday School Times, for whom that Director, Mr. Thomas E. Stephens, conducts the Family Worship column every week in these pages. Prayer is a persuasive and prevailing thing. "The effectual fervent prayer of a righteous man availeth much." Are others praying better because we are praying for them?—S. S. Times.

IS IT NOTHING TO YOU

That one-third the world is still illiterate, ignorant of true health, and beyond the reach of medical skill?

That the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

That the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

That doors hitherto locked and barred are now "off the hinges," with the literati of China ready to hear the Gospel message, and in the mass movements of India, scores of thousands turned away from the Church because of no teachers to instruct them?

That America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at $23,000,000,000?

That not one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

That Jesus Christ, the great Captain, waits, with the banner of the Cross in His hands, for His people, whom He has so richly blessed, to follow His lead?—The Missionary Intelligencer.

CHARITY WITH THE BUTTONS ON

One of our city pastors, in making an appeal to the members of his congregation for the gift of old and cast off clothing for the needy of the community, found it necessary to ask them to leave the buttons on, because many people, before they give old clothing to charity, first cut the buttons off. Thus they reduce to the minimum the value of their gift and take out of it every element of sacrifice. Nothing is allowed to go that can be of any value to themselves. How clothing can be worn without buttons gives them no concern, as long as they themselves can use the buttons. The man or the woman who gets the garment—ah, it's up to them to see how the garments can be fastened, or, let the relief organization which is undertaking the work of bringing help to the poor go out and buy buttons.

Buttonless coats! Fitting symbols of much of the world's charity! Mute testimony to the miserliness and selfishness of many of human kind!

But charity of that kind will never do in the age in which we are living, as indeed it has never met the great needs of any age. The charity that is needed today, and has always been, is the kind that leaves the buttons on; that gives, not as little as it can, but as much; that makes its sacrifice, not grudgingly nor of necessity, but with gladness and joy; that casts aside all littleness, pettiness, meanness, and in true generosity of heart and life meets the needs of the unfortunate of whom there are so many throughout the world.

The charity that would cut the buttons off stands out in sharp and distinct contrast to that for which Christianity stands, and which it teaches, for Christianity teaches us to go the limit in our efforts to relieve the world's distress and to heal its maladies. Its great founder forever set the standard for human generosity, by Himself giving all, even at last to life itself, that all human tears might be wiped away and the sorrows and misery of human life might be relieved.

Ah, if the same spirit which surged in his Divine-human breast stirred the hearts of mankind today how soon would the sorrows and miseries, the injustices and inequalities of life disappear, and what happiness and joy there would be throughout the land. Yea, should the church herself give herself, in money and effort, to the task of ministering to the needy with a holy and complete abandon of soul and body, the Kingdom of God would not be long in coming and that day speeded when righteousness and peace shall be established everywhere in the world.

Buttonless coats! What revelations of character! How damning their judgment! We would not be surprised if they would be on exhibit that morning when the Judge will be upon the throne and the nations are before Him, some on the right and some on the left, for the basis of judgment in that great scene as foretold by the Judge Himself is the response men have made to human need. "I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked and ye clothed Me not: sick and in prison, and ye visited Me not."

A buttonless coat for some poor, shivering, unfortunate soul! "Inasmuch as ye have done it unto one of the least of these....ye have done it unto Me." If we will but remember that all of our gifts of love and charity in their ultimate analysis are made unto Him it will help to save us from smallness and selfishness, and will exalt the making of our gifts into a high and holy service.

The need of the day and the hour is for "charity, with the buttons on!" —The Evangelical Messenger.

We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.—I Cor. 2:7.

THE VICTORY OF LOVE OVER STRIFE

By Mattie Stalter

For the Gospel Herald.

Love gives light to souls filled with strife. Love is the only power known that can overcome strife successfully.

Fear and terror through force and violence do for a time bring the outward struggle of strife to a halt, but fear has no lasting power over the principle of hatred in the heart. As soon as the outward force is weakened and taken away, hatred springs to her advantage and strife is as fierce as ever. But love overcomes evil with good.

Its law of kindness strikes at the root of strife and turns hatred into love through the power of God in Christ Jesus.

A more glorious victory cannot be gained over a man than to return evil for good.

Gridley, Ill.

MORE THAN WE CAN ASK

God never deals out to men just so much as they need and no more. David said: "He maketh me to lie down in green pastures." It would not be possible for him to lie down in a millionth part of the pastures. "He leadeth me beside the still waters." There were a hundred thousand water brooks, and he could only wait by one to refresh himself There are flowers in the woods where no man can enjoy their beauty. We could get along without beautiful birds and their warbling notes. Ah! they are the overflow of the cup.

God gives us a great many blessings that we do not ask for. So many people say that there is no need in praying because God gives us what we need without our asking. Yes; but God lets us come to Him and tell Him our wants. He gives more than we name. Then let us ask for what we need, and come back and thank Him for that and for Royal bounty.—Alexander McKenzie.

WHAT CHRIST TAKES AWAY

"Taking away" is a work which only God can do with finality. Sometimes, indeed, he has to do it in judgment and punishment; but over and over again He does it in grace and blessing. The expression occurs scores of times, from Genesis to Revelation. One of the early cases is when Pharaoh's daughter said to the sister of the baby Moses, "Take this child away, and nurse it for me." The princess did not realize it, but God here "took away" Moses from death and the Egyptians eternally, though the final deliverance was not consummated until many years later. The last mention in the Bible is the dread prophecy of judgment that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:19). But perhaps the two blessedest "takings away" in the whole Book and in all of God's purposes are touched upon in the Scripture prophesying Christ's second coming. The actual words are not there, but the truth is, as we read (Heb. 9:28): "So Christ was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." In the Keswick Calendar for July 7, the comment of Alfred Mace on this Scripture was given: "Brethren, get on your tiptoes here, gird your loins, stretch your neck, open wide your eyes. We are not looking for death and judgment; we are looking for the Lord himself! The first time He came He took our sins away; the next time He comes He will take ourselves away. Are you ready? The gathering shout may come before we sleep tonight, and on lightning wings we who are His shall be caught up to meet Him in the air."—S. S. Times.

THREE PRINCIPLES OF GIVING

Sel. by John L. Harnish

The members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the Gospel to their yet unsaved brethren. They elected a treasurer and appointed a day for receiving the money. When all were present the treasurer, an aged man, proposed three principles, which were unanimously accepted:

All will give something.

Each will give as much as he or she is able.

Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stepped up and laid $2.00 on the table. The treasurer retu ned it and said, "Dis gif' may be accordin' to de furst princ'ple, but, brudder, it is not accordin' to the second." The negro took his money and returned to his seat. After a moment he returned and threw $?0.00 on the table, as he remarked sullenly, "Hyar, maybe dat is enough." Quietly, the old treasurer returned his money, and replied: "Brudder, dis may be accordin' to the first and second princ'ples, but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly ap p oaching the table, placed on it one hundred dollars with the words: 'I give dis gif' cheerfully in de Name of de Lord Jesus." Then the old treasurer jumped up, and taking both hands of the negro, cried out, "Dis is all right, brudder, it agrees with all three princ'ples!"

Would it not be well if each of us would consider these three principles in our giving?—Publisher Unknown.

Peoria, Ill.

THE WORLD MAY BE EVANGELIZED

The stupendous work before us is to carry out the Savior's great commission: "Go ye, therefore, and make disciples of all the nations."

The special work of every Christian is:

1. To invite and bring others to Christ as did Andrew.

2. To induce new converts and Christians generally to join the church of their choice without delay.

3. To confirm persons in the faith and establish them in the church, by means of Christian consistency, social recognition, hand shaking, unpatronizing friendliness and Christian activity.

4. To enlist those whom we influence for Christ to become personal workers.

5. To help send the Gospel to the regions beyond, that all the world may be evangelized, our motto being the world for Christ.

It may surprise some, but it is mathematically correct, for starting with 100 and doubling the number each year for twenty-five years the aggregate would be over thirty hundred millions.

But, beginning with the millions who are real Christians, and increasing in the ratio mentioned, how very soon the sixteen hundred millions of earth could be won to Christ and His Church, and encircle the globe with a jubilant song that would rival the music of the angels and of the redeemed in Heaven and rejoice our glorious Lord and King.

The early Christian Church was extended by persistent personal work as "they went forth and preached everywhere."

Philip won a stranger to Christ (Acts 8:29-39); Levi influenced his former companions and business men (Luke 5:27-29); while Andrew brought his brother to Christ, and Philip his neighbor (John 1:40-45). Hear and obey God and He will use you to do similar work.

The world will not be won en masse, but as individuals, by hand-to-hand work. Very few are converted apart from direct personal influence.

We have often remarked that most people ascribe their conversion to the life, prayers, testimony, or direct

personal influence of a godly mother or father, a devoted wife, an earnest minister, or a faithful sister, brother, teacher, or friend.

Live such an exemplary Christian life, week-days and Sundays, at home and abroad, that others will certainly be influenced to become Christians. An atheist visiting Fenelon said, "If I stay here much longer I will be a Christian in spite of myself."

Every Christian is appointed by the Court of Heaven, as Christ's Ambassador of Peace, as certainly as if taken to Heaven and commissioned back to earth.

Hear the wonderful announcement "Now, then, we are ambassadors for Christ" (II Cor. 5:20). Shall any of us refuse the honored appointment or be unfaithful to our trust? To be His true ambassador two things are necessary: First, to have the spirit of Him who appointed us; and, second, to faithfully in Christ's stead present the Gospel message.

All Christians should have a missionary spirit, which is the spirit of Christ, and act as home missionaries, while they contribute to send missionaries to foreign lands.

I have often said that I would rather be a man than an angel, because God uses human beings, not angels, in saving those for whom Christ died.

In view of this great honor and responsibility, let not one of us be like Meroz, that "Came not up to the help of the Lord against the mighty," but let each one know the Divine inducement and say, as did Isaiah, "Here am I, send me."

Let every minister make public and personal endeavor to bring to Christ * * every man, woman, and child within his reach.

Let every father and mother claim the privilege of bringing their own children to the saving knowledge of Christ.

Let every Sunday School teacher covet the honor of winning for Christ * * unsaved members of his or her class.

Let Christian laymen put similar thought, skill and energy into the work of enlisting others for Christ that they apply to their business, trade or profession and see what will happen.

Every one should work for the salvation of those about us and for the evangelization of the world, because:

The Lord commands it.

The Bible by its precepts, warnings and promises calls us to work.

Loyalty to Him who saved us and whose ambassador we are demands that we work.

The spectacle of worldlings and those at ease in Zion should arouse us to work.

The example of what consecrated Christians have done and are doing calls us to emulate them in work.

The Christian faith, love, peace and hope, within us constrain us to work.

Humanity, in our own and heathen lands, with its darkness, degradation, ignorance, worldliness and folly implores us to work.

The many children, youths and adults all around us who sincerely desire to be conscious Christians and expect us to so introduce Christ to them that they may be saved by grace, invite us to work.

The shortness and uncertainty of life stimulate us to work.

The joy and rapture which success brings are incentives to work.

The anticipation of the Master's welcome, "Well done, good and faithful servant," inspires us to work.

Our own spiritual health, growth, life and steadfastness demand that we shall delight in Christian work.

Jesus Christ our Savior, by His incarnation and nativity, by His agony and bloody sweat, by His Cross and passion, by His precious death and burial, by His glorious resurrection and ascension, by the establishment of His Church and the coming and abiding of the Holy Spirit, and by His great commission and precious promise of ultimate success, says, Work! Work! Work!

1. The home is the place of special opportunity. Here sons and daughters may be trained for Christ and the church from earliest childhood, so that they may no more know when they began to love and trust the Lord than when they began to love and trust their father and mother. Here you may train a Samuel, a Moses, a Wesley, a Knox, a Carey, or a Moody. What shall the children of your home become?

2. The Sunday school is a rich harvest field. It is also the nursery in the Church. What a privilege to be counted worthy to be a worker in the Sunda school. By faithful teaching, exemplary living, fervent prayer, wise and hopeful personal dealing with the scholars, and by decision days, a perennial revival may be seen in every Sunday school, and almost every scholar may be won for Christ.

3. The Young People's Meetings are places where very effective work may be done. By having the meetings sociable, earnest, lively, intelligent and spiritual, and by personal invitations many persons will be attracted to the services and saved by grace.

4. Cottage prayer-meetings have proved the spiritual birth place of many. Let a committee of the laity be responsible for the conduct of such services, and induce the unconverted, as well as the Christians, to open their homes for such meetings and to extend personal invitations to their friends and neighbors. Great results may thereby be expected.

5. On the street, in the places of business, in public and private conveyances, and wherever we go, we may, if we watch for it, find a field of cheerful and fruitful service.

6. The church, by all her public services on Sundays and week days, may be made a place of salvation and edification. By conducting special services at suitable times, by holding after-meetings at the close of the preaching services, by utilizing the Sunday School and Young People's Meeting as important forces of the Church, all the while planning, preaching, praying, visiting, conversing, and otherwise working to induce youth and adults to decide to receive Christ, there may be, by God's promised presence and blessing one continuous revival from year to year.—Rescue Journal.

Why the Bible?

Why do so many people read the Bible? They are reading other books as never before; book production and book reading probably surpass any previous record in the history of the world. But Bible production and Bible reading to-day are so far ahead of any and all other books that there is no human way of accounting for the phenomenon. The Western Christian Advocate recently called attention to the enormous increase of sales of the Bible in 1923 as compared with 1922. "These are sales, not gifts. The American Bible Society's figures show that where ten persons were interested enough to pay money for a Bible in 1922, seventeen or eighteen felt the need in 1923." The reason why people read the Bible more than any other book is evident to all who know what the Bible is. When we open the pages of the Bible God is speaking to us in a direct, divine, supernatural, unique way. It is as though we went to the telephone and heard a message from God in his own words and voice. It is as though we "listened in" on our home radio set, and heard from Heaven's broadcasting station the actual voice and words of God himself. People may not be conscious of all this as they read the Bible; but it is nevertheless true. Christians should be conscious of it; and then indeed shall we receive from this God-breathed Book the fullness of the blessing that he has for us in it at every reading. Meantime let us lift up our hearts with thanksgiving to God that he is circulating his Scriptures throughout the world as leaves of healing. And let us pray that more and more of those who read shall learn to say with the Psalmist:

"I have rejoiced in the way of the testmonies, as much as in all riches.
"I will meditate in thy precepts and have respect unto thy ways.
"I will delight myself in thy statutes: I will not forget thy word."—S. S. Times.

SHINE OUT, O STAR

What shall we do for the blinded eyes
Straining their gaze afar,
Seeing no promise of dawn arise,
Searching in vain for the star?

Dear God, so far in the lifted heavens—
So low in the dust they lie,
To whom no glimpse of the day is given,
No star in their midnight sky.

The burdened and weary, the sick and faint,
Who moan out their despair
Till the still air pulses with their complaint,
And the pang of unheeded prayer.

Sweet choir of God, this Christmas tide
Sing out your song again!
Is the Christ-child born? Has He come to abide?
Does it mean "good will to men"?

Shine out, O star, on their darkened way,
Whose eyes with tears are dim,
The Christ-child lives somewhere today—
Make clear the road to Him.

—Mary Lowe Dickinson.

"YOUR SORROW SHALL BE TURNED INTO JOY"

John 16:20; Luke 5:31; II Cor. 12:9.

They cannot know the joy of quiet rest!
Whose lives are peaceful, ne'er by toil distressed;
They cannot fathom the physician's skill
Whose frame knows naught of pain, who ne'er are ill.

They cannot learn the comfort of the Lord
Whose hearts have never felt the cutting sword;
Nor hear the music of His soothing voice
Whose happy lives with laughter gay rejoice.

They cannot see the beauty of His face
Whose circle is complete,—no vacant space;
Nor taste the sweetness of His wondrous love
Till other sweets have fled, or worthless prove.

'Twas in the furnace that the Lord's own hands
Relieved the faithful three of all their bands;
And in the lions' den that Daniel proved
The power and keeping of the God he loved.

Thy God would show thee something yet undreamt
Of thy dear Lord, and thou would'st be exempt
From deepest bliss if thou could'st have thy choice;
So trust His love; rejoice, Beloved, rejoice!

Fear not the cup, though jagged to thy lip;
Nor shirk the draught though bitter seem the sip;
Drink deep, drink deep, the wine is nobly spiced,
The cup may fright thee, but the draught is Christ

Henry K. Bentley in S. S Times.

THE PLAN OUR FATHER WILLED

I will not leave thee, until I have done that which I have spoken to thee of—Gen. 28:15.

Impetuous Jacob stretched a hasty hand
And marred the beauty of the life God planned.
How wonderful that God could smile and wait,
Fulfilling still his purpose soon or late!

Thus in our lives our Father perseveres,
From morn to morn, through all the live-long years.
Why should we let Him wait so long a while
To see our chastened hearts reflect His smile?

Oh, do not so; because there is no need
To rob ourselves and Him of this His meed,
That we at once, for aye, accept His Son,
Abide in Him, and count the fight forewon.

No weary waiting time, no waste of years,
To strive with self, and fight ignoble fears,
But glorious purposes each day fulfilled
In lives full yielded to the plan He willed.

Then let them come, the Fiend, the marshaled foe,
And let their fight from rage to fury grow,
With Christ our Victory the field is won,
The day is ours before it is begun.

—By Thomas O. Blair.

The preaching that this world needs most is the **sermons in shoes** that are walking with Jesus Christ. — Selected.

WHEN WE LOOK BACK

Another door, another path before us,
Leading along uncharted, unknown lands.
We see the sail recede that hither bore us,
Pilgrims upon a new year's shining sands.
We halt a moment in the uncertain shadows;
We pause a little in our onward track;
Help us, O God, that straight may be our pathway,
When we look back!

There will be trials: in their midst uphold us;
There will be pleasures: smile upon us then;
There will be sorrows: in Thine arms enfold us,
Thou who hast borne the sorrowing lot of men!
There will be days of storm and nights of travail;
Like the young lions we may suffer lack;
But, oh, that we may see that God has led us
When we look back!

When the ripe year has rounded to fruition,
And orchards bend, and droops the laden vine,
Grant that not unfruitful prove our mission;
Give us a harvest home of corn and wine!
So may we serve beneath Thy benediction,
About the Master's business never slack;
No tears shall fall from grief all unavailing,
When we look back!

—Emma Herrick Weed.

No Evolution for Georgia

The Committee on Education in the Georgia legislature has recommended the passage of a bill which would withdraw all funds from any institution in which the Darwinian, or any other theory of human evolution, is taught. It is modeled after the Kentucky bill to the same effect. These people want it understood that there are no monkeys in the Kentucky family trees, and no gorillas in the peach orchards of Georgia.—King's Business.

"Redemption is an earnest business and costs its author every drop of His crimson blood."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For November, 1924

GENERAL

Forks Cong Ind	$ 38 40
E Orwell SS O	3 51
A Brother Va	150 00
Roseland Cong Neb (Oct)	3 95
E Union Cong Ia	20 58
Susquehanna SS Pa	8 08
Beach Cong O	41 51
Bethel SS O	22 05
Weaver SS Va	25 00
Creston SS Mont	4 06
Bena Erb	15 00
Pleas Hill Cong Neb	6 25
Thurman Cong Colo	19 42
Sugar Creek Cong Ia	61 42
Liberty Cong Ia	2 00
Roseland Cong Neb	7 95
Lakeview Cong N Dak	6 50
Spg Valley Cong N Dak	8 55
Goodfield Cong Ill	11 61
	$455 84

INDIA

General

Spring City Cong Pa	$100 00
Souderton TM Pa (Oct)	18 21
A Brother Pa	20 00
Reuben Brunk	20 00
Springdale Cong Va	28 58
Roseland Cong Neb	35 00
E Fairview Cong Neb	101 94
Berea Cong Mo	20
Mt Zion Cong	4 50
La Junta Cong Colo	19 88
Morrison Cong Ill	13 90
Canton SS O	17 67
J H Waite	2 00
J D Yoder	15 00
Masontown Cong Pa	6 65
Hagey Cong Ont	9 00
Wilmot Tp SS Meet Ont	25 25
Eli Brubaker	1 00
Sugar Creek Cong Ia	5 00
Souderton Cong	66 80
Souderton TM (Nov)	28 50
Towamencin Cong	50 00
Landisville SS Pa	60
Mt Joy YPM Pa	5 75
Friends Phil Mission Pa	1 65
Fairview Cong N Dak	5 00
Zion Cong Ore	15 00
Reiff SS Md	50 50
Shore Cong Ind	6 80
	$674 38

Missionary Support

Blooming Glen SS Pa	$230 56
A Brother Mich	20 00
Spg Valley Cong Kan	37 50
Yoder Cong Kan	75 00
Lockport SS & Cong O	25 00
M B Nafziger	20 00
Pike & Salem Congs O	10 00
A Bro New Danville Pa	100 00
Elkhart Cong Ind	38 50
	$556 56

Missionary Children Support

Logan Co Sew Cir O	$ 7 00
Middlebury SS Jr Inv Fd	8 50
Middlebury SS Ind	2 25
Catlin SS Jr Invest	38 67
W Union SS Prim Dep Ia	4 12
Midland SS Jr Inv Mich	8 00
Pleas Valley SS Jr Invest Kan	8 89
	$ 77 43

Indian Evangelist

A Bro Pa (Oct)	$ 10 00
Two Sisters Pa (Oct)	5 00
A Brother Pa (Nov)	10 00
Two Sisters Pa (Nov)	5 00
Markham YPM Ont	22 50
E Petersburg SS & YPBM Pa	7 50
Manheim BS Cl Pa	7 50
Spg Valley Cong N Dak	5 00
	$ 72 50

Bible Women

Mrs George Holty	$ 20 00
Logan Co Sew Cir O	8 00
O Sisters Cl Oak Grove SS Cham Co O	7 00
O Sisters Cl Oak Grove SS Wayne Co O	9 50
	$ 44 50

Teachers' Support

Viola Wenger	$ 30 00
W Liberty SS Kan	5 00
Four Sisters Pa	9 00
Several Sisters Pa	6 00
Ethel Myers	7 00
Mary K Zimmerman	6 00
Mollie Weavers SS Cl	5 00
A Sister Pa	5 00
Bethel & Guilford Congs	35 00
Shore YPBM Ind	14 74
	$122 74

Orphans' Support

Home Mission SS Prim Dep Ill	$ 7 50
Blooming Glen SS Pa	16 00
Reuben Brunk	5 00
Milton Swartzentruber	5 00
Mrs J C Landis	14 00
A Rockhill SS Cl Pa	7 00
Joe H Yoder	10 00
Home Miss SS Jr Dep Ill	15 00
Lena Zehrs SS Cl	5 25
Banks SS Wil Workers Cl Va	7 00
Oak Grove SS Cham Co O	
Prim Dep	2 50
Inter Dep	2 50
Aged Sisters Cl	2 50
Ruth Detweiler	7 00
Goshen SS Jr Dep Ind	7 00
Salem SS Alta	15 00
Pinto Union SS Md	14 50
Floradale SS Ont	11 08
Waterloo SS Ont	15 00
Samuel Frey's SS Cl Pa	17 00
A Brother Pa	7 00
Mrs Samuel Longeneckers Cl	14 00
Berlin SS O Cl 2	7 00
Cls 3 & 4	7 50
N Miller & M Hostetler	7 00
Middlebury Cong Ind	5 55
John Mumaws Cl	8 60
Yellow Creek SS	9 45
Elkhart SS Cl 16	7 50
	$259 43

Widows' Support

John Boss	$ 15 00
Reuben Brunk	5 00
A Friend Pa	5 00
Meyersdale Sew Cir Pa	10 00
Salome Lehmans Cl Y C SS	1 00
	$ 36 00

Medical

Gortner Union SS Md	$ 7 36
A Friend Pa	1 00
Harvey Yoder	25 00
Deleware SS Pa	6 76
Fairview SS Mich Cl 13	2 50
Cl 15	5 00
Stahl SS Pa	25 00
Womens Miss So Sugar Cr O	10 00
Daytonville Cong Ia Thanksgiving Off	17 46
	$100 08

Hospital & H. S. Endowment

L L Hershberger	$ 10 00
A Sister Ind	10 00
	$ 20 00

Dhamtari Girls' School Bldg.

Wom Miss Society	$1000 00

Sundarganj Church

Walnut Creek Cong O	$100 00
Ephraim Shantz	60 00
Samuel Shantz	5 00
Urias Snider	25 00
A Sister Ont	5 00
	$195 00

Balodgahan Church

Maple Grove SS Pa	$ 25 00
Cedar Grove Cong Pa	77 25
	$102 25

Sankra Evangelistic

A Sister Ind	$ 10 75

Native Nurse

A Sister Pa	$ 16 00

Lepers

Altoona Cong Pa	$ 8 00

New Missionary

Hesston YPCA Kan	$100 00

High School

A Sister Va	$ 5 00

Personal

Gulfhaven SS Miss	$ 2 33
Willow Spgs Cong Ill	51 34
Howard-Miami Cong Ind	700 00
	$753 67
Total for India	$4,154 29

SOUTH AMERICA

General

Souderton Cong Pa	$ 37 50
A Brother Pa	20 00
Willow Spgs Cong Ill	20 77
Reuben Brunk	10 00
Mt Pleasant SS Va	34 00
G S Glick	5 00
T E Schrock	10 00
Gulfhaven SS Miss	2 00
N J Roth	5 00
Mt Zion Cong Colo	1 00
La Junta Cong Colo	19 88
Freeport Cong Ill	71 70
Science Ridge SS Ill	15 59
O Grove SS Cham Co O	71 57
Canton SS O	7 67
J H Waite	2 00
Kaufman Cong Pa	28 50
Wood River SS Neb	25 00
Souderton SS Pa	37 50
Frazer SS Prim Dep Pa	10 00
Cross Roads SS Pa	25 00
Susie C Hess SS Cl Pa	5 00
Fairview Cong N Dak	7 50
Shore Cong Ind	5 00
	$487 18

Missionary Support

A Brother Mich	$ 20 00
Harper SS Kan	39 00
Eli Swartzentruber	10 00
York Co Dist Ont	249 15
Sisters Md	4 00
Weaver SS Va	49 50
Mt Clinton SS Va	25 00
	$396 65

Missionary Children Support

Midland SS Jr Inv Fd Mich	$ 28 45
Pleasant Valley SS Kan	3 15
Strasburg SS Prim Dep Pa	10 12
	$ 41 72

Native Evangelist

E Union Cong Ia	$ 50 00
Clinton Brick SS Ind	17 50
MBC Elkhart SS Ind	30 00
A R Miller	1 00
	$ 98 50

Building Fund

Edna Zimmerly	$ 15 00
Crown Hill Cong O	300 00
J R Nafziger	25 00
Mt Zion Cong	1 00
S E Graybill	50 00
Altoona Cong Pa (Carlos Casares)	8 30
Salunga & Landisville Congs Pa	3 00
Kraybills & Mt Joy Cong	50 00
A Sister Pa	25 00
Workers. Old Peoples Home Pa	50 00
A Brother Pa	25 00
A Brother Pa	25 00
Chestnut Hill Cong Pa	57 00
Infant Dep E Petersburg SS Pa	10 00
Erisman Cong Pa	5 00
Stumptown Cong Pa	425 00
Conestoga Cong Pa	700 00
Maggie Roth	10 00
Mary Ebersole & Mrs Albert Smith	25 00
Reiffs SS Md	50 00
	$1,859 30

New Missionary

S T Miller	$100 00

Bible Reader

A Sister Pa	$ 16 00
Pleasant View SS O	10 00
	$ 26 00

Kindergarten

Two Sisters Pa	$ 6 00
Stahl SS Pa	9 46
D S Weldy	2 00
	$ 17 46

Printing Press

Vineland Cong Ont	$ 54 50

Sewing Machine Fund

Susie C Hess SS Cl	$ 55 00
Lydia Sauders SS Cl	55 00
	$110 00

True Way

Josephine Schrocks SS Cl	$ 5 00

Personal

Nellie Hagey	$ 10 00
Lizzie & Leah Stauffer	10 00
Mrs Rohrers SS Cl	5 00
J W Gingerich	15 00
	$ 40 00
Total for South America	$3,161 81

CITY MISSIONS

Altoona, Pa.

Rockton SS	$ 4 32
Weaver Cong	11 33
	$ 15 65

Altoona Auto Fund

Blough Cong	$ 57 50

Altoona Bldg. Debt

A Brother	$ 10 00
Belleville YW Cl	10 00
Allensville A M Cong	26 73
	$ 46 73

Canton, Ohio

Tri-County SS Meet O	$ 23 48
Martins YPBM	8 40
Beach YPBM	6 46
John Kurtz	1 00
Canton Mission SS	11 22
	$ 50 56

Chicago, Ill.

Home Mission Cong	$147 00
Willow Springs Cong	7 00
Hopewell Cong	8 00
J B Moyer	2 00
Mrs Wought	1 00
Joel Schlabaugh	2 20
E A Brenneman	2 64
M F Yoder	7 00
Earnie Martin	4 50
J J Wagner	12 00
A W Slagel	10 00
Sister Baumruk	16 00
	$219 34

Fort Wayne, Ind.

Middlebury Cong	$ 12 58
Shore Cong	5 00
A Friend	79
	$ 18 37

Kansas City, Kans.

Souderton Cong	$ 77 85
E Fairview Cong	56 93
Berea Cong Mo	15
Mt Zion Cong Mo	4 00
Fairview Cong N D	5 00
Roseland Sew Cir	6 00
Three Cass Co Sisters	3 00
H R Schertz	2 00
Elmer Liechty	10 00
	$164 95

Knoxville, Tenn.

Towamencin SS	$ 27 00

Lima, Ohio

Salem SS	$ 25 00
Lima SS Offerings	12 56
Evening Offerings	2 31
Perry Brunk	2 00
E B Stoltzfus	1 00
	$ 42 87

Pecria Auto Fund

Harmony YPM	$ 9 70

Peoria, Ill.

Willow Springs Cong	$ 7 00
W Union Cong	37 37
L Deer Creek S C	10 00
Roanoke YPM Ill	12 88
	$ 67 25

Los Angeles, Calif.

Albany Cong Ore	$ 8 75
Bethel Cong Ore	5 00
	$ 13 75

Portland Bldg. Fund

Junior Invest Earnings Salem SS Alberta	$347 85
Olive Cong Ind	10 00
A Bro Olive Cong Ind	10 00
	$367 85

Portland, Oreg.

Sheridan Cong Ore	$ 7 43
Albany Cong Ore	35 00
	$ 42 43

Toronto, Ont.

Vineland SS Ont	$ 37 00
Snider Cong Ont	15 74
Weber Cong Ont	14 50
Shantz Cong Ont	15 00
Biehn Cong Ont	23 00
Latschar Cong Ont	11 50
Markham Cong Ont	25 50

Wanner Cong Ont	12 96
First Menn Cong Kitchener Ont	48 60
Sand Hill Cong N Y	28 88
	$232 68

Kansas City Church Bldg.

Levi Mann Ind	$ 5 00
Spg Valley Cong Kan	9 99
Sycamore Gr & Bethel Cong Mo	54 40
Delaware SS Pa	3 95
Berlin SS O	7 39
Earl Zook Wyo	2 00
	$ 82 73
Total for City Missions	$1,459 36

CHARITABLE INSTITUTIONS

Orphans' Home, Ohio

Providence Cong Pa	$ 20 00
Elsie Yoder Ohio	5 00
Stahl Cong Pa	5 31
Quarter Inv Earn Midland Mich	16 50
Quarter Inv Earnings Pleas Valley SS Kans	2 15
Olive Cong Ind	17 66
J D & Earl Martin	50 00
Kokomo S C Ind	10 00
Farm Income	12 00
Special Support	199 25
	$337 87

Orphans' Home Barn

Pike & Salem Cong O	$ 37 10
Leetonia Cong O	22 50
Levi Plank Ohio	5 00
	$ 64 60

Children's Welfare Home, Kans.

Beatrice Kennel Neb	$ 3 00
Verona Stutzman Neb	2 75
Berea Cong Mo	20
Mt Zion Cong Mo	3 00
L Deer Creek SS Ia	61 14
I R Schantz SS Cl Neb	3 00
Barbara Erb SS Cl Neb	24 62
P O Oswald SS Cl Neb	21 57
Prim Dep Strasburg SS Pa	10 12
Quarter Invest Earnings Hopewell SS Ind	30 55
Pleas Valley SS Kans	42 18
Earl Martin	50 00
K C Telephone Co	21 00
Albany Ore SS	3 50
Special Support	318 75
	$595 38

Illinois Home for Aged

Waldo Cong Ill	$ 9 53
S Union Cong Ohio	45 50
Leo Cong	21 47
Olive Cong Ind	17 66
Farm Produce	5 50
Elizabeth Glick	21 00
John Iseh	26 00
Sallie Deiger	18 66
Wm Camby	26 00
Mary Ray	30 00
Mrs P M Groewy	14 00
Ben Saltzman	2 00
Canie Leeds	34 66
Elizabeth Stauffer	2 50
Mollie Schrock Jr	1 00
Sterling Illinois Cong	13 99
	$289 47

Mennonite Sanitarium

Hospital Fees	$1,007 60
Dan Horst	4 59
	$1,012 19

City Hospital LaJunta

Hospital Fees	$1,376 60
LaJunta Hospital Asso	250 00
	$1,626 60
Total for Charitable Institutions	$3,926 11

OTHER FUNDS

General District Fund

Coalridge Cong Mont	$ 15 00
Clydepark Cong Mont	12 00
Deep Run Cong Pa	25 58
Lexington Cong Pa	50 00
Towamencin Cong Pa	18 62
Berea Cong Mo	25
Larned Cong Kan	20 00
Mt Zion Cong Mo	1 00
White Hall Cong Mo	2 50
Milan Valley Cong Okla	6 25
W Liberty Cong Kan	18 60
Crystal Spgs Cong Kans	17 40
Bethel Cong Mo	60 00
LaJunta Cong Colo	11 66
Cherry Box Cong Mo	8 50
Albany Cong Ore	10 61
Hopewell Cong Ore	3 62
Stahl Cong Pa	5 31
Clinton Frame SS Ind	41 05
Scottdale Cong Pa	39 00
Howard-Miami Cong Ind	12 54
Midland Cong Mich	7 35
Salem SS Ind	28 09
Clinton Br Cong Ind	19 30
	$380 23

Limon Church Bldg.

Palmyra Cong Mo	$ 17 85
Spring Valley Cong Kan	9 99
	$ 27 84

General S. S. Committee

E Holbrook SS Colo	$ 3 47
K C Mission SS	3 71
Manitou SS Colo	5 00
Tuleta SS Texas	2 05
Limon SS Colo	3 00
Gulfhaven SS Miss	1 08
Bethel SS Mo	3 43
Spg Valley SS Kan	12 63
Protection SS Kans	1 42
Berea SS Mo	1 16
Pleas View SS Okla	3 50
W Liberty SS Kans	7 37
Pearidge SS Mo	1 05
White Hall SS Mo	1 35
Harper SS Kans	1 82
Milan Valley SS Okla	1 19
Cherry Box SS Mo	1 87
Penna SS Kans	4 00
Creston SS Mont	2 75
Salem SS Tofield	10 00
Duchess SS Alberta	4 00
Mt View SS Alberta	8 30
	$ 84 15

Rural Evangelist

Fairview Cong Mont	$ 11 65
Spg Valley Cong Kans	9 99
Berea Cong Mo	20
Mt Zion Cong Mo	12 30
Harper Cong Kans	17 00
E Holbrook Cong Colo	12 71
Bethel Cong Mo	5 35
LaJunta Cong Colo	11 65
Penna Cong Kans	13 15
	$ 94 00

Rural Missions

Mt Zion Cong Mo	$ 3 50
Shore Cong Ind	5 00
	$ 8 50

Goshen College Debt

A Bro Olive Cong Ind	$ 35 00
Samuel Smeltzer	40 00
	$ 75 00

Maple Grove Church Bldg., Ind.

Yellow Crk Cong Ind	$110 00

So.-West Penna. Conference Fund

Scottdale Cong Pa	$ 33 66
Springs Cong Pa	7 50
	$ 41 16

So.-West Penna. S. S. Conf. Mission Fund

Kaufman SS Pa	$ 12 31
Total for Other Funds	$833 19

SUMMARY

Alta-Sask Dist Bd	$415 96
Canadian Treasurer	701 28
Dak-Mont District	76 20
East M B of M & C	1641 24
Franconia Dist Bd	890 12
Ill Dist Board	151 03
Ind-Mich Dist Bd	563 34
Ia-Nebr Dist Bd	564 62
Mo-Kans Dist Bd	639 65
Ohio Dist Bd	312 07
Pacific Coast Board	85 41
So-West Pa Dist Bd	288 92
Virginia Middle Dist	104 50
Washington Co Md Dis	181 75
Menn Bd of M & C	7,374 51
Total	$13,990 60

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES,
Elkhart, Ind.

CONTRIBUTIONS

For Mennonite Relief Commission for War Sueffrers

GENERAL

Four Brethren Okla	$ 75 89
Alpha SS Minn	7 19
Elma Hartzler	10 00
S Union & Walnut Grove SS O	47 04
Creston Mont SS	5 59
A R Miller	5 00
Ora L Troyer & wife	10 00
Mt Zion Cong	50
	$161 21

Child Relief

Five Sisters Pa	$ 2 50
Alice Harshberger & Others	2 50
Fairview SS Mich	
Class 8	10 00
" 9	2 50
" 10	3 00
" 12	4 00
" 13	2 50
" 14	4 00
Thomas Cong Pa	25 24
Shore SS Ind	25 00
Hopewell SS Ind	8 00
	$ 89 24

Germany

Chris Rediger	$ 10 00
Levi A Ressler	5 00
Amish Menn of Belleville Pa	23 00
J D Yoder	10 00
Noah M Gingerich	10 00
A Bro & Sister	25 00
	$ 83 00

Near East

Reuben Brunk	$ 20 00
Levi Messinger	4 00
D C Hofstetler	10 00
John Eshliman	10 00
Irvin Amstutz	5 00
William Eshliman	3 00
Allen Amstutz	1 00
A B Mumaw	1 00
Anna Amstutz	2 00
Celesta Amstutz	1 00
Nora Eshliman	1 00
Myrtle & Nora Gregory	1 00
Senior girls SS Cl	2 00
Senior Mens SS Cl	4 05
G S Glick	5 00
Congs A M Md & Pa Dist	30 00
Ethel Zook	5 00
John D Miller	5 00
Earnest Miller	1 00
H H Sommers	2 00
John E Sommers	2 00
Eli Becher	2 00
M O Krabill	1 00
Melvin Krabill	1 00
Amos Schloneger	2 00
Fred Yoder	50
George I Sommer	80 00
Mary E Metzler	12 00
W H Compton	24 00
Susan Blosser	1 00
LaJunta Cong Colo	5 00
A Sister Va	25 00
C H Byler	2 00
Lizzie Yoder	2 00
A Bro New Danville Pa	50 00
Mt View SS Alta (Armenia)	20 00
Vineland YPM Ont (Armenia)	10 00
Congs A M Pa & Md Dist	72 60
	$425 15

Russia

A Brother Okla	$ 20 00
Mattawana SS Pa Classes 1 & 2	5 00
Belleville SS Pa Cl 19	2 50
J D H	7 50
E Fairview Cong Neb	186 58
A Friend	10 00
Pigeon Riv Cong Mich	25 00
E Holbrook SS Colo	7 02
Bethel Cong Mo	9 65
Cherry Box Cong Mo	5 00
A Sister Va	25 00
Beach SS O	40 00
Beach Jr YPBM O	2 50
O Grove SS Prim Dep Cham Co O	2 50
O Grove SS Int Dep Cham Co O	2 50
A Bro N Danville Pa	50 00
A Bro & Sister O	5 00
Salem SS Alta	12 50
Waterloo SS Ont	15 00
Zion Sew Cir Ore	20 00
G Monroe Miller	5 00
Clinton Frame SS Ind	20 00
	$478 25

Siberia

Bethel Cong Kans	$ 36 50
Fannie Ulrich	5 00
J D H	7 50
G S Glick	5 00
	$ 54 00

Russians in Mexico

Plum Creek SS Neb	$ 22 65
Total Contributed for the Month	$1,313 50
Previously Reported	$677,239 12
Total	$678,552 62

Gratefully acknowledged and reported by
MENNONITE BOARD OF MISSIONS & CHARITIES.
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GLEANINGS

Jewish Science Movement

It is stated that 70,000 Jews in New York City have attached themselves to regular Christian Science groups. To check this movement and perhaps bring back recreant Jews to the faith of their fathers a new movement known as "Jewish Science" headed by Rabbi Lichtenstein was inaugurated. This movement which is now being vigorously pushed, professes allegiance to the God of Israel and not to Christ. The Jew believes that one is born into a religion which descends to following generations, and on this account the new movement does not seek converts other than Jews.

A Hebrew Christian suggests these reasons for the hold which Christian Science is getting on the modern Jew:

1. The Jew is told by its advocate that he can be an ardent Christian Scientist without belief in Christ. So Jewish Science eliminates Christ.
2. In attaching himself to these cults he is not in any way cut off from fellowship with his own people.
3. Christian Science offers the Jew social life without any discrimination against him.
4. The advocates of Christian Science are diligent through lectures, distribution of literature, and personal solicitation in efforts to win the Jews.
5. The false claim of Christian Science that it alleviates suffering and dissipates trouble makes a peculiar appeal to the Jew.—Missionary Review of the World.

Winning Congo Women

"Miss De Hailes, an English worker among the Congo women in the Bolobo area since 1895, writes of a recent itinerating tour: 'To live among the people is to gain them and win them for Christ. The native teachers cannot reach them, but the women will come out to be taught by a missionary. In one village I was told it was useless to call a women's meeting; there would only be three present at the most. I said I would have the three. My girls went and invited the women, and we had fifty-five. In another village where I was told none would come, we had the church crowded out with women, and several said they wished to learn more about the Savior, and follow Him. At another women's meeting eight women stayed to speak with me, all wishing to be saved. I hear that one has turned back, but that all the others are true. I am quite sure there is a great work to be done among the women, but it must be done by living in the villages and getting to know the people thoroughly. There are many places where two white ladies might live and work the whole district. It is not easy work, but it needs doing.'"

The Bible in the South Seas

For the peoples who inhabit the islands of the Southern Seas which form part of the British Empire, the Bible (or some part of it) as been translated into no fewer than seventy-three languages. None of these islanders possessed an alphabet before the missionaries reduced their language to writing. These versions, of which the British and Foreign Bible Society has published sixty-four, are distributed as follows:

For New Guinea and other islands governed by Australia	27
For Samoa and the Cook Islands, administered by New Zealand	3
For the New Hebrides (administered conjointly by Great Britain and France)	26
For the Solomon and Banks Islands	13
For the Fiji, Tonga, and Gilbert Islands	4
	73

—Selected.

Lions and Letters

Miss Jean Mackenzie's delightful essay, "Exile and Postman," has made vivid for many readers some of the experiences which missionaries in Africa have with their mail. The wife of an English clergyman, who is traveling in Uganda, has recently received the following letter, which gives another chapter: "The post does not work from here because the last two mail runners were killed and eaten by lions." (Four days later): "Government gave me £5 to carry the mail in my car, as they could not get the mail through on account of lions. I got through from Mbarara (180 miles) in one day, and did not see a single lion. I brought the mail back also, including my own letters, and earned my £5, my first and last earning as a postman, I expect."—L. M. S. Chronicle.

Indian Infanticide

Several references have been made of late to the recent realization by the Church that the Indians of South America constitute a vast neglected mission field. H. Whittington, of the Inland South America mission, writes of the Cageveas tribe: "The saddest fact among these Indians is the small number of children to be seen. In a community of fifteen or more families, the children of school age and under could be counted on one's fingers. The greater number of the little ones are killed either immediately after birth or before. On inquiring the reason for such wholesale murder of little ones, we were told that owing to their custom of unfaithfulness (as a rule two seldom live very long together) the mother on being deserted by the father of the unborn child, not wishing to be encumbered, breaks the neck of the little one at birth. The tribe, as a consequence, is rapidly dying out. The Indians maintain that the reduction of their number is largely owing to the grippe that swept over their camp some years ago and carried off so many. Both men and women were warned of the consequences of the great crime they were committing in murdering their little ones. Truly pathetic was their reply, 'We have done this in our ignorance, we did not know it was wrong, we had no one tell us. Now we will leave this evil practice; but we do need some one to teach us. When will you come back?'" —Missionary Review of the World.

Church and State in Argentina

According to recent reports the relations between the government of Argentina and the Vatican are becoming somewhat strained. There has been a dispute for some time over the appointment of an archbishop for Buenos Aires. The Pope has consistently refused to appoint the man nominated by the government of Argentina, and the Senate of that country seems at last to have exhausted its patience, according to the Missionary Review of the World. A bill now before the Senate declares that papal nuncio persona non grata (an unacceptable person), calls for the recall of Argentinian representative at the Vatican, and demands that, after these diplomatic moves, there be a thorough cleaning up of the purposes of the Church. "In the meantime," says the Christian Century, "the rift toward separation of church and state is being hastened."

As one travels through almost any American city on Sunday morning he will see **two things on the front steps of nearly every home,** a bottle of milk and a Sunday newspaper. Those two things are worth more than a passing thought. Parents insist that milk for their children be pure. The bottle of milk is Grade A. But the Sunday newspaper for the most part is Grade C minus—or worse. What goes into the child's stomach must be sterilized: anything is good enough for the child's mind! The milk is absolutely pure, but the newspaper is frequently filled with germs that infect the mind.

The case for religious education today is simply that we treat the mind and heart of the child with at least as much reverence and care as we give to his stomach! —Christian Advocate.

Jewish Persecution

Persecution of Jews on a wholesale scale is now being indulged in throughout Central Europe, and Palestine's inability to absorb the great mass of Jewish exiles as fast as they are driven out is giving rise to some very serious problems of immigration.

The ages-old Jewish question, never permitted to rest for long at a time, is again one of the burning issues of the day.

Throughout the Jewish press at large is sounded a pessimistic note in considering the Jewish problem, and one is reminded of the words of Moses, so applicable in every age of Israel's history since the Dispersion:

"And the Lord shall scatter thee among all people, from one end of the earth even unto the other....And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."—Deut. 28: 64, 65.

How one's heart goes out in tenderest pity and compassion as he reflects on the sorrows of this "Nation of Wanderers," and how we long that they may accept Christ as their Savior.—Adapted.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 8, 1925 (Gospel Witness Established 1905) No. 40

Editorials

If this same thing were true of all professing Christians today, we would soon quit saying, "The laborers are few," though the harvest would be more "plenteous" than ever.

Things that are an obstacle in the way of some people attending church services are a means of grace to others, as they afford just that much more of an opportunity to live the overcoming life.

Most "New Year's resolutions" are sentiments rather than resolutions. When from the bottom of your heart you say, "I am resolved," such determination is attached to a sense of duty rather than to any special day. Whether New Year or any other day, we need to be strengthened with resolutions that help us keep in line with Christian duty and real Christian service.

Below Zero.—We have heard that expression quite frequently during the past few weeks—and felt it as well. It makes us think of the spiritual condition of some people. Though they might find it warm and cheerful by drawing near to God and receive the warmth of heaven into their souls, they prefer to stay out in the world of sin and of folly. By and by, when they strike the heat in the lake of fire, they will have an experience of which a thawing out of frozen limbs is but a faint reminder.

In entering the golden portals of another year, the Christian has one consolation; be the year what it may, He who has helped us in the past will be constantly present to stand by us in the future. His unspeakable goodness will never fail us. He will graciously overrule all our experiences to our best interests. He will shelter us from the storms that rage around us. He will deliver His servants in times of trouble. This being true, we as Christians can continue to walk forward in the path of life and service with sweet calmness and undaunted courage, being assured of the fact that "all things work together for good, to them that love God, to them who are the called according to His purpose."—S.

OUR PERIODICALS

VIII. Gospel Herald

The first number of the Gospel Herald was issued April 4, 1908. It was formed by the merging of "Herald of Truth," founded in 1864 and published most of the time at Elkhart, Ind., and "Gospel Witness," founded in 1905 and published at Scottdale, Pa.

It is not necessary to describe the paper, for the copy which you now hold in your hand speaks for itself. Our aim is to maintain it as a scripturally sound, helpful, interesting religious weekly, devoted to the cause of Christ in general and the Mennonite Church in particular. In examining the contents of this paper you will notice the following in evidence: Christian doctrine, missionary endeavor, the Christian home, the Sunday school, young people's activities, general information concerning the activities of the Church, miscellaneous reading matter, etc. In whatever way we can be of service in strengthening the home and Church and encouraging each individual member to live an active, consecrated, holy life, we are ready to be used.

Our family of readers has been growing constantly since the two papers were merged, and your prayers and support are solicited to the end that not only the subscription list but also the actual value of the paper may continue to grow.

On one occasion Paul wrote with sadness, "But Satan hindered us." Today the Church of Jesus Christ is confronted with the same obstacles. We would like to see the Church prosper in every quarter, in every sense of the word. We would like to see the spirit of true devotion in every home, in every heart. We would like to see all Christendom enter into the true spirit of Christmas, as manifested in the regions of the Judean hills on the night that Jesus Christ was born. But Satan is hindering. Sinful allurements are met on every hand, and many professed children of God are yielding to them. "The cares and pleasures and riches of this world" are causing many a well-meaning soul to lose his way, or at least impeding his progress heavenward. Beloved, what may we do to remove these hindrances?

During the year 1925 every Christian should endeavor by God's grace to take advantage of every opportunity to bring sunshine into the lives of others; by extending sympathy to those who are in distress, by speaking the timely word to both saint and sinner, by lending a helping hand to the needy, by running on errands of mercy, by giving of our means to feed the hungry, clothe the naked, and bring the messages of grace and salvation to the lost both in home and foreign lands.

It is said that in a certain European museum there is to be seen a statue of a man representing opportunity. The word opportunity is carved on the breast of the statue, the face is veiled, and there are wings on the feet. The same conveys the idea that when opportunity presents itself it is seldom recognized, and when past it flies away never to return. Thus it behooves us to take advantage of the opportunities of doing good as they come to us day by day.—S.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

USE AND ABUSE OF THE WORD

What should be the attitude of the Christian toward the Word of God?

The same as that manifested by Christ.

1. That it is from God.
2. That it is infallible.
3. That it not only contains truth but that it is Truth.
4. That it is indispensable.
5. That it must be handled fairly and reverently.

Is there not danger of fostering a superstitious reverence for the Bible, which is displeasing to God?

While this is possible, and no doubt is practiced in various ways, yet the great danger lies in the other extreme of handling the Bible **"as any other book."** Such a state of mind disqualifies one from spiritual illumination without which he is no more fitted to interpret and teach the Scriptures than a blacksmith to put a watch together in the dark.

On the other hand we must avoid a **superstitious reverence.** It is better to conscientiously obey God's Word in daily life and place it in our hearts above every earthly authority than to kiss the leather of the binding in a courtroom or handle the material book with reverence, and neglect, abuse, twist, and distort the real Bible, which is the incorruptible message.

It is a superstitious and sinful use of Scripture to wear portions of it as a charm against disease or accident or mumble and mutter portions thereof in pow-wowing to stop blood, or any other sort of charming, for it is using the Scripture in a way for which there is no more authority than the Jews had for their superstitious reverence of the brazen serpent, or the Catholics have for reverencing supposed fragments of the cross.

The ark of the covenant was **a symbol of God's presence, but could not take the place of God's presence.** When Israel developed the superstitious reverence that expected the presence of the ark to save them, they fell.

What unfavorable signs are manifest in our day in reference to the people's attitude toward the Bible?

1. **A general neglect.** A careful study of the matter will show this. The Jew is ignorant of his own Scriptures; the outside Gentile is ignorant of Old Testament and New, except disconnected fragments that are tossed about the world.

Church people, generally, are grossly ignorant of the letter of the Word, and much more of its correct interpretation, and children are not diligently taught in the homes. Ignorance of the Bible, like a cold, dark, misty winter night, is settling down upon the world.

2. **Irreverence.** The world is like the Titanic with its side ripped out and sinking, while the passengers, in false security, are engaged in fun and frolic—nothing in heaven, or earth, or hell is too serious or sacred to make a jest of—the tramp, the laborer, the editor, secular and religious, the carnal church member, the man-pleasing preacher behind the desk,—all cater to the perverted appetites and dish out humorous hash composed of distorted sentiment on death or devil, matrimony or missions, Gospel or God, home, heaven or hell, all of which is bound to break down confidence in and reverence for the Word of God.

While these things are sadly true, is it not also true that there are now more theological seminaries, Bible institutes, and courses of systematic Bible study than ever before?

While this is true, and much loyal and helpful work is being done by orthodox men and institutions, it brings us to the next great lack—

3. **False interpretation and application.** The "Christian Scientist," falsely so called, denies practically all the fundamentals of the Christian religion and uses the Bible as a bait to catch the ignorant and uninformed. The Mormons, in support of their stupendous system of fraud and error, use the Bible. The Unitarians, in their age long attempt to cast Christ down from the throne of Deity, use the Bible. The Universalists, who deny the infinite vengeance of God and give false comfort to the wicked in their damning unbelief and unrighteousness, use the Bible.

The Catholics, with their unscriptural pope, baptism, eucharist, purgatory, monasteries, nunneries, etc., use the Bible.

Scores of other sects, with their various unscriptural doctrines and practices, all use the Bible.

General Protestantism, with their support of red-handed war, adulterous divorce, and corrupting fashion, and kindred evils and worldliness, uses the Bible.

Modernists of every church, attacking the fundamentals of the Christian faith—the high Deity of Christ, the infallibility of the Scriptures, real Holy Ghost regeneration, resurrection of the body that dies, etc., etc.,—use the Bible.

The Bible is the worst abused and misrepresented book in the world—the book which, if rightly handled, will bring life eternal (I Tim. 4:16), but if **wrested** will bring damnation. II Peter 3:16.

Since the Bible is such a difficult and complicated book, is it not very important that we concentrate our energies to the speedy elevation of our religious leadership into the highest intellectual and educational standards?

A keen, sound mind and effectual training in the leadership is essential to the welfare of the Church, but it is time for us to awake to the fact that the popular religious ministerial training is as far from the standards of the Gospel as Prussianism is from the spirit of Christ, or indecent fashions from Christian modesty.

The Gospel minimizes the importance of man and magnifies the Holy Ghost and the supernatural—modern ministerial training magnifies intellect and human powers and minimizes and ignores the supernatural and indispensable influence of the Word and Spirit.

The apostles were ignorant men, so far as worldly wisdom was concerned, but they were of sound and keen mind, and of a divine training thru Christ and the Holy Ghost, and were able to confound the mighty ones of earth and propagate the faith in ever-widening circles in spite of kingly persecuting powers and the oppositions of intellectual philosophers.

How is it that Luther, Calvin and Zwingli, and all the men of the theological schools together, could not discover and maintain the doctrines of **nonresistance, nonconformity, feetwashing,** etc., but the tradesmen of the common people—farmers, tinners, tailors and weavers of the Mennonites—found and held the saving truth in the face of fire and flood, passed it down the centuries, and held it in Europe until they looked to the universities for leadership, and there they lost it. The celebrated theological schools have never been able to find the full Gospel truth for themselves or hold it after its being placed in their hands.

In the last great war when all the world was aflame with hate, who kept the faith—the wise men of the regulation ministerial training, or the theologically despised?

Are we then asked to believe that all schooling is unnecessary or hurtful and to be discouraged?

Not at all, but human knowledge must be kept in its place, the servant and not the master of religion, and error in the name of truth must be vigilantly guarded against. The useful truth of the state schools is to be taken advantage of and the error creeping into the text-books and propagated by unsound teachers must be killed in the minds of the young by

home and church influences. Outside the state schools education should be continued only in institutions under control of sound and loyal church leadership. Any school that has outgrown the authority of the Church is an outlaw, and dangerous to home and church and has no religious right to exist.

What are the principal causes of false religious interpretations?

The Bible and observation teaches that there are always such as handle the Word of God deceitfully—use it to help themselves to selfish and unholy ends.

On the other hand there are multitudes with good intentions ignorantly taking out of the Scripture what God never put in, and failing to find essential things that God has made prominent in His Word.

For examples of blindness and perversity, we have those who persist thru the ages to get infant baptism out of the Gospel **where it does not exist,** and are not able to see the ordinance of feetwashing, **though it calls and beckons to them incessantly from Gospel and epistle!**

The Scripture was given by inspiration of the Holy Ghost, and only such persons as are led by the Holy Spirit are safe and able interpreters —this is a key to the sad decline of spirituality in the world.

Only such as understand the secret of the proper relation of the Old Testament and New, are qualified as teachers and interpreters. Teachers of Old Testament principles as a rule to New Testament peoples are perverters of souls. Acts 15.

Thus the Mormons got their polygamy, the Catholics their priestly orders, the Protestants their war and divorce, and the Mennonites gradually drawing musical instruments into the worship of God and the luxury of their homes.

Does the Bible expressly forbid musical instruments?

God did not expressly forbid moving the ark of God with oxen, but He expressly told them how it was to be done and left the cart and oxen out.

Likewise God has expressly given how He shall be worshiped and praised—"psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:19).

Here the manner of praise is as expressly given as the manner of moving the ark was given and the music machine is as clearly left out as the ox cart was left out.

Will we leave them out where God left them, **or will we run quickly with Mormon, Catholic, and We Protestant, to hide behind the Old Covenant?**

Are there manifestations of weakness in other points of Mennonite Gospel fortifications?

Yes. Prompt attention should be given to weakening influences in the unequal yoke in marriage and business—a leaning to worldly pleasures and fashions—a looseness in doctrine and discipline.

When a voice of warning is raised some will feverishly grasp about in attempts at self-justification—others will absorb the truth, feel their error, consider their difficult situation, and gradually—forget it. Who will clear themselves?

Denbigh, Va.

THE LATEST

By H. N. Troyer

For the Gospel Herald.

Many of our socalled friends pity us because of the old-fashioned ideas we hold. We do not belong in this twentieth century of progress. We ought to keep pace with the new developments in learning and science. We ought to swallow everything that is given us because it is new and is given to us by some fellow with a handle or two on his name. These handles are supposed to give to the holder such wisdom that the Bible cannot compare with him. To further support himself and blind his hearers or readers, he usually affirms that all scholarship is agreed, that it is the consensus of opinion, that every modern educated person believes this now, etc.

In the current month's issues of "The King's Business" and "The Bible Champion" a number of things are brought out which are worthy of the attention of our socalled friends as well as meriting the attention of all who have had to meet the "Modern Educated views."

"John T. Reid, a noted geologist and owner of the largest private collection of fossils in America, has the hoof of a horse found in a coal deposit. This hoof is as it is on the horse today, and yet it is found in a strata in the earth's formation antedating by possibly hundreds of thousands of years the period when scientists say the horse had toes.

"One of the stock-in-trade arguments for the evolutionary theory has been the development of the hoof of a horse. Scientists have declared they have traced this from the time when the hoof consisted of four toes. As each epoch in its evolutionary history passed, the horse lost toes until in the present age the hoof became solid.

"Mr. Reid is a mining engineer, and years ago began making a study of prehistoric life as represented by fossils in the deposits of coal. When one of his workmen handed him the fossilized remains of a horse's right forefoot he learned where it had been found, and, as has been his custom, he called on scientific men to compare the coal in which the fossil was encased with the strata in which it had been found.

"Every precaution was taken by him and his associate scientists to verify the particular geological period. Scientists said the horse's hoof developed in the eocene and pleistocene periods. The strata in which the hoof was found is classed as cretaceous, antedating the others.

"My theory, greatly strengthened by this fossilized horse foot, is that the good Lord originally made these things as we see them today. **Although I was an evolutionist in the beginning I have changed my view."**

"It is a matter of constant surprise why many who profess themselves Darwinian of the Darwinians should not only not avail themselves of the new tool (Mendelian methods of breeding showing the various hereditary characters as they are transmitted from one generation to another) but also evince positive hostility to it. The new principles are, indeed, the only tool we at present possess which is capable of putting evolutionary theories to experimental test. Yet, with a few honorable exceptions, most taxonomists and evolutionists prefer to stick to speculative methods—speculative because incapable of being tested either by experiment or by calculation—and make no attempt to use the new principles in experimental attack, or, for that matter, even in interpretation." (Nature, April 12, 1924.)

"It has long been evident that all those ideas of Evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics.

"At present all speculation on the nature of past changes is in the air, for variation itself is only an hypothesis, and we have to decide, quite arbitrarily, what kind of variations we think may probably have occurred in the course of descent.

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting pot. By now, in fact, a new generation has grown up that knows not Darwin." (Sept. 29. 1921.)

Prof. George McCready Price, Union College, Nebr., has just issued a college text-book, "The New Geology," in which he has endeavored to reform this wonderful science and place it on a sound basis of fact and common sense, so it will be like all the other up-to-date sciences, a record of facts and not a mere mass of fantastic speculations. He entirely discards the idea that the various geological "formations" actually represent distinct ages in the world's history.

"The evolution of plants, so far as the record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own. As has been repeatedly pointed out elsewhere, these diverse groups of vegetation, 'each with a character of its own,' are simply the ancient flora of the world before the Deluge; and there is not a scrap of scientific evidence worthy of the name to indicate that they did not all live contemporaneously together. Geologists have **artificially** arranged them in an alleged chronological or historical order; but it is interesting to have this confessior that even thus these ancient floras cannot be made to 'present a uniform progression'." (1924.)

"In the year 1916, Dr. J. P. Lotsy, the

(Continued on page 805)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Ft. Wayne, Ind.

On Dec. 9 Bro. Oscar Burkholder began a series of meetings here and continued until Dec. 21. These meetings proved a rich blessing to all who attended and our brother did not fail to hand out the true message of salvation. Among the visible results were 4 confessions. The Lord be praised for His wonderful work among the children of men.

Yours in His service,
Ben B. King.

Kansas City, Kans.

(Mennonite Children's Home)

Greeting in Jesus' blessed name:—We have many reasons to thank the Lord for the joys of this Christmas season. On the evening of Dec. 24 a very interesting Christmas program was given at the Church by the Sunday school children. Most of these were children from the Home. On Christmas morning many Christmas cheers rang in our ears as the children were handed their presents. May the Christmas cheers of the Birth of our Savior that sounded over the hills of Judea brighten their way [illegible] the New Year.

We are glad to announce the pres[illegible] of good health and all able to [illegible]hristmas together.

At present we are caring for 36 children from the city, with almost daily calls from others who are asking help. The youngest one we have at present is a baby girl 14 months old. The oldest one is a girl 14 years. Many different dispositions are found among these children, yet we are thankful for the peace and unity shown among them, also for the wonder-working power of love and kindness among the workers.

On Friday and Saturday of one week in this month we knew of more than 20 little ones who would have enjoyed admission into our Home but were compelled to refuse them admission as our room was all taken up.

We extend our heart-felt thanks to the brotherhood for the help they have given us in making this a happy Christmas for the children. May the Christmas spirit attend our days and hours through the New Year.

Dec. 29, 1924. A. P. Hartzler.

Altoona, Pa.

Greetings:—"The Lord hath done great things for us; whereof we are glad." An aged man came to the Mission, having no home nor friends. We took care of him for a week and got in touch with one of the county poor directors and made arrangements to put him in the County Home for the winter. When we took him to the Home we went to the different wards for inmates and told them of the story of the Birth of Christ and sang for them. They surely did appreciate the messages.

There was a busy time here the day before Christmas. On Wednesday morning, 9:30, the expressman arrived with several barrels and a number of boxes. The parcel postman during the day brought in a number of packages of provisions from individual families and the congregations at Allensville, Belleville, Mifflin County; Weavers, Johnstown Dist.; and Scottdale. We began to unpack at once and put into baskets with the groceries we bought with the money sent in for that purpose, and were busy distributing same until 9:00 in the evening. I am sure the families that received same appreciated it. A number of expressions were made like this, "We thank you a thousand times." Brother O. D. Yoder, Harrisonburg, Va., and Sister Katie Wingard assisted in the work.

On Christmas morning the Sunday school scholars were gathered together at 10 A. M. A talk was given them on the Birth of Christ by Sisters Florence Baker and Katie Wingard, followed by a sermon (Luke 2:11), by the Superintendent. Those present were presented with a bag of popcorn furnished by Mrs. Pearl Wolf, of Altoona and the School furnished a companion box and a Scripture text blotter. The Slate Hill and Churchtown Sewing Circles furnished a number of suits of underwear for our members' children.

The following congregations sent in the winter's supply of canned fruit: Allensville, 108 qts.; Cross Road and Lauvers, 100 qts.; Scottdale, 54 qts.; Weavers, 55 qts. The Mattawana Sisters' Sewing Circle furnished an auto robe for the car.

Visitors here recently were Bro. Christ B. Reist, wife and son, Irvin, Sheridan, Oreg. They drove through in the automobile and have so far driven over four thousand miles. They are on their way to Lancaster County to spend the winter. Bro. Christian Swartzentruber, Greenwood, Del. Sister Irene McGeary and Florence Baker who are working in Lancaster City are home to visit their parents. Bro. Korie Yoder and wife, Marshallville, Ohio. Bro. Ira and Sister Lena Stoltzfus, Martinsburg.

Cash Receipts During Month

Atglen A. M. Bible Meeting	$34.40
Rockton S. S.	4.32
Weavers Cong.	11.33
J. Y. Smucker, West Liberty	12.00
	$62.05

Auto Fund

Blough Cong.	$57.50

Christmas Basket Fund (Cash)

A Sister, Lititz, Pa.	$ 2.00
Bro. & Sister Stutzman, Ohio	10.00
J. N. Gingerich, Elizabethtown	5.00
Weavers Cong.	9.80
New Danville S. Sewing Circle	5.00
	$31.80

Cash Value Provision and Clothing

Slate Hill & Churchtown S. Circle	$20.48
Weavers S. Circle	30.00
Salome King, Mattawana	2.00
F. B. Hershberger, Mattawana	3.00
J. D. Byler, Mattawana	2.50
Belleville Cong.	8.50
Allensville Cong.	15.00
	$81.48

Cash Value Provisions and Clothing
(General Fund)

Cross Road & Lauvers S. Circle	$ 6.00
New Holland Jr. S. Circle	1.50
J. D. Byler	3.00
Strasburg S. Circle	4.50
Hagerstown S. Circle	5.65
Maugansville S. Circle	5.45
Mattawana S. Circle	8.00
Rohrerstown S. Circle	8.00
	$42.10

Many thanks for your support. We wish you all a Happy New Year.
Joseph M. Nissley.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Greeting in the name of our Lord and Savior Jesus Christ, who died that we might have life and have it more abundantly. What a wonderful Savior! Let us ever be willing to tell the sweet story to others who know not the love of Jesus.

Another birthday of our Lord is past. Our Sunday school children, with the supervision of some of the workers, gave a program. The birth of Christ, and Jesus as the wondrous gift of God, were the points emphasized in song and in readings. We trust these thoughts may ever be implanted in the young minds as well as in the minds of the older people. For by this being done many frivolous, light, and trivial things would be forever banished from our Christmas season, while Jesus Christ would be lauded, magnified, and honored. A large audience listened to the messages from the children.

Our Sunday school work is progressing nicely. The attendance last Sunday was 124. We thank and praise the Lord for His help and guidance; as it is our desire and aim to implant the Word of God in these young hearts.

The visitation work to the jail, Camp Home, hospital, and private homes still continues. Some visible results, open doors, and generally a hearty welcome are some things we feel to be thankful for. On Christmas eve at one of our cottage meetings, we had three confessions. Praise the Lord. We trust they will go all the way with Him.

Bro. Julius Stutzman of Aurora, Ohio, stopped a few days with us, en route to Gulfport, Miss. We are always glad for visitors.

May God bless each reader and direct his ways. Pray for us.

Cash Receipts since Nov. 19

Salem (Wayne Co.) O.	$20.00
J. G. Godshall, Pa.	10.00
Towamencin S. S., Pa.	27.00
A Sister, Lititz, Pa.	2.00
Ida Lehman, Pa.	2.00
J. H. Weaver, Va.	10.00
Springdale Cong., Va.	35.26
Springdale S. Cir., Va.	10.00
Warwick River Cong., Va.	33.51
Ruth Lee, Slidell, La.	10.00
Mable Shirtzer, Pa.	3.00
Jennie Ebersole, Pa.	3.00
G. S. Nice, Pa.	10.00
	$175.77

For Auto Fund

Bro. & Sister Marion, Pa.	$ 4.00
Sewing Circle, Hanover, Pa.	10.00
Jennie Ebersole, Pa.	1.00
	$51.00

Clothing received from the following Circles:

Strasburg, Franklin Co., Pa.
West Union, Iowa.
Smithville, Ohio.
Marion, Pa.
Chambersburg, Pa.
Archbold. Ohio.
Cedar Grove, Pa.

Your support is very much appreciated. We thank you.

The Workers.
Wm. Jennings, Supt.

Dec. 31, 1924.

WEEKLY NEWS NOTES FROM THE ARGENTINE
(Nov. 27)

By Edna Swartzentruber

For the Gospel Herald.

Dear Herald Readers:—Again we praise the Lord for His blessings and mercy to us. This letter leaves the missionaries all well, and for this we give Him all the praise.

The past week has again been one of blessing for our Argentine brethren, and the missionaries as well, through the presence of Mr. Langran, the Acting Secretary of the British and Foreign Bible Society of Buenos Aires, who spent two days at each of the Missions.

He came from England 28 years ago, and has done a wonderful work in the spreading of the Gospel in South America. In his messages he told us of the wonderful work the Bible Society is doing. They are also supplying, free of charge, all the Bibles and New Testaments, to one of our members at Santa Rosa, who is a colporter. He sells them at a very reasonable price, and in this way makes enough to pay his expenses, traveling through the country. They also give all the missionaries a big discount on all the Bibles and Testaments they can use, and thus make it possible for many to have the Bible, that otherwise could not afford to buy it.

For many years Mr. Langran has been traveling through the country in a Bible Coach, going from town to town, holding open air meetings, and in this way explaining to the people the way of salvation, and how, thru the Bible, they can get acquainted with God. The day following these meetings, they would go from house to house over the entire town, trying to sell Bibles, and in this way doing a wonderful work.

He was very favorably impressed with the work at our stations, and said that he had been hoping for a long time that some one would be led to open work in this section.

Bro. Shank writes of a woman who came to the Mission, who is almost insane because of what the doctrine of spiritualism has done for her. She now has so much confidence in the missionaries that she asked them to buy her bread and milk for her, and she comes to the Mission daily to fetch it. They say she has a very nice family, but they are at a loss to know what to do with her.

We have had some mild tastes of summer, the thermometer showing as high as 95 in the shade. But to the loss of the farmers, as well as everybody else, the second night following we had a frost that nipped the tops of the wheat and corn.

Again we beg a continued interest of the Church at Home for the Lord's Work in the Argentine.

Pehuajo, F. C. O., Argentina.

THE LATEST
(Continued from page 803)

Holland botanist, issued a book entitled, 'Evolution by Means of Hybridization.' Dr. Lotsy stands very high, internationally, in his own profession and one is delighted to find that he repudiates the evidences of the fossils which have so long been relied upon as one of the chief lines of support for the theory of organic evolution. He says, 'Phylogeny, i. e. reconstruction of what has happened in the past, is no science, but a product of fantastic speculations'."

"A. G. Tansley before the British Association (1923) admits that recent advances in botany seem to render the search for common ancestors among plants a hopeless quest, the genealogical tree being an illusory vision."

"Prof. A. C. Seward, of Cambridge University, says that the present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches as being in any way a scientific representation of the past history of the plant kingdom. He further says that a student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves." (1924.)

"Certain people who delight in calling themselves modernists are sometimes heard saying that progressive scientists are all on their side, that modern scholarship has settled long ago all these questions relating to the origin of plants and animals, and that all Christian workers, and especially ministers, ought to keep in touch with modern scientific progress. Unfortunately, many people who try to oppose the Evolution doctrine often use quotations from authorities long since out of date and not at all representative of modern scientific discoveries. However, here we have some facts just as modern as any one could ask for: and the men whom I have quoted are among the very foremost leaders in the world in their respective lines."

"The coming view among many leading botanists seems to be that the origin of the great families of flowering plants must have taken place at some period in the past by methods quite different from those now prevailing under modern conditions, where we see chiefly or wholly a tendency to split up these larger groups into species, sub-species, and varieties. This view is so nearly in harmony with the Bible view of a literal and real creation of the various distinct types of plants and animals, that it deserves the close attention of all friends of the Bible."

"The question is often asked as to whether the nipples on the breasts of the male are vestigial. If not, why are they present? Did the male a few millions of years ago bear young, or did he simply serve as a wet nurse when his mate had a litter too numerous for her own breasts to accommodate? If evolution is the dominant law in nature the nipples of males should have disappeared long ago, being of no use to them or to others. This proves once more the solidarity and organic unity of the human race, and that originally the first woman was taken from the genetic being of the first man. They are an outstanding and perduring vestige and proof of an original, divine creation"

In view of the above we see, more than ever, that the wisdom of this world is very shallow and foolish in the sight of God. The really great are those who see how ignorant they are of the great unknown. God gives wisdom to them that ask in faith, not to consume upon their own lusts, but to use for His glory. God is not looking for leaders but servants. "My strength is made perfect in weakness." Let us "be strong."

East Orwell, Ohio.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. —Luke 2:10, 11.

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.—Matt. 2:6.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOME BEAUTIFUL

By Clara Hershberger
(From Family Almanac)

Home! Oh, how sweet is that word! What beautiful and tender associations cluster thick around it! Compared with it house, mansion, palace are cold, heartless terms. But home! that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, and imparts patient endurance to those worn with toil. The thought of home has proved a sevenfold shield to virtue; the very name of it has a spell to call back the wanderer from the paths of vice. Grace sanctifies these lovely affections, and imparts a sacredness to the homes of earth by making them types of heaven.

Four essentials for the ideal home are Christian fellowship, children, books, and love.

A Christian home is like a beacon set on a hill giving cheer to all who pass and comfort to those who enter. Both father and mother must truly be Christians in order to radiate a Christian atmosphere for their children and the friends who enter their home. The Christian home is a cheerful home. Addison believed a cheerful temper joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

In the Christian home there is simplicity and order. Each member lives a simple, pure and clean life. Struggle, anxiety, and eagerness for the gilt and glitter that money buys are not found in the simple home. It is like a garden receiving the best care which our ability and knowledge can give. We are just as careful not to let evil enter as we are to rid the garden of weeds. All decorations of the home are subservient to both utility and real beauty. The mother gives much thought and time to the spiritual needs of her family, teaching her children some of the graces of happy living. She becomes their companion and confidante, their teacher and example, and sheds over both home and family that soft, warm, uplifting, comforting, sympathetic, inspiring influence, which is called Christian atmosphere.

The home beautiful is blessed with little children. Mrs. Margaret Paine inquires, "Can we measure the song of a bird, or define the aroma of flowers?" And yet the bird enchants us, and the gentle flower delights us. So we feel the sweet influence of children in our homes. Their buoyant and rosy health, their artlessness and glee, win for them a place in our hearts which would be void without them. Did you ever notice the introduction of children when they first meet each other. A look and a smile, which lights up a returning look and smile from the little stranger, and they are friends. Love unites those artless souls, and happily it is sealed with a rosy kiss, and perhaps a gurgle of frank words, "I like you."

"Children, by their sweet, sympathetic and winning caresses, by their merry laugh and frolic, by all that completes the life of careless innocence, are the home's sweetest ministries to the pure life beyond. They give to the troubled and care-worn fresh gleams of a happy and cheerful life. We never meet one of these little ones, not even the ragged children on the street, but we see the angel of love looking out from those bright eyes. God bless them!"

With what passing loveliness has Jesus shown love for His children! "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus took a little child and set him in the midst of them, and when He had taken him in His arms He said unto them, "Whoso shall receive one such little child in my name receiveth me." Are they not ministers for good? "A little child shall lead them."

In the home beautiful the child has social rights. As one says, "Inalienable and God-given rights; and chief among these are the rights to laugh when they are happy, to cry when they are unhappy, and to make a noise and break things generally." Said a little boy one morning, "Oh, mamma! I had such a beautiful dream last night! I dreamed that we were all up in heaven and were so happy. But by and by some one came in looking cross, and said, 'Can't these children stop their noise?' and then we all ran away and were not happy any more; and so my pretty little dream about heaven was spoiled." In that childish dream it showed forth the whole philosophy of family government. Children are blessed little ministers, but they must receive the right kind of attention.

The home beautiful has its library, even if it does not comprise a score of volumes. "A house without books," says Henry Ward Beecher, "is like a room without windows. No man has a right to bring up his children without surrounding them with books if he has the means to buy them. A library is not a luxury, but one of the necessities of life. A book is better for weariness than sleep, better for cheerfulness than wine; it is often a better physician than the doctor."

The presence of good books in any home is a sign of elevation, and a perpetual reminder of the wants and aspirations of the higher nature. The child that grows up in the presence of books will feel their power almost before he is allowed to open them. If books are provided in the home, some one, at least, of the family will develop a taste for reading them. The lessons of duty are taught, and aspirations of piety evoked by a good home library. By its presence and influence the family will rise to a higher plane of true culture and the realization of a more intelligent moral and Christian life.

Could you imagine a home beautiful where there is no love? I would not call it a home if love were absent. "There is beauty all around, when there's love at home." The father is genial, the mother happy, the young men and maidens are full of merry thought, and fond of each other's company and confidence, and the baby is the delight of all. Poverty does not quench love, and where love reigns, contentment, kind words, thrift, smiles and a song are always present. Love brings golden sunshine unto the home. Home love is the best love. The love you are born to is the sweetest you will ever have on earth.

Parents make the home life beautiful without and within, and they will sow the seeds of gentleness, true kindness, honesty, and fidelity in the hearts of their children, from which the children reap a harvest of happiness and virtue. The memory of the beautiful and happy home of childhood is the richest legacy any man can leave to his children.

God reigns in the home beautiful, and each member is a true Christian. Children make happy the evenings by the fireside; books adorn the shelves; and love is found in each heart.

Kalona, Iowa.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.—Isa. 9:2.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke 2:7.

SUNDAY SCHOOL LESSON

Lesson for Jan. 18, 1924—Luke 22:14-23

THE LORD'S SUPPER

Golden Text.—This is my body which is given for you: this do in remembrance of me.—Luke 22:19.

Lesson Story.—Jesus having sent two of His disciples to make ready the Passover, and the desired preparation having been made, He and His disciples went to the room where they were to eat the Passover. When the hour was come He sat down with the twelve and His instructions continued. "With desire," said He, "I have desired to eat this passover with you before I suffer." He took the cup, during supper, and said, "Take this, and divide it among yourselves." Later on He instituted the communion. Luke, in telling of this, said: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." So saying, He informed His disciples that the hand that was ready to betray Him was there, saying, "Woe unto that man by whom he is betrayed." The disciples were astonished that any among their number should be guilty of so vile a deed and began to inquire, "Is it I?" Judas Iscariot, to hide his guilt, said with the rest, "Is it I?"

Lesson Thoughts.—1. We notice how accurately Jesus attended to even the minutest details of all He undertook. He sent two disciples to make ready the Passover, instructing them as to the details of the preparation. He sat down with His disciples at the appointed hour. He explained why it was His desire to eat this feast, and then instituted a new ordinance, explaining what it was for. He was a leader in the fullest sense of the word.

2. The accuracy of His teaching is also noticed in the time of this feast. Luke tells of the first day of unleavened bread "when the passover must be killed." Then instructions were given as to the killing of the paschal lamb. Then at the exact hour they repaired to the festal board, sat down, and observed the feast. The clearness of this teaching is still further impressed by reading what Matthew and Mark have to say of the same event.

3. No more fitting symbols could have been used than that of the bread and "the fruit of the vine." The aptness of the former is brought out in Paul's letter to the Corinthians when he said: "For we being many are one body and one bread, for we are partakers of that one bread." As the natural bread is composed of many individual grains of wheat—crushed, bolted, kneaded, and baked together so that there is an impossibility to distinguish the flour of the individual grains of wheat from one another—so the body of Christ, composed of many members, is so completely solidified in Christ that they present the sight, not of many individuals but of one body in Christ. In faith and life the communicants are one in Christ. It is wholesome, healing, strengthening, typical of that which is written, "The blood of Jesus Christ his Son cleanseth us from all sin."

4. In the communion we remember two things: (1) the broken body of Christ; (2) the atonement through His blood—two very necessary things to bear in mind as we journey through life. They who bear in mind constantly the suffering and sacrifice of Christ the Redeemer, not forgetting that it is through the cleansing power of His blood that we are brought into covenant relationship with Him, are not very liable to drift far away from the course mapped out by Christ for His followers.

5. With all the solemnity of the occasion the hard-hearted Judas remained unmoved in his hellish intention to make money out of the betrayal of his Lord, even hypocritically saying, like the other disciples, "Is it I?" No Christian ordinance can be so sacred as to make sacred the life of the sinner who observes it through impure motives. For this reason many partake of the communion to their own condemnation—are "sickly....not discerning the Lord's body."

6. Paul says that through partaking of the communion we "shew the Lord's death till he come." When we reach forth our hands to partake of the symbols of the broken body and shed blood of Christ we confess to the world that we are one in Christ, have crucified the flesh with its affections and lusts, have consecrated our all to Him, and are following in the footsteps of our Lord in a life of righteousness and true holiness. In other words, we "shew the Lord's death." How important that we do this in all sincerity, and show by a consecrated, holy life, that as a body of believers we are one in faith and life and loyalty to Jesus Christ our Head.—K.

BIBLE MEETING TOPIC

CONDITIONS OF DISCIPLESHIP

Lk. 14:25-35; Jno. 5:24.

Topic for January 18

MOTTO

"I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord."

MEDITATIONS ON THE TOPIC

I. Discipleship in the School of Christ.—A disciple is a learner under the training of a Master or Teacher. Discipleship in the school of Christ is to come into that relationship with Christ that we may learn of Him. "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." These words were spoken by Christ in His gracious invitation, in Matt. 11:29. He is implying by His words that there are other schools or other teachers who have their disciples and who have the yoke in which they are trained, as the oxen is trained under its yoke.

The conditions of discipleship in any school requires a willingness on the part of the learner to be taught. This means that the tasks assigned are taken up and borne until the training is fully established. Especially in learning a religious system of thought and practice, is it needful to be given over to the instructor and his lessons.

The school of Christ is a school of the heart as well as of the intellect. That is why the discipleship of this school is different from most schools and requires some different conditions. There are wise and prudent ones (Matt. 11:25) from whom the lessons of Christ are hid, while the class who are like children grasp the lessons readily. The more helpless and undone one is in himself the more ready he is to enter the school of Christ where heavenly things are revealed and the heart comes into that **"rest" of** understanding in which it has the full satisfaction it longs for. Conditions may seem hard to the carnal man, but in fact it is the easy way because it leads into the direct path of peace and love and fullness of joy.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Disciple."**
2. A Learner in the School of Jesus.

For Young People.

1. The Cost of Discipleship.
2. Facing the Difficulties.
3. Successful Learners in the School of Christ.

For Older People.

1. The Sadness of Turning Back.
2. Gain that is Loss and Loss that is Gain.

SEED THOUGHTS

Perfection is not the requirement for discipleship else we would not need to enter it. The fastest progress is made by those who realize their imperfections most and hence are most completely given over to the will of their teacher in submissive confidence and willing endeavor. That is why babyhood is the best illustration of the conditions of discipleship—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt. 18:3)."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 8, 1925

Field Notes

There are still eight members living in the vicinity of Shannon, Ill. Hopes are entertained by some that regular appointments might be opened up looking to the building up of a congregation at that place. The members in that community usually worship with the congregation near Freeport, Ill.

The Special Bible Term at Goshen, Ind., was scheduled to begin on Jan. 6. Reports indicated that there would be a goodly number in attendance.

Bro. Sanford Yoder of Goshen, Ind., closed a series of meetings with the Shore Church near Shipshewana, Ind., on Sunday, Dec. 28. There were thirteen confessions of Christ.

Bro. A. L. Buzzard of Metamora, Ill., recently met with a painful accident through a fall on ice. We are glad to hear of his steady improvement.

The Tunes' Committee of the Mennonite Music Committee was in session at Goshen, Ind., during most of last week. The selection of tunes for the hymns of the proposed new Church Hymnal was the matter which occupied their attention.

The congregation near Freeport, Ill., spent New Year's day in business meeting and in discussing helpful themes connected with Christian life and service. A good, strong program had been prepared.

Brethren D. D. Miller, Middlebury, Ind., and Chris Graber, Goshen, Ind., were engaged in Bible conference and evangelistic work with the congregation at Wayland, Ia., during holiday week. Good interest is reported.

Bro. John W. Hess of Akron, Pa., has been laboring in Ohio during the past few weeks. He closed a series of meetings at East Orwell on Wednesday evening of last week, and began similar services at the Oak Grove Church, near Smithville, on the following evening.

A meeting of the Mennonite Central Committee was held at Chicago, Ill., on Dec. 30. Routine work occupied most of the time of the committee and all the members were present but one. It is aimed to raise $5,000 each month to meet the needs in Russia and Siberia. Latest reports say that in some sections conditions are worse than they were in the actual famine period.

A letter from Bro. J. A. Ressler, the first one received since arriving at Dhamtari, states that their party received a hearty welcome from the missionaries and Indian natives on their arrival at that place. Many precious memories were revived and the first Sunday was appropriately spent in observing the Lord's Supper. An article by Bro. Ressler on "First Impressions" will appear in the Herald at an early date.

Bro. Daniel Kauffman of this office, filled two appointments in the vicinity of Freeport, Ill., early last week.

Bro. N. E. Miller of Springs, Pa., left last week for Hesston, Kans., where he will be engaged as an instructor during the Short Bible term.

The congregation at West Liberty, Ohio, was engaged in Bible Conference work over the New Year period, with Bro. C. F. Derstine, Kitchener, Ont., as instructor.

A business meeting was held by the brotherhood of the Bowne Mennonite Church near Elmdale, Mich., on the last day of the old year, at which time the Sunday school was reorganized.

Bro. T. K. Hershey informs us that his address for the next few months will be 1721-23 Spring Garden St., Philadelphia, Pa. He will be engaged in Bible study there during the winter months. All mail should be addressed to him at Philadelphia instead of Elverson, Pa.

We are in receipt of a program for a Christian Workers' Conference to be held at Hesston College Jan. 9-11. The topics are timely and the speakers well qualified to speak on the questions assigned. The names of a number of speakers outside of the immediate vicinity appear on the program, which closes by a missionary sermon by Bro. D. G. Lapp of Roseland, Nebr.

Correspondence

Coalridge, Mont.

Dear Herald Readers, Greeting in Jesus' name. The good Lord has been mindful to us by sending Bro. I. S. Mast of Ulen, Minn., into our midst, for which we are truly thankful.

On Wednesday, Dec. 17, we held our communion services. Nearly all the members partook of the sacred emblems.

The weather has been a little severe the past week, being as cold as 28 below zero, but do not have much snow yet.

Health is fair at present with but few exceptions.

Bro. Levi Kauffman preached an interesting, upbuilding sermon on Dec. 21.

Remember us in your prayers.

Dec. 21, 1924. Cor.

Eureka, Ill.

(Roanoke congregation)

Our Sunday school was reorganized for 1925 by electing the following

officers: Supts., Walter Yordy, Raymond Schertz; Chor., Martha Smith; Secy., Loren Ulrich.

On Dec. 19 Bro. Derstine and family left for Kitchener, Ont., where Bro. Derstine expects to labor during the next six months. Our prayers are with them and we shall anxiously await the time when they will be with us again.

Christmas Eve we gave a program in which many of the children took part. Although it was very cold the program was enjoyed by many.

E. E. E.

Sheridan, Oreg.

(Sheridan congregation)

Dear Readers of the Gospel Herald, Greetings in love:—A Happy New Year to all. We are having quite wintry weather for this part of the country, from five to twenty above zero the last ten days. This morning it was twenty-eight above, with a few inches of snow.

During the last week we have had meetings conducted by Bro. J. A. Heatwole of La Junta, Colo. We had Bible conference during the day, and a Gospel sermon in the evening. We had a good spiritual feast even if the weather was cold. Among the results were seven confessions and two are applicants for membership. We had a class of three before the meetings started. We now have a class of five who will be received into church fellowship by water baptism on Sunday, Dec. 28, the Lord willing. Bro. Heatwole left here on Dec. 22 for Albany where he expected to hold meetings during the following week.

This is Dec. 23. A year ago we organized the Sheridan Mennonite congregation with forty members, and now the membership will be eighty-nine. We praise the Lord for the good time we have had together during the year. We pray that He will continue to bless us with His Holy Spirit. However, it is not all sunshine. The enemy is busy here as well as at other places. We must watch and pray continually that we may be kept faithful and true.

Bro. Heatwole preached to us the whole counsel of God and I feel that it made a deep impression. I trust the Lord will help us all to be more firm than ever before and that we may all live to be a shining light before the world, so that many more may be added to our band at this place in the second year of our labors together.

Fraternally yours,

Dec. 23, 1924. J. D. Mishler.

Kouts, Ind.

Dear Herald Readers, Greetings:—We have reorganized our Sunday school for the coming year. The following officers were elected: Supts., Bros. Dean Birky, William Martin; Sec-treas., Jonas Birky; Chors., Sister Katie Birky, Bro. Manuel Birky; Prim. Supts., Sister Lizzie Reinhart and Bro. Lee Sutter; Supts. Y. P. Meeting, Bros. Reuben and Amos Birky.

We are at present enjoying some real winter weather.

Health has been fair in our community.

As we have just celebrated the time of Christ's coming into the world as a little babe, may we live lives consecrated to the Master, watching and working with more zeal till Jesus comes again.

Pray for us.

In His name,

Dec. 26, 1924. Emma M. Gut.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Dec. 20, Bro. C. F. Derstine and family arrived here safely. They expect to make this their home, for some time at least, having moved into the house at 24 Krug Street. May God bless the brother's ministry among us. Bro. Derstine preached to us both morning and evening on Dec. 21, as well as on Christmas day to attentive audiences.

On Dec. 28, we expect to have the annual Christmas exercises for the Sunday school. Baptismal services, for the recent converts, are announced for Jan. 4.

The annual six weeks' Bible School is to open on Jan. 5. A larger number of students is expected to attend this term.

We are experiencing some real winter weather at present, with excellent sleighing.

Dec. 26, 1924. Cor.

Johnstown, Pa.,

(Stahl congregation)

Dear Herald Readers, Greeting in Jesus' name:—For about two months we have had the privilege of attending church every evening somewhere in the Johnstown district. The meetings closed at the Kaufman Church on Sunday, Dec. 21. We had the privilege of hearing five different voices in this time, but they all told the same old story—the story that is old but ever new.

On Dec. 16, Bro. John Stahl was buried. He was one of the oldest workers at the Stahl Church and he will be missed in the church and in the neighborhood. Many of our older people have been laid to rest during the last few years. There are only a few left any more. Some one has said that the old must die, but the young may die. "Prepare to meet thy God."

On Dec. 25, the Stahl Sunday school rendered a Christmas program consisting of songs, recitations, and talks. The Sunday school at Grazier helped in the recitations and songs. The Grazier Sunday school is composed of Italians, Hungarians, Spanish, and Americans. It was a very interesting meeting with some forty children of the Stahl Sunday school and thirty-five from Grazier. The seventy-five children had a song together, which was very inspiring. May God bless them all.

The Sunday school at Grazier is conducted by Bro. Lloy Kniss and is in a growing condition. There were about ninety present the other Sunday. May God bless the work.

We are having cold weather, the thermometer registering zero, and in some places ten below.

Dec. 27, 1924. John A. Thomas.

Lancaster, Pa.

(E. Chestnut Street congregation)

To all Herald Readers, Greeting in the Master's name:—At this place we have many reasons to rejoice, for the Lord has been showering many blessings upon us in the form of visiting brethren who broke the Bread of Life, as follows: Bro. Seth Ebersole, R. 8, Lancaster, Pa., on Oct. 19, in the morning. Text, Gal. 6:7-10. Bro. John E. Landis, Bainbridge, Pa., on Oct. 26, in morning. Text: Latter clause of Jno. 8:31 and first clause of Jno. 8:32. On Nov. 2, we had the blessed privilege of commemorating the suffering and death of our blessed Lord and Master. This service was in charge of our Bishop Bro. D. N. Lehman. In the evening of same day Bro. Isaac Brubaker, Manheim, Pa., preached from Jno. 2:5. Bro. Jacob Hess, Millersville, Pa., on Nov. 9, in evening Text: Ex. 3:1-6. Bro. C. Z. Yoder, Wooster, Ohio, on Nov. 16, in morning. Text: Prov. 23:7. Bros. C. Z. Martin, Mountville, Pa., and Harvey Grove, Menges Mill, Pa, on Nov. 23, in morning. Bro. Simon Garber, Elizabethtown, Pa., on Nov. 30, in evening. Text: Psa. 18:30, 31. Bro. John F. Bressler, on Dec. 25, in evening. This was our Christmas service. Bro. T. K. Hershey, returned missionary from South America, on Dec. 28, in evening. Text: Jno. 12:32, 33.

Glad for the visits and the messages of these brethren.

In His service,

Dec. 29, 1924. Lloyd S. Kemrer.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 13, we held our regular annual business meeting, transacting the regular routine business and electing church officers. On account of other meetings being

(Continued on page 812)

Miscellaneous

MORE POWER

By John Zeiset

For the Gospel Herald.

Great God, Triune, our power and all,
  Why should we rove from Thee,
Since life on earth is very short,
  And then Eternity?

Endow us with Thy sovereign power
  To work both night and day,
With strength that's e'er increasing,
  On this most holy way.

We long to quit this sin-cursed ground
  And soar away to Thee,
Our God in the eternal round,
  Where no more sin can be.

But still we want to stay below
  Long as it pleaseth Thee,
And yield obedience to Thy Word
  And faithful servants be.

So rend the heavens, Lord, we pray,
  And send more power here,
That all who name Thy holy name,
  May work in might and fear.

Almighty God, without Thy aid,
  All efforts are in vain,
And with Thy power we'll cast down walls,
  And glory in Thy name.

Oh, Hallelujah! Praise the Lord,
  Now and forever more;
We've tested all Thy promises,
  And every one adore.

O God of glory, we have tried
  Thy promise—found it true,
Now come, dear sinners, come today,
  This promise is for you.

Have faith in God, believe His Word,
  Oh, try Him now—today,
He'll lead you into Beulah Land
  Where joys eternal stay.

Awake, awake, out of your sleep,
  Jesus doth call for you,
Submit to Him, your Sovereign Lord,
  And learn His will to do.

Oh, come, dear sinner, come today,
  Our hearts travail for thee,
In Jesus you'll find perfect rest,
  You shall His glory see.

Oh, what amazing words of grace,
  Are in God's promise found,
Salvation like a river flows,
  Unchanging love abounds.

Carthage, Mo.

"STATION"

By J. A. Ressler

For the Gospel Herald.

When a ship is entering or leaving harbor, when it is about to anchor in an open roadstead, or when it is passing thru a dangerous channel such as the James and Mary Shoals in the Hoogley River, the crew of the ship take the positions known as "station."

The meaning of this is that each officer and man of the crew is to be at the particular place where his special duty calls him to be—to be at his "station" ready for orders.

When at "station" the Captain is on the bridge together with the third officer, a quarter master, and, when a pilot is on board, the pilot. The first officer is on the forecastle head (f'ks'l head, the seamen call it—the very front of the ship above deck), the second officer is on the quarter deck or poop (the very hindmost part of the ship above deck), and the fourth officer circulates about amidships. Others of the crew are all in their places standing by and doing what the circumstances demand.

I once saw this maneuver in a very dangerous channel—some years ago. The second officer was a bit known for always being a few minutes behind hand. The native members of the crew were on hand at the quarter deck a little while before him. One of the men standing at his place lifted out the bolt that secured the steering chain to the rudder and dropped it into place as if toying with it thoughtlessly. The action looked a bit dangerous to me, but I was not a seaman, only a "land lubber" of a passenger, and I said nothing.

After the danger was past and we were at lunch I told of what had happened to the second officer. His eyes stood out in amazement. He did not say much just then, and what he did say would not bear repetition. What he said afterward to the men I do not know, but I rather think he did not dare to reprove them, for the fault was his own—he was not at his station when he should have been.

I have told this incident to seamen frequently since then and they invariably comment on the extreme danger involved in the careless action of the man who moved the bolt at a time like that. If there had been a sudden movement of the steering apparatus the whole big chain would have slipped out of place, and the men on the bridge would have been helpless in directing the vessel.

When Nehemiah was doing his great task of rebuilding Jerusalem it is said that he assigned "to every man his work." So does the wise Master Builder in His plan for the universe in which you and I have our parts. Are we at our "station?" Or are we behind time in filling our place, allowing some one else to tamper with the precious charge that has been committed to us?

Need we make applications?

The preacher who allows his flock to scatter while he is "busy here and there" is not at his station.

The Sunday school teacher who does not know whether her pupils are Christians or not, or who makes no effort to bring them to a decision when the proper time for decision comes is away from her station.

The Christian who is careless of his example, thoughtless in word or expression, heedless of the places he is seen, is not at his station.

Where is your station?

Right where you are—just now. See that you do your Christian duty there. If God sees that you do it well, He may promote you to the quarter deck some of these times, later to the forecastle, or even to the bridge. But whatever your "station," see you are on time, wide awake, and ready for business.

Arabian Sea, November 20, 1924.

SHARING NORTHERN INDIANA HONEY WITH THE HERALD FAMILY

By J. D. Mininger

For the Gospel Herald.

(On board the Navajo, Santa Fe train No. 9 from Chicago to Kansas City, Dec. 16, 1924.)

As a passenger on a moving railroad train, the writer will avail himself of the privilege of a little one-sided visit with the "Herald" family while the "Navajo" is rapidly snaking its way to the "Gateway of the West" (for so is Kansas City often-times called.)

In the providence of God, the writer was privileged to spend a few short, but busy weeks with those of "like precious faith" in northern Indiana. The writer's mission to the Hoosier state was to assist in meetings at the Nappanee and Forks congregations.

You may have heard the saying, that "when the spider leaves its home it goes to find poison and the bee to find honey; each gets what it goes after." With practically no effort of mine, I found a lot of choice "honey" and I shall now undertake to "share my joys" with the "Herald" family.

One of the unmixed joys of this trip was to meet so many loyal young brethren, whom I learned to know and love a few years ago, as faithful soldiers of the cross in the United States Disciplinary Barracks, at Ft. Leavenworth, Kansas. To have known these dear young brethren, as "prisoners of the Lord," and now to visit with them in their homes, and to more fully get acquainted with their godly parents, who instilled into them the precious doctrines of the Prince of Peace, was surely a rare, God-given delight.

To see nearly all of these young brethren continuing to be faithful servants of the Lord and the Church, is enough reward to the writer for any efforts that he may have put forth

in times past in their behalf, while they were "in bonds."

In the spirit of the apostle Paul, who said, "I have kept back nothing that was profitable to you," may I recommend that all of those who want to be able to give a "100 per cent plus" reason for their stand on Nonresistance, that all such carefully study Herbert Booth's new book, entitled, "The Saint and the Sword." With Bro. C. F. Yake, the editor of the "Youth's Christian Companion," the writer knows no book that is quite its equal in setting forth the real reasons for Nonresistance. Get it from Scottdale.

The writer freely confesses that his life has become enriched by getting in closer touch on this trip with such loyal church leaders as Bishops D. D. Troyer, J. W. Christophel, D. A. Yoder, David Garber, J K. Bixler, S. C. Yoder, D. D. Miller, and others.

At the Nappanee congregation, the impress of the lives and labors of such former ministers as Noah Metzler and David Burkholder is still felt. They "being dead, yet speak." Among those who serve there at present as ministers are Bro. Jas. H. McGowen and Bishops J. W. Christophel and D. D. Troyer, while Bro. Frank Maust is the wide-awake deacon.

Among those who are leaders in Sunday school and other phases of church activity are brethren Clarence Holloway and Homer North. The Nappanee congregation has especial reasons for gratitude to God at this time, because of the recent gracious workings of God's Spirit among them. There being "not a few" who have signified their intention to be "reconciled to God," from among the unsaved or indifferent of the neighborhood.

A beautiful scene that the writer witnessed yesterday in Nappanee was when Bishops Christophel and Troyer and Deacon Maust were busily going from house to house among those who have recently confessed to "show them the way of God more perfectly," while a lay brother was waiting with another consecrated car at the service of the writer for the same purpose. With this kind of loyalty and devotion continued, we may rightfully expect continued and increased blessing upon the Lord's work in Nappanee. The direct answers to prayer in connection with the work here, is one among the things that has inspired some of the members to take a new grip upon God and to continue loyal as perhaps never before.

To spend about a week with the Forks congregation was the happy privilege of the writer. One of the things that impresses the visitor here is the unusually busy life of their esteemed minister and bishop, Bro. D. D. Miller.

Here is a brother whom God has blessed and is using in a remarkable manner. One of the nicest things that I saw or heard while laboring here was one day during the absence of "Bro. D. D." one of the workers of the congregation in his prayer said in substance, "Lord, bless our dear Bishop during his absence from us while he is preaching the Gospel and endeavoring to win souls for Christ in other fields." How like the Bible instance when "Aaron and Herr stayed the hands of Moses." Acts 17:10. 11.

For twenty years Bro. Miller has taught school. During much of this time he has been engaged in direct evangelistic work, travelling extensively, besides being a farmer at the same time. Then, too, he has repeatedly filled positions of unusual responsibility in the various General Boards of the Church. It will be remembered that at this time, he is President of the Mennonite Board of Missions and Charities and also vice-president of the Mennonite Board of Education. One day, this brother will be seen presiding at a meeting of the Executive Committee of the General Mission Board, wrestling with such problems as are connected with the hospital, foreign, rural, or city mission work of the church; the next day, he may be seen out on his farm hard at work after perhaps the loss of a night's sleep while on the train. The day following, he may be seen perhaps as bishop officiating at such work as is peculiar to that office. Then again doing visitation work as a faithful shepherd among his home congregation. Again, he may be seen attending to some work as financial agent of the General Mission Board, and later doing work as an evangelist or as Bible Conference instructor in some nearby or distant congregation, while his wife and children "stay by the stuff."

How appreciative and thankful we should be as a body of people that God has blessed us with overseers of this type and caliber, who have repeatedly made "full proof of their ministry," "whose obedience has come abroad," "who have over and over again demonstrated their loyalty to God and the church," and who refuse to be moved by the modern trend of things.

How becoming, how fitting, how important it is that we like the brother referred to, support by prayer and otherwise men of this kind, who are given as "gifts" to the church.

The writer enjoyed a short but pleasant visit at Goshen College. It was a real treat to meet with such old time friends and workers as C. L. Graber, Noah Oyer, Harold Bender, S. C. Yoder, and others.

One among the encouraging features of the work that impressed the writer was the beautiful cooperative relation that exists between the officials of the college and the surrounding congregations. Though very busy, as president of the College, as bishop and as secretary of the General Mission Board, Bro. Sanford C. Yoder somehow manges to find time to conduct evangelistic meetings once and again among surrounding congregations. In like manner, Brethren Oyer, as Dean, and Graber as Business Manager, are busy men, but repeatedly are allowing themselves to be used in the work of nearby churches. On the other hand, it is a real pleasure to hear brethren from the surrounding congregations say, how that they feel at home when they go to the College congregation for worship, etc.

Accompanying Brethren D. D. Miller and S. C. Yoder, the writer was privileged to spend a few hours at the administration building at Elkhart, at the home of Bro. V. E. Reiff the General Treasurer of the Mennonite Board of Missions and Charities. When the writer thinks of "Bro. Vernon," he thinks of him, as he first learned to know him years ago, when he was employed by a business firm in central Kansas and later as manager for a certain lumber company, in Kansas, at that time he served also as the efficient treasurer of the District Mission Board of the Kansas-Nebraska District Mission Board.

His devotion to the cause and his efficiency was recognized by the General Mission Board and thus we have another illustration of the Scripture teaching that "a man's gift maketh room for him," that "he that is faithful in that which is least is faithful also in much;" another illustration of a job seeking for a man rather than a man seeking for a job.

But it is getting dusk, and the day is far spent. A few more hours of travelling and then for a mission meeting at home.

As followers of the lowly Nazarene, may the Lord give us the wisdom, the grace and the strength that we may build alone and only upon the solid Rock as our Foundation, that we have a genuine heart regard for the "all things" of the Scriptures, and we will have the sweet assurance that "the gates of hell shall not prevail against us," but that we may "reign in life through Christ Jesus" and be "more than conquerors through him that loved us."

Kansas City, Kansas.

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55:6.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

TRUE GREATNESS

By D. H. Bender

For the Gospel Herald.

TEXT: There hath not risen a greater than John the Baptist. — Matt. 11:11.

There is a native desire in the human heart to attain to something worth while in this life. Because of the depraved nature of man this noble desire suffers from general human depravity. But since God Himself not only justifies greatness but lauds it, it should be our desire to determine the true standard of greatness and seek to attain to it.

In speaking of John the Baptist to the Pharisees Jesus takes occasion to emphasize the fact that He was a great man and as such John the Baptist would serve as a pattern of true greatness, for this standard has the sanction of the Omniscient One. I would rather have the testimony of Jesus than all the plaudits of the world relative to this question. Let us therefore see in what consisted the greatness of the forerunner of Christ.

First, John was born great. He came into the world in answer to prayer. And while not everything that goes to make up human life hinges on heredity, yet a child that comes into the world with the prenatal influence of prayer and godly parents upon it, certainly has an advantage. It should be the privilege of every child to be born thus.

Second, he came into the world with a great mission. "There was a man sent from God whose name was John." God sent him into the world with a special mission. He was to prepare the way for the Savior of the world. Each Christian is born into the kingdom with a special mission from God. No greater service can be rendered by any one than to prepare the way for the Spirit of God to enter the hearts of our fellow men. To win souls for Christ is truly a great employment.

Third, John the Baptist was great as a preacher. Not in the sense that the world would call great but in the true sense of that word. He drew large crowds to his services. "Jerusalem and all Judea and all the regions around about Jordan" went out to hear this great man of God. And when they heard him they did not simply listen to thrilling stories, flights of oratory, and sensational entertainment, but they heard the fundamental truth of the Gospel. His leading purpose seems to have been that of calling upon men and women to turn from their evil ways and seek the way of righteousness and truth. His subject was, Repentance. Hear him cry out to the multitude, "Repent, for the kingdom of heaven is at hand." Although generally ignored and considered beneath the dignity of the modern popular preacher, repentance is still a fundamental theme leading to real Christian experience and useful service. The minister who faithfully teaches the people separation from sin and the world and leads them to confess and make restitution is a great preacher, both in the sight of God and of a needy world.

Fourth, John was great in his humility. He was humble in his attire. He was humble in his living. He was humble in his diet. He was humble in his attitude toward others. He did not seek to exalt himself. When the Savior of the world presented Himself for baptism he said, "I have need to be baptized of thee, and comest thou to me?" Moreover, he declared that he was not worthy to unloose the shoe-strings of Jesus' sandals. And yet with all his plainness of living, humility in disposition and attire, he was described by the wisest Being that ever walked the earth to be the greatest man that was ever born of woman. True greatness rests on the foundation stone of humility. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Fifth, the greatness of John, moreover, consisted in his steadfastness. Nothing could turn him from the purpose for which he was sent into the world — neither persecution, nor imprisonment, not even death. Our Blessed Master in referring to this trait of his character declares that he was not to be compared to a "reed shaken by the wind." Like Daniel of old he had a purpose firm and lived true to it. Steadfastness, loyalty, and faithfulness to the cause of God will make the humblest servant great in the eyes of God.

Sixth, John was great in his death. He died a martyr to the cause he espoused. His faithfulness caused him to reprove even kings and queens with reference to their sins. This faithfulness brought the hatred of the world against him, and finally resulted in what is called an ignominious death. He died like his Master. He died like many other noble servants of Jesus Christ.

Let us disdain the vanity and the hollow applause of the world and live true to the standard that our great Master upholds, regardless of the present cost, for in the end we will have the plaudit of Him who rewards true greatness.

Hesston, Kans.

CORRESPONDENCE

(Continued from page 809)

scheduled it was decided not to reorganize the Sunday school until Sunday, Dec. 28.

On Sunday afternoon, Dec. 28, we met and chose the following officers for the School: Supts., Ordo J. Yoder, Ray O. Johns; Chor., Samuel Yoder; Libr., Cleave Stutzman; Sec-treas., Vesta Johns; Primary Supt., Ira Miller; Y. P. M. Supt., L. J. Pletcher; Y. P. M. Chorister, Fannie Johns.

Pray for these officers and the school that we may go on serving God to His honor and glory. Wishing you all a prosperous and Happy New Year, We remain His servants,

Dec. 29, 1924. Vernon Stutzman.

Fairview, Mich.

We wish all readers of the Gospel Herald a Happy and Prosperous New Year. As we are about to leave the old year and step over into the new, we know not if our lives will be spared during the year, but it matters not if we have lived up to the teachings of God's Word and have given our all to Him and His service and are ready to meet Him.

On account of quarantine we could not have our annual Sunday school meeting on Thanksgiving Day, so we had it on Christmas Day, with a few changes made, and a Christmas program at night, but on account of the inclement weather not all were present who wanted to attend. The attendance at Sunday school and church is not so good, as the weather has been quite cold and roads are bad, but I fear we want to stay at home too soon. Quite a few were having colds.

The new Sunday school officers will take their places next Sunday. There were some changes made in teachers. It was decided that each teacher have an assistant teacher in case he or she is not present. We have teachers' meeting once a month on Sunday afternoon. We expect to have our business meeting on New Year's Day. May we put forth

greater efforts to win souls for Christ and live such lives that men may see our good works and glorify our Father which is in heaven.

Yours in His name,
Dec. 29, 1924. Mary M. Zook.

Columbiana, Ohio

Dear Readers:—Our annual S. S. meeting was again held at Leetonia, as usual, on Christmas. Attendance was good, and the meeting was very interesting. We feel the day was profitably spent. Among those on the program was Bro. O. N. Johns of the Canton Mission, who gave a very interesting talk.

The Leetonia and Midway Sunday schools have been reorganized and the officers are as follows:—Leetonia—Walter Royer, Norman Bauman, Supts.; Homer Detrow, Edna Cornbaugh, Secys.; Noble Yoder, Treas.; Herman Swope, Paul Witmer, Chors. Midway—Paul Yoder, Elmer Lehman, Supts.; Seth Yoder, Lois Detwiler, Secys.; Marcus Detwiler, Treas.; H. A. Metzler, Chor.; Letha Brunk, Libr.

The North Lima S. S. has not yet been reorganized, for the reason that the church building is being repaired, and no services have been held there for some weeks. In a few weeks the building will again be ready for services.

Happy New Year to all.
Dec. 29, 1924. H. A. Metzler.

Lititz, Pa.

Dear Beloved Brethren and Sisters, Greeting in Jesus' name:—I feel to praise God for the many blessings He has bestowed upon me in my years of sickness. I have gone thru much pain and suffering but by the grace of God I have been able to bear it. I hope He will be with me so I will be able to bear it without murmuring or complaining.

I want to thank those who have so kindly remembered me over Christmas and New Year, and also those who come to visit me, sing, read, and pray with me. I enjoy such meetings. I especially want to thank my dear home minister who so kindly sends the strange bishops, ministers, and deacons to come to visit me. May God reward him for it all. I want to thank those who write me such encouraging letters, which I appreciate very much, since I am so sorely afflicted. May God especially bless and reward the ones who wait on me, and take care of me. I appreciate so much what the brethren and sisters have done for me in many ways. God bless them all.

Often when I lie awake at night my thoughts go so far around, and I think of the many, many souls that are so carelessly and wilfully disregarding God's commandments. I feel so sad and sorry for them, but there is one thing that I can do for them and that is to pray for them. Oh so often this thought comes to me, Why is it? But God has said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). So God's will be done, not my will.

All these things done by our brethren, sisters and friends mean so much to those of us who are away from loved ones. If I could do like I feel I would like to return them all. May you all receive the blessings from our heavenly Father in return. God be with us all till we meet again. "The Lord watch between me and thee when we are absent one from another" (Gen. 31:49). The Lord has said, "I have shewed you all things how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (Acts 20:35). Remember us all in your prayers and especially

Your afflicted sister,
Lottie B. Snyder.

LaGrange, Ind.
(Shore congregation)

Greetings of Love to all:—We again have many reasons to thank our heavenly Father for the blessings He is showering upon us. On Dec. 21, Bro. Sanford Yoder of Goshen, Ind., commenced a series of meetings at the Shore Church and remained with us until the evening of Dec. 28. During this time he preached ten soul-inspiring sermons. Though the weather was quite cold, the attendance was fairly good. Thirteen precious young souls were willing to come to Christ. We trust they will be faithful to the end, that they may receive the crown.

On Sunday, Dec. 28, our Sunday school was reorganized as follows: Supts., Wm. H. Haarar, Jos. E. Nelson; Chors., Ruth Hooley, Calvin Troyer.

We ask an interest in the prayers of all God's people.

Dec. 31, 1924. G. L. Mishler.

Jackson, Minn.

Dear Herald Readers, Greetings in Jesus' name:—Another year is drawing to a close and we are made to think of all the blessings that we have enjoyed during the past. It should be our resolve now, to do more and more to serve our Master during the coming year, than we ever have before.

On Dec. 21, we reorganized our Sunday school for the year 1925. The following officers were elected: Supts., David Lehman, Herbert Butte; Chors., Emma Garber, Nettie Garber; Secy., Roy Butte; Librs., Irene Garber, Myrtle Butte.

We ask that the work at this place may be strengthened by your prayers.

Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—The workers at the Publishing House are enjoying a respite from the busy time characteristic of the holiday season at this place. The work with the quarterlies which was more strenuous because of launching two additional ones is about over for this time. The volume of business done at the book store this season was quite satisfactory, possibly a little heavier than in former years. Now that the busy season is over we hope to give more prompt service to our friends and patrons.

Visitors here during the holiday season were Sisters Gladys and Beulah Loucks, students at Goshen College, who spent their vacation at at home; Bro. Walter Horsch, Ft. Madison, Ia., who also spent Christmas with home folks; Sister Catherine Martin who is teaching school near Grantsville, Md.; Sister Anna Bender, Grantsville, Md., who is spending a few weeks in the community; Miss Elsie Schmunk who visited friends here over Christmas.

We were glad for a short visit by Bro. Sanford Yoder of Goshen College, who stopped here on business while on his way to Lancaster Co., Pa., where he was scheduled to fill appointments.

Bro. Levi Mumaw spent part of last week in Chicago, Ill., and Goshen, Ind., attending a meeting of the Mennonite Central Committee at the former place, and meeting with the Music Committee at the latter.

Bro. Charles Shoemaker and family spent two days at Springs, Pa., last week attending the funeral of Sister John D. Miller.

Sister Kauffman and daughter, Fanny, are visiting in the vicinity of Harrisonburg, Va., while Bro. Kauffman is laboring in the western states. He is holding meetings at Clarksville, Mich., at this writing.

Mr. and Mrs. Uriah D. Stull of Johnstown, Pa., and Mr. and Mrs. Josiah D. Stull of Union Valley, N. Y., were recent visitors at the home of their brother, Bro. David Stull of this place. They also paid a visit to the Publishing House.

We wish all our readers a Happy New Year full of joyous service for the Master.

Jan. 3, 1924. Cor.

Souderton, Pa.

Greeting in the Master's name:—Christmas eve, Bros. Harry Longe-

necker of Middletown, Pa., and Maris Hess of New Danville, Pa., gave us a Gospel message. They were at the Old People's Home Friday afternoon and met with us Saturday afternoon when 12 applicants were fully instructed to seal their vow to God by water baptism on Sunday afternoon. We trust these young lives will become fully consecrated to Him.

We appreciated the visit of Bro. and Sister Jacob Rutt, prospective missionaries to South America, at our Teachers' meeting Dec. 20. Also the assistance of members of the Blooming Glen Church on Dec. 13 and 20.

Our S. S. enjoys its best attendance at this time, 366 being present Dec. 28.

We are glad to be able to meet in God's house on New Year's eve; when we review the past—of its joys, sorrows, failures, and success, then look forward with confidence in the strength of the One who has all power and who has promised us sufficient grace to meet everything that shall be our portion this coming year. We wish all the readers a deeper experience in His service in the New Year.

Dec. 31, 1924. Jennie Ebersole.

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers, Greeting in the Master's name:—We are about to enter into another New Year. As we think back over the year through which we have just come we are made to wonder whether we have served our Savior as faithfully as we should. Let us enter the year 1925 with a greater determination to do the Master's will.

Dec. 14, Bro. Harry Diener of Yoder, Kans., was with us. At this time two precious young souls were received into church fellowship by water baptism. May the Lord bless them in their choice. The same day the voice of the church was taken as to whether a deacon should be ordained for this congregation. This work is to be completed in the near future.

On Christmas Day the children gave a program which was enjoyed by all present. After the program Bro. D. H. Bender preached a very helpful Christmas sermon. For texts he used Isa. 9:6 and Luke 2:11.

Bro. Maurice Yoder of this congregation is at present laboring in the Nebraska fields in behalf of Hesston College.

In the Master's service,

Dec. 30, 1924. Cor.

Kalona, Ia.

(East Union congregation)

Greeting of love to all:—We certainly have many reasons for thankfulness to our heavenly Father for blessings received. Bro. Daniel Kauffman, of Scottdale, Pa., was with us during Christmas week conducting Bible conference and preaching. The Epistle of John was studied and many valuable truths brought to us. Besides the study of the Epistle of John the following subjects were also ably treated: Practical Christianity in the Home, Believers' Assurance of Eternal Life, and Shunning. May the Lord help us to practice the truths that have been taught us.

On Christmas evening the Christmas Story was given to a large audience in a song service. "The Christmas King," a Cantata given by a chorus of about fifty members under the direction of Bro. Paul Bender was ably rendered. Thanks to God for His great Gift to man. On Christmas morning Bro. Kauffman preached a fitting Christmas sermon from the text from Isa. 9:6, which was much appreciated by the congregation.

Bro. Paul Bender who is attending school at Iowa City has been conducting a singing class one evening out of each week, during fall and winter and as a result our congregational singing is much improved.

Yours in His glad service,

Dec. 30, 1924. Cor.

Leo, Ind.

Dear Herald Readers, Greetings:—We thank and praise our Father for what He has done and is doing for us. We also thank Him for what He will do for us, "For He is the same yesterday, today and forever." Praise His name.

We were privileged to enjoy a series of meetings the fore part of December conducted by Bro. C. C. Culp, of Chief, Mich. He preached to us the Word of God in no uncertain sound. We need such men in these perilous days. Let us pray the Lord of the Harvest that **"He will send forth labourers into his harvest."**

Our Sunday school has been reorganized with the following officers for the coming year: S. H. Beck, S. J. Miller, Supts.; Alphus Lederman, Virgil Beck, Chors.; Levi Yoder, Treas.; Leonard Yoder, Secy.; also David Witmer and Emanuel Beck, moderators for our Y. P. M.

Sunday, Dec. 28, two precious souls renewed their covenant with God, for which we praise the Lord. There are others that ought to make their calling and election sure.

Jesus said, "I am the Way, the Truth and the Life....He that cometh unto me (Christ) I will in no wise cast out."

Jos. S. Neuhouser.

Married

Miller—Hostetler.—On Dec. 24, 1924, at the home of Bro. D. D. Miller, the officiating bishop, occurred the marriage of Edwin E. Miller and Marion Hostetler.

Springer—Sutter.—On Sept. 25, 1924, at the home of the bride's parents, occurred the marriage of Elmer Springer to Amanda Sutter, Bro. Samuel Gerber officiating. May God be with them through life.

Bontrager—Miller.—On Dec. 24, 1924, at a special service at the Forks Church near Middlebury, Ind., Amos T. Bontrager and Kathryn Grayce Miller were united in holy matrimony.

Zehr—Roth.—On Oct. 19, 1924, at the Fairview Church, Albany, Oreg., occurred the marriage of Bro. Milton Zehr and Sister Hildred Roth, Bro. C. R. Gerig officiating. May God's blessing go with them through life.

Amstutz—Bixler.—On Dec. 25, 1924, Bro. Paul Noah Amstutz and Sister Esther Bixler were joined in the holy bonds of matrimony at the Swiss Mennonite Church near Dalton, Ohio, by Bro. C. N. Amstutz. May the Lord's richest blessings go with them through life.

Le Fevre—Landis.—On Dec. 20, 1924, at the home of Bro. and Sister P. S. Le Fevre near Sterling, Ill., occurred the marriage of their son, Noah, to Sister Esther C. Landis of Chambersburg, Pa. The ceremony was performed by Bro. A. C. Good. May the blessings of God attend them through life.

Miller—Miller.—On Dec. 24, 1924, at the home of the officiating bishop, Bro. J. S. Gerig, Smithville, Ohio, Bro. Raymond O. Miller and Sister Anna Miller, both of Sugar Creek, Ohio, were united in the bonds of holy matrimony. May the Lord abundantly bless them through life.

Long—Bechtel.—On Sunday, Dec. 21, 1924, at the Nappanee Church, Bro. George Maurice Long and Sister Mabel Arvilla Bechtel, both of the congregation at Nappanee, Ind., were united in the bonds of holy matrimony by Bro. D. D. Troyer. May God's richest blessings go with them through life.

Obituary

Burkhart.—Isaac Burkhart was born near Newville, Pa., Jan. 10, 1853; departed this life near the same place, Dec. 11, 1924; aged 71 y. 11 m. 1 d. Funeral service were conducted by Bishop B. F. Zimmerman. Text, II Cor. 5:1-10, dwelling upon the first three words of the first verse, "For we know." The services were conducted at the house, interment in Mount Zion Cemetery, Churchtown, Pa. The deceased was a member of the Mennonite Church 51 years, and was ordained deacon Nov. 20, 1886.

Weldy.—Fern Lucile, daughter of William and Bertha Weldy, was born Sept. 15, 1920; died at the Mishawaka Hospital, Nov. 29, 1924; aged 4 y. 2 m. 14 d. She leaves a father, mother, and a brother (Donald), to mourn her early departure. For a few days she suffered much with spinal meningitis. The parents keenly feel that their loss is Fern's eternal gain. Funeral services were held at the Olive Church near Elkhart, Ind., conducted by D. A. Yoder and E. Mast. Burial in the cemetery nearby.

Bechtold.—Sister Mary L., wife of Bro. Christian L. Bechtold, of New Danville, Pa., was born Feb. 5, 1861; was called to her heavenly home Dec. 15, 1924; aged 63 y. 10 m. 10 d. She united with the Mennonite Church about twenty-five years ago and was faithful until death. Surviving her are her husband and nine children. She suffered a long time and was patiently awaiting her departure. Funeral services at the home by Bro. Maris Hess and at the church by Bro. John Mosemann. Text, Rom. 8:14, 18.

"Weep not that mother's toils are over,
Weep not that mother's race is run;
God grant that we may rest as calmly
When our work, like hers, is done."

Dickey.—Pauline Arleta, daughter of Mr. and Mrs. Dickey, was born Oct. 1, 1915, in Wayne Co., Ill.; died Nov. 12, 1924; aged 9 y. 1 m. 12 d. Late in September she was taken down with diphtheria. She apparently had fully recovered but was slow in regaining strength and in a few weeks she became ill with diphtheria paralysis, which was the immediate cause of her death. The last two days she suffered much. She was of a loving disposition and patiently bore her afflictions. She keenly appreciated every kindness shown her. During her last illness she talked much about Jesus, often asking Him to help her in her suffering. She leaves father, mother, brothers, and sisters, and many relatives and friends. Funeral services were held at the Zion Church near Hubbard, Oreg., and remains laid to rest in cemetery nearby. Services conducted by A. P. Troyer and E. Z. Yoder. Text, Song of Solomon 5:2.

Staker.—Sister Jacobina Staker, daughter of the late Daniel Roth, was born near Morton, Ill., Feb. 14, 1856; fell asleep in Jesus Dec. 24, 1924; aged 68 y. 10 m. 10 d. She accepted Jesus as her personal Savior in her youth and united with the Mennonite Church, remaining a loyal and faithful member to the end. In the year 1880 she was united in matrimony to Nickolas Staker. To this union were born 9 children, 4 of whom preceded her to the Great Beyond. She leaves to mourn her departure her husband, 5 children, 15 grandchildren, 5 brothers, 5 sisters, and many other relatives and friends. The children surviving her are: Mrs. Ed. Bachman, Tiskilwa, Ill.; Mrs. Chris Yordy, Morton, Ill.; Daniel, Mrs. Joseph Kurtz, and Mrs. Otto Gerber, all of Tremont, Ill. Our beloved sister lived a devoted Christian life and was a kind and sympathetic mother. The church and community are bereft of a devoted sister and loving friend. Our loss is her gain. May we all meet her in heaven. Funeral services were held Dec. 26 at the home and at Pleasant Grove Mennonite Church, by Bros. Samuel Gerber and Jonas Litwiller. Text, II Cor. 5:1-10. Interment at Pleasant Grove Cemetery.

Yoder.—Mervin Clifton, son of Bro. Amos and Sister Cora Yoder of Inman, Kans., was born May 19, 1924; passed away Dec. 10, 1924; aged 6 m. 21 d. He took sick Dec. 3 with acute indigestion and bronchial pneumonia and was very sick for seven days. The Lord needed another bud in the glory world. Mervin was a picture of health, when he was plucked away as a flower of the field. To-day heaven seems nearer knowing our loved one is there. "My beloved is gone down into his garden.....to gather lilies" (Songs of Sol. 6:2). Mervin leaves his grief-stricken parents, 1 brother (Merle), 1 sister (Maxine), 2 grandmothers, 1 grandfather, 7 aunts, 7 uncles, and 29 cousins to mourn his short stay here. Funeral services were held at the West Liberty Church, Dec. 12, and the little white casket was carried out to the cemetery by four little boys, relatives of Mervin. Services were conducted by Bro. Harry Deiner of Hutchinson, Kans., assisted by Bro. J. G. Hartzler of Windom, Kans. Text, Mark 10:14.

"Go to thy rest, dear Mervin,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

Rickard.—Rachel Bagby Rickard was born in Canton Bern, Switzerland, April 19, 1865; immigrated to America June 4, 1891; died at her home near Sterling, Ohio, Dec. 17, 1924; aged 58 y. 7 m. 28 d. She was united in marriage to Michael Rickard May 31, 1891. To this union were born 6 children: Michael Jr., Peter, Fanny, John, Joseph, David. The daughter preceded her mother in death. There remain to mourn her departure her husband, 5 sons, 4 grandchildren, and a large circle of near relatives and friends. At the early age of 14 years she confessed and accepted Christ as her Savior and united with the Amish Mennonite Church at Mobiliard, France. Coming to America she transferred her membership to the Pleasant Hill congregation and remained a faithful and loyal sister in the Church. As long as health permitted she enjoyed Christian fellowship with the people of God. Funeral services were conducted by brethren J. S. Gerig and C. Z. Yoder from Heb. 4:9 and Acts 17:30, 31. Interment in the Pleasant Hill Cemetery.

"Sweetly sleeps our own dear mother,
All her toils and cares are o'er;
Free from pain and all earth's sorrows,
Now she rests on Canaan's shore."

Eash.—Christian S., son of Joseph and Lydia Eash, was born in La Grange Co., Ind., Aug. 28, 1858; died Dec. 11, 1924; aged 66 y. 3 m. 14 d. He was united in marriage to Amanda Eash March 25, 1880. Surviving him are his wife, 4 sons and 3 daughters: Mehl, of La Grange; William, of Elkhart; Edwin, at home; Orland, of Lafayette; Mrs. Edw. Christner, of Goshen; Mrs. Oscar Yoder, of La Grange, and Mrs. Laurence Breniser, of Middlebury. Two daughters and one son preceded him in death. He is also survived by three brothers (Samuel, of California; John and Levi, of Goshen), two sisters (Mrs. John Wehstone, of Topeka, and Mrs. Abe Troyer, of Middlebury), and 17 grandchildren. Bro. Eash was afflicted for a period of nearly two years. He was steadily weakening and during the last six months was confined to his bed. He passed away peacefully at his late residence in Middlebury. Bro. Eash for a number of years was a member of the Forks Mennonite Church until he transferred his membership to the Mennonite Church of Middlebury. He was a faithful member until death. Funeral at the Forks Church conducted by Silas Yoder, J. D. Mininger and D. D. Miller.

"Your life work is ended, dear father,
You're with the loved ones gone before;
May we all prepare to meet you,
On that bright, celestial shore."

Litwiller.—Christian A. Litwiller, son of Joseph and Katherine Litwiller, was born near Hopedale, Ill., Jan. 26, 1863, and passed away Dec. 22, 1924; aged 61 y. 10 m. 26 d. His last illness was of a month's duration, death being due to Bright's Disease. He was united in marriage to Magdalene Nafziger Jan. 4, 1885. To this union were born 8 children, one son dying in infancy. He leaves to mourn his loss 4 sons and 3 daughters (Leah Albrecht, of Tiskilwa, Ill.; Simon, of Manson, Ia.; Christian C. of Delavan, Ill.; Barbara, Silas, Ammon, and Esther, at home), 4 brothers (Benjamin, in Florida; John W., Daniel, and Louis, of Hopedale), and 3 sisters (Mrs. Mary Oswald, of Beemer, Nebr.; Mrs. Salome Eichelberger, of Emden, Ill., and Kathrine Litwiller, of Hopedale). Six grandchildren and many relatives and friends also survive. His companion passed away Dec. 25, 1922. He united with the Amish Mennonite Church in his youth and remained faithful to the end. He expressed his willingness to go and meet his loved ones who had gone before. Funeral services at the house were conducted by Bro. Simon Litwiller and at the A. M. Church by Bro. Ezra Yordy of Eureka, Ill., assisted by the home ministers. Text, Matt. 24:44. Burial in the Amish cemetery.

"Dearest father, thou hast left us,
And our loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal."

Horner.—Mary Horner (nee Hurst) was born in York Co., Pa., July 22, 1827; died Dec. 19, 1924; aged 97 y. 4 m. 26 d. At the age of 17 years she was married to Jacob Horner. To this union were born 9 children, four of whom are still living: Geo. W. Horner, Mrs. G. W. Herman, and Miss Emma Horner, Philadelphia, Pa.; and Harry Horner, Summerdale, Pa. There were 20 grandchildren, 19 of whom are living; 19 great-grandchildren, and 1 great-great-grandchild. After marriage she lived with her family on a farm between Carlisle and Churchtown, Cumberland Co., Pa. Later they moved to Churchtown, where her husband died about 40 years ago. Some years later she moved to Mechanicsburg, Pa., where she lived until about 20 years ago, when she went to Philadelphia to make her home with her youngest daughter, Emma. She was of a kind, affectionate, and patient disposition. She much enjoyed writing letters to her many relatives and her friends, which practice she kept up until the last few months previous to her death. On Dec. 10 she received a stroke, from which she grew weaker and weaker until she peacefully passed away 9 days later. In early life she accepted Christ as her Saviour and united with the Mennonite Church of which she remained a faithful member until death. On Dec. 22 her remains were brought to Churchtown, where services were held in the Mennonite Church, conducted by Bros. Samuel Hess and C. B. Hess, both of the Slate Hill congregation. Text, Heb. 13:14. Burial in Mt. Zion Cemetery near Churchtown.

Christophel.—Amanda (Landis) Christophel was born Nov. 25, 1874, near Elizabethtown, Pa.; died Dec. 15, 1924, at her home near Lansdale, Pa.; aged 50 y. 20 d. She was united in marriage to Samuel L. Christophel. To this union were born the following children, all at home: David, Naomi, Reuben, Mabel, Ruth. She was the daughter of David E. and Mary (Bossler) Landis. Her mother died when she was 4 years of age, leaving an infant son, David, who also survives. Her father was again married to Susan Bucher and they with these children survive: Joseph, Middletown; Mrs. Ephraim Longanecker, Elizabethtown; Anna, Lancaster; Levi and Ada, residing with the parents near Bainbridge, Pa. Katie preceded her in death 7½ years. She suffered from cancer for about 18 months, undergoing an operation about 15 months ago. She united with the Mennonite Church when 16 years of age and remained a faithful member until death. During her sickness she suffered great pain, at times, especially during the last 6 months of her life. She endured her afflictions patiently and cheerfully. She was a loving companion, a kind mother, and was loved and respected by all who knew her. Funeral services were held Dec. 18 at the Plain Mennonite Church near Lansdale, Pa., conducted by Bros. Noah Landis, Neffsville, Pa., and Jonas Mininger and Jacob Clemens, the home ministers. Text, Matt. 24:44. Interment in cemetery nearby.

"Dearest mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Items and Comments

Scientists are making great preparations to make observations of the total eclipse of the sun which will take place on Jan. 24. Ordinary folks, too, will no doubt take great interest in this phenomenon, which does not occur very often.

A recent Greek Refugee loan of about $50,000,000 dollars, under the auspices of the League of Nations, to help establish Greek refugees in Turkey so that they may be able to take care of themselves, was promptly subscribed by interests in both this country and Europe.

Some one has made this interesting computation: A small piece of butter left on the plate at the conclusion of each meal contains, say, a quarter of an ounce. If only 40,000,000 out of our population of approximately 112,000,000 waste that much, it is 10,000,000 ounces of butter. This is about 600,000 pounds daily.

Among recent activities along the line of prohibition enforcement is the decision of the Appropriations Committee of the House to grant $11,000,000 for the purpose of enforcing the prohibition and anti-narcotic laws during the fiscal year 1925-26. Besides this the Coast Guard is to receive $9,097,257 to support its fight against liquor smuggling by sea.

It is said that there are on an average, 209 accidental deaths in the United States daily. In a year this would amount to the entire population of such cities as Savannah, Ga., or Evansville, Ind. If a whole city of this size should be accidentally wiped out it would startle us much more than the gradual daily toll of accidental deaths, many of which could be avoided.

There has been considerable discussion recently as to the payment of the French War Debt. Hints from the French Government suggested that France may be planning to repudiate its obligations. This was received with an emphatic protest from official quarters in this country altho leniency was advocated as to the time of collection. Latest reports indicate that some definite plan for funding the debt will probably be worked out, possibly giving France a ten year moratorium.

Among the recent developments in Russia is the ousting of Leon Trotsky, the successor to the late Nikolai Lenine, as the most powerful figure in the Russian Soviet. Three men, Zinoviev, Kamanev, and Stalin, are now in control of the Communist Party and the Soviet Government and their opposition to Trotsky is largely because he refuses to support them in their extreme theories and measures. Reports vary as to the whereabouts of Trotsky since his deposition, some saying that he has been banished, others that he is still in Moscow. The future developments are somewhat problematical. Trotsky still has considerable influence with the people and it is quite possible that he may again return to power. Will safety and sanity ever prevail in unfortunate Russia? Time alone can answer that question, but in the words of Hamlet, "It is a consummation devoutly to be wished."

Dr. John Roach Straton, pastor of the Calvary Baptist Church in New York City, and one of the prominent fundamentalists of this country, recently made some pointed statements that many people would do well to heed. He said among other things: "I am not trying to reform the world. I am not a reformer. I am calling to the people of the church to separate themselves from the world. We are not trying to entertain but to change people's hearts. When they experience that change, they will love service rather than self-indulgence. It is not the purpose of the church to conquer the world, but to be a witness against the world. My message to Broadway over here is that you cannot find happiness by pursuing pleasure. Happiness comes from the inner forces." A newspaper in commenting on this statement says: "Dr. Straton would turn religious ideas back to the complete and literal acceptance of the Bible and the nonformal organization of the church 1900 years ago." It is significant too that the growth of the Calvary Church has been greater than any other church of its denomination in New York. Those who claim that the Bible is out of date and does not meet the need of people of modern times will find food for reflection in these statements.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., C. Z. Martin, Pastor, D. B. Groff, S. S. Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

THE MESSAGE OF THE SEA

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win!

The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win!

O mighty sea! Thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

—Priscilla Leonard.

ANNOUNCEMENT

The twenty-seventh Semi-annual meeting of the Associated Sewing Circles of Lancaster Conference District will be held at the Millersville Mennonite Church, Monday, Jan. 26, 1925.

Morning Session:—9:30 Devotion, followed by the regular business meeting and an address on, United Effort, by Bro. D. N. Gish.

Afternoon Session:—12:45 Song Service. Address, Inasmuch, by Bro. Jacob H. Mellinger; Duty Toward the Afflicted, by Bro. Martin Shenk; and an Address by Bro. Orie O. Miller.

Moderator, Simon Garber; Chorister, Amos H. Hershey.

Everybody interested is invited to be present.

Mrs. H. E. Metzler, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 15, 1925 (Gospel Witness Established 1905) No. 40

Editorials

One of the interesting items in this number is the report of statistics as published in these columns during the past year. Under the head of "Statistical Report" Bro. Miller publishes a few figures in which we are sure that many of our readers are interested.

Christ means nothing to you unless you recognize in Him the only begotten of the Father, the Son of a virgin, God in the flesh, the Lamb slain from the foundation of the world, the Lord Jesus Christ of those who believe on His name. Otherwise He lives only in your imagination.

Promises. — Promises are sacred things, never to be lightly esteemed. For this reason they should never be made without thoughtful, prayerful consideration of the things promised, never made unless we are morally sure that we can fulfill them. Whether it is a promise to pay a visit or to fulfill some financial obligation, a betrothal of hand and heart to some one of the opposite sex, a pledge of faithfulness to God and the Church, true manhood and womanhood require that we be faithful to every promise, conscientious in its fulfillment. If we lightly regard our own word, how can we expect others to take our promises seriously?

Liver Complaint. — Did you ever suffer from a billious attack? Perhaps you had not been as careful in your eating as you might have been. Your system got overloaded, your skin turned yellow, and by and by you turned deathly sick. Then you sent for a doctor. He gravely informed you that your system was poisoned, and gave you the proper medicine to help remedy the evil. By and by you recovered.

OUR PERIODICALS

IX. Sunday School Lesson Quarterlies

Our lesson quarterly business dates back to the time of Bro. J. S. Coffman, then in the employ of the Mennonite Publishing Company, Elkhart, Ind., about thirty-five years ago. The following have served as editors of our lesson quarterlies: J. S. Coffman, J. S. Shoemaker, D. H. Bender, S. F. Coffman, J. A. Ressler. The quarterlies now in use, together with the present editors, are as follows:

Advanced, J. A. Ressler
Junior-intermediate, C. F. Yake
Primary, Anna Loucks
Teachers', J. R. Shank, J. A. Ressler
Junior Teachers', J. L. Horst, C. F. Yake
German, John Horsch

Of these, two—the Junior-Intermediate and Junior Teachers'—have just been issued, while the Primary Quarterly has been simplified to meet the needs of beginners' primary classes. The advanced primary students and younger pupils heretofore using the Advanced Quarterlies will find the new Junior-Intermediate Quarterly adapted for their use. while the teachers in all the classes below those using the Advanced Quarterly will perhaps get the most help from using the new Junior Teachers' Quarterly. We will welcome any suggestions and try to answer any questions conierning these new quarterlies. Our aim is to make all our quarterlies serve, in the fullest possible way, the interests of all our Sunday schools.

Besides our own schools, we are also serving the schools of several of our smaller sister denominations, making such modifications for them as they desire to have made.

The total number of quarterlies printed for this quarter is 104,400.

There are many people who are suffering from this complaint in a spiritual way. Their system is overloaded with worldliness, and spiritual poisoning is the result. There is something about them that often times is even more bitter than gall. Everything is out of sorts. They get very yellow, sometimes blue. But there is a remedy if they will take it. This poison must be worked out of their system, and only the grace of God and the cleansing power of the blood is able to accomplish it. Let them submit to the great Physician, Jesus Christ, allow the Holy Spirit to operate in their hearts, and they will be cleansed from the poison of sin and the pure religion of Jas. 1:27 will be theirs.

Winter.—We love it. It is not pleasing to the flesh, and when people wish for it they do it in spite of the fact that for immediate bodily comfort they would prefer milder weather. But though unpleasant, cold weather is one of the many providences of God through which He manifests His wisdom and His love. He freezes the surface of the soil, and thus destroys destructive insects and puts the soil in better shape for crops the following summer. He covers the earth with a blanket of white, and then sends the mercury down below zero and purifies the atmosphere. He provides the wherewith to keep His creatures comfortable with food, fuel, and shelter, thus reminding us of our continued reasons to be thankful to Him for His Fatherly care over us.

Thank God for winter. Some people suffer — which is only another blessing in disguise, as it often brings them nearer to God and gives those more fortunately situated an opportunity to extend a helping hand. When winter is over we will appreciate spring and summer all the more. Only let us be sure that we improve the opportunities which winter brings.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

DESTINY OF THE WICKED

Does the Bible, rightly interpreted, really teach that there is a literal and eternal place of torment for the wicked?

There is no doctrine of the Scripture that is more plainly taught.

If "God is a personal Spirit, perfectly good, who in holy love, creates, sustains and orders all," how can this be? How can holy love order eternal punishment?

Such a definition is false and originated with a modern religious infidel after he had forsaken the evangelical faith and denied the full inspiration and authority of the Scriptures. It is to be greatly deplored that orthodox authors think it necessary to go to the chaff of unsound and liberal literature to fan out Gospel wheat where it does not exist and thus scatter tares right and left in the fields of God. The love of God was active in providing a means of escape from an eternal hell, but it is the **justice** and **vengeance** of God that consigns the wicked to eternal punishment.

Does not reason teach us that if love could not prepare a hell it likewise could not allow it? How are we to answer those who say that if good people would not plan such a thing how can it be true that a good God has done so?

The first error here is in taking human reason as the authority instead of the Word of God. Human reason is no more capable of handling these great questions than an ant is able to carry the greatest mountain in the world.

By this same process it can be proved that there is no good God in the universe, for **good people would not plan the terrible and monstrous evils of this world** yet God has permitted them thru all the centuries of human history—a world rotting in pride, selfishness, injustice, cruelty, theft, murder, and licentiousness, the stench of which rises to heaven. Weak, weazened, wobbling reason declares as emphatically that there should be no sin-rotting world in a universe governed by a loving God as that there should be no burning hell, but the evil is here about us like the Bible says, and hell awaits the wicked in spite of the protests of sin-blasted, finite, self-inflated reason, and the exegetical jugglers who handle the Word of God deceitfully and change the truth of God into a lie.

Is it not true that a belief in a literal hell is not so generally held by church leaders of the world as formerly?

Most likely; the full authority and infallibility of the Scriptures are also less generally held, and the one accounts largely for the other; but neither can change a jot or tittle of the Word.

What evil comes from the lessening belief in the Bible doctrine of hell?

It removes one of the most effective incentives to repentance and encourages an unrestrained gratification of the basest passions of man. We should beware of any sect or doctrine that tends to make people feel safe to sin.

The falsely called Christian Scientist holds that there is really no sin, judgment, or hell!

The Universalists hold that God will save all at last, some way, no matter how they live or die.

Russellites hold that all will have a second chance after death.

Catholics hold that their sins will be purged away after death in purgatory.

Adventists hold that the wicked will be burned up like chaff.

Modernists hold that there is no hell or devil. They do not deny that the Bible teaches both, but such passages are not inspired of God, they say.

Do not all the different sects have some Scripture on their side, and how are the young and inexperienced to know which is right?

Error can have nothing but wrested scripture on its side. If one surrenders to Christ and hungers and thirsts after the truth, walking in the light as shown, the Holy Spirit will guide aright.

The fact that Christian Scientists (?) deny the existence of sin and suffering, **which we see,** disqualifies them from teaching about the unseen.

Modernists, who deny the deity of Christ and authority of the Scriptures, are disqualified thereby to interpret Scripture.

Russellites, who thru their false leader predicted the overthrow of all nations in 1914 (as per Russell's books), and again set a new date for 1925, are disqualified by their failures and falsities from being heard.

Adventists, by the failure of their unqualified prediction of the second coming of Christ a generation or two ago, prove themselves to be unreliable interpreters of the Bible and their leader a false prophetess.

The Catholic Church, claiming the pope has all power in heaven and earth and a carnal priesthood power to forgive sins, what wonder if they invent a hell from which people can escape!

Universalists set up human reason against the Word of God and are therefore "blind leaders of the blind."

How do we answer those who say that "everlasting" and "forever" do not always mean eternal?

While that is true the Bible in many other ways and forms sets forth the punishment of the wicked as endless. See Isa. 33:14; Dan. 12:2; Mark 9:44; Rev. 14:11; 20:10.

How are we to answer those who say that the wicked will be burned up like chaff?

The wicked being burned up like chaff (as in Rev. 20) in no way conflicts with their resurrection after being burned up with fire from heaven and cast into an eternal hell where "the smoke of their torment ascendeth up forever and ever" (Rev. 14:11).

In fact, every scripture used by no-hell teachers can be explained in harmony with the Scripture doctrine of an eternal hell, but these cannot be explained by them in harmony with their garbled scriptures. Future annihilation of the human soul is not even hinted at in Scripture.

How are we to answer those who say that there is no natural immortality; that when people die they cease to exist, and that only the righteous are resurrected to endless existence and the wicked to instant annihilation?

Ages after Abraham, Isaac, and Jacob were dead Jesus proved by the Word of God to Moses out of the burning bush that they, and **all the dead are alive.**

What are some of the strongest Scriptures on the subject of eternal punishment?

1. Neither Christ nor the apostles ever taught anything that could be reasonably construed against it—they taught much very plainly for it.

2. In Isa. 33:17 the righteous are to see the King in his beauty in the land that is very far off, but in verse 14 the wicked are to DWELL with devouring fire and everlasting burnings.

3. The story of the rich man and Lazarus—Luke 16:19—**"tormented in this flame."**

4. The **Greek word** for **eternal** that Jesus uses to express the duration of the existence of the righteous **is exactly the same as the word used to describe the duration of the punishment of the wicked.** See Matt. 25:46. (in Greek.)

5. Paul says that the punishment of the wicked will be **sorer than death** (Heb. 10:28, 29), and therefore cannot be annihilation.

6. They suffer the "vengeance of **eternal fire**" (Jude 7).

7. The smoke of their torment as-

cends up "forever and ever" (Rev. 14:11).

8. "Tormented day and night for ever and ever" (Rev. 20:10).

9. Paul said, "Knowing therefore the terror of the Lord we persuade men" (II Cor. 5:11).

If the no hell, mild hell or short hell doctrines are true the **terror** of the Lord would not be worse than what men suffer in this life.

10. When Christ and Paul taught the truth concerning judgment and hell people trembled and feared—when the opposers of a Bible hell teach the people the wicked are pleased and rejoice.

How can the saints be happy in heaven knowing that some have such a terrible destiny?

People are happy now in spite of the terrible and continuous sorrows of earth—why not then as well? God has promised the unalloyed happiness of the saints and the eternal punishment of the wicked—He has power to carry it into effect.

How can people who think, reverence a God that could show such cruelty?

Such words and thoughts are wicked—are we to set ourselves up against God and His Word? We should stop enlarging upon Bible statements, frightening children with horrifying details of our own invention and imagination.

We know nothing about the nature and capacity of the resurrection body to suffer—God will regulate that so **it will be** severe enough to be **terrible,** but not, **in the eyes of infinite wisdom,** unjust.

Denbigh, Va.

LISTENING FOR GOD'S VOICE

By Mabel Groh

For the Gospel Herald.

From the beginning of the history of mankind God communed with man. In different ages He has had different methods of making Himself and His will known. Before sin entered the heart of man and separated Him from God, God walked in the garden and talked personally with Adam and Eve. After they were bound by sin, they were possessed by fear and dread at the presence of God, and from that time until redemption is completed in the resurrection of the saints, and Christ's appearance in glory, man has not and will not be able to talk with God as before the fall.

But God did not withdraw entirely from man, though it was only occasionally that any one was permitted to behold a vision of His glory; as Moses when God spoke from the Mount, or Isaiah, Paul, and John.

The holy Bible, from the first to the last of it, is a record of God's message to man and is intended just as much for us and future generations as it was for those to whom it was first given. In I Cor. 10:11 we are told that "All these things happened unto them for ensamples, and they are written for our admonition." God gave His message to men who were recognized by the people as standing in a special relationship to Him, and they gave the message as the Word of God. Notice such passages as, "And the Lord said unto Moses," "The word which came to Jeremiah from the Lord," "Then said the Lord unto me," "Thus saith the Lord God of Israel," etc. In Heb. 1:1, 2 we are told, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In Jno. 1:1, 14 we read, "In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." So in the Gospels we have a record of the life and teaching of the Word, or God in the flesh.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come" (Jno. 16: 12, 13). This promise was fulfilled in the apostles and writers of the New Testament, and God sets His seal to His Word in the last chapter of the last book of the Bible when He says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

Therefore to any who are desirous of hearing God's voice and knowing His will in their lives, let me impress the fact that acquaintance with and meditation upon the Word are absolutely necessary. In all ages there have been those who claimed to have received messages direct from God, either supplementary to the Bible or often in contradiction to it. All such must be branded as false teachers and false prophets. "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world" (I Jno. 4:1). The Father, the Word, and the Holy Spirit can not work in opposition to one another, or even independently; for they are one, and we are told that their record and witness agrees. (I Jno. 5: 7, 8). Jesus says, "The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

While all men can read the Bible it is only the regenerate heart that recognizes the Father's voice in it. "He putteth forth his own sheep, and goeth before them, and the sheep follow him for they know his voice. I am the good shepherd and know my sheep and am known of mine" (Jno. 10:4, 14). "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned" (I Cor. 2:14).

As the Spirit guides, teaches, and enlightens us in the study of the Word, absolute and unquestioning obedience to what is learned is necessary. There is nothing which will so quickly dull the moral or spiritual ear as disobedience to what we know to be God's will for us. When the Spirit impresses us with certain duties or responsibilities an immediate response not only brings blessing to our lives and others, but quickens the spiritual ear to hear other messages; but when the voice is not obeyed it is not long till it is no longer heard, for it is a still small voice and it is only the watchful ear that recognizes it.

In prayer man speaks to God, but it is when we are in this attitude of worship and dependence upon Him that He can best speak to us, nor must we think that He is only a Master to command and direct. The true child of God seeks His guidance in the smallest details of life, and God does not fail to definitely direct; but too often we do not wait for His answer, or because of the dullness of our spiritual perception we fail to hear when He speaks. But to the devoted child of God, God is a constant Companion holding sweet communion with His child.

"And He walks with me, and He talks with me,
And He tells me I am His own,
And the joy we share as we tarry there
None other has ever known."

There is nothing which gives such strength and confidence in the trials of life as the assurance that we are in the very place where God wants us to be. While we hear the approving voice of our Saviour it matters little who is against us. His words of peace mean more than anything our friends or the world can offer. Many Christians even seem to fear to enter into too close relationship with God lest He will require that which they think they could not do. Such lack of

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Portland, Oreg.

(739 Savier St.)

Again the birthday of our Savior King has been celebrated at this place. Sunday, December 21, was a day of rich feasting in Him. At 10:30 A. M. we gathered for a German service. Bro. Daniel Erb, who was to bring to us the message for the hour, could not be with us because of the cold weather. However, the Lord met with us and we had a blessed time even though our crowd was small.

The Lord blessed the day, causing the sun to shine forth in its full splendor; that the weather moderated to such an extent that the children gathered for their program and were enabled to render the program to a well-filled house, in the afternoon.

At 6:50 again the children gathered for Children's Church. Bro. Roy Troyer of Hubbard, Oreg., brought to them in an interesting way the story of the Wise Men and their journey to Bethlehem to find the Christ Child in His lowly manger bed.

This meeting was followed by a sermon by Brother Allan Good on the same theme.

But the day of special interest to the children was the day when the Christmas dinner was to be given. This was Wednesday, Dec. 24.

Over two hundred children and mothers gathered to enjoy the meal which was sent in from the neighboring congregations. A number of baskets were taken to homes where people were unable to come to the hall.

We thank our kind co-workers in the country for their assistance in this work for when we see the look of appreciation on the faces of the hungry children and the care-worn mothers, who perhaps never had the privilege of eating of such a meal before, it gives us a feeling of satisfaction and we feel that it is a good way to get into contact with many people that we could not reach in any other way. In this way we get many children into the Sunday school for they usually come for some time before Christmas, then a while afterwards, and even for the greater part of the year.

Viola Wenger.

New Holland, Pa.

(Welsh Mt. Mission)

To all interested in the cause of Christ, Greetings:—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

Since our last writing Bro. and Sister B. F. Buckwalter have come to help in the work, which is much appreciated.

Necessary improvements, are also under way for the institutional work.

The attendance and interest have again increased during this season, for which we are glad. It gives us added joy that three souls who had fallen back have again returned into the fold. We are grateful, too, for the interest shown by a class of small girls of the Presbyterian church at Gap in sending us a nice lot of towels, (and dolls which they dressed) as well as useful garments to help us make Christmas bright. Could these little workers have seen the joy they have brought to other children, their hearts would no doubt be lastingly inspired to continue their efforts, and thus as they become older, grow into greater usefulness of service. It is surprising what children can accomplish under the direction of an interested teacher. We trust this would be well worth proving out by others also.

Our Christmas service brought faces to us which we do not see at every service, and was enjoyed by all; even though the weather was cold, and roads extremely icy, the attendance was good. We thank Bro. Ira Hershey for his venture, and thus making this service possible; as well as all other ministering brethren for so faithfully bringing us the life-giving messages. Brethren pray for us.

Yours for the Cause,

Jan. 5, 1925. Emma H. Rudy.

Columbia, Pa.

(4th and Mill Sts.)

Greeting in Jesus' Name:—As the good Lord has again spared us and permitted us to celebrate the birth of our blessed Lord, we wish to thank all those who have so wonderfully helped both in money and provisions to fill baskets for 170 families. Surely many hearts and homes have been made glad. Eternity alone will reveal the good we do in this kind of work. As missions are only distributing stations it is after all those who give of their means that receive the blessing. We also wish to thank those who helped in filling the baskets and delivering them to the different homes. May you continue to remember us in the work at this place.

"For giving is living," the Angel said,
"Go feed to the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer ran.
"Oh no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

David B. Groff, Supt.

Jan. 5, 1925.

Millersville, Pa.

(Mennonite Children's Home)

Vacation is over and the children have again started for school. The old year closed, the new year was ushered in, and the family of thirty-six children is enjoying good health. Both workers and children want to thank all who contributed cash, toys, candies, fruit, nuts, etc., for their enjoyment. After spending the forenoon playing with toys selected by each child, a substantial dinner was served in the dining room of the Home. Roast chicken helped to stimulate their appetites and each child received a goodly portion of it. While enjoying this meal they were reminded of the fact that it is alone through God's mercy and loving kindness that we enjoy such bountiful blessings.

At two-thirty o'clock P. M. the usual Christmas service was opened in the playroom, with Brethren D. N. Lehman and J. F. Bressler in charge. Bro. Bressler preached an impressive sermon on the great love of God, in the gift of His Son. May God bless the dear brethren while they continue telling the story of love and good will to men.

Cash contributions are being received for maintenance of the Home during the year, but since we are facing a five hundred dollar coal bill we ask you to contribute regularly in order that the usual bills may be paid promptly. One Sunday school has been contributing monthly for some time, and it is surprising what a small Sunday school can do. Pray for us and contribute as the Lord directs.

Yours for the children,

Levi Sauder, Supt.

WEEKLY LETTER FROM THE ARGENTINE

(December 4)

By Selena N. Gamber

For the Gospel Herald.

"From the rising of the sun unto the going down of the same the Lord's name is to be praised."

The brotherhood at Santa Rosa are expecting to hold their communion services this week. This congregation, though small in number, is strong in the Lord. Continue to remember them in prayer, that their faith may continue and their prayers continue to ascend to the throne of

God as sweet incense; that through these open channels the Spirit of the Lord may descend awakening the indifferent town to a realization of their lost condition, and that from among them many might turn to the Lord.

Bro. Garcia, our colporteur whose home is at Santa Rosa, has again left with a supply of Bibles. He expects to be gone for two months. No doubt, as on previous journeys, the Word will be gladly received by some and rejected by others—and this messenger of the Lord despised as well as welcomed.

The masons are about through with their work on the front of our house at Trenque Lauquen. This bit of work has improved it a great deal.

In spite of the election last Sunday our Sunday schools were well attended and in our regular services there were more men present than women. This is a characteristic peculiar to Trenque Lauquen, to have more men in our congregations than women.

News comes to us that the husband of one of our converts has been demanded by the town authorities to leave his home and forbidden to be in town because of cruel treatment to his family and threatening the lives of some other persons. He took everything from the home, leaving the wife with nothing. We have found employment for the mother, but there are three small children. What shall we do with them?

Dear brethren at home, we thank you for your prayers in behalf of the lost Argentine and we ask that they may continue—how often a difficult task has become light because some one has been praying.

Trenque Lauquen,
F. C. O., Argentina.

SUNDAY SCHOOL SUPPLIES RECEIVED

For the Gospel Herald.

I am glad to acknowledge the receipt of Sunday School pictures as follows:

G. S. Detweiler, Versailles, Mo., 1 Pk. cards.
Mrs. H. W. Shank, Louisville, I Pk. cards.
Mrs. Oscar Hostetler, Topeka, Ind., 2 Pk. cards.
W. M. H. Shetler, Atglen, Pa., 1 Pk. cards.
Walnut Creek S. S., Walnut Creek, O., 1 Pk. cards.
Phoebe Yeackley, Milford, Neb., 3 Pk. cards.
Sarah Weideman, Pigeon, Mich., 1 Pk. cards.
Katie Eichelberger, Emdon, Ill., 1 Pk. cards.
J. M. Landes, Harleysville, Pa., 2 Pk. cards.
Clear Water S. S., Ronks, Pa., 1 large roll.
Jos. E. Lehman, Chambersburg, Pa., 2 Pictures, also cards.
Mrs. Harry Derstine, Sellersville, Pa., 1 Pk. cards.
John Yousey, Clarence Center, N. Y., 1 Pk. cards.
Oberholtzer. Manheim, Pa., 1 Pk. cards.
No Name, Wakarusa, 1 Pk. cards.
L. D. Myer, Bareville, Pa., 1 Pk. cards.
C. B. Hartzler, Belleville, 1 Pk. cards.

Small packets of cards wrapped in strong paper came through well. Larger packets should be sewed in muslin cloth. Cards packed in pasteboard boxes usually are in bad condition by the time they arrive here. Please write all addresses on the package with ink, as lead pencil writing is often erased. Please do not forget to write the name and address of the sender, as that is the only way we have of acknowledging the receipt of them. In several instances we have had to pay rather high import duty on picture rolls. Please write on the packet used Sunday School literature having no market value. We find the small cards very useful. They are a great help in our village Sunday school. Hope you may be able to send us more.

A. C. Brunk, Secretary.
American Mennonite Mission,
Dhamtari, C. P., India.

FIRST IMPRESSIONS

By J. A. Ressler

For the Gospel Herald.

They used to tell us that we should write about India soon after we had arrived, for the things that are remarkable about this remarkable country will soon cease to impress us and the impressions will never be written. The remarkable things become commonplace.

Bro. Albrecht has gone out to Mahodi with his daughter and her husband, so I cannot draw on his expressions for new materials for this first article after we reach the actual field of our missionary efforts. And my "impressions" are so liberally tainted with memories that it is hard to sift out impressions of now from impressions of quarter a century ago.

Bombay has changed much. The harbor is a wonderful contrast with that of New York. New York builds its docks with wood. Bombay builds them of granite. That is commercialism.

The Western Ghats are still the same, tho the reversing station is no longer there on the way to Igatpuri and the train comes right on up the big hill. Igatpuri has improved.

We did not see the mission stations at Raipur, but the old Gol Bazaar, the hardware shop, the narrow, crooked streets, and the road past the tank toward Dhamtari look just the same as they did twenty-five years ago, only some of the buildings look a little more old and dingy. That is stagnation as the result of Hinduism and kindred religions. I suppose the bazaar of Dhamtari will be like it to me, when I once see it.

I want to tell you about the big irrigation canal later, but I must tell you that the old Raipur-Dhamtari road crosses the big ditch four times and this means some changes. We were met at the Raipur station by three Ford motors driven by petrol instead of by an ox-cart as of old. We made the trip to Dhamtari in a little more than two hours instead of in two days as of old.

It had all seemed like a dream—the whole long journey toward the land that had taken so much of the prime of my life. But as we neared the destination it seemed that I woke up. This was the reality, and the past sixteen years since we left India thinking we should never see that land again—that seemed the dream.

Kurud station. Fourteen miles to Dhamtari—a little more by motor road. Over the Canal. What is that light ahead? "Near there is an inspection bungalow where canal officials come to stay when they visit these parts. Bansi—you remember Bansi!—is in charge there as cook." "Is he still a Christian?" "Oh, yes; and his wife is a Bible woman in these parts. There! That is Bansi and his family with the lantern now; They have heard that you were coming and they saw our motor lights and have come to welcome you!"

"Salaam, Bansi; takiat kaisi hai (how is your health)?" And the hand that reached out to shake mine trembled with emotion—how about mine? Never mind! A few words with the others, and off we go again.

Medical station lights. All quiet.

Railway station, Dhamtari. Not much change visible by pale moonlight.

Wooden bridge replaced by one of stone. What are all these buildings? "Dhamtari is now built up pretty nearly solid from the railway station to the Mission compound, where only three or four houses were when you went away." The distance is a little more than half a mile.

"Are all those houses? What is the meaning of all the lights?" "Our street is lighted up these days—just wait a few more moments."

An Oriental reception.

That is sufficient. To those who know it, that is enough, to those who do not know it, nothing could mean more. It is impossible to describe it.

Development? It has been by multiplication rather than by addition—by geometric rather than arithmetic progression.

I have not yet been over the Mission. But where I have been there are marks on every hand of the mar-

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Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"LITTLE CHILDREN, LOVE EACH OTHER"

By S. P. Yoder

For the Gospel Herald.

Tradition tells us that when John, the beloved disciple, was old and feeble his last message to the Church, repeated over and over, simply was, "Little children, love each other."

"Little children, love each other,"
Where each one this precept heeds
Heartfelt love expressed in actions
Sweetly fills all Christian needs.
As the love of God the Father,
And His sympathy for man,
Gave to us a loving Savior
To fulfill salvation's plan.

"Little children, love each other:"
Words endearing meant for all.
In God's sight we are but children,
Men and women, great and small.
Christian love brings true obedience
To the Lord whom we revere;
As we love we serve each other
In our pilgrim journey here.

Gracious Father, loving Savior,
Fill our hearts with love that brings
Unto others loving service,
Seeking not for earthly things.
As the magnet draws the needle
May our hearts be drawn to Thee
By that love which binds together
In the bonds of unity.

When our earthly toils are ended,
And our trials here are o'er,
May that love which thou hast given
Light the way to yonder shore
Where with holy saints and angels.
In that heavenly home above,
We may ever praise Thy goodness
In the fulness of Thy love.

Denbigh, Va.

DEAR MOTHER HAS GONE

By Jonas H. Swartz

For the Gospel Herald.

Our kind and loving mother's gone
To join the saints on yonder shore;
She left her loved ones here alone,
Her foot-steps we shall hear no more.

Oh! How we miss her tender care,
Since she from earth has passed away;
No more she'll plead for us in prayer,
Because she's gone to heaven to stay.

A blessed promise Jesus gave,
In which we may greatly rejoice;
The promise is with Him to live,
If we but hearken to His voice.

We hope to meet on yonder shore,
Where all is peace and joy and love,
There parting words are heard no more,
In that celestial home above.

Yes, all who have a faithful mother,
Should ever love and treat her well;
For on the earth there is none other,
Whose love and care no tongue can tell.

Are we now living as mother taught,
Sober and kind and pure and true,
And doing only as we ought,
The things that Christians are told to do?

Oh sad, how very sad 'twould be,
If, mother saved and children lost;
Would ne'er again each other see—
'Twould mean, to pay a woful cost!

Many, we fear, will fail to meet.
Their mother in that land of love,
To walk with her the golden street,
Of the new Jerusalem above.

Our Christian mothers are going home,
To that sweet land of joy and rest;
And all their children are bidden to come,
And join them in that home so blessed.

Sadness would fill a mother's heart,
When called upon to say, Good-bye,
If she knew that she here must part,
Never to meet her child on high.

And now our fam'ly ties are broken,
But thus it shall not always be,
For in heav'n above, it hath been spoken,
Our loved ones we again shall see.

While upward, onward we are bound,
From this vain world of sin and sorrow,
The angels of God are hovering round,
To bring to us a glad tomorrow.

May all our work be in accord,
With glorified, blest saints at rest:
That we may receive the great reward,
In store for all the saved and blessed.

Our blessed Lord will give us grace,
To ever walk close to His side,
And eventually behold His face,
When heaven's gates swing open wide.

And when our life on earth is ended,
And all our work in life is done:
After having to heaven ascended,
We will with mother greet God's Son.

Phoenixville, Pa.

IN MEMORY OF MOTHER

By Priscilla King Glick

For the Gospel Herald.

I will never leave thee nor forsake thee. —Heb. 13:5.

Lonely and sad time wears away,
Since last we beheld her face;
All human efforts could not stay
The enemy of our race.

"Oh no!" we cried, "we cannot spare
The presence of dear Mother;
Her place so vacant everywhere,
Will ne'er be filled by another."

'Tis not for man to rule the tide,
Which God has set in motion;
His care for all doth still provide,
Who serve in true devotion.

Though racked with pain yet she could smile,
A glow of glory divine;
She knew full well, but a little while
She'd reach a sphere sublime.

Her race is run, sweet rest has come,
Heaven now to us is dearer;
The Lord has called, "Mother, come home
And draw your loved ones nearer."

Heaven now has one more treasure,
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed, peaceful sleep.

She's sleeping calmly 'neath the sod,
"To dust shalt thou return" us;
Her spirit, though, returned to God
To join the heavenly chorus.

Oh what a blessed, glorious sleep
Has settled on her brow;
Then why should her dear children weep,
When she's so happy now?

Yes, we hope again to meet her,
In the realms beyond the sky,
In celestial song to join her,
Praising Him who reigns on high.

Atglen, Pa.

BEYOND TODAY

If we could see beyond today
As God can see;
If all the clouds should roll away.
The shadows flee.
O'er present griefs we would not fret.
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know.
Why dearest treasures pass away
And tears must flow;
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right
Faith tells us so.

"If we could see, if we could know."
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before
And so we cling to Him the more,
He leads us till this life is o'er;
Trust and obey.—Selected.

WHEN TO CRICITISE

Sel. by Ada M. Hartzler

When your heart is warm with love
Even for your enemies,
When your words come from above
Not from where the venom is;
When you see the man entire
Not alone the faults he has,
Find a somewhat to admire,
Not till then, if you are wise,
Will you dare to criticise.

When you see the thing that's wrong,
And a way to better it,
Push a noble cause along,
Not with censors fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will guild,
Not the dark and dismal frown.
Not till then, if you are wise,
Will you dare to criticise.

KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.

—Edgar A. Guest.

SUNDAY SCHOOL LESSON

Lesson for Jan. 25, 1925—Jno. 14:14-23

JESUS COMFORTS HIS DISCIPLES

Golden Text.—I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

Introductory.—Our lesson is a portion of our Saviour's discourse to His disciples on the night of His betrayal. By taking the testimony of the writers of the four gospels together, we see an order of services very much like those of the present time in many of our churches. Among other things they had —

1. A discourse by our Lord and Master.
2. A communion service.
3. Washing of saints' feet.
4. At least one prayer aside from the blessing of the bread and cup.
5. They sang a hymn and went out.

The conversation between Christ and His disciples brought out a number of very important scripture truths, as will be noticed later. Never was the faithfulness of Christ in making known His Word to His disciples more clearly portrayed than in the events and teachings of this lesson.

Lesson Teachings.—1. The self-forgetfulness of Christ in this hour of trial is impressively manifest. Though facing an ignominious death Himself, this phase of His experience is negligible compared with the care He bestowed upon His followers. "Let not your heart be troubled," He began. His whole discourse was devoted to their comfort and edification, preparing them for the trying ordeals just ahead. As for Himself, He had from the beginning committed Himself to the Father who doeth all things well.

2. Our home in glory comes in for its share of attention. Up yonder are "many mansions" which our Saviour has gone to prepare for all the faithful. In this teaching we learn that heaven is (1) "a place," (2) prepared by our Saviour, who (3) in the fulness of time will return to receive His own unto Himself.

3. Provisions are also made for the people of God during His absence from earth. The Holy Comforter, according to promise, sent by the Father and the Son, made manifest on the day of Pentecost, is now on earth as Heaven's representative, serving as the Reprover of the wicked, and abiding Comforter, Teacher, and Guide of the people of God. Thus God in His wisdom and love has made every provision for our salvation and well-being on earth and eternal salvation and glory in heaven. How are we responding to this love?

4. Jesus Christ is the only way to salvation and glory. This is made clear in His declaration that "no man cometh unto the Father but by me." It is further made clear in the declaration of Peter that "there is none other name under heaven given among men, whereby we must be saved." Paul also, writing to the Galatians, affirms the same truth when he pronounces a curse upon all who bring some other gospel besides the living Gospel proclaimed by our Lord Jesus Christ. Neither wealth nor intellect nor political power nor popularity nor present day liberalism nor any other substitute for genuine salvation can bring us into a saving relationship with God.

5. Jesus and the Father in heaven are one. "I and the Father are one," He declares. In this narrative He informs Philip and the rest that "he that hath seen me hath seen the Father." No man who rejects the Lord on earth can ever get into His presence in heaven. There is no such thing as being a child of God and at the same time reject God manifest in the flesh. For further light and more emphatic declarations on this subject, read the entire first epistle of John.

6. There are wonderful and glorious promises to those who actually **believe** in Jesus as the Son of God. One of these is the one in this lesson promising that the believing disciples shall do even "greater works" than those accomplished by Christ. This does not mean that the disciples shall perform greater miracles than those performed by Christ but that their work should be much more extensive and far-reaching than that performed by immediate acts of our Saviour. The millions of souls who are today hearing the Gospel of Christ is evidence of the fulfillment of Christ's promise and prophecy. But, like all other similar promises, this is conditioned upon saving faith.

7. The most precious promise of this whole lesson is the promise of the Comforter who shall abide with us "forever." This is "THE SPIRIT OF TRUTH" which no one can afford to be without. The world can not receive Him, except through the door of faith in the living Christ and repentance for all sins. But they who have received the anointed of God have also received the Holy Ghost made manifest to the believing world on the day of Pentecost.—K.

BIBLE MEETING TOPIC

PRINCIPLES FOR WHICH OUR FOREFATHERS IN THE FAITH STOOD.—I Cor. 3:11; I Pet. 1:25; Matt. 5:13-16.

(Prepared by John Horsch)

Topic for January 23

MOTTO

"Watch ye, stand fast in the faith, quit you like men, be strong."

The fathers of the Mennonite Church started out with the purpose of accepting all the light which would come to them through the holy Scriptures. They were decided to be guided by the Scriptures alone, regardless of the attitude of the state and of the world.

Professor Walter Koehler, of the University of Zurich, a noted Reformed church historian, says, the early Mennonites stood loyally and uncompromisingly for the Christianity of the Bible, and it was because of their loyalty to Scripture teaching that they refused to make common cause with the Protestant state church. He speaks of them as "consistent Bible Christians." Another Protestant historian, Professor Hagenbach, of Basel, said in his "History of the Reformation" that their leading principle was, to lay hold on the truths and precepts of Scripture with a believing heart and carry them out in life.

Our forefathers in the faith stood for the same doctrines and principles for which the Church stands today. They believed that the Bible is the inspired Word of God. Therefore they held that all the Bible contains is of great importance. They insisted that the "all things" of New Testament Scriptures should be heeded and obeyed.

For the sake of their uncompromising loyalty to the Scriptures they endured the bitterest persecution. So sure were they of the Scripturalness of their doctrinal position that they would die a martyr's death rather than depart from the faith. They consistently refused to fashion their religious thinking according to the prevailing world thought or to the demands of the civil rulers. In a word, they were the most thorough-going Fundamentalists of their time.

The early Mennonites defended the voluntary principle. Only those who, by an act of their own free will, had accepted Christ and expressed their willingness to follow Him and were at one with the Church in doctrine and practice were received as members. It is needless to say that no one was compelled to hold membership in the Church.

Concerning toleration and liberty of conscience our ancestors in the faith held the same position as we do. They believed that civil government is a divinely ordained institution and was such before the beginning of the Christian era. Civil government is founded on general principles of morality, not on distinctively Christian teachings. Conrad Grebel and Menno Simons, as well as Luther and Zwingli, taught that there would be no need for authorities that are using force and coercion, if all men were true Christians. The fact that the governments of heathen countries are also ordained of God, and that Unitarians and unbelievers have filled civil offices acceptably, shows that the civil government is not a distinctively Christian institution.

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THURSDAY, JANUARY 15, 1925

Field Notes

Bro. D. P. Lantz reports an interesting and helpful fundamentals conference from South America.

Bro. N. E. Troyer served the small congregation at Morrall, Ohio, on Sunday morning, Jan. 4, 1925.

January 10 was the time set for the beginning of a series of meetings at Goshen College by Bro. S. E. Allgyer of West Liberty, Ohio.

The series of meetings held recently in Gingerich's Church, Lebanon Co., Pa., closed without any public confessions, but there has been one confession there since. S.

The quarterly mission meeting was held at Dohner's Church, Lebanon Co., Pa., on Sunday afternoon, Dec. 28, when Bro. Simon Garber gave a very earnest and helpful message. S.

Among the results of the series of meetings held at Albany, Oreg., during Christmas week are thirteen converts and others receiving new inspiration to go on in the Christian work. B.

A short Bible conference was held at the Oak Grove Church near West Liberty, O., the last of the old year and the two first days of the new, with Bro. C. F. Derstine in charge. The fundamentals of Christianity and other important subjects were considered, which has proved a blessing to the Church and community. Interest and attendance good. A.

New workers are needed for the mission field in India. Possibly when Brethren Albrecht and Ressler return a few months hence they will be able to tell the kind of a story that will put both workers and means at the command of our Mission Board.

Bro. S. C. Yoder, President of Goshen College, writes: "We registered 31 short Bible Term students and there are several more reported coming in. We hope the final number may not reach less than 35." And may we hope that his estimate will prove to have been too low.

There will be an all-day Christian Workers' Meeting held at the Stahl Mennonite Church, near Johnstown, Pa., Jan. 28, 1925, under the auspices of the Johnstown Bible School. A number of brethren from other Conference districts will take part in the program. Everybody is invited. S.

Bro. L. L. Swartzendruber, superintendent of the Orphans' Home at West Liberty, Ohio, reports thirteen cases of scarlet fever in that institution. We are glad to learn that no serious cases are reported and hope to hear at an early date that the quarantine has been lifted.

One of the needs of the South American work is a new building at Santa Rosa. We are glad that Bro. T. K. Hershey has been meeting with good success in his work of soliciting for new buildings in that needy field, and trust soon to hear of enough money collected to commence work on at least one of those buildings.

Correspondence

Flanagan, Ill.

(Waldo congregation)

Greetings in the Name which is above every other name:—We wish you all God's blessing through the New Year.

Bro. Chris Rediger, Aurora, Neb., was with us recently and preached to us, basing his remarks on I Peter 1:1-9.

Our Sunday school has again been reorganized, the following officers being elected: Joe Orendorff, Noah Yordy, Supts.; Milo Zehr, Primary Supt.; Lester Saltzman, Chor.; Irene Slagel, Secy.; Emery Schrock, Treas.

Bro. Joe Stalter and daughters Barbara, Lena, and Lizzie, with the latter's husband, Edd Rediger and his father, Chris Rediger, accompanying them, have gone to Florida to spend the winter. Their address is 410 7th Ave. South, St. Petersburg, Fla.

We have been having unusually cold weather with much ice and considerable snow. In places Electric and telephone lines were out of commission. At present it is somewhat warmer.

Pray for us.

In His Name,
Dec. 30, 1924. Lydia H. Smith

Limon, Colo.

Dear Herald Readers, Greeting:—At the close of this another year we at this place have reasons to say with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

We are glad to say that Bro. D. M. Troyer, wife and family of Colorado Springs moved into our midst a few days ago, increasing our membership to 33, and that Bro. Shellenberger, wife, and family are planning to move in from Hesston, Kans., soon with good prospects for more which will make our little schoolhouse too small to accommodate the Church without much outside attendance which we hope will be better after we can move into our church-house. We are glad to say that plans are made and help promised to build a church-house. However there is still about $500.00 needed to complete the house.

We were hoping that means would come forth so we could build before spring work opens up for then we will be very busy and to hire costs money, we are donating nearly all the work to build the house. We feel thankful for the help received thus far and are trusting to the Lord that He will somehow open the way so we can start the building soon. The building committee as well as the church in general did not think it advisable to start until the means are in sight to cover cost. We have had a spell of cold weather for some time. It is warmer again and snowing some today. Health in general is good—some sickness around however.

Remember us at the throne of grace.

Dec. 31, 1924. J. M. Troyer.

Limon, Colo.

To The Gospel Herald Family, Greetings:—May the rich blessings of God be yours throughout the year 1925.

We have had many blessings for which to praise Him the past year. We feel especially grateful that our new church building, which we need so badly, now seems assured.

Bro. O. M. Troyer's have moved here from Colorado Springs. Bro. Levi Miller's expect to move on their farm here in the spring. Bro. Levi is already here equipping the farm, getting ready for the rest of the family who are in Manitou at present

where the children enjoy better High School advantages than a prairie country has to offer. We are also expecting Bro. Shellenberger of Hesston, Kans., to move into our midst by March first. We wish to extend to these brethren and their families a hearty welcome into our midst. There is room here for many faithful workers.

All who are interested in the welfare of the Church and who realize the power and effect of prayer—we entreat you to remember the work of the church at Limon in your prayers.

We were favored by a visit from Bro. M. P. Shetler's and Sister Lelah Landis and small daughter from Colorado Springs recently. We all enjoyed their short stay very much.

Yours in His service,
Jan. 1, 1927. L. C. Miller.

Beemer, Nebr.

Dear Herald Readers, Greetings:—We were pleasantly surprised when Bros. Morris Yoder and Alvin Yordy, both of Hesston, Kans., came into our midst Tuesday, Dec. 30. Bro. Yoder preached two very impressive sermons using for his texts Matt. 17:22 and Isa. 55:6, 7. Bro. Yordy conducted the song service both meetings. Although not many could attend on account of cold weather and bad roads, we hope the efforts put forth by the brethren will not be in vain, and that the good Lord may abundantly bless them in their labors for Him is our sincere wish and prayer.

Jan. 3, 1925. Cor.

Nappanee, Ind.

Dear Workers In Christ:—Another year has passed and we are entering upon a new year, some of us with new work and new responsibilities. In looking over the past year we feel to praise God for what He has done for us.

On Dec. 14, 4 souls were received into church fellowship, on the following Sunday 18. Others had previously been received—some by water baptism, some renewed their vows while others were received from other denominations, making a total of 34 for the year. A few more expect to be received in the near future, as on account of the cold weather they were not able to be with us. May we press onward in winning more souls into His Kingdom, for "He Is Coming Soon."

The new officers for Sunday school took their places Jan. 4 as follows: Supts., Homer North, C. J. Holloway; Sec-Treas., Maurice Long; Chor., William Hochstetler; Prim. Supt., Nellie Stahly, Anna Christophel; Libr., Mable Long; Cradle Roll Supts., Nellie Stahly, Anna Christophel; Moderator of Y. P. M., C. J. Holloway; Church Chor., Jess Bleile.

We feel to give credit to the juniors for what they did in the past summer, 38 boys and girls invested quarters which brought $74.63. We ask ourselves the question, Did it pay to give a little of our time and effort to help them along in this work? The boys and girls in India to whom it was sent will say, "It paid; do it again."

Yours for His Kingdom,
Jan. 4, 1925. Anna Christophel.

Woodriver, Neb.

Greeting in Jesus' Name:—We have many reasons to be thankful. Health is fair in general. We have been having quite a bit of snow and cold weather this winter. The roads are drifted.

Attendance at Church and Sunday school has been small. We had no services on Christmas day and on Dec. 28. But we are having warmer weather at present.

On Jan. 4 we reorganized our Sunday school. Supts., John Schweitzer, D. J. Schweitzer; Sec-Treas., Frank Hostetler.

Pray for the work at this place.
Jan. 5, 1925. Cor.

Wadsworth, Ohio

Greetings of Love to All Herald Readers:—We have great reasons to praise our heavenly Father for the many blessings He continually is showering upon us. Health in our community in general is good, for which we also feel thankful.

On New Year's day we again held our business meeting, when the following officers were elected. At the Bethel Church: Bro. Lloyd Kreider and Clayton Rohrer Supts., Bro. Leonard Kreider Sec.-treas. At the Guilford Church: Bros. John Snyder and Clayton Rohrer Supts., and Sister Ella Rohrer Sec.; Sister Martha Kreider as our Church Correspondent and for our young people's Bible meeting Bro. Edwin Graber was chosen as superintendent.

We ask for the prayers of God's people. May the Lord add His blessings to the work in this place and elsewhere.

Jan. 5, 1925. Bertha Hunsberger.

Goshen, Ind.

(Clinton Brick congregation)

Greeting to all Herald Readers:—On Dec. 15, 1924, we held our annual business meeting to reorganize our Sunday school and young people's meeting. S. S. Supts., Bros. Amasa Kauffman, Curtis Pletcher; Chors., Bro. Earl Hostetler and Sister Gladys Hondrich; Secys., Bro. Wayne Pletcher and Sister Mable Kauffman; Libr., Sister Lydia Chupp; Church Chor., Bro. Amasa Kauffman; Y. P. M. Mods., Bros. Curtis Pletcher and Bro. Noble Showalter; Chor., Sister Gladys Hondrich.

On Christmas day we had a program mostly given by the children, consisting of recitations and songs. Bro. D. D. Troyer of the Clinton Frame congregation conducted the devotional.

Jan. 5, 1925. Elvina M. Miller.

New Holland, Pa.

(Groffdale congregation)

Greeting in Jesus' Name:—On Sunday, Jan. 4, there was a baptismal service at this place, when ten precious souls sealed their vows by water baptism. Our home bishop, Bro. Noah H. Mack, officiated. May they ever be true and faithful to their promise.

The Sunday school at this place has again been organized for this year with Bro. Milton Martin Supt., Bro. Michael Wenger Assistant, Bro. Noah L. Nolt Sec., Bro. David M. Wenger, Chor., Bro. Elam Wenger Asst. Chor., Bro. Amos Musselman Treas. May the Lord bless the S. S. cause.

We wish all the Herald readers a Happy New Year. Time is rolling on and many who were with us last New Year have gone to their eternal reward. May each of us so live that we may be prepared to meet our God any time.

Your Brother in faith,
Jan. 5, 1925. Ira T. Graybill.

Washington, D. C.

Dear Herald Readers, Greetings:—Each Lord's day we assemble as a little congregation to worship. Bro. Newton Weber has been laboring faithfully with us, breaking unto us the Bread of Life and admonishing us in the ways of righteousness. May the rich blessings of God rest upon him in his work for the Master. A number of brethren and sisters who were away over Christmas have returned and were present at the service today.

We reorganized our Sunday school for the new year. The following officers were elected: Supt., Bro. Chris Brunk; Chor., Sister Retta Boyer; Treas., Bro. Henry Brunk. We have our meetings in the home of Bro. Chris Brunk, 320-14 Place, N. E.

We appreciate visits from brethren and sisters in the various congregations. Anyone wishing to visit us, please write to Bro. Newton Weber, 314-14 Place, N. E., or to Elizabeth Wenger, 305 H. St. N. W., Washington, D. C.

Pray for the work at this place that the cause of Christ may prosper and grow.

Jan. 5, 1925. Elizabeth Wenger.

Miscellaneous

THE GOOD OLD FASHIONED WAY

By Theda J. Brubaker

For the Gospel Herald.

Down the street—
  In a dress of gray,
Comes a little, old lady
  Walking this way.
You can see, she is aged
  Her steps are so slow.
But as long as she's able,
  To Church, she will go.
    She looks to be rather "Old Fashioned."

She enters the Church—
  Her bonnet removes.
And, with a smile,
  To the sisters, she goes
With a kind, hearty hand shake
  She greets with a kiss;
Commanded, by Jesus—
  A token of bliss.
    Her religion is rather "Old Fashioned."

I gaze in the Church—
  How saintly the sight.
There sit the sisters,
  With coverings of white.
Singing sweet songs,
  Of Jesus and heaven.
And patiently, waiting
  For the Word to be given.
    How saintly, but O so "Old Fashioned."

I turn and I gaze
  On the opposite side;
There, sit the brethren
  In pomp and in pride?
No, Jesus has said
  They shall separate be,
And not dress in pride,
  But in humility.
    'Tis true, tho it may seem "Old Fashioned."

"God resisteth the proud.
  But to the humble, gives grace."
A jewel, so precious,
  In each soul, should find a place.
Such are the crumbs
  Which these saints feed upon.
This good old Gospel,
  Which so many do shun.
    They don't want to be called "Old Fashioned."

I love to praise God
  For this old fashioned way.
So easy to travel,
  When obedience holds sway.
There's a way to escape,
  From every temptation.
When there's peace in the soul,
  There is no condemnation.
    It's a good way but to some, it's "Old Fashioned."

Mt. Joy. Pa.

THE GREAT DIVIDE

By John L. Horst

For the Gospel Herald.

> And they went their way, and found the colt tied by the door without, in a place where two ways met.—Mark 11:4.

It was nearing the time of the annual Passover and the Jewish pilgrims were already coming toward Jerusalem from all quarters of the country. Being in the spring of the year, the fig and almond, and olive trees were just pushing their green buds preparatory to bursting into full leaf. The palm trees that lined the roadside are evergreen and stood out in full foliage in contrast to the others. Jesus had spent the night at "the well loved cottage at Bethany." Early in the morning He sent two of His disciples (we wonder which two) to bring Him the colt on which He was to ride on His triumphal entry into the holy city. They followed His directions explicitly even to the very words that they were to say. And they found the colt tied by the street door of the house at a place where two ways met. The author of a beautiful little poem has supposed that the owners had some foreknowledge that the Master would need the colt, but did not know which way He would ride to Jerusalem, so they tied him at the place where the roads parted. We do not know where the other road led but we may be certain that one led to Jerusalem —the one on which the crowds followed the Master, throwing their garments before Him, waving the palms that they had eagerly torn from the nearby trees, and shouting: "Hosanna in the highest."

We can picture the pilgrims that were wending their way to Jerusalem to attend the Passover, coming to the parting of the ways. They had to decide which way to take. Altho they may not have known it, their decision to go the one way led them on the way with Christ and His joyous company but going the other way they missed the whole happy, joyous occasion.

Is this not typical of the decisions people make every day? They decide to take a certain course in life, to follow a certain path. That decision may be the pivot on which vast issues hang. Their course will either lead them to Christ or away from Him. Are you taking the path that leads you into joyous fellowship with those who make Jesus king of their lives and spend their days to His honor and praise, or are you taking the other path that leads away from Him? Your decision in this matter may well be called

The Great Divide.

Out in Wyoming, in the heart of the Rocky Mountains, I had the privilege of crossing the Great Divide of the North American Continent. On the top of the mountain was a little lazy-looking lake — it looked more like a pond. The water that seeped out at the one end found its way to the Pacific and the little stream that trickled out at the other end had the Atlantic for its ultimate destination. What a great difference it makes which way you decide to go when you reach the parting of the ways!

To every life comes some time the alternative of choosing which way to take through life. It is a time for serious thought. On it hang eternal issues.

> "There is a time, we know not when,
> A place, we know not where,
> That seals the destinies of men,
> For glory or despair."

Oliver Wendell Holmes tells the story of the professor and the school mistress who were accustomed to taking walks together. One day the professor said, "Shall we take the long path together? Think, before you answer." For he had a deeper meaning in the words than first thought suggested. And so we may well think soberly in these pivotal times of life. If you decide against Christ you may never have the chance to take the path with Him again. If you decide for Him you want to firmly resolve never to leave the path which He hallowed by His footsteps. Some of the crowd that followed Him that day forsook Him when the trying time came. To do so is worse than to never have started out with Him. You may well pause to think which way you will take when you come to the Great Divide.

To the young the voices of pleasure and sin are calling so attractively on the road that leads away from Christ. The siren voice of youthful lust is singing sweetly only to lead to ruin. The young man who begins to sneak away from home to the picture shows and the poolrooms, and secretly indulges in the forbidden "joy stick" or "coffin nail"—the deadly cigarette — may well stop to consider, for he is at the place where the ways part. To continue on in that course will not lead up the road that the Master and His followers are taking. You are moving farther and farther away from the circle of His friends. Soon you may be out of touch with them altogether. The young men or women who spend their time in questionable company at questionable hours are at the parting of the ways. Stop to think! Is the way that you take leading to the Master? If not, have you considered what such a course means?

Perhaps it is what you read that brings you to the parting of the ways. Tell me what you read and I have a fair index to your character. The Psalmist gives a good description of one who reads the right kind of literature. He says, "In his (God's) law doth he meditate day and night." You cannot meditate if you do not read and know. The writer must often put himself to the test as to whether the newspaper and other reading matter are not more

eagerly read than the Bible. Is the trashy, frothy literature, that unfits for serious reading and thinking, the kind of reading in which you delight? Better pause, you are at the parting of the ways. If you keep on you will lose your taste for the higher and nobler things to read, of which there are so many.

Perhaps the neglect of the devotional life brings us to the parting of the ways. To continue to neglect to spend regular seasons with God in the reading of His Word and prayer will lead us the wrong way and we will ultimately get in with the wrong crowd. Turn about and move up closer in the circle of His friends, as some one has suggested. "You are welcome." Do not neglect regular attendance at all public services. Follow His path and join in His praise with more zeal and fervor than ever before.

Perhaps we are at the parting of the ways as to whether we will yield our lives to Him in constant, consecrated service. This is the path that leads farther and farther away from self and the world and leads into full conformity to His will. It leads away from the benighted regions of the so-called "permissible will" of God into the radiant vistas of His "absolute will."

The thoughts of the New Year and what it brings are still lingering in our minds. May we not highly resolve that in the coming days as the times of decision come to us that each time we will take the path that leads closer to the Master, and thus share His blessed companionship and the company of all His followers as they go on their way rejoicing to the Holy City.

Scottdale, Pa.

OUR GRIEVOUS BUT HELPFUL EXPERIENCES DURING THE PAST YEAR

By Orpha Frey

For the Gospel Herald.

As we look back over the year which has drawn to a close we recall many pleasant experiences and some not so pleasant. We as Christians wish to recall some of our grievous ones. But we do not wish to emphasize the "grievousness" of our grievous experiences but rather the "helpfulness" of our grievous experiences. In other words we do not wish to take the pessimistic view but rather just the opposite. The pessimist would say, "I certainly have gone through some hard experiences; I have had so many disappointments this year; my finances are in no safe condition, I have so many debts. I had many more things planned than I have accomplished—oh, I'd hate to live it all over again!" He can see no joy or blessing resulting from the hardships.

But the Christian, who, it seems to me, can be anything but a pessimist, can say the same thing concerning his experiences of the year; he too can say—"I have had hard experiences, I've been disappointed so often in people—some of my near friends—in myself because I'm so far beneath the ideal Christian, and I've been disappointed because my plans have been so completely crushed." But he will not stop here, but will go on and say, "By the grace and help of God I have found joy and blessing thru them all. Life is the richer for having had these bitter experiences." And he can ask assuredly with the Apostle Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Now, as Christians, what are some of these grievous experiences, as we term them? I would rather call them—"Helpful Experiences."

Have we been chastened or reproved by our Heavenly Father this past year? Certainly as His own children we have experienced some reproof. Perhaps it has come through some of our fellow Christians who were so kind as to tell us some of our faults and mistakes. And it may have come directly from the Father thru His Holy Spirit. Sometimes, perhaps in our eagerness to testify for Jesus, we did it without the leading of His Spirit and through it experienced some deep mortification.

Now, how do we take chastenings from the Lord? I wonder if we sometimes do not take this attitude, "If the Lord loved me, He would not chasten so severely."

But, isn't that foolish? Take, for instance, the relation of a human parent to his child. What would we think of a parent who seldom, if ever, reproved his child? We would think that father or mother had not much principle nor discipline, and rightly so. I believe every true father and mother have for their child a life plan. They have certain life principles, shall I say, laid down for him to live up to. They are deeply interested in the child that he may become a noble character and, of course, should they see tendencies in the little one, which, if let go unrestrained, will develop into an ignoble character they will at once reprove the child simply because they love him.

Just so with our Heavenly Father. He has our lives planned. He is deeply interested that we become noble, brave witnesses for Him. He would have us be His own children of whom He can say, "This is my beloved Son, in whom I am well pleased." It is out of a heart of love and deep concern that He chastens us. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

Thus may we have realized thru our chastening to a greater extent God's love toward us as a heavenly Father and may we continually become more in tune with His plan for our lives. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12:11).

How about our temptations? Did Satan tempt and try us sorely during 1924? I am sure as live Christians, on the Lord's side, we have been severely tempted by our adversary.

Just what has been the result of these trials? How have they affected us? I wish we could look back and say that we have been victorious thru every temptation. But why is it we must confess failure in this point? It is because we have failed to trust Him because I Cor. 10:13 says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape."

What blessing or help comes from these temptations? First, if we have been victorious it will strengthen us for the next temptation. If we have failed, does it mean discouragement? Yes, it should to the extent that we will draw closer to our Father, acknowledging we have failed because we felt self-sufficient.

Then there is a reward for us if we endure temptation. James 1:12 says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love Him."

Have we had disappointments the past year? I believe we all have had. Perhaps some friend played the traitor; or perhaps we were disappointed in some soul for whom we were praying. As we entered upon the year 1924, we thought, Surely that soul will be saved before the year closes. Shall we lose faith? No, may it drive us into greater earnestness in intercessory prayer.

(Concluded next week)

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.—Isa. 7:14.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE CHURCH

By W. W. Hege

For the Gospel Herald.

TEXT: Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.—I Thes. 1:1.

The Church is a soul-saving institution of divine origin. In the text Paul locates the Church in God. David says, "God is in the midst of her," and Paul says, (Col. 1:8) that Christ is "the head of the body, the church;" thus establishing a position and forming a united divine relationship that cannot be separated or destroyed by any power or influence in the universe.

According to Rom. 8:38, 39 and Matt. 16:18 the Church is to this world what the ark was to the antediluvian world. When the flood came those that were on the inside were saved and those that were on the outside perished. And Jesus says that "as it was in the days of Noah, so shall it be also in the days of the Son of man."

It is true there are hypocrites, disobedient ones, and those that have fallen from grace hobbling along with the Church, but in God's sight they are no part of the Church and He never includes them when He expresses His high estimations of the Church. They are typified by the tares in the wheat and the goats among the sheep, both of which will share the same fate and inherit the only promise of reward given to them in the Bible; namely, they shall receive "the reward of unrighteousness" (II Pet. 2:13).

Jesus said, "My sheep hear my voice, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

That there are so many different denominations need not confuse us. In the seventeenth chapter of John Jesus prayed four times that they may be one "even as we are one," which typifies a unity as perfect as the Holy Trinity, and that ideal developed in the early Church on the day of Pentecost when they were all "of one accord in one place" and had all things common. But as the church was scattered abroad by persecution, "damnable heresies" crept in which caused many sad divisions, such as are mentioned in I Cor. 1:12 and I Cor. 11:18. Jesus never condemned any of these divided parts of the Church but He condemned sin wherever He found it, as in the seven churches of Asia. People who identify themselves with certain churches that do not obey the commandments and keep the ordinances are not relieved of any obligations they owe to God, for the Church consists of people who believe and obey and the things that are wrong for members of one church are wrong for the members of all other churches. The same can be said of all the ordinances and commandments.

Every ordinance represents an underlying principle essential to our salvation. Unless these principles are developed by the keeping of the ordinances and obedience to the commandments, our Christian life has no foundation and there is no light to shine out.

The church name is of secondary importance. It is keeping the commandments and teaching the "all things," or forfeit the promises. We have an unspotted Christ, He founded an unspotted church (Eph. 5:2), the members of that church have an unspotted religion (Jas. 1:27), and it is such a church that God has commissioned to carry the everlasting Gospel to "the uttermost parts of the earth."

The Church was designed for the separation of God's people from the world, so that God could teach them His laws and bless them. God will translate the Church (His developed ideal) to a place of everlasting safety, as typified by the ark in the days of Noah.

The Church is God's challenge to the devil; for Jesus said, "The gates of hell shall not prevail against it." Every ungodly place—such as theaters, movies, dancing halls, public bathing resorts, etc., are gates of hell, and it is alarming how these evil places are multiplying and increasing; but the church that is separated from the throngs that seem to be pleasure-mad shall not be overcome or predominated over by these evil influences.

The Church is also called the sheepfold. Jesus says He is the door. By Him if any man enter he shall be saved and shall go in and out and find pasture. This door is open to all. Whosoever will, may enter.

We are also told the city of the Holy Jerusalem lieth foursquare, having three gates on each side that are always open for the reception of the redeemed of all nations. The same door that admits into the sheepfold (the Church) also provides the only way by which we can reach the pearly gates that are never shut. Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

Another design of the Church is to perpetuate the work begun by our Lord when He was here upon the earth. In his labors of three and one-half years He raised the dead, opened the eyes of the blind, healed the sick, and gathered together a small band of disciples. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." And it is of infinitely more value and importance to carry the everlasting Gospel to the uttermost parts of the earth (so that those that are spiritually blind and sick and dead may be restored to everlasting life and receive that spiritual vision and discernment that according to Jno. 3:3 and I Cor. 11:29 is so essential to our salvation) than to help those that have physical ailments.

God is depending on a faithful church, which He terms the Bride, "the Lamb's Wife," and He has vested her with power and authority to do all that He demands of her.

Marion, Pa.

RELIEF NOTES

Conducted by Levi Mumaw

For the Gospel Herald.

A meeting of the Mennonite Central Committee was held at Chicago, Ill., Tuesday, Dec. 30, 1924. A report of the meeting is herewith submitted:

Meeting of the Mennonite Central Committee

A meeting of the Mennonite Central Committee was called to meet at 2812 Lincoln Ave., Chicago, Ill., Tuesday, Dec. 30, 1924. The meeting was called to order at 10:30 A. M. by M. H. Kratz, acting chairman of the meeting in the absence of P. C. Hiebert. Bro. Hiebert took charge of the work in the afternoon, having arrived during the noon hour. The following members were present: J. H. Mellinger, Allen Yoder, M. H. Kratz, Orie O. Miller, D. M. Hofer, P. C. Hiebert, and Levi Mumaw. The following visitors were present and were accorded the privileges of the meeting: Eli G. Reist, Allen H. Miller. A. M. Eash, and Howard Yoder. The minutes of the last meeting were read and approved. The minutes of an Executive Committee meeting held June 24-25 were read and approved.

Report of Officers

Chairman's Report—P. C. Hiebert.
Secretary's Report—Levi Mumaw.
Treasurer's Report—Levi Mumaw.
The following action was taken:

1. It was recommended that all funds intended for general relief in Russia and Siberia be sent thru the regular channels of our relief organizations and any amounts intended for individuals in Russia or Siberia be forwarded thru banking institutions or the American Railway Express Company using the channels having been opened for such remittances.

2. That the work and needs of Siberia and Russia be kept before our people and that an effort be made to continue our remittances for the work as the requests reach us. An estimate of the need being about $5,000 00 per month until the next harvest.

3. That Bro. Hofer be commissioned to conclude his "Letter of Thanks" to the Volost and subcommittees in Russia for the assistance given the work of the A. M. R.

4. That we inform the Mennonite Colonization Board that we will make an effort to supply them with funds for relief in Mexico, if needed, not to exceed $200.00 a month for the next five months in response to a request sent to this meeting. We further recommend that all funds intended for relief for the Mennonite immigrants into Mexico be forwarded thru the regular relief organizations.

5. That the reporting of the Auditing Committee be deferred until such a time as the Executive Committee shall direct. Adjojurnment.

Levi Mumaw, Secy.

Chairman's Report

Another year of activity on the field of relief work among our unfortunate brethren has passed by. Looking backward, we have all reasons to be thankful for the way in which the Lord in His mercy has blessed our efforts. He has enabled us to again extend a helping hand in His name to those unfortunates; He has preserved and kept the personnel on the field; and also the members of the committee here in the homeland.

Relative to the status of the work abroad and the recommendations that the Executive Committee may have to make, I shall not here speak at length for that will be contained in the secretary-treasurer's report. Suffice it to say that we have again for the sake of unity carried on all official correspondence thru his office. It has been my good pleasure to keep in personal touch with the workers on the field, enough to give me the vital touch which is necessary for a proper understanding of each other. The field workers who have returned report of hard work and many difficulties they had to overcome, but cheerfully acknowledge that they do not regret having undertaken these self-sacrificing obligations. We are certainly glad to know them all well. Those at home and on the way, as well as Bro. Miller, who is still in Moscow.

It has been my good privilege to come in contact with Mennonite groups in various sections of the country and find their continued interest in the work of relief, as well as their concern about the welfare of the brethren in Russia. Quite generally I find an interest in, and a desire for the continuation of relief work even after this emergency in Russia has become a thing of the past. Our people are conscious of the Christian duty of relief for all believers, and they also realize that relief work in time of peace and war is peculiarly befitting a people whose confession of faith includes the doctrine of non-resistance. Since a doctrine that expresses itself positively in the service of humanity is ever more acceptable, and also closer to the teachings of the great Master, than one which shows itself only in a negative form.

Practically all of the larger Mennonite Conferences have taken action in favor of a permanent Mennonite Relief organization, and have also elected or appointed their representative to serve on a central board. We trust that this wish and need of a permanent Relief organization for the Mennonites of America may soon be a realized fact.

Secretary's Report

December 30, 1924

This year has marked the close of our reconstruction work in Russia. The tractors have not been sold but according to our last report received from the Moscow office, there are prospects for the final liquidation in due time.

The field workers, the brethren D. R. Hoeppner, Howard Yoder and Daniel Schroeder—have been withdrawn. Yoder and Schroeder have returned to their homes and Hoeppner has stopped in Germany to resume some studies in his profession.

We now have only one American worker in Russia, Alvin J. Miller, in charge of the Moscow office. Each colony or settlement in Russia and Siberia has an appointed committee which has been affiliated with the Moscow office of the American Mennonite Relief. Copies of reports giving the names of each and its Chairman are on file in our office.

The reconstruction work in Russia under the care of our field workers was closed about August 1. General relief work was continued thruout the year in Siberia. No American worker was located there but Bro. Miller spent some time in a personal tour of inspection of the work. Detailed reports of the work are on file for the first seven months of the year. In the July report we have the following:

No. of persons in the district,	32,758
Aid given to those under 14 years of age,	4,502
Aid given to those over 14 years of age,	2,281
Aid given to those in institutions,	165

In this report the amount given for the cost of the feeding per person for the month is 55 cents. Efforts are being made to supply the district with a sufficient number of sheep to provide enough wool to supply the population with homespun cloth for clothing, an item which is sorely needed according to a recent report. The report states that many boys and girls cannot leave their homes because of the lack of clothing and many are being deprived of school privileges. During the year approximately $42,000 00 has been forwarded for the work in Russia proper and Siberia. According to the present prospects, the work must be continued at least until another harvest. The crops this year were nearly a total failure in the Powlodar district.

Certain portions of Russia are again in very sore need of assistance to tide them over the winter months. The Koeppnerthal district is among this list. Funds have been forwarded for this purpose and the need will continue. An early estimate had placed the amount needed at $1.000 00 a month. In this connection we must remember the many widows and orphans who will find their battle for life a very difficult one.

The clothing gathered by our sewing circles during the year has been forwarded to Germany. The need there has been very urgent, and the expense in forwarding to Russia has been prohibitive for any assistance there.

Our further needs will center around the work in Siberia and the assistance that may be needed in the several stricken districts in Russia proper. A very conservative estimate would place the sum of the amount needed per month at $5,000.00 or $6,000.00 per month for the next six months.

Treasurer's Report

Mennonite Central Committee
Scottdale, Pa.
December 26, 1924

From July 27, 1920 (date of organization) to December 26, 1924.

Receipts

Canadian Mennonite Central Committee	$57,101.86
Central Conferenct of Mennonites	7,241.97
Church of God in Christ, Mennonite	6,509.35
Emergency Relief Commission	201,675.78
Eastern Mennonite Board of Missions and Charities	45,321.34
Krimmer Mennonite Brethren Church	25,792.06
Mennonite Brethren Church of North America	66,649.32
Mennonite Relief Commission	193,427.90
Pacific Branch of the Relief Committee	1,500.00
Other Mennonite Bodies and Individuals	22,364.24
Personal Accounts	360.00
Refugee Accounts	19,713.22
Total	$647,657.04

Paid Out

Executive Expense	$10,352.59
Germany Relief	1,103.40
Loans Receivable	1,500.00
Lechfeld Relief Germany	4,600.00
Near East Relief	32.40
Russia Relief	578,912.87
Refugee Accounts	18,971.91
Tractors for Reconstruction, etc.	30,796.94
Cash on Hand	1,386.93
Total	$647,657.04

Clothing Account

Amount previously reported	$260,215.25	
Shipments to Germany this year	16,178.00	
Total value of clothing shipped		$276,393.25
Special shipments previously reported		19.729.84
Food and Clothing Drafts previously reported		184,160.00
Total Cash Receipts		647,657.04
Grand Total		$1,127,940.13

Gratefully acknowledged,
Levi Mumaw, Secy-Treas.

SEVEN V'S OF CHRIST'S LIFE AND WORK

1. Virgin Birth.
2. Virtuous Life.
3. Vicarious Death.
4. Victorious Resurrection.
5. Verbal Inspiration.
6. Valuable Intercession.
7. Visible Return.

—Adam Murrman in "Christian Cynosure."

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

FIRST IMPRESSIONS

(Continued from page 321)

velous care God has been exercising over this work begun in fear and trembling and weakness twenty-five years ago. Many things are different now, and oh, how much better!

I do not know how much of criticism I may have to offer before we get thru with this visit, but the first impression does not suggest any. The missionaries — there are twenty-two of them just now, three of them soon will be leaving—are grappling with problems that would challenge the abilities of saints, philosophers, statesmen, and giants combined.

And missionaries are only human.

They can make bricks with stubble instead of straw, but it's hard, and the tale of bricks will not be full. And many a worker will fall by the way that might be spared to make more bricks if the proper facilities were furnished them for doing their work.

But on the whole the "missionary machinery" seems to be coming along with the need for it fairly well. In a large denomination working in India the decision has recently been made to make a drastic reduction in the mission appropriation amounting, for the whole church, to thirty-five per cent. It makes the missionaries of that denomination gasp in something very closely akin to despair.

Praise God, our mission has never been asked to face a situation like that! Let us earnestly pray that it never may.

The housing problem is real, but not nearly so acute as it is in Scottdale, Pa., and many other places in America. And the arrangements for spending hot seasons in the high hills seem to be working out to the satisfaction of those concerned fairly well. Some must remain on the plains, and turns are arranged for these.

New workers should be here preparing for the heavy tasks. For workers inevitably grow older, workers may become sick, and workers are needed to take up the tasks that are earnestly beckoning us to enter and begin. The harvest is plenteous still, and the laborers are still very few.

Keep on praying for workers. It is true that at one time the number was reduced to one, and the work did not stop, but don't think that, because we now have twenty-two times that number you can stop praying for laborers for the harvest. The field is still needy.

Pray ye, therefore!

Dhamtari, C. P., India, Dec. 3, 1924.

"There is no missionary who ever made a sacrifice equal to the sacrifice that Jesus Christ did."

LISTENING FOR GOD'S VOICE

(Continued from page 819)

faith must be the cause of great sadness to the Saviour who is all love toward His children. Such an attitude is really sin and such a soul can not expect to hear the voice of God. Cast out doubt and let the love of God enter, and all fear will disappear, for "There is no fear in love: but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."

When we are able to say with the child Samuel, "Speak, Lord, for thy servant heareth," God will be able to reveal His Word and will to us as never before.

Preston, Ont.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Have Rev. 21:14 and Eph. 2:20 a relative meaning? To what extent (if any) are the apostles and prophets in the foundation of the Church? A. B.

Figuratively, yes.

The apostles and prophets are connected with the foundations of the Church in that they promulgated the doctrines upon which the existence and ground-work of the Church depends. The apostles and the prophets, each in their dispensation, heralded forth the Word of God which is the foundation upon which the Church is built, their relation to the foundation of the Church being doctrinal rather than personal.

When and why were church bells first used? Where does the Mennonite Church stand in regard to ringing a bell for worship? W. N. B.

The use of church bells is first heard of several centuries after the beginning of the Christian era. Some think it was first used by Paulinus, bishop of Nola in Campania, about A. D. 400, while others credit Pope Sabinianus (604) with introducing them into the churches.

So far as we know, the Mennonites do not use bells in connection with calling people to church.

In Jno. 3:27 we are told that John was baptizing near Enon "because there was much water there." Is that an argument in favor of immersion? E. W. B.

Not in the least. The writer has baptized many in a stream deep enough for immersion purposes but invariably baptized "with water," to make the mode correspond with the Bible definition, the words "pour" and "baptize" being used interchangeably a number of times in Scripture. Whether you interpret this as "much water" (authorized version) or "many waters" (other versions) it simply shows that John sought a convenient place where he might readily baptize multitudes of converts.

Married

Weinbold—Landis.—On Oct. 2, 1924, Bro. Daniel R. Weinbold and Sister Martha Landis, both of the Ephrata, Pa., Mennonite congregation, were united in holy marriage by Bro. Noah L. Landis.

White—Martin.—On Nov. 27, 1924, Bro. Ira M. White of the Lancaster, Pa., congregation and Sister Mary M. Martin of the Landis Valley Pa., congregation were united in holy marriage by Bro. N. L. Landis.

Sensenich—Burkholder.—On July 6, 1924, Bro. Abram R. Sensenich of the New Holland, Pa., congregation, and Sister Virginia Burkholder of the Ephrata, Pa., congregation were united in holy marriage by Bro. N. L. Landis.

Shetler—Moore.—On Dec. 25, 1924, at the home of Mrs. Cora Shetler in Manson, Ia. occured the marriage of Sister Kathryn E. Shetler to Bro. Thomas P. Moore, Bro. Mier officiating. May they share some of the Lord's richest blessings.

Hertzler—Shenk.—Dec. 10, 1924, at the home of the bride, Bro. Daniel Shenk's, Denbigh, Va., Bro. Melvin L. Hertzler, of Elverson, Pa., and Sister Susie Shenk were united in marriage, Bro. Daniel Shenk officiating. May God's blessings attend them.

Grieser—Souder.—On Dec. 16, 1924, Bro. Aaron Grieser and Sister Emma Souder, both of the A. M. congregation near Archbold, O., were united in marriage at the home of the officiating bibshop, Bro. E. L. Frey. May peace and happiness attend them thru life.

Brenneman—Shenk.—On Jan. 1, 1925, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. John Brenneman of the Byerland congregation and Sister Anna Shenk of the Millersville congregation were united in marriage. May God's blessing accompany them thru life.

Blackston—Huber.—On Dec. 20, 1924, at the home of the officiating minister, J. W. Purvis, Junction City, Ohio, John Blackston of Logan, Ohio, and Bertha Huber of the Turkey Run congregation were united in holy marriage. May peace and happiness attend them through life.

Martin—Eby.—On Dec. 18, 1924, at the home of the officiating bishop, Bro. Geo. S. Keener, near Hagerstown, Md., Bro. Adam Martin and Sister Elizabeth Eby, both of Washingtotn Co., Md., were united in holy marriage. May their life be in Him who cares for His own.

Ebersole—Burkholder.—On Jan. 1, 1925, at the home of the officiating bishop, Bro. Geo. S. Keener near Hagerstown, Md., Bro. Henry Ebersole and Sister Esther Burkholder, both of Franklin Co., Pa., were united in holy marriage. May their life ever hold on to Him who holds His own.

Headrick—Switzer.—On Dec. 14, 1924, at 9 A. M., at the home of the bride's parents,

Mr. and Mrs. Tobe Switzer, near Cheraw, Colo., Bro. Curt L. Headrick and Sister Linnia Hazel Switzer were united in the holy bond of matrimony by Bro. Allen H. Erb. May Heaven's blessing attend them.

Oaks—Hershberger.—On Dec. 10, 1924, at the home of the bride's parents, Bro. Leo Oaks to Sister Lula Hershberger, both of the Fairview, Mich., congregation, Bro. Harvey Good of Prescott officiating. May the holy Spirit be to them an abiding Comforter.

Aschliman—Short.—On Christmas, Dec. 25, 1924, at the home of the bride's parents Bro. C. S. Short, Bro. Truman Aschliman and Sister Rosa Short, both of the A. M. congregation near Stryker, O., were united in matrimony, Bro. E. L. Frey officiating. May theirs be a bright and cheerful life in God's service.

Zimmerman—Baker. Baker—Nutter.— At the home of Bro. Henry Baker, on Christmas evening, Bro. Jacob Zimmerman to Sister Stella Baker, and Bro. Ora Baker to Sister Mabel Nutter. May God bless, strengthen and use them thru life. The ceremonies were performed by the residing minister, Bro. D. D. Miller.

Good—Christophel.—On Tuesday evening, Dec. 23, 1924, at the home of the officiating minister, Bro. J. S. Hartzler, Elkhart, Ind., Jacob Henry Good of the Howard-Miami congregation, Ind., and Ada Grace Christophel of the Elkhart congregation were united in marriage. They will reside in Elkhart. May the Lord bless them as they tread the path of life together.

Obituary

Love.—The funeral of Thomas Love was held at the Midway Church near Columbiana, Ohio, on Dec. 31, services in charge of E. M. Detweiler assisted by David Lehman. He died at the home of his son George, who resides near East Lewistown, O. He is survived by four sons and three daughters. His age was 79 y. 6 d. He was a member of the Mennonite Church.

Yoder.—Cletus Raymond Yoder, Belleville, Pa., died Nov. 29, 1924, aged 7 y. 5 m. 20 d. On the morning of the 29th Cletus went with his father to Belleville. His father had business at the Belleville flour mills, where Cletus met with an accident that caused instant death. He leaves father, mother, sister, little brother, and grandparents to mourn his sad death. The family have the sympathy of the community. Funeral by J. D. Yoder at the home and at the church house by Eli Kanagy and John Mast.

Eicher.—Wayne Edward, son of Daniel and Amanda Eicher of near Stryker, Ohio, died Dec. 31, 1924; ager 3 d. He leaves parents, one brother, two sisters, and grandparents.

"Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger,
Where our little Wayne sleeps."

On Jan. 2 short services were held at the house, and also at the Lockport Church, conducted by S. D. Grieser. Interment in adjoining cemetery.

Zimmerman.—Mary Eberly, wife of Bishop Benj. F. Zimmerman of Shiremanstown, Pa., died after a lingering illness, during which she displayed Christian fortitude, patience, and trust in the Lord; aged 75 y. 2 m. 6 d. Funeral services at the Slate Hill Church were conducted by Bro. Benj. Weaver assisted by Bro. Samuel Hess, Bishop Weaver preaching from Isa. 35:10. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Woods.—Elizabeth Miller was born Oct. 20, 1844, in Somerset Co., Pa. Came with her parents to Ind., in 1867. She was married to Robert Woods in 1869. She came to Michigan in 1878. She died Dec. 20, 1924, at the age of 80 years. She has been an ardent worker and Christian mother, having united with the Mennonite Church in girlhood. She leaves a kind and faithful husband, 2 sons, 4 daughters, 15 grandchildren and 2 great-grandchildren; also 1 brother and 3 sisters. Funeral at the Bowne Mennonite Church Dec. 23, conducted by Aldus Brackbill. Text, II Tim. 4:7.

Knoll.—Daniel W., son of Isaac and Sarah Knoll, was born March 2, 1867; died near Annville, Pa., Dec. 18, 1924; Aged 57 y. 9 m. 16 d. He was united in holy matrimony with Emma Bender. He leaves a deeply bereaved wife, four sons, one daughter, one brother (Cyrus) and one sister (Mrs Jacob Gingrich). He was of a cheerful disposition and proved himself a loving companion and father in his home. He suffered greatly for 6 days with pneumonia. His faithfulness as a deacon in the United Zion Children's Church will long be remembered, also his interest in the welfare of the Church. We bow in humble submission to His will, who doeth all things well. Funeral services were conducted by the brethren H. G. Light and John Brinser. Texts Rev. 2:7; Psa. 112:4 (first clause), and Zech. 14:7 (last clause).

By a Niece.

Kurtz.—Abraham Kurtz was born in Mifflin Co., Pa., May 14, 1837; died of heart trouble and old age at his home in Fay near Volant, Pa., Dec. 25, 1924; aged 87 y. 7 m. 11 d. He was a faithful member of the Amish Mennonite Church for 66 years. He was married to Martha Zook Jan. 5, 1865. She preceded him to the spirit world 14 years ago. He was very patient during his sickness and expressed a willingness that the Lord's will should be done and if it was that he should depart he was ready. The surviving ones are Mary A. Kurtz, Mrs. Amos Kaufman, Mrs. Menno Hartzler, John Z. Kurtz, Jonathan H. Kurtz, and Elmer A. Kurtz. Funeral Dec. 28 at the Maple Grove Church by Bro. E. B. Stoltzfus, Hudson, Ohio, in German (text, John 14) and in English by the home bishop, Bro. E. J. Zook. Text, John 14.

"Weep not that father's toils are over,
Weep not that father's race is run;
God grant that we may rest as calmly
When our work like his is done."

Zook.—Gideon, youngest son of Gideon and Mary Zook, was born near Wooster, Ohio, April 5, 1845; died at the home of his son, David H. Zook, near West Liberty, Ohio, December 24, 1924; aged 79 y. 8 m. 19 d. He was the youngest son of a family of nine children, and the last to leave this world. He accepted Christ as his Savior in his youth, united with the Amish Mennonite Church remaining a faithful member until death, and always manifested a concern for the welfare of the Church. Feb. 11, 1869, he was married to Mary Hartzler. They lived in Noble county, Indiana, about twelve years, after which they moved to Logan county, where he spent the remainder of his life. This union was blessed with two children (David and Nannie, the latter an invalid who died at the age of nineteen years). His companion preceded him to the spirit world, Dec. 21, 1923. At that time, Gideon, too, seemed to be near death's door, but his health again improved, until May, 1924, when dropsy developed. Since that time he had been a great sufferer, being able to rest in bed only a few nights in eight months. He leaves one son (David) and Virginia and Arthur Dare, foster grandchildren who helped to take care of him in his last illness. Gideon was a man with a very hospitable disposition. Meeting and entertaining his friends brought much pleasure to him. During his illness he appreciated and received with gratitude the flowers brought him. In that Beautiful Land where flowers do not fade and nothing grows old, we hope to meet him again. Funeral services were held at South Union Church, near West Liberty, in charge of Bros. A. I. Yoder and Noah Troyer. Burial in South Union Cemetery.

Detweiler.—Barbara, daughter of Samuel and Julia Plank, was born in Mifflin Co., Pa., Oct. 7, 1842. At the age of eight she came to Logan Co., Ohio, with her parents where she had since resided. On Jan. 13, 1862, she was married to John Detweiler, who preceeded her to the Spirit world May 6, 1923. Ten children were the fruits of this union, of which two daughters and three sons (Emma Detweiler, Mrs. Jacob G. Umble, William B., Edward F., Clarence E.,) together with twenty-two grandchildren and four great-grandchildren, survive. She also leaves an only sister (Mrs. Anna Yoder) besides many relatives and friends among whom she will be missed. Sister Detweiler was generally blessed with good health and her life was filled with hard labor, taking much pleasure in supplying the comforts of her family. Only a few years ago the hand of affiliction was laid upon her and she became subject to much suffering. Her last illness was only of about two weeks duration, and on Sunday, September 28, death came and peacefully and quietly ushered her tired soul into eternal rest, at her late home in West Liberty, O., at the ripe old age of 81 y. 11 m. 21 d. She gave her heart to Christ in her youth and united with the Amish Mennonite church in which faith she died. Mother was a very patient sufferer. She always had a welcome word, a pleasant smile or a wave of the hand for those around her, and urged her friends to come to see her again. Her self-sacrificing and cheerful disposition will be missed by all who knew her. Today our lonely hearts bow to Him who does all things well, and say: "Thy will be done."

"God needed one more angel mother
Among His shining band,
And so He bent with loving smile,
And clasped our mother's hand."

Funeral services were held at Walnut Grove Church, Oct. 1, conducted by A. I. Yoder and J. Y. King. Burial in Alexander Cemetery.

A CALL TO SALVATION

By Richard Teague

For the Gospel Herald.

Jesus, the Friend to all sinners,
Is standing and calling today;
O, come to Him now, there is mercy,
For He will not turn you away.

The Father has given all power
To Jesus His well-beloved Son,
That He may find all the unrighteous,
And they to salvation be won.

The Pharisees did not believe Him,
They wanted to drive Him away;
But He walked and preached them the Gospel,
And won for God a glorious day.

"And now I go away and will leave you,
But do not forget my great will;
If you will keep all my commandments
You'll be my disciples still."

Scottdale, Pa.

Items and Comments

The United States is credited with 260,000 miles of railway and 14,000,000 telephones. What the motor truck will do for the former and radio for the latter still remains an unsolved problem.

In a recent court decision in New York a suit brought by the Soviet Church of Russia to gain control of Russion Church property was lost on the ground that all church property in the United States belongs to worshipers in this country.

The new administration of President Calles of Mexico gives promise of a safe rule during his incumbency in office. This, following the successful administration of President Obregon, gives promise of an era of stable government which will reduce the danger from possible revolutions in that country. We trust that Mexico may have learned its lesson and that henceforth will follow the paths of peace.

The London Morning Post is quoted as giving the following estimate of the cost, in men and money, of the allies in the World War: Loss of life (in eleven nations), 9,359,000; total expense bill, $117,000,000,000. Add to this the cost, in men and money, on the part of Germany and her allies, and you have another total sum approaching these figures. Long after these effects will have ceased to be noticed there will still be war influences left that will seriously affect the morale and morals of the human family. It was no accident that the all-wise Prince of Peace taught against war.

The National Conference on Street and Highway Safety closed recently with certain specific recommendations for reducing the auto death toll. "Outstanding among the recommendations are resolutions calling for elimination of all billboard advertising at highway crossroads, licensing of all drivers, elimination of drunken and reckless drivers by revocation of licenses, eventual elimination of the railroad grade crossing, immediate State legislation compelling all motorists to come to a halt before crossing certain railroad crossings, and safety education in the schools." The recommendations do not call for action by the federal government. They have been framed rather to guide State legislatures, municipal and State authorities, and various civic organizations.—Gospel Messenger.

Scientists are discussing the character of "the next war" of which so much is now being said. It is commonly believed that this war will not be between armies and navies but that mighty monsters of the air will distribute powerful explosives and poison gases which in a single night will destroy whole cities. In this manner practically whole nations may be wiped out of existence in an astonishingly short time, without any recourse to adequate defence. Yet the nations are going on in their preparation for war. It is possible for the love of money to become so graspingly strong and the bitter feelings of people aroused to such a pitch that with insane madness they will rush into war regardless of what will be the result. Our only safe refuge is in the cross of Christ. The sensible and only right thing to do is to follow in the footsteps of the Prince of Peace, to be ready for any change that may come whether it be a peaceful death, a sudden death in a general deluge of fire in war, or the sudden appearance of Christ at the end of this age to claim His own.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin, Pastor.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Earl Miller, Supt., B. B. Stoltzfus, Pastor.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

ANNOUNCEMENT

The twenty-seventh Semi-annual meeting of the Associated Sewing Circles of Lancaster Conference District will be held at the Millersville Mennonite Church, Monday, Jan. 26, 1925.

Morning Session:—9:30 Devotion, followed by the regular business meeting and an address on, United Effort, by Bro. D. N. Gish.

Afternoon Session:—12:45 Song Service. Address, Inasmuch, by Bro. Jacob H. Mellinger; Duty Toward the Afflicted, by Bro. Martin Shenk; and an Address by Bro. Orie O. Miller.

Moderator, Simon Garber; Chorister, Amos H. Hershey.

Everybody interested is invited to be present.

Mrs. H. E. Metzler, Secy.

STATISTICAL REPORT

Compiled by D. J. Miller

For the Gospel Herald.

I. Death Notices Appearing in Gospel Herald during 1924

Less than one year old,	47
From one to ten,	39
From ten to twenty,	31
From twenty to thirty,	33
From thirty to forty,	32
From forty to fifty,	23
From fifty to sixty,	59
From sixty to seventy,	93
From seventy to eighty,	102
From eighty to ninety,	66
Over ninety,	8
Total,	533

Among them were 6 bishops, 12 ministers, and 7 deacons.

II. Ordinations

Bishops,	5
Ministers,	18
Deacons,	12
Total,	35

III. Other Items

Marriage notices,	242
Field Notes,	814
Correspondences,	576
Notes from Mission Stations,	380
Articles,	501

IV. A Comparison

During the past six years there have been noted the death of 21 bishops, 51 ministers, and 47 deacons.

In the same time there have been reported the ordination of 24 bishops, 98 ministers, and 63 deacons.

Net increase, 66.

Lagrange, Ind.

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In Memory (Poem)
Beyond Today (Poem)
When to Criticise (Poem)
Kindness (Poem)
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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 22, 1925 (Gospel Witness Established 1905) No. 42

Editorials

"If ye know these things, happy are ye if ye do them."

"They that were scattered abroad went everywhere preaching the WORD."

The Cross of Christ.—Bro. Oscar Burkholder has a number of pointed, weighty things to say on this subject in an article which we print on another page. Don't pass that article by unread because of its length. Every line is bristling with truth and the length of the article lends weight to the message.

Your life here determines what your life will be hereafter. The eternal existence of the soul is sure, fixed by the decree of Almighty God: but whether it will be in the realms of the blest or the doom of the lost will depend upon whether in this life you were both a hearer and a doer of the Word and not a hearer only.

Our testimony against sin has greatest weight when it is backed by a consistently sinless life. "Don't do as I do, but do as I tell you to do," may be worth considering by those to whom the advice is given, but it is an awful confession of shallow hypocrisy on the part of those giving such advice. Sanctified lips can properly be claimed by those only who, by the grace of God, are the possessors of sanctified hearts and hands.

"In secret have I said nothing." Nothing is so convincing of the sincerity and honesty of a person as an open confession and an open life based on such confession. Like our blessed Lord and Master, we want to carry a ready testimony for truth and righteousness, for salvation and holy living. Beware of those who dare not speak their belief for fear of being misunderstood. If our belief will not bear the inspection of the most critical there is danger that there is something wrong with it. M.

On another page Bro. Allan Good has something to say about the responses to the recent circular he sent out with reference to help for purchasing the mission property in Portland, Oreg. During the month of December between $400 and $500 were received for that purpose. Doubtless when all who are interested in the work of the Lord in that city will have been heard from the donations will be found to have exceeded that many thousands. All donations for this purpose should be sent to Allan Good, 739 Savier St., Portland, Oreg.

In your support of orphans, please remember that the support of an orphan in the vicinity of Dhamtari, India, means that you are not only helping to keep orphan children alive but also helping them get in touch with our missionaries and the Gospel of salvation. This is no argument against support of orphans elsewhere, but it is a double reason why we should heartily support the orphanage work in connection with our mission in India. It means a curse to heathen children to keep their bodies alive while their souls are left to perish in heathen darkness.

Satan often comes to people who desire to live a Christian life and whispers: "You are setting yourself up as a standard; think you are better than the common run of people." Can any thrust hurt more than such a one? Even the very thought that others think that of us staggers many a one. Satan has used this kind of a weapon on many poor souls, turning them from the path of right and scaring them into an opposite course. If such is your temptation, may you turn a deaf ear to the voice of the tempter and cling to the only standard worth considering, the standard of the cross.

One of the most unfortunate things that can befall any one is the fear that others might consider him "too good." Such people may have noble aspirations and high ideals of life; but the fear of the sneering critic calling them "goody goody" makes them timid and keeps them from being their best. What they need is to draw still nearer to God, learn to prize the privilege of being a disciple of Christ **openly,** and to know by experience that "perfect love casteth out fear." Goodness, you remember, is listed as belonging to "the fruit of the Spirit." "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Scriptural Reasons Why.—In this number of the Gospel Herald Bro. Geo. R. Brunk furnishes the last of his forceful series of articles bearing that name. In this series he has covered nearly the entire range of Christian doctrine, and in the name of our readers we extend to him our heartfelt thanks for the service he has rendered. During the course of the year we have received many words of commendation, together with a few unfavorable criticisms, many expressing a desire that the information contained in the articles be published in book form. The Lord willing, this will be done at some future time. We believe that the instructions borne in the series of articles should be put in permanent form, as they form a compendium of scriptural answers to many live questions. Write him if you have suggestions.

SCRIPTURAL REASONS WHY

By Geo. R. Brunk

HEAVEN

What is Heaven?

It is the eternal dwelling-place of God, of the holy angels since their creation, and of all the saved of the human race. Jno. 17:1, 5; Rev. 7:9-12.

Before mankind, the world, and the angels were created was God the Father alone in heaven?

Christ was with the Father in His glory before the world was. Jno. 17:5.

How can we know for sure about heaven?

Christ came from heaven and knows all things and spoke with authority on the subject. Jno. 6:38.

The testimony of the divine writers is by inspiration of the Holy Ghost and therefore without error. II Pet. 1:21.

The apostles Paul and John especially were granted visions of the regions of the blessed and speak of what they saw and heard.

What is the substance of Scripture testimony on the subject?

That it is as real as the earth upon which we dwell in this life. Acts 7:49. That it will be the endless home of the righteous. I Pet. 1:4, 5. That sin or sorrow will never enter there. Rev. 21:4. That we will see God, and associate with saints and angels. Heb. 12:22-24.

How can we see God if He fills the universe and we are in Him as a fish is in the sea and birds in the air?

Such sentiments originate with pantheists who hold that nature is God. This theory has no foundation in Scripture.

God has form and shape and is everywhere present in the universe in a sense, but not in the same sense that He is in heaven.

The President is present in the nation as far as government and authority are concerned but in person he is present only at the capitol or White House.

A minister is present in the neighborhood and congregation, but more particularly in the parsonage or pulpit.

We should divest ourselves of the popular idea that God, heaven, saints, and angels are a sort of a misty, dreamy haze of concentrated nothingness.

What does Scripture teach in reference to the grandeur of the heavenly habitation?

There is perhaps nothing stronger than the general statements of the apostle Paul who was caught up to the third heaven and testifies that he saw unspeakable things that it is not possible to utter (II Cor. 12:4) and that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Again, in such passages as Rev. 7:9-12 the hearts of God's children are thrilled with a foretaste of the inexpressible grandeur and glory that await the faithful.

If heaven is so inexpressibly grand why does the Bible not put much more emphasis upon this point than is found in the Scriptures?

God is all wise and the Scriptures are given in a perfectly balanced way—it would be hurtful to picture heaven with such a glare that it would detract our minds from the **heavy duties** of this sin-darkened world, and from the more important matter of **becoming prepared** by **faithfulness** and **holiness** to partake of the coming glory.

The Bible gives glimpses of hell to alarm, of heaven to lure, but for the most part it is given wisely to the details of human duty, and of the great plan of salvation.

How is it that heaven does not seem to be attractive to the unconverted?

The affections of the unconverted are corrupted by sin and therefore cannot delight in things of God until they are born again and are made "partakers of the divine nature." "Men love darkness rather than light because their deeds are evil" (Jno. 3:19).

Will friends and relatives know each other in heaven?

It is certain that they will—not only that, but we will know all those of the household of God whether we knew them on earth or not. I Cor. 13:12. It does not appear that the saints need an introduction to Abraham, Isaac, and Jacob when they come in and sit down in the Kingdom of God (Lu. 13:28, 29) or that the disciples needed an introduction to Moses and Elias upon the mount of transfiguration.

The rich man in hell had not lost knowledge of his relatives on earth and there is no reason to believe that the righteous will know less. Luke 16:27, 28.

How can Christians be happy in heaven if they remember that some of those dear to them on earth failed to reach the heavenly home?

That in heaven we will remember things of earth is sure. How else could we help sing the redemption song of being washed from our sins? Rev. 5:9.

The Bible expressly teaches that we will have no sorrow in heaven. Christ loves our dearest friends more than we do. It is no more reasonable to suppose that we shall be unhappy in heaven because of lost souls than that Christ should be unhappy, which is inconceivable. God will have a solution for all difficulties that now arise in our minds without making us strangers to everybody in heaven.

Is it possible for people to have glimpses of heaven before they die?

Many dying saints speak of seeing heavenly things and the Bible gives authority for it in the dying experience of Stephen.

How will the saints be employed in heaven? Will they have nothing to do but sing and praise thru endless ages?

The Bible says very little in detail upon this subject. Worship and praise is strongly set forth but the Word also says, "And his servants shall serve him" (Rev. 22:3). So we gather that there will be things to do in heaven worthy of God as King and suitable to immortal saints. As a sample of the wondrous greatness of the knowledge, work, and qualifications of the saints, it is expressly stated that they shall take part in the judgment of the world and angels. I Cor. 6:2, 3.

Will there be a real city, with real mansions, rivers, trees, friuts, etc., and will the saints have real bodies?

While all those things will be different and vastly superior to corresponding earthly things they will be just as real.

There is more danger that Bible teachers will make heaven unattractive by too much mysticism rather than too much literalism. Jesus is still a man. He ate, walked, and talked as a man after His resurrection. He says He will eat and drink in the future in the Kingdom of God. We shall be as He is. Just as the **light of heaven**, which makes unnecessary the light of the sun, is **real light** which shone upon Moses on mount Sinai, Saul on the Damascus road, and Christ in the transfiguration, just so all things in heaven are as real and infinitely more satisfying than anything on earth.

Denbigh, Va.

If the professed children of God would come to the house of God in the true spirit of worship, they would have a better effect upon the children of this world.—Lloy Kniss.

No person has any right to come to the house of God for any other purpose but to come there to worship.—W. C. Hershberger.

GIVING THE CROSS THE PRE-EMINENCE

By Oscar Burkholder

For the Gospel Herald.

There is nothing that confronts the world today that is of greater importance than the cross of Jesus Christ. Even though there are men under the guise of Christianity who evade and avoid the cross by preaching about everything else under the sun, yet the fact remains that the only miracle of salvation performed in men's hearts is when their lives a e transformed by the power of the crucified Christ. A man who cannot rise in testimony for the cleansing power of Jesus' blood has not yet experienced salvation, and the man who satisfies himself with any other phase of Chrisitanity, such as moral reform or social service, in substitution for the cross, is blind indeed. The tragedy of this twentieth (enlightened) century is evident on every hand. Men in every walk of life — preachers, evangelists, scientists, medical men, writers—are endeavoring to put some pet theory in the sky-line, forgetting, and yet one can hardly believe that enlightened, civilized men forget so easily, ignoring the divine plan of God for the ages, that, unless "Jesus Christ and him crucified" is given the highest, noblest, most pre-eminent place in Christian conduct, in Christian faith, in world-wide message, that this earthly life is absolute failure, and eternity an endless catastrophe. It is the purpose of this message, not to criticize and condemn, but by contrast to show as strikingly as God gives grace and wisdom, that there is nothing that men are planning for the future, nor developing in theory, or by training, nor accomplishing by sheer force of will, skill, reason or ingenuity, that can in any way take the place of the cross upon which Jesus Shrist paid the ransom for the souls of men.

THE CROSS OF JESUS CHRIST IS MORE THAN REASON. Much as men herald the results of reasoning minds, and laud the possessors of such minds to the skies, unless a man's mind is wholly surrendered to the mind of God, all his brilliant (?) reasoning will lead him away from God, and contribute to the general disaster at the end of this dispensation. Not for nothing is included in the first and greatest commandment, "Thou shalt love the Lord thy God with all thy mind." Men's minds can be a great asset to the work of the kingdom, or they can be a great hindrance. They can be a great asset, only, when God is in full charge of their reasoning powers. And the reasoning powers of man are controlled and guided by God, only, when the cross of Jesus Christ has become the predominating power in every phase of man's life and the former mind of sin, or Satan, has been changed to the mind of Christ. No wonder there are so many false conceptions of the Savior of men and His plan of redemption. No man can understand the fulness of the love of God and the sacrifice of Jesus Christ. Much less can a man, whose life has not been changed, either understand or teach the cross of Jesus Christ. Hence we have many today who are morally and physically refined, and are intellectually strong; but knowing nothing about regeneration, are endeavoring to persuade men to believe that Jesus Christ was only a perfect man, and that His death on the cross was most unreasonable and unnecessary. "Blind leaders of the blind!" What a terrible awakening in the future, when they stand before the judgment seat of Christ and see the nail prints in His hands and feet. They will then be stripped of their delusion, and doomed to endless torment.

THE CROSS OF JESUS CHRIST IS MORE THAN EDUCATION. There is a great danger confronting the Church. It is the danger of exchanging dependence upon God for independence of God. Perhaps nothing contributes to the bringing about of this exchange as much as the training of the mind along modern methods, or, in other words, modern education. That it is scriptural and God-pleasing to develop the mind is evident to all, but it is positively unscriptural and displeasing to God to store the mind with anything that belittles or discredits the Word of God and His plan of redemption. Yet it is so very evident, with only a few scattered exceptions, that men of great education are depending upon their learning, their training, their worldly wisdom, to preach God's Word, instead of depending upon the Holy Spirit, the messenger appointed by the Savior to enlighten His ambassadors, and give them a message direct from the throne. Unless education is recognized to be inferior and secondary to the message of the cross, and we are willing to take the position of the apostle Paul when he wrote to the Corinthian church, saying: "I came not with excellency of speech, or of wisdom....For I determined not to know anything among you, save Jesus Christ and him crucified," all our efforts to make Christ known to men will be vain. Paul, the educated, trained at various places, finished his education at the feet of Gamaliel, would today be altogether unknown; but when his education and Jewish zeal was displaced by the cross of Christ, he became the greatest missionary of this dispensation.

THE CROSS OF JESUS CHRIST IS MORE THAN ARCHITECTURE. It has been announced that a $4,000,000 church is to be erected in the heart of the business district of New York City. And upon this imposing edifice is to be placed a cross, so that it will be as far from the earth as the tops of the many sky-scrapers in that vicinity. In this way it is hoped, that by magnificent walls and spires of masonry as a foundation, the cross will be seen by many thousands who today are ignorant of its existence. But we are forgetful that there are two things that are radically unscriptural about such a method of attracting men to Christ. In the first place the cross of Jesus Christ needs no man-made foundation today. It is not the place where Jesus' cross was erected that changes the lives of men. Even if this could be true, the only place that could exert such an influence would be Calvary's hill, just outside Jerusalem. In the second place it is not the cross upon which Jesus died that brings eternal life to men. Much less is it true that any duplicate of the cross has any saving power. Jesus did not say, "And my cross, if it be lifted up, will draw all men unto me," but He did say, "And I, if I be lifted up from the earth, will draw all men unto me." All the efforts of men to manufacture beautiful, expensive, dazzling crosses, and place them in conspicuous places, will not bring salvation to men's hearts. It would seem as if evangelical Christianity were forgetting the present-day meaning of a cross upon a church spire. While riding on the train a few weeks ago, my seat-mate said to me, as we were leaving Chicago, "Did you notice how many Catholic churches there are in Chicago?" I said, "I hadn't noticed." Then he drew my attention to the many church spires with crosses. He said, "Every church with a cross is Catholic." Now there are no doubt exceptions to this statement, but if it is generally true, it ought to be a warning to every true Christian that the cross as a part of architectural splendor as an agency to draw men to Christ has proven its inability to do so. It is not the golden cross, the burning fiery cross, nor the electrical cross, but it is the cross of Jesus Christ, His sacrificial death in this ignoble way, that opens the way to newness of life and peace with God.

THE CROSS OF JESUS CHRIST IS MORE THAN RECREATION. Man's physical strength needs to be restored regularly. For this continual restoration the Creator has made ample provision. Any medical man

(Continued on page 843)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.
(151 W. 73d St.)

Dear Herald Readers, Greetings:—We feel truly grateful to our kind heavenly Father for the many blessings He has bestowed upon us in the past year, and as we tread into another year we look forward with a brighter hope.

On Dec. 14, we reorganized our Sunday school with the following officers: Roy Detweiler and J. J. Reber Supts., Frank Hartzler Chor., and Catherine Bontrager Sec-Treas.

On Jan. 4, we held our Quarterly Mission Meeting and had a good spiritual feast and a good attendance. Four topics were discussed: **Prayer for Workers, Loyalty to the Word and the Church, Our Opportunities and Responsibilities as Young People of the Church, Behold He Cometh.**

In the morning Bro. Buchwalter from Upland preached the missionary sermon and in the evening Bro. Staley of Terra Bella preached to us.

We are having nice weather at present and health is good in general. Had several frosts so far this winter. Work is rather dull for those coming here to work but expect it to open soon again.

We are glad for the visiting brethren that come here to spend part of the winter, as it does our hearts good to see some eastern people again. Bro. and Sister Eby of Lancaster, Pa., expect to leave again the last of this week or the first of next week.

On Dec. 18, Bro. D. H. Bender of Hesston, Kans., was here on business and preached for us a very helpful sermon.

Pray for us that we may be a lighthouse on this part of the coast.

Yours in His service,
Jan. 5, 1925. J. J. Reber, Secy.

Eureka, Ill.
(Home for the Aged)

At this time I wish to write a word of appreciation to the brotherhood and sewing circles of our beloved Church who have remembered us so kindly again during the past year—in visitations, preaching, Sunday school, and by giving of their finances, fruits, clothing, bedding, etc. We wish to say, "Thank you," and praise the Lord who made it possible that these things could be given in the spirit that they were given.

On Thanksgiving day we had a program in which the inmates took part. There were talks on the days gone by, testimonies, the why of Thanksgiving, closing with songs and children's exercises.

Christmas day again brought many useful presents from friends far and near.

Death finds its place here too, as we have had two deaths during the past week.

Since Dec. 1 three inmates have been received, one coming last week from Palmyra, Mo. Bro. J. M. Kreider and wife of Palmyra, Mo., were with us Jan. 8, and Bro. K. preached us a very encouraging sermon.

Our people enjoy these meetings very much, both the regular services and those given by visiting ministers. We like to encourage our ministering brethren to stop with us as they pass through.

During the year 1924 we have received nine into the Home. Four have died and two left. Total at present, 21. We have room yet for eight men and six women.

Considering the ailments that elderly people usually have, we are getting along nicely. Our workers are kept quite busy, but they are meeting the problems, that confront them once in awhile, very well and in a Christ-like manner.

We ask an interest in the prayers of all God-fearing people, that our Home may be conducted according to Christian principles and methods.

Jan. 11, 1924. Jos. D. Smith.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Herald Readers, Greetings in the name of our Savior:—The holiday season was a busy one in giving out baskets, arranging for presents for Sunday school scholars, announcing meetings, etc. The Paradise and Frazer congregations again sent in provisions out of which were filled baskets and also some kept here for use at the Mission. Individuals also sent in foodstuffs. There was also a liberal amount of cash received at this season. A box of dolls was sent from Mifflin Co. which were given out among some small girls of the neighborhood. We certainly appreciate the help given whereby the needy could be remembered in this way. It was certainly a joy to us in giving out these things.

We have also enjoyed a feast in a spiritual way in the last few weeks. A number of visiting ministers have been with us. Bro. John W. Weaver preached in the regular Christmas evening service, and Bro. Aaron Mast the following evening. We enjoyed three messages from Bro. Noah Mack, on the evening of Dec. 27, and the afternoon and evening of the following day.

Last Sunday Bro. T. K. Hershey spoke in the afternoon on Prayer, and in the evening on the Holy Spirit. An appointment has been made for Bro. Hershey for tomorrow evening, Jan. 15.

Pray for the work.

In His service,
J. Paul Graybill.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers:—During the last forty days, which covered the "Thanksgiving and Christmas seasons," the inmates and workers of the Home enjoyed many blessings which came from the source of all that is good.

The Walnut Grove and South Union congregations donated cakes, pies, pears, prunes, butter, pickles, celery, spreading, bread, and chickens for the Thanksgiving dinner. We all enjoyed it very much; not only because it was something to eat, but also because of the good will and Christian fellowship which it creates between the Home and the community. We hereby express our sincere thanks to those who gave in this way and helped the cause along.

On Dec. 3, a few of the children were visited with scarlet fever, and in spite of efforts that were made to prevent its spreading, 13 children became victims of the unpleasant visitor. The last case was developed Dec. 26, and we are gladly planning to have the card "scarlet fever" removed by Jan. 26.

We are glad that the cases were all very mild so far, and we trust that we may listen and understand what God means to tell us by speaking to us in this way.

On Christmas week we were again remembered by the Oak Grove and Bethel congregations with chickens, oysters, pies, cakes, prunes, peaches, apples, cranberries, celery, cheese, preserves and jellies, popcorn, and oranges, which the children enjoyed very much.

There were also a number of things sent in from distant congregations as well as individuals, in the way of provisions. May God richly bless those who gave.

While the workers would have enjoyed attending the different meetings which were held during the period of sickness, yet we can say that we enjoyed especially Christmas day. And there was a tenor of joy in the Home because of the tidings of the angel of the Lord, and the saying of the heavenly host.

Sister Naomi Yoder of McVeytown, Pa., has come to take the place of her sister Anna who has returned to

Pennsylvania. Sister Lucinda Brubaker of Brutus, Mich., is expected back to the Home next week from her vacation to her home people.

The Lord's work is a joy, and it means WORK; but more than that, it is a responsibility which rests upon those of us who know the Christ.

Pray for this part of the Lord's vineyard. We need your co-operation in this way as well as in temporal things.

Thanking you, we are sincerely yours, The workers.

L. L. Swartzentruber, Supt.

Jan. 1, 1925.

Millersville, Pa.

Dear Readers:—On Jan. 11, a very impressive baptismal service was held, when a class of twenty-seven was baptized and received into church fellowship, and three persons were reclaimed.

Bro. Wilson Moyer of Sellersville, Pa., preached from Matt. 28:19, 20. He was followed by Bro. D. N. Lehman who also received the class. We are so glad to see a number of the older ones make the public confession, that they have given their lives to Him who has been so merciful to them. And we rejoiced also because of the younger ones who so nobly took the step. May they all remain faithful and true to the Lord.

On the evening of Jan. 4, Bro. S. C. Yoder of Goshen, Ind., preached for us.

Jan. 14, 1925. Cor.

Norristown, Pa.

(21 W. Marshall St.)

Readers of the Gospel Herald, Greetings:—We can with the psalmist say our path has been a pleasant one, especially so when we look over the natural and spiritual condition of the mass of dying mankind. It impresses us who have found Christ precious to live a more consecrated life, that we may by all means win some for Him who has loved us and died for us.

On Christmas morning, at 8:30, we had an interesting service conducted by the children, and the spirit of Christmas prevailed. After the service we presented each one with "The Story of Jesus," also an apple, orange, and some candy. We did not give baskets, as some mission stations do, because several other organizations supply the poor at Christmas time, and some are really over supplied. We rather make it a rule to supply those that are in need all year round. We received a number of donations at that time for which we are thankful, which were placed in a fund we call the "Poor Fund," from which we draw as the need arises. Already we have supplied from this fund clothing, food, and coal. We have during the year of 1924 distributed 690 garments, which were sent in by various sewing circles.

The interest in our Sunday school continues good. The attendance Jan. 11, 1925, was: scholars, 113; visitors, 5. Some when they reach a certain age think they are too big, or else parents direct them to a church of their choice, or sometimes conviction sets in and they drop out. But then again there are new ones coming in, so our attendance is not dropping off, but rather increasing slowly.

Don't forget to pray for us and others.

Yours in His glad service,

Jan. 14, 1925. The Workers.

Per Willis K. Lederach.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(December 16)

By Selena N. Gamber

For the Gospel Herald.

Trenque Lauqen.

The hot summer days have come; the conversation of the people in general in our community has been about the extremely dry weather. Last night our vicinity was visited by a good rain. This morning the streets in many places are filled with water. Vegetation has already put on new life, the air has been freed from sand and dust, and all nature is rejoicing. This blessing of nature is appreciated by all, but especially throughout the country. Grain crops have been ruined and pasture has become scarce, but the pasture for the great Argentine herds will again be revived, which solves a great problem among farmers.

We have also received showers of blessings spiritually. Last week a class of ten converts were received into church fellowship by water baptism. The personal testimonies given by them in the meeting as well as their lives have given evidence of a real change of heart. These babes in Christ need your prayers. We are preparing to have our communion services here this evening.

Last week our Bible readers finished their work for the year. They read John's Gospel in about one hundred different homes during the past year. Sister Anita Cavadore, one of our readers, returned to her home in Pehuajo where she will spend the remaining summer months. The feeling of the people is that of regret that the Bible reading will be discontinued for a time. Sister Anita made 1076 visits during the year and is highly respected in the homes in which she entered. We have the promise that the Word which has gone out in this humble way shall not return void, but will accomplish that which is pleasing to the Lord.

Carlos Casares.

Last Tuesday there were six persons received into church fellowship at this place. The following day communion services were held. Some of our brethren could not partake of this service because of being far out in the country and others because of sickness. Those who communed gave testimony of having received great blessings in again partaking of the Lord's supper and observing the ordinance of feet washing.

Pehuajo.

The sisters at this place are busy doing sewing to be given out to the poor on Christmas day. The work in general is going on as usual.

Not any of our mission stations are without their problems, and we ask that your prayers for the work in this part of the Lord's vineyard may continue.

Trenque Lauquen, F. C. O., S. A.

PORTLAND NEWS

For the Gospel Herald.

We are receiving some very encouraging reports and donations in response to our circulars entitled A REAL NEED. They come from Canada to Oklahoma, and from Virginia to California. But there are still a goodly number of individuals and congregations that possibly Peter's admonition might not be out of order—for our dear ministers to stir up our "pure minds by way of remembrance" that we do not overlook the blessed privilege of having an interest in the SOUL SAVING INSTITUTION at Portland.

We wish to thank every donor towards this cause, wishing them one and all God's richest blessings, feeling assured that He will pay daily dividends if we remember His work daily at the throne of grace, encouraging others to share His blessings; for "it is more blessed to give than to receive."

We will be especially pleased to hear from as many more as possible during the month of January, so we can carry out our plans, the Lord willing.

Yours for the lost,

Portland, Oreg. Allan Good.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43:2.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

SELLING HER SOUL FOR DRESS

By Gertrude Smoker

For the Gospel Herald.

Fellow Christians, if you want to avoid falling away from religion, and want to serve God and Jesus, you must not mingle with unbelievers heedless to religion, scorners, or revilers to pious Christians, and other worldly people, and must not work among them, lest they spread sin like disease upon you and cause you to be ashamed of your plain clothes.

The Bible says we should not be conformed to the world (Rom. 12:2) and also says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness" (II Cor. 6:14).

What profit would it be for a person, after death, if he works to earn more money among unbelievers or scorners and cause one to fall and go down to hell? It would be much better for you to earn money by working among believers or Christians than to earn more money among scorners.

Those who mock or scorn pious people are not Christians. Those who seek to find fault with any preacher, bishop, or anybody are not true Christians. They should try to find fault in themselves first before they try to find fault in others.

I want to ask you who are inclined to find fault in pious people, are you perfect? Have you no faults in yourself? If you are not perfect and have any faults you should not try to find fault in others. I am going to write a story, "Rescued, or the River of Death."

HOW A YOUNG LADY GAINED A DRESS AND LOST HER SOUL

A young lady who used to sing in operas and fashionable concerts was walking along the streets with a young gentleman one afternoon, and they came to a church where revival meetings were being held. They were not in the habit of attending these meetings, but the singing so attracted the lady's attention that she spoke to the gentleman about it, and said, "Let us go inside and listen."

"You do not want to go in there; they are having revival meetings," said the man.

But the longer she listened to the music, the more she was impressed with the thought of going where she could hear better, and at last she said, "I am going into the church."

So they both went in and took seats. The minister soon arose, and after reading his text, he preached to the unconverted and it seemed to the young lady that every word was intended for her. She was convicted, and left the church with the intention of living a different life. On reaching home where her unconverted mother was, the daughter said, "Mother, I am going to be a better girl."

"What do you mean?" asked the mother.

"I mean I am going to be a Christian," said the daughter.

"Daughter, you don't know what you are talking about. You are too young to be a Christian. Religion is all right for old people, but you are just the age to enjoy yourself; don't think of such things."

The mother's words did not change the daughter's good resolutions. She still said, "I am going to live for God."

A few days after this, she was called to sing in a worldly entertainment, but she refused because she had made up her mind to sing for God. As soon as her mother heard what she had done, she was angry and reproved her very severely. Seeing this did not accomplish her aim, she scoffed at her. Then she tried to coax the young lady and at last promised her a new silk dress if she would do the required singing.

This was a great temptation to the young lady, for she had been very fashionable and liked to dress. After studying over the matter for awhile she said, "I will sing just once more to get the dress."

She at once made preparation for the singing. As soon as she began to associate with her old friends, the desire for religion left her, and she said to herself, "I believe mother is right: I guess I am too young to be a Christian. I will enjoy myself for a while yet, and when I get older, I will seek God."

How long did she enjoy herself? A week after this she was taken very sick, then she wanted Christ. The minister she heard preach a short time ago was sent for. He and a few Christian friends came and prayed for her. She too pleaded for salvation, but finally said, "It is no use, I have put off serving God too long. I can see the very gate of hell open to receive me." She then spoke to her mother and said, "Get me my new silk dress." After hesitating a few minutes the mother did so and as she brought it near, the daughter said, "Hang it up there," pointing to a hook near the bed. After the dress was hung on the hook, she pointed to it and said, "That is the price of my soul," and then she died.

May this story be a serious warning to those who love worldly pleasures.

Gap, Pa.

I ought to pray before seeing any one. Often when I sleep long, or meet with others, it is eleven o'clock before I begin prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says: "Early will I seek thee; Thou shalt hear my voice."—Robert Murray McCheyne.

The act of prayer is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer.—Coleridge.

NERVE CURE

Nerve specialists declare that we are the most nervous people in the world. And probably that is true. We work and play at high tension. We live under extraordinary strain and pressure. Even so frequent and necessary an occurrence as crossing the street, is a nerve racking ordeal.

No one of us, alone, can alter the trying conditions of our complex, hurried, modern life. But every one of us could probably save his own nervous system from much unnecessary wear and tear, and—by so much—could lighten the mass neurasthenia.

All of us could regulate better our time and affairs. We could change our mental attitude toward many irritations. We could endure less fretfully the things we cannot cure. We could relax when tension is useless—or even harmful.

I know a woman, who, a few years ago, was so high strung that she seemed always hovering on the edge of a nervous breakdown. Now she is an equable, competent person who apparently enjoys perfect health. I asked her how she had obtained her calm poise; and this is her reply:

"I learned not to take myself very seriously—except where principle was involved. I learned to laugh at many things, but most of all at myself.

"I learned to decide what was my most important imminent duty—and to do that thing first.

"I learned to do one thing at a time, work, play or rest; instead of nagging myself, while at work, with thoughts of play; at play, with thoughts of work; and at rest, with thoughts of both.

"I learned to relax. When I am on a train I don't try to make it run by the power of my impatience. Steam and the engine and the engineer are doing the work. I cannot help or hurry it; so I don't try, but use the time to relax as completely as does a kitten full of cream.

"I learned, where my family is concerned, to make a worry pass three tests. Does the matter affect the real happiness, the health, or the morals of the family—or of any member? If it doesn't I dismiss it as unimportant."

But the great, and vital thing came last:

"I learned to pray. When troubles are real, I carry them to God. I relinquish my selfish will, and trust myself and those I love to His guidance. I implore and receive strength for my work; I ask approval and blessing of my recreation; and I seek and find rest in the Divine love."—The Christian Statesman.

SUNDAY SCHOOL LESSON

Lesson for Feb. 1, 1924—Jno. 15:1-11
THE VINE AND THE BRANCHES

Golden Text.—He that abideth in me, and I in him, the same bringeth forth much fruit.—Jno. 15:5.

Introductory.—Our lesson is taken from our Savior's discourse to His disciples previous to His Gethsemane experience. Having comforted His disciples and strengthened them against the trying experiences to come, He proceeds to give them some practical truths connected with Christian discipleship. Even if the disciples failed to stand the test to the extent that we wish they might have stood it, this message from the Lord was of practical value to them after they received the enduement of power and spiritual discernment of the Word, and has been a substantial help to every faithful soldier of the cross since that time. A number of very practical and helpful truths are presented in this lesson. Let us notice a few of them.

1. **The Vine and its Branches.**—Notice, there are not **vines,** but VINE. There is but one vine thru which the Christian gets his sustenance, and to which the branches must be attached to get the light and life of heaven. Neither Mohammed, Confucius, nor Joseph Smith; neither education, culture, nor intellect; neither wealth, social standing, nor liberalism; nor any other thing that can be named, can in any way be manufactured into a substitute for Jesus Christ to which the branches may be attached in order to bear fruit.

It is well to notice that the figure which Christ holds up is not the main stem and the branches, but the "vine" and the branches—the whole vine, including both stem and branches. When you speak of a grape vine you mean the entire vine, including all the branches. So in Christ we are all one, forming one complete whole, Christ in us and we in Christ.

2. **Fruit-bearing.**—There are several things which Christ says about this:

"The branch can not bear fruit of itself."

"He that abideth in me, and I in him, the same bringeth forth much fruit."

"Every branch in me that beareth not fruit he taketh away."

"If a man abide not in me he is cast forth as a branch."

"Herein is my Father glorified, that ye bear much fruit."

"Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit."

"If ye abide in me, and I in you, ye shall ask what ye will, and it shall be done unto you."

Thus in few words our Savior tells us the whole story about fruit-bearing. To bear fruit it is necessary to be attached to the vine, to get our life from the vine, to continue in the vine. Every dead branch is taken away, and every live branch is pruned from time to time that it may bring forth more fruit. Another thought worthy of remembrance is the fact that all fruit is borne by the branches. If therefore the kingdom of God shall flourish with souls born into the kingdom it is essential that the branches perform their part. Another thought is that fruit-bearing is a natural result when we have the proper connections with and nourishment through Christ. When therefore a branch fails to bear fruit the husbandman knows at once that it is dead and He promptly removes it. This is one among a number of points in Scripture pointing to the necessity of excommunicating members of the Church when once it is clear that such members have no connection with the true vine. "Let him be unto thee as an heathen man and a publican," is what Christ would say of such a member.

3. **The Father's Love.**—It is to be expected that our Savior, in speaking of the care of the branches, should speak of the love which the husbandman exercises in such care. This love should be mutual, as our Savior says—"As the Father hath loved me, so have I loved you: continue ye in my love." No one can give any attention to the Father's care for His own without being impressed with His love.

4. **Love and Obedience.**—On a number of occasions Christ mentions the two as being inseparable. "If ye love me," says He, "keep my commandments." A similar declaration is found in this lesson: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The test of our love to God is measured by our obedience to His commandments.

5. **The Christian's Joy.**—Obedience to God is not a servile slavery to Him but rather the grateful attitude of the ransomed soul. As free men and free women in Christ, we enjoy the liberty of the Gospel and "rejoice with joy unspeakable and full of glory." The joy of the Lord is the present privilege and the everlasting heritage of the child of God. "Rejoice in the Lord alway; and again I say, Rejoice."—K.

BIBLE MEETING TOPIC

THE BOOK GOD GAVE US (Jr).—II Tim. 3:13-17.

Topic for February 1

MOTTO

"All Scripture is given by inspiration of God and is profitable."

MEDITATIONS ON THE TOPIC

I. **God's Book.**—"Of making many books there is no end." The invention of writing has made it possible to write books. Men may write their own thoughts or the thoughts of others. Thousands of books have been written expressing the thoughts of men. There is one book in the world which expresses the thoughts of God as He gave them to holy men who spoke as they were moved by the Holy Ghost. We find 39 books in the Old Testament and 27 in the new Testament. They are all given so perfectly from one author, God, that they form a perfect book when put together, though they were written over a period of hundreds of years by many different hands of holy men who were used of God to write the words He chose for them.

There are many good books in the world. Some are books that give information on useful subjects. But the Book of God gives us information about God and the way of eternal life. This Book tells us from whence we came and whither we are bound. It tells why we should prepare for the eternity beyond this time world rather than to set our affections on things here. It teaches us about the plan of salvation. Although we have been found sinners, there is a way of escape from sin and its awful consequences. Jesus is the central theme of the Book both in the Old and New Testaments. In the Old we have the prophecies and the types and figures concerning Him. In the New we have the life and teachings of Jesus and the Apostles to whom He gave commandments.

There is no problem of our lives concerning good and evil, but this Book sheds light upon it. It does not always name every sin by the name we know it, but it points out by principles the truths by which we may recognize every evil. It leads our minds in the path of righteousness and shows us how to come to God that we may have strength to keep His commandments.

PERSONAL THOUGHT

I will meditate in the Book of God day and night, that I may know how to live in His sight and find the path of life to an eternity of bliss.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Words, **"Word of the Lord"**
2. How God gave us His Book.
3. How God wants us to use His Book.
4. The Blessings in Using God's Book Rightly.

For Others

1. Why Reverence the Word of God?
2. What the Bible is for the Christian.

Gospel Herald

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THURSDAY, JANUARY 22, 1925

Field Notes

The Missouri-Kansas district mission board reports a total contribution of $826.91 for the month of December, 1924.

We are in receipt of the program of the coming workers' meeting to be held at Stahl Church near Johnstown, Pa., Jan. 28. Many practical problems are to be discussed at this meeting.

Bro. A. O. Histand and son Paul of Doylestown, Pa., are spending some time among the scattered flocks in the South. Bro. H. filled an appointment at the Knoxville Mission on the evening of Jan. 13. J.

Martyr's Mirror.—A brother informs us that he has a German Martyr's Mirror, in good shape, that he would sell for about half its original cost. Those interested in this offer are requested to inform us at this office.

Bro. Ellrose Zook of Mill Creek, Pa., arrived at Scottdale on Tuesday, Jan. 13, to take up work in the press room of the Publishing House. He comes to take the place of Bro. Milton Buzzard, who expects to take up other work in the near future.

"Items of Interest from the Peoria Mission" is the name of a very interesting article from Peoria, Ill., which was crowded out of this week's issue for want of room, but which will appear in next week's number, the Lord willing. The title of the article describes the character of the message.

Bro. J. W. Hess of Akron, Pa., spent a few hours at the Publishing House one day last week. He was on his way home from Ohio, where he had spent several weeks holding continued meetings near East Orwell and Smithville.

This week, like last, we are compelled to hold over a considerable number of correspondence and other material for publication later. Holiday week, with its many activities, is responsible for the rush. We hope to be able to publish later, all that was intended for publication now.

Brethren J. B. Smith, E. D. Hess, and J. M. Hartzler are the instructors in the six weeks' Bible school now being held near Allensville, Pa. The interest is reported as good, though there might be a larger attendance. The school is scheduled to close Jan. 23.

Bro. David Garber of Harrisonburg, Va., spent a few hours at the Publishing House last Friday morning and conducted the morning devotional services. He left soon after for Orrville, Ohio. He expects, D. V., to spend some time in Ohio, among other things conducting meetings at the Blanchard River Church.

Bro. A. D. Wenger, Principal of Eastern Mennonite School, writes under date of Jan. 8: "We have registered 53 special Bible Term students ....have now registered 169 specials and regulars." Some time, in the not distant future, we hope to see that institution pass the two-hundred mark in its registration.

Bro. D. H. Bender, President of Hesston College, writes under date of Jan. 9: "Bro. N. E. Miller is here teaching in the special Bible Term. He gave a very interesting chapel talk on "Fundamentals of Success." ....The Christian Workers' Conference begins this evening....Bro. John Thut and Bro. Allen Erb will remain for service during Preachers' Week of our Bible Term that follows the Christian Workers' Conference."

Correspondence

Manson, Iowa

Dear Herald Readers, Greeting:—"The Lord make you to increase and abound in love one toward another." This is our sincere wish to all during the coming year. We again held our annual business meeting on Jan. 1. Bro. Chas. Weideman was reelected as Trustee, Bro. E. E. Swartzendruber Church Chorister, and the writer as correspondent for the Gospel Herald. The Board of Trustees were empowered to investigate plans for a new mother's room to be built in the near future.

The brethren, Walter Yordy and Ben Nafzinger and families were visiting here during the holidays. Bro. Dan Kauffman and family from Hubbard, Oreg., expect to move into our community in the near future.

We had quite a severe cold spell for about two weeks but are having nice weather at present. A number were reported as being on the sick list, but all are improving at this writing.

We ask an interest in your prayers for the work at Manson.

Jan. 5, 1925. A. R. Egli.

Colorado Springs, Colo.

(Manitou congregation)

Greetings in Jesus' name:—As we are again standing on the threshold of another New Year, may we all have a desire that with it will come renewed faith, strength, and courage to go forth and accomplish greater and more efficient work for our Master.

On Dec. 14 Bro. Lou Miller and wife were with us. Bro. Miller preached three sermons for us, giving us the true Gospel with power. Their help and encouragement was greatly appreciated by all. The same day we reorganized our Sunday school: Supts., Bro. E. A. Miller and Bro. L. W. Shradley; Chor., Bro. Jno. Zook; Sec.-treas., Sister Lois Winey.

On Dec. 19 our hearts were all saddened by the departure of one of our members, Sister L. W. Shradley. Funeral services in afternoon of Dec. 21. But we are assured our loss has meant her eternal gain, and we bow in humble submission to the One who doeth all things well.

The following church officers were elected Dec. 28: Bro. E. A. Miller was re-elected chairman of board of trustees, Bro. S. G. Winey Sec. of board filling vacancy of Bro. Rediger. Bro. S. G. Winey was also elected mission board member, Sister Ada Shetler church chorister, and Sister Vina Blosser church correspondent.

Bro. Dan Troyer and family have moved back to their former home at Limon, Colo. We were loth to see them go, but wish them Godspeed and blessings in their new home.

We are but a small band of workers here and desire the prayers of the church, that God may open up the way that we may soon have a resident minister with us. Our aged Bro. Caleb Winey has been with us now for a few months and his fatherly admonitions are appreciated by us.

We are having our Sunday school regular every Sunday and short services following by some of brethren, also Y. P. M., every Sunday night, and prayer meeting every Thursday night. Our attendance to all these services is often quite small, yet we feel the Holy Spirit's power in our midst and receive fresh faith and courage to go forth and cope with the problems before us.

Pray for the work at this place.

Yours in His service,

Jan. 5, 1925. Vina Blosser.

Fisher, Ill.

Greeting in the Master's name:— We have already traveled a short distance into the new year and already the death angel has been among us, calling an aged brother who just recently made a covenant with the Lord. We are glad that Christ will also receive those that come at the eleventh hour. On Sunday, Jan. 4, ten precious souls were added to our number by water baptism.

On the same day we also reorganized our Sunday school as follows: Supts., Bros. Amos Heiser and Harold Zehr; Prim. Supts., Bros. Albert Heiser and Sam Zehr, Jr.; Secys., Theodore Springer and Arthur Good; Chors., Walter Zehr and Ivan Good.

Our committees for young people's meeting were also elected: Bros. J. A. Heiser, Roy Ingold, and Dan Zehr were elected while Sisters Lizzie Cender, Josephine Schrock, and Bro. Sam Zehr, Jr., were elected for the junior department.

May God's blessing rest upon our work everywhere, is my prayer.

Jan. 6, 1925. Josephine Schrock.

Kokomo, Ind.

(Howard and Miama congregation)

Dear Herald Readers, Greetings:— On Dec. 26, 1924, we held our business meeting, and also had our reorganization of the Sunday school. The following officers were elected: Supts., Anson G. Horner, and Paul J. Myers; Sec-Treas., John Troyer; Chor., D. N. Hershberger.

On Sunday, Jan. 4, 1925, five dear young souls were received into the church by water baptism. Five more are to be received into the church by water baptism as soon as convenient.

On Sunday, the 4th, our secretary gave his annual report to the church. The report read as follows: Missions and other charitable collections for the year 1924, $383.38; public confessions in the year, 11; members received by water baptism 14, one by confession; letters granted, 1, 4 withdrew from the church; number of members, 264.

Our secretary, Bro. North, who served the church 18 years as secretary, gave a summary report of the 18 years, as follows: public confessions, 266; the number received into the church by baptism, 202; by letter 97; by confession, 71; total ingathering, 370. Lost by death, 48; letters granted, 138; expelled and withdrew, 50; total loss, 236; gain over the loss, 134. Collection purposes and other charitable work, $11, 888.07. Bro. North wished to be released from his duty, which was granted to him.

Jan. 7, 1925. J. E. Troyer.

Wolf Trap, Va.

Not only the Christmas, but the cold days of the entire winter have been made more cheery and comfortable for some of the poor people around Wolf Trap, Va., by the help of some of the sewing circles and friends. The Reid, Md., S. C. sent five coats and some garments, the Warwick River S. C. sixteen garments, Sister Rosa Weber, Maugansville, Md., a few garments and some shoes, Sister Mollie Brunk, Fentress, Va., five dollars.

May each giver receive a special blessing. 'Tis in a life of continual giving that there's joy. Giving time, money, prayers, giving our way, and letting others have theirs, giving our minds to noble thoughts, yea, giving our **all**, to the dear Purchaser of our souls. In **this** there is joy.

Jan. 7, 1925. Lydia S. Harman.

Orrville, Ohio

(Orrville congregation)

Greetings in the Master's name:— We feel grateful to our heavenly Father for past blessings, and trust we will all come often to the throne of grace the coming year.

On Jan. 4, we reorganized our church and Sunday school work for the coming year. Church officers: Trustee, Hervey Schnell; Sec-Treas., J. W. Kropf; Chors., M. D. Moser, J. W. Kropf; Ushers, Amos Yoder, Geo. Brenneman; Mission Board, J. M. Smucker. Sunday school: Supts., Hervey Schnell, C. B. Geiser; Chors., C. V. Hostetler, Allen Steiner; Secys., Emerson Hostetler, Gordan Lehman; Treas., Amos Yoder. Y. P. M. officers: Chairman, Dale Bixler; Sec., Melvin Hostetler. May God's richest blessings be upon all the new officers and his Kingdom be extended. "Our soul waiteth for the Lord; he is our help and our shield."

Jan. 8, 1925. Cor.

Harrisonburg, Va.

(Eastern Mennonite School)

Dear Herald Readers, Greeting:— After more than two weeks vacation the students returned to school to start work on Jan. 6. On the same day the Special Bible Term opened. Fifty students registered for this work.

Bro. J. L. Stauffer addressed the students on the opening day of school. He spoke about "Seven Things that are Important in Bible Study."

Bro. Noah H. Mack of New Holland, Pa., and Bro H. B. Keener of this community are the special instructors for the Bible Term.

We are looking forward to a series of lectures to be given during the Bible Term, and also a series of meetings to be conducted by Bro. J. W. Hess. They will begin Jan. 29. Remember the work at the throne.

In His Service,

Jan. 8, 1925. Gertrude Nissley.

Dayton, Ohio

(Medway congregation)

Dear Herald Readers:— On New Year's Day we held our business meeting and reorganized our Sunday school.

The brethren Daniel Augsburger and Wesley Hilty left Friday morning, Jan. 2, for a six weeks' Bible course in Harrisonburg, Va.

May we earnestly press on, and contend for the faith once delivered unto the saints.

Jan. 9, 1925. Jennie M. Greider.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting:— Our Sunday school was reorganized Jan. 4, with the following officers: William Stoltzfus Supt., Amos Ogburn Asst. Supt., Menno Detweiler Chor., Grace Payne Asst. Chor., Amelia R. Kurtz Sec-Treas.

Bro. Amos Stoltzfus of Gap, Pa., held a series of meetings here from Dec. 4 to Dec. 14. Three young souls confessed Christ as their Saviour during these meetings. May the Lord abundantly bless them. Pray for the work here.

Jan. 9, 1925. Ruth Hostetler.

Clyde Park, Mont.

Greeting to all Herald Readers:— God has again in a number of different ways shown us that He still remembers us at this place. While He has not prospered us so bountifully as in some places, yet He has not left any of us in want.

We were permitted to have Bro. I. S. Mast of Ulen, Minn., with us the latter part of December, for a few inspirational and instructive meetings, after which we held our communion services.

On the forenoon of Dec. 25 a short program was given suitable for the occasion, after which Bro. Mast preached on the subject, "Christ the Saviour." The day following we took Bro. Mast over to Calkins, had a few

(Continued on page 845)

Miscellaneous

1924—1925

By John R. Hess

For the Gospel Herald.

As we pass from one year to another our minds go back to things that have happened in the last year. We think of the many changes. Then we wonder what the year may bring forth.

Then we think of ten years. It has been said by older people that the years seem to slip away so rapidly in old age. We go to church on the Lord's day. We see many brothers and sisters that have reached the allotted years of the 90th Psalm. We think of the change ten short years will be sure to make on that class. They can be almost sure that in the next ten years they will meet the great change.

To us younger ones it would seem a bit different. We may also meet the change, but if we are hearty and well we sort of take a chance or think our chances are good to live longer.

But would our lives be different if we knew we would meet the change soon, as these older ones do? We fear we are far too careless. We do not live as close to our Master as we should.

As we think of old age we think it must be a blessing that we should praise God for if we are given the chance to live to an old age. What a privilege to grow in prace. These chastisements, though they seem severe, do they not draw us closer to our Maker? As we have communion with God, as we feel the promptings also the checks, we see the hand of God in them. Do we fully trust in God to the extent that we can lie down without a care, knowing that God will surely care for us? Do we draw nigh unto God knowing He will draw nigh to us? Oh there are blessed privileges set before us. If we take these things at their full value we can be glad if God will add years to our lives.

Then we think of the sinfulness of sin, and how it must appear to our God who created us. How awful, how terrible, sin is! How repulsive, and how we should shun it! Oh the sin in the world—and how the professed church has linked up with the world and sin.

We are made to cry out against sin. And yet how easily, just when we should not say the thing that is on our mind, our temper may get the better of us and we sin. Then we are made to cry out, "Oh wretched man that I am!" We see how weak we are, and how much we need a Savior.

Safe Harbor, Pa.

MEETING OF THE MENNONITE AID PLAN

By Levi Mumaw

For the Gospel Herald.

A general conference, which meets every three years, of the Mennonite Aid Plan was held December 3 and 4, 1924, at the Bethel Church, Mt. Lake, Minn. Bro. D. S. Weldy, president of the Association, was Chairman of the meeting. H. J. Fast, Mt. Lake, Minn., was chosen Secretary for the meeting.

The representatives at the meeting were composed largely of our Russian Mennonite brethren of the Middle West and North West of the United States, the Mennonite Aid Plan having shifted mainly into their hands during the forty-two years of its existence, but is still supported by our constituency. The work was started by the Indiana Conference in 1882.

The purpose of this organization has been since then to maintain a systematic plan to aid the brethren in our church who sustain losses by fire, lightning or storm. Membership in the organization has been limited to those who are members of some Mennonite church conference. In the early history of the work Canada had been included in its field of operations but it has since been abandoned and the membership now is restricted to the United States.

At the recent meeting the regular routine of business was carried out. It was reported that over eight million dollars' valuation has now been registered with the Association. This is distributed largely in the states of S. Dakota, Kansas, and Minnesota, the balance being scattered over the states of Oklahoma, Idaho, California, Washington, Oregon, and the central states.

During the year ending Oct. 1, 1924, $42,944.91 were paid out for losses sustained by the members of the Aid Plan. This was made possible by an assessment of the membership of the organization. A large part of the losses were caused by the exceptionally violent storms experienced in the states of S. Dakota and Minnesota during the year.

The rules and regulations of the Association consist of 51 articles which were carefully revised at this meeting. The election of officers for the next three years resulted in the following:

Pres,, D. S. Weldy; 1 Vice Pres., John J. Gross; 2 Vice Pres., Jacob H. Dickman; Secy., D. J. Mendel; Treas., H. H. Koehn, Jacob J. Hofer, Jos. L. Wipf.

The next conference to be called is to meet in three years in the state of Kansas. These meetings are marked for their spirit of devotion so common to our German Russian brethren, and thankfulness for the divine guidance and protection in the conflicts of life.

Scottdale, Pa.

THE COMING OF CHRIST

By A. E. Good

For the Gospel Herald.

(Jan. 25, page 19, Advanced S. S. Quarterly)

Luke 12, 40

Do you also prepare, for when you are least expecting Him the Son of Man will come?

"Master," said Peter, "are you telling this parable with reference to us or to every one?" "Who, then," replied the Master, "is that trustworthy steward, the careful man,—?"

How were Peter and the rest of the disciples taken away?

What is a parable?

Do you know that study is much needed in this age of much ignorance and blindness in many, many Churches?

Lancaster, Pa.

"PRAY WITHOUT CEASING"

By C. L. Zook

For the Gospel Herald.

As we read through the old Testament we see the wonderful power of prayer.

When God came to destroy Sodom and Gomorrah Abraham interceded for the righteous peoples and God heard him. Moses prayed many times for the congregation that was under his care. Daniel was not influenced by man's decree or commandments, but went three times a day and prayed with open windows toward Jerusalem. As we come back through the Bible we read of many instances where God heard and answered prayer.

We are also commanded at many places in the New Testament to watch and pray. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7), "And he spake a parable unto them to this end, that men ought always to pray, and not faint" (Luke 18:1). As Christ told His disciples of His second coming, He commanded them to "watch and pray."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand be-

fore the Son of man" (Luke 21:36). "Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:10-12).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with perseverance and supplication for all saints."

Brethren, as we have these commandments, and many more written in the Holy Book, let us take our Bibles and read the commandments, and the promises that the Father will answer prayer of faith. Let us then fall on our knees and pray to the Father. Let us be concerned about the brethren in the mission field, and every one else. When we as God's children awaken to the conditions of this world — men cursing with almost every sentence, people living in social sin, and many other evils—let us take our Bibles, open them, turn to Mark 11:22-24; and see to what a wonderful power, we as God's children have access.

Ronks, Pa.

"WILL YOU TAKE CARE OF ME TONIGHT?"

Howard was really a very brave little boy. He would sit quietly, and allow the dentist to take out a tooth, and could swallow the most disagreeable medicine without a word. But he had one fear. He did not like to stay alone in the dark.

His bed was in the room across the hall from papa's study, and Howard never could go to sleep without first asking, "Papa, are you there?" "Yes, my son," his father would answer. "Will you take care of me tonight, papa?" "Yes, my son;" and then he would turn over and go to sleep.

The same little boy is now an old man of sixty-seven, but he never goes to sleep without looking up into his heavenly Fathers face and saying, "Father, will you take care of me tonight?" And God has never failed to send the answer to that prayer, by keeping him safely through the night.—Selected.

Let us not be so much concerned about the other fellow's election that we forget our own. Let us vote on the Jesus side and go with Him.—J. H. Mosemann.

Come to the house of God regularly—even if you can't do anything but to come and sleep.—W. C. Hershberger.

GIVING THE CROSS THE PREEMINENCE

(Continued from page 835)

can tell you that if you will obey the laws that govern your body that your health will be preserved and you will be in a fit condition for the daily duties of life. It is when men ignore these laws, spend hours of each day in breaking down bodily tissues, either in the mad rush after wealth, or pleasure, or lust, that they devise ways and means to counteract their folly. Many are the arguments advanced and methods employed by well meaning but un-Christian men to accomplish this end. In addition to all this, and such procedure may be expected from the world, the modern church has adopted the same program, and is setting herself up against the world as a competitor, not only along lines of recreation, but along the baser line of sport. One fanatic has gone so far as to say that "Christianity is being a clean sport." In the days when the Church kept her skirts clean and insisted that her members show the experience of separation in the heart by the outward manifestation of separation from the beggarly elements of the world there was power in the Church. And the power that was manifested then was the power of the shed blood of Jesus Christ. Today we hear the lament on every hand, "Why hasn't the Church the old-time power?" The answer is easily given. It may not be true in every instance, but it is true where the Church lets down the bars for worldly amusements under the name of recreation. The Church may not intend to substitute recreation for the cross, but this is the inevitable result. The tragedy is being repeated everywhere; and with such striking rapidity that many church officials are racking their brains for new diversions so that they might keep up their church attendance, ignoring the greater fact of all time, that when men know they are redeemed by the cross of Christ, that the problem of church attendance is solved. With the wrecks of once prosperous congregations along the way, and the clouds of the oncoming storm on the horizon, "Let us cast off the works of darkness, and let us put on the armour of light," and live, teach and preach the cross of Christ.

THE CROSS OF JESUS CHRIST IS MORE THAN SOCIAL SERVICE. As much good as there is being done to relieve suffering, and to better earthly conditions among men, to live more comfortably, to be well fed, to enjoy this earthly life is not a salvation experience, but these things may be the results of such a change of life. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" holds just as good today as the day it was given. Admitted that it is possible to embark on a program of social uplift, and from that standpoint make it a success, the truth of the matter after all is, that social reform does not bring redemption from sin. On the other hand it tends to persuade people to give up some filthy sin in exchange for one less filthy. There are isolated cases where a drunkard has been morally reformed and later on became converted. But there are multitudes who can give testimony of their victorious life today, that it began when they were cleansed by Jesus' blood, and not a moment before that great change took place. It has been the hope and the boast of the prohibitionist to clean up the world by legislation, but that is only the cleansing of the outside of the cup. It is not God's plan of cleansing the heart, because cleaning up these bodies of ours on the outside never does reach the heart. Bathing on the outside will never rid the lungs of tuberculosis. There must be some remedy applied that will overcome the disease in its strongest location. Since we know that sin is located in the heart there must be a remedy found that reaches the heart. Jesus Christ is that remedy. He made it complete in His crucifixion and resurrection. Besides, He has announced through His beloved disciples "there is none other name under heaven given among men, whereby we must be saved." Why spend time in turning things around, or twisting them out of joint? We believe the Scriptures to be God's message to man and for man. Why not fall in line with God's way, put first things first, spend and be spent in proclaiming redemption thru Christ Jesus, and let God, thru Christ, perform His marvelous miracles in the hearts of men.

The cross of Jesus Christ is preeminent, not only along the lines mentioned in this article, but in everything that affects men on earth. If "Christ and him crucified" is more important than reason, than education, than worldly grandeur, than recreation and social service, what is there left that is considered important by man that I would exchange for the power of the cross in my life? And the inevitable ringing reply comes from the depths of every true, born from above Christion, I've got the best that God could give to man, and by His grace and strength and permission, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Breslau, Ont.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

CHRISTIAN FORTITUDE

By Irvin E. Burkhart

For the Gospel Herald.

TEXT: Finally my brethren, be strong in the Lord.—Eph. 6:10.

A Great Spiritual Conflict

The words following the text suggest this. And it does not take long for us to determine whether there is a conflict or not. Let us try to live righteously for one year. Let us try to warn those who are not following Him. Let us rebuke such works as are contrary to His teaching. In other words, let us take our stand as one who will do any work and service that will further the interests of the kingdom of Jesus Christ. If we do this it will not take long to decide whether or not Paul was right when he said, "We wrestle not against flesh and blood, but....against spiritual wickedness in high places."

All wickedness is spiritual wickedness. All unrighteousness has to do with our moral nature. All sin must be accounted for in the light of the all-searching eye of God Himself. "Spiritual wickedness in high places" has its most significant meaning in the fact that everything that is not in harmony with the Bible is opposed to Him who leads us to the fray. Jesus leads us. The war is against Satan and the kingdom of darkness. Souls are the issue. In this combat there is a call for warriors that are:

Strong in the Faith

Our faith always determines what we will do. We must have faith. We must have a special kind of faith. Satan has faith. The unbeliever has faith. The skeptics have faith. But their faith avails nothing. They have the kind of faith that looks "at" Jesus. They believe that Jesus was in this world. They look at Jesus. They say he was a wonderful man and a great teacher.

But we need the kind of faith that looks "unto" Jesus. There is a great difference between looking at Jesus and looking **unto** Jesus. To look unto Him means to depend upon Him. We depend upon our fellowmen in many instances. We give our very life into the hands of doctors. We buy a railroad ticket and then depend upon that company to bring us to our destination. We do not argue with the conductor and tell him that we do not trust him. We are in his care. He will take us to our journey's end. We simply depend upon him. What we do in the natural is exactly what we should do in the spiritual. Just simply depend upon Jesus. Are you weak in service? Is the leprosy of sin eating out the life of your soul? Go to Jesus. Ask Him to heal your sickness. And depend upon Him to do it.

"Faith is not clinging to Jesus." It is letting go. "Present your bodies a living sacrifice." McConkey tells the story of a man that was robbed. The thieves stripped him of his goods. They blindfolded and led him to a tree where they had tied a rope, having the free end a little more than a man's height from the ground. They told him to hang on or he would fall over a precipice. They escaped. When the man was exhausted he let go. He fell—but not over the precipice. The ruse was merely to get away. Does Satan work us in the same way? He puts into our hands some little rope of selfishness or greed or jealousy. We cling with all our might for fear we will suffer a little humiliation at the hands of our fellowmen. We cannot let go because that would mean that we are giving up our rights. We are not fighting the devil. We are his victims.

Faith is always fact. Sometimes it may be feeling. But the facts must be there at the same time. As soon as we forget the facts about our faith and look for ecstatic feelings, we are headed for disaster. There are times of refreshment when we are lifted to veritable mountain tops. We sing glory to God. Our hallelujahs reverberate from heart to heart. But the next day always comes. Our emotional enthusiasm subsides. Let us remember that the promises are all there yet. Let us simply go on in the good work. The facts are unchanged, even though our feelings may bespeak utter weakness. Such moments remind us that the soldier must be:

Valiant in Prayer

Jesus is our example. The Word tells us that when He knew they wanted to take Him by force and make Him king He went out into a solitary place and there prayed. When the moment came He told them that the time had not yet come for Him to be king. He was the victor. If they had made Him king Satan would have been victorious. For He would have prevented the death on the cross where Christ our passover was offered once and for all.

A minister in Holland came to visit a home. When the mother returned thanks at the table he rebuked her for praying. His religion had no room for prayer. But ours is built upon a praying Savior. He humbled Himself. It is well for us to experience the purging and humbling effect that comes through prayer. The minister must meet God in secret if he would preach with power. All sermons are powerful if they are born of prayer. God's children should all practice the art of prayer. Fathers, are you troubled with the burdens of the home and family? Mothers, are the duties and crosses too heavy to bear? Youths and maidens, are you looking into the future with an eye single to His glory? Are social problems yours? Remember our elder Brother who carets for us. Let us cast all our cares upon Him. And let us be:

Fearless in Service

Paul would have us "to stand, and having done all, to stand." He would also have us "to quit ye like men, be strong." Another says, "I would rather stand alone than creep and crawl with the crowd. I would rather stand alone for God than moping move with the multitude." Our courage in the battle against the untruth is the finest test of character. And Paul seems convinced that we need only buckle on the armor and stand against wrong in order to be victorious. He says, "Having done all, to stand." We will stand, not as those whose banner is down, not as those who must yield to a violent foe, not as those overcome, but as conquerors thru Him that loved us.

Gen. Bruce was asked what the use was to try to reach the top of Mt. Everest. He said, "To reach the top would add to the enjoyment of life. To fight that mountain makes you love it, for it brings out the best that is in you." And so it is with our trials even though they are fiery. They make us do our best. We must look all about us. Every vantage point must be found. Nothing must be left undone. We must be downright, upright, and outright. And when the battle is over we shall return from the fray at the sound of the trumpet. The battle will not be vain, for even the gates of hell have no power against the Son of God.

"Put God's whole armor on,
And shrink not from the fight;
Great peace have they which love His law,
And worship in His sight.

"Trust Him whate'er befall,
He'll never thee forsake;
Stay thou thyself upon our God,
And of His strength partake."

Hesston, Kans.

CORRESPONDENCE

(Continued from page 841)

meetings with the brotherhood there, communion services included. On the 29th Bro. Mast left for his home, while we also made our way homeward again. After dodging a few drifts we arrived home safely.

Our winter weather has thus far, (with the exception of about a week) been real mild. Not enough snow yet for good sleighing.

"Brethren pray for us."

In His glad service,

Jan. 7, 1925. J. G. Hochstetler.

Versailles, Mo.

(Mt. Zion congregation)

Dear Herald Readers, Greetings:—We have great reasons to be grateful to our heavenly Father for His care over us during the past year. We met on Christmas day to worship our King. It was a beautiful day, with about four inches of snow and ice on the ground. Everything was covered with ice that sparkled in the sunshine and made a beautiful picture which could be unequaled by human skill.

Bro. D. B. Raber of Aurora, Ohio, was with us over Sunday, Jan. 4, and gave us three very practical sermons. He left the sixth for Johnson and Cass counties. May God bless his labors.

Bro. Edelman's moved among us from the Pea Ridge congregation. We are glad to have them with us.

We desire an interest in the prayers of God's people.

Jan. 8, 1925. J. S. Dettwiler.

Kalona, Iowa

(East Union congregation)

Greetings of Love to All:—On Sunday, Jan. 4, our Sunday school met in regular session for reorganization. By vote it was decided to reorganize for six months and then reorganize for a year, which will bring the time for reorganization into the middle of the summer instead of middle of winter when the attendance is often small because of inclement weather, bad roads, and much sickness. The following officers were elected: Supts., C. C. Miller, Guy Hershberger; Sec., Clifford Fisher; Chor., Paul Bender. In the primary department: Supts., W. C. Brenneman, Ralph Fisher; Sec., Omar Rhodes.

Jan. 9, 1925. Cor.

La Junta, Colo.

(East Holbrook congregation)

Greetings:—The past year has left us with great reasons for thankfulness by the way of good crops and exceptionally fine conditions for harvesting. An open ditch drainage system is soon to be constructed which should mean much for this valley. The winter season has been unusually cold.

Weekly gatherings for singing are in progress dating from Thanksgiving day. A study of the book of Revelation has been begun in connection with prayer meetings.

The primary department of the Sunday school gave a Christmas program which was followed by a short sermon. The parts were given faithfully. It was voted to give the amount usually taken from the treasury for treats, to Russian relief. It was thought best to carry on the Mexican work in private houses during the winter.

Bro. Charles Snyder is the new Y. P. B. M. president. At the annual business meeting, Jan. 5, Bro. Isaac Kulp was chosen church secretary. The work of repairing the church of damages is to be continued.

Bro. John Thut leaves today for Hesston, Kans., for conference work. Our prayers ascend in behalf of the many Bible schools held at this season.

Jan. 9, 1925. Wm. N. Nunemaker.

Kent, Ohio

(Plainview congregation)

Dear Readers:—We have had some severe winter weather, but the last few days have been beautiful.

On Monday evening, Dec. 15, Bro. S. E. Allgyer of West Liberty, Ohio, began a series of meetings, continuing for a week. We appreciated his efforts very much. Interest was very good, considering the weather and roads, one soul confessing Christ. On Saturday preparatory services were held and Sunday communion.

Jan. 4, we reorganized our Sunday school with the following results: Supts., Albert Oswalt, V. Hershberger; Chors., Joe Walls, Elsie Yoder; Sec-Treas., John Lehman, Noah Schrock; Church Chor., Elmer Stoltzfus; Cor., Elsie Yoder; Y. P. Meeting Supt., Elmer Stoltzfus.

This winter we are enjoying a mission study class, Bro. J. W. Shank's book on South America being the text book used.

Best wishes.

Jan. 11, 1925. Elsie Yoder.

Pigeon, Mich.

Dear Herald Readers, Greetings:—On Oct. 26 Bro. and Sister S. S. Sommers and children of Dryden, were with us, the brother preaching both morning and evening. Nov. 16, Bro. and Sister Beck and Bro. and Sister Max Heller from Fort Wayne, Ind., worshiped with us taking an active part both in the Sunday school and young people's meetings, which was much appreciated.

On New Year's day Sunday school was reorganized as follows: Supts., Allen Weidman, and John Shetler; Secy., Roy Weideman; Chor., Sister Lewis Esch and Sister Sherman Maust.

Sunday, Jan. 11, a very impressive sermon was delivered by our pastor on, "What think ye of Christ?" This was the first time the brother preached in five weeks on account of being quarantined with scarlet fever in the home. We feel that God has heard our prayers and restored this family to their former health.

On Christmas day Bro. Peter Ropp of Imlay City, preached for us. He was accompanied by Sister Ropp and Bro. and Sister Boomer.

Dec. 28, Bro. M. S. Zehr of the Pigeon River church preached for us. We were very glad for their sermons and are always glad for visits from brothers and sisters. Pray for us, that we may live close to Him who did so much for us. We wish God's blessing to all His children.

Jan. 12, 1925. Sarah Weidman.

Elizabethtown, Pa.

The program for the workers' meeting of the Elizabethtown Sunday school, to be held Thursday evening, Jan. 29, is as follows:

Lesson for Feb. 1, "The Vine and the Branches," Bro. Raymond Good.

Lesson for Feb. 8, "Christ's Intercessory Prayer," Bro. Amos Rutt.

Lesson for Feb. 15, "Jesus in Gethsemane," Bro. Monroe Garber.

Lesson for Feb. 22, "Good Citizenship," Bro. Christian Heistand.

Jan. 14, 1925. Anna Mae Miller.
Ada E. Garber.

OUR GRIEVOUS BUT HELPFUL EXPERIENCES DURING THE PAST YEAR

By Orpha Frey

For the Gospel Herald.

(Concluded from last week)

Then have we been disappointed because our plans were completely upset? Perhaps we had planned to do something entirely different from what we are at present doing, and in the midst of our disappointments wondered what good could possibly comes from them. "Certainly we're not helped when all we've planned has gone to smash!" we think. But if our lives are in His hands and we let Him guide our steps our disappointment must be His appointment.

"Disappointment—His appointment,
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.

"His appointment must be blessing,
Though it may come in disguise,
For the end, from the beginning,
Open to His vision lies.

"Disappointment—His appointment.
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test.

"For, like loving earthly parents,
He rejoices when He knows
That His child accepts unquestioned
All that from His wisdom flows.

"Disappointment—His appointment,
'No good thing will He withhold.'
From denials oft we gather
Treasures of His love untold.

"Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment,
Lord, I take it then as such,
Like the clay in hands of potter
Yielding wholly to His touch;

"All my life's plan is His molding,
Not one single choice be mine.
Let me answer, unrepining
'Father, not my will, but Thine'."

I wish we could realize as did Paul when he said to the Philippians—"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Have we experienced sorrows? Some have had loved ones afflicted; others had them taken away which is the deepest of all griefs. In these times we know there is no comfort so soothing as what Jesus gives. The comfort which the world offers is cold. They say they sympathize with us but theirs is no lasting comfort because they can point us to no hope beyond this life. But our Christian friends can bring real comfort which is that of Jesus Christ. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4).

Now, as we have taken a retrospective view of some of our year's experiences and as we have recalled our failures and successes, how do we feel about it? Do we feel confident that during the coming year we are going to be victorious through every trial and difficulty, or do we feel slightly discouraged because of our failures? If we feel confident let us make sure our confidence is in Jesus Christ and not in ourselves, for we will fail as we did in the past if that be the case, because Christ says, "Without me ye can do nothing."

If we look somewhat discouragingly into the future let us say with assurance, "I can do all things through Christ, which strengtheneth me," and may we experience within this new year what Paul did when He said, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Wichita, Kans.

Married

Umble—Beiler.—At the home of the officiating bishop, Bro. Eli Kanagy, Belleville, Pa., Bro. Emanuel Umble of Atglen, Pa., to Sister Lillian M. Beiler of Belleville, Pa. May the Lord bless them on their journey through life.

Eichelberger—Peters.—On Jan. 6, 1925, occurred the marriage of Bro. George Eichelberger and Sister Edna Peters, both members of the East Bend congregation, Fisher, Ill., Bro. J. A. Heiser officiating. May God bless them through life.

Tabor—Sommer.—On Dec. 27, 1924, occurred the marriage of Bro. Columbus Tabor and Sister Eliza Sommer, both members of the East Bend congregation, Fisher, Ill., Bro. J. A. Heiser officiating. May God bless them through life.

King—Baker.—On Sunday afternoon, Jan. 11, 1925, at the home of the bride's parents occurred the marriage of Bro. Marvin King of Harper, Kans., and Sister Florence Baker of Protection, Kans. The ceremony was performed by Bro. D. D. Miller. May God bless and use this union through life.

Payne—Zook.—On Dec. 29, 1924, at the home of the bride's parents, Bro. and Sister I. M. Zook, near Westover, Md., occurred the marriage of Bro. A. Roy Payne and Sister Grace Zook, both of Holly Grove congregation, Bro. Aaron Mast officiating. May God abundantly bless them.

Martin—Musselman.—On Oct. 15, 1924, at the home of the bride's parents, Bro. and Sister George Musselman, St. Jacob's, Ont., Bro. Angus Martin and Sister Saloma Musselman, both of the St. Jacob's congregation, were united in marriage by Bro. Moses M. Brubacher. May the Lord prosper them materially and spiritually.

Sommers—Miller: Ebersole—Stutzman.—On Saturday evening, Dec. 27, 1924, at the home of Bro. and Sister Lon Miller, Bro. Willard Sommers and Sister Norma Miller, and Bro. Menno Ebersole and Sister Fay Stutzman, were united in marriage, Bishop E. A. Mast officiating. May God bless their newly wedded life.

Forry—Root.—On Jan. 8, 1925, at the home of the officiating bishop, Bro. Isaac H. Brubaker, Manheim, Pa., Bro. John E. Forry of the Mellinger congregation and Sister Esther K. Root of the East Petersburg congregation were united in the holy bonds of matrimony. May God richly bless them through life.

Jantzi—Shantz.— On Wednesday, Jan. 7, 1925, Bro. David S. Jantzi of Petersburg, Ont., and Sister Elva Iona Shantz of Preston, Ont., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Manasseh Hallman, Petersburg, Ont. May God's richest blessings be theirs through life.

Obituary

Risser.—Anna H., daughter of Bro. Peter and Sister Susanna Risser, was born Jan. 2, 1925; lived ten hours. The parents feel the loss of these jewels, as two former children have gone to be with Jesus. Funeral services were conducted at the home Jan. 5, by John S. Hess. Text, Gen. 37:30.. Laid to rest in Hammer Creek Cemetery. This was the third burial in this cemetery in the afternoon of Jan. 5, showing us that we have no continuing city here but that we should seek one to come.

Huber.—John H. Huber was born Feb. 17, 1848, near Marticville, Pa., died Jan. 4, 1925, at the home of his niece, Mrs. Phares Kreider, Willow Street, Pa.; aged 76 y. 10 m. 17 d. He united with the Mennonite Church about 10 years ago. He is survived by one sister (Mrs. Elizabeth Metzler). Funeral services were held Jan. 7 at the home conducted by Bro. Frank M. Herr and at the Byerland Mennonite Church by Bro. Aaron Harnish.

"All is over, hands are folded
On a quiet peaceful breast;
All is over, pains are ended,
Now dear Uncle is at rest."

McGown.—Bro. John A. McGown was born at Braidwood, Ill., March 26, 1856; died at the home of his daughter, Mrs. H. O. Hall, in Fisher, Ill.; aged 74 y. 9 m. 5 d. On Jan. 23, 1873, he was married to Mary Stewart of near Braidwood. To this union 9 children were born, 6 of whom survive him. About two weeks before his death, he saw his need of a Savior, requested baptism, which was administered by Bro. J. A. Heiser. He regretted his misspent life, but when the hour of death came he said he was ready to go. Funeral services were conducted from the U. B. Church, Jan. 4, by J. A. Heiser, assisted by A. Whiten.

Nessenger.—Harriett (Eitner) Nessenger was born Nov. 12, 1845; died Dec. 29, 1924; aged 79 y. 1 m. 17 d. She is survived by her husband and 1 daughter (Mrs. Joseph Hackman); also by 9 grandchildren, 15 great-grandchildren, and 1 great-grandchild. She was confined to her bed for seven weeks, during which time she was made conscious of the great need of her soul, and she with her husband were received into the Mennonite Church. The funeral was held on New Year's morning at Hammer Creek, conducted by Noah Landis and John S. Hess. Text, Rev. 22:14. May we not grow weary in prayer for the lost, for God will answer them in His own time.

Kauffman.—William A., son of Abraham and Anna Kauffman, was born in La Grange Co., Ind., Jan. 28, 1869; died at the home of his mother near Goshen, Ind., Jan. 8, 1925; aged 55 y. 11 m. 10 d. In his younger years he confessed Jesus as his personal Savior and united with the Mennonite Church in which faith he passed over. Father and three sisters preceded him to yon world. He leaves an aged mother, four brothers (Mart, Jesse, Clark, and Harvey), two sisters (Mrs. Volney Rogers and Mrs. William Garber), and a large circle of relatives and friends. Funeral services at the Clinton Brick Church by D. J. Johns from Jer. 31:16, 17, assisted by John Gerber.

Risser.—Susan B., wife of Abner Risser, was born Oct. 3, 1856; died Dec. 31, 1924; aged 68 y. 2 m. 28 d. She leaves her husband, one daughter, and one son. Her death was caused by a stroke, which confined her to bed for about six weeks. Her life was

one of faithfulness and patience, giving the expression of being with Jesus in prayer; with a deep concern for her children and grandchildren, one grandson having his home with them. Funeral services were to be held Jan. 3, 1925. On account of the snow storm it was postponed to Jan. 5. Services at Hammer Creek, conducted by Noah Landis and John S. Hess. Texts, Luke 23:28 and Rev. 2:10. May her prayers be answered, is our prayer.

Miller.—Esther Pearl Miller was born in Aurora, Ohio, July 20, 1924, and died Dec. 21, 1924; aged 5 months. Two brothers and one sister preceded her to the eternal world. She leaves father, mother, one brother, and six sisters. While her stay on earth was short, yet her days of pain and suffering were many; and now that she is asleep in Jesus we submissively bow to the will of Him who doeth all things well.

"God has called our darling Esther,
Far beyond the starlit sky,
Where there's no more death nor anguish,
No more pain nor tear-dimmed eye."

Services conducted by E. B. Stoltzfus. Text, II Kings 4:26. Interment in Plainview Cemetery.

Snyder.—Hannah Snyder was born in Wilmot Twp., Ont., Nov. 4, 1883; died Dec. 19, 1924; aged 41 y. 1 m. 15 d. Funeral services were conducted Dec. 22, 1924, by Orphen Wismer and Manasseh Hallman. Text, Heb. 4:9. "There remaineth therefore a rest to the people of God." Interment in the Shantz Cemetery near Baden. She leaves a bereaved father, 1 sister, 2 brothers, and a host of relatives and friends. Sister Hannah was a faithful member of our beloved Church; one who was ever ready and active in any church work, one who was also concerned about the welfare of others. May we all profit by her example.

"A light from our household is gone,
A voice we loved is stilled;
God thought it best, we must submit,
And calmly say, 'Thy will be done.'"

Mrs. E. Snyder.

Wenger.—Glenn Clinton, son of Bro. Monroe and Sister Ada Wenger, was born near the Bank Church, Rockingham Co., Va.; died Dec. 25, 1924; aged 15 y. 6 m. 27 d. Leakage of the heart was the cause of his death. He was greatly afflicted for over a year. On Dec. 18, one week prior to his death, he confessed his sins and was willing to accept Jesus as his personal Savior, and was received into church fellowship by water baptism. Even though he was weak in body he later made the expression, "I am so glad," and on Christmas morning, as children were enjoying Christmas treats, he quietly passed out to enjoy the real bliss in Abraham's bosom, the paradise of God. Funeral services were conducted at Weaver's Church in the presence of a large audience by Melvin Heatwole and Sam Rhodes. Text, Psa. 90:12.

Espigh.—Mary Yahannah Espigh (nee Seltzer) was born in Locksnitz, Sacksen, Germany, Aug. 4, 1838; died near McVeytown, Pa., Jan. 6, 1925; aged 86 y. 5 m. 2 d. Cause of death, old age. In 1858 she united in marriage to Herman Espigh. To this union were born 11 children, of whom 6 preceded her to the world beyond. In 1881 she with her husband and family came to America, landing at Baltimore, from which place they later moved to Mattawana, Pa., where they engaged in farming and carpet weaving. Only about four years ago they united with the Mennonite Church, which for years was their faith and choice. Sister Espigh leaves her aged companion, two sons, and three daughters (Paul, Clara A. Harshbarger, Irvin R., Lizzie M. Ronk, and Martha M. Beschler), 25 grandchildren and 19 great-grandchildren and many friends who learned to know her while here. Funeral on the 8th. Services conducted by John E. Kauffman. Text, Job 5:26. Interment in the Hertzler Cemetery.

Bolen.—Ruth Bolen was born July 10, 1904; died Jan. 7, 1925; aged 20 y. 5 m. 27 d. She confessed Christ as her Savior in September, 1922, and a few months afterwards was received into the Mennonite Church at Scottdale, Pa. Though deprived of the advantages enjoyed by many people, her handicaps were largely overcome by a life of consecration and faithful service in the cause of Christ and the Church. She entered the Mennonite Home near Lancaster, Pa., as a worker in November, 1923, and rendered faithful service up to the time of her sickness a few months before her death. She was stricken with typhoid fever in October, 1924, and was afterwards removed to St. Joseph's Hospital, Lancaster, Pa., for special treatment. She leaves her mother, a brother, five sisters, and a host of friends. Funeral services at the Mennonite Home, conducted by Frank Kreider and Aaron Loucks, after which her remains were sent to Scottdale, where further services were held Jan. 11 by Aaron Loucks, J. A. Brillhart, and Daniel Kauffman. Burial in Alverton Cemetery.

Conrad.—Magdalena, daughter of John and Anna Witmer, was born Feb. 14, 1853, in Alsace-Lorraine, and passed to her reward Dec. 20, 1924, at her home in Milford, Nebr.; aged 71 y. 10 m. 6 d. At the age of 15 she gave her heart to the Lord, and accepted Christ as her Savior. She united with the Mennonite Church near Noble, Iowa, and remained a member of that denomination until her earthly life ceased. She came to America with her parents, and lived in Washington, Co., Iowa, where she was united in marriage to Daniel K. Conrad on April 3, 1873. To this union 11 children were born. Her husband, 4 sons and 2 daughters preceded her in death. She leaves 1 son (John W.) and 4 daughters (Mrs. Sarah A. Wenger, Mrs. Mary M. Jantzi, Mrs. Susan L. Schlatter, and Mrs. Lydia I. Widmer), 15 grandchildren, 1 great-grandchild, 1 brother (Peter Witmer), 4 sisters (Mrs. Margret Schantz, Mrs. Katie Kauffman, Mrs. Josephine Musser, Mrs. Mary Wittrig, and Mrs. Elizabeth Wittrig); also many other relatives and a host of friends. Funeral services were held Dec. 22, conducted by Bro. Ringenberger. Text, Num. 23:10. Interment in the Amish Mennonite Cemetery near Milford, Nebr.

Hostetler.—Jacob, son of Jacob and Rebecca Miller Hostetler, for many years a resident of Middlebury, Ind., died Feb. 21, 1924, at his home, after an illness of five days. The cause of his death was pneumonia and heart trouble. He was born in Holmes Co., Ohio, Oct. 4, 1845, and died at the age of 78 y. 4 m. 17 d. He was united in marriage with Elizabeth Sunthimer and to them were born two children (Jemima and Edward). His wife died in 1877. He was married again in 1888 to Catharine Troyer, widow of Samuel Troyer. To them was born one son (Rolland). He is survived by his sorrowing widow, 2 sons, 1 brother (David Hostetler), 6 grandchildren, 4 great-grandchildren, and 3 step-children (John W. Troyer, Mrs. Sylvanus Yoder, and Mrs. S. S. Yoder). He was a member of the Mennonite Church for many years. Funeral services were held at the Middlebury Mennonite Church, conducted by Bros. Silas Yoder and D. D. Miller. Burial in Forest Grove Cemetery.

"Your life work is ended, dear father,
You're with the loved ones gone before;
May we all prepare to meet you
On that bright, celestial shore."

His companion.

Miller.—Jacob H., son of Henry A. and Martha Miller, was born in Cambria Co., Pa., June 17, 1843; came with his parents to Indiana in the fall of 1844, locating near Goshen, where they lived for seven years, coming to LaGrange Co., Ind., April 8, 1852, where he lived the remaining 72 years of his life. He united in marriage with Barbara Hoover of near Selkirk, Ont., in May, 1865. To this union were born two sons, who died in infancy. He united with the Mennonite Church Jan. 13, 1880, remaining faithful to the end of his life. His first wife died Aug. 14, 1895. On Jan. 26, 1897, he was married to Mrs. Mary Neely. She also preceded him in death Aug. 23, 1915. Since the death of his second wife, he made his home with Elmo Neely, son of the second wife, where he was kindly and faithfully cared for to the end of his life. About two years ago he had a stroke of apoplexy which affected his mind more or less, after which he required extra care, which was faithfully given by Mr. and Mrs. Neely. For the last week of his life he was confined to his bed, and on Dec. 13, he suffered another stroke which brought his life to a close Dec. 14. He was aged 81 y. 5 m. 27 d. There survive him one brother, John J. Miller (now past 83 years) and one sister, Charity Nussbaum (also in her eightieth year), beside many other relatives and friends. Funeral was held at the Shore Mennonite Church Dec. 17, 1924. Services by Y. C. Miller and A. S. Cripe. Burial in the Miller Cemetery.

Metzler.—Rhoda Mae, daughter of Bro. and Sister Geo. Wenger, was born near Kinzer, Pa., Nov. 5, 1895; died near the same place Dec. 19, 1924; aged 29 y. 1 m. 14 d. In 1917 she was united in marriage to Isaac Metzler. Besides her sorrowing husband she leaves 4 little children which were born to this union—Mildred, Evelyn, Wayne, and a small baby, Harold. She is also survived by her parents and 2 brothers (William and Wayne). Rhoda united with the Mennonite Church in early life and remained a faithful member till death. She was a cheerful, kind and affectionate wife and mother, and always had a kind word for everybody. She will be missed by her wide circle of friends but most all in the home which is now bereft of a wife and mother. We cannot understand this dispensation of Providence, but God in His great plan saw best to remove her to the courts above. It is a great lesson for us, in showing the uncertainty of life and the suddenness with which death may come. She was sick but a short time but we feel that the closing of her life was accompanied by the same quiet and peace that characterized her life. May the Lord comfort all those who so deeply mourn her loss. Brief services were held at the home by Bro. C. M. Brackbill and at the Kinzer Mennonite Church by Bros. Jacob Mellinger and C. M. Brackbill. Text, Mark 7:14.

"Oh loved one, safe forever
Within the Savior's fold,
She is clothed in clean, white linen,
And she walks the streets of gold.
No sorrowing thought can reach thee,
No grief is thine to-day;
God gives thee joy for mourning,
Thy tears are wiped away."

By a cousin.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5:2.

FINANCIAL REPORT

For the Gospel Herald.

Receipts of Eastern Mennonite Board of Missions and Charities for December, 1924

Altoona Mission

Anna Gish Class	$ 5 00

Childrens Home Millersville, Pa.

New Danville Cong	90 00
Landis Valley Cong	50 00
River Corner Cong	50 00
Several Manheim Pa Brethren	15 00
Mount Joy & Kraybill's Cong	107 63
Mount Joy S S Meeting	76 42
Mt Pleasant Cong	13 00
Primary Class Mummasburg S S	4 43
Groffsdale Cong	23 76
Erbs Cong	35 00
Bosslers Cong	31 15
Willow Street S S	50 00
Strasburg Pa Cong	65 59
Mellingers Cong	118 00
Stumptown Cong	50 00
Paradise Pa Cong	74 82
	$854 80

Columbia Mission

Willow Street Pa S S	$40 00
Primary Class Mummasburg S S	4 43
	$44 43

Childrens Welfare Home Kas. City

A Sister Pa	$10 00

General Mission Fund

William Herbert	$ 1 00
"No Address"	90 00
Slate Hill B M	10 00
Elizabeth Breckbills Class	31 00
Several Manheim Pa Brethren	35 00
Class No 8 E Petersburg S S	1 80
Class No 11 E Petersburg S S	5 00
Primary Class Mummasburg S S	4 42
Lauvers Mission Meeting	55 00
Kauffmans S S	14 26
Cash	51 50
A R M and Wife	25 00
Mrs M. G. Brubakers Class	8 00
Belleville A M S S	60 00
	$391 98

German Children Relief

Mellingers Cong	$40 00
O O Amish Groffdale District	39 00
	$79 00

India Mission

Salunga Pa S S	$42 00
Willow Street S S	50 00
A R M and Wife	25 00
Gehman S S	24 31
	$141 31

India Support of Native Workers

Three Classes E Petersburg S S	$ 7 50
E Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
Lydia Sauders Class	18 75
	$41 25

India Orphan Support

Three Classes E Petersburg S S	$14 00
David Landis S S Class	30 00
Children Gehmans S S	19 21
A W Denlinger	25 00
David B. Landis and Wife	7 00
Slate Hill & Churchtown S S	28 00
Primary Class Landisville S S	10 00
	$133 21

India Ghatula Dispensary

Anna N. Ranck	$10 00

India Teacher's Support

No 8761 Pa	$3 10
No 8762 Pa	1 00
	$4 10

Knoxville Tenn. Mission

Goods Y P M	$5 00
Anna Gish Class	5 00
	$10 00

Lancaster Pa Mission

Willow Street Pa S S	$25 00

Near East Relief

New Providence S S	$ 26 70
New Providence Cong	16 50
Hammer Creek S S	41 80
E Chestnut St Cong Lanc Pa	67 28
A Millwood Sister	5 00
Goods Cong	66 80
E Petersburg S S	127 35
Chestnut Hill Cong	18 50
Elizabeth Mann	200 00
Rebecca B. Fisher	5 00
A B Fisher	5 00
New Danville Cong	85 00
Indiantown Cong	4 00
Erbs Cong	74 00
Erismans S S	50 00
Manheim Pa S S	20 00
A Brother	10 00
River Corner Cong	50 00
Mountville Pa S S	5 00
Salunga Pa S S	35 80
Landisville S S	33 80
Kinzer S S	68 25
Maple Grove S S	27 80
Vine St Mission S S Lancaster	12 37
Mrs Anna Longeneckers Class	2 50
Barbara Musser Class	5 00
E L Heisey Class	5 00
Sam'l Longenecker Class	5 00
Benj Keeners Class	30 00
Ada Garber Class	5 00
Anna Gish	5 00
Mens B C Elizabethtown S S	5 00
Allen Gantz	2 00
Alta Nunemaker	5 00
David Garber	5 00
A Brother	1 00
Metzlers S S	22 75
Mattie Witmer	10 00
A Bro Hammer Creeg Cong	6 00
A H Hershey	10 00
Willow Street S S	50 00
O O Amish Mill Creek District	191 00
Conestoga Cong	45 95
Class No 8 New Danville S S	8 50
A R M and Wife	25 00
Irvin Kraybills Class	10 00
	$1515 65

Reading Pa. Mission

Kate E Hernley	$7 50
Anna Gish Class	5 00
	$12 50

Russian Relief

Kauffmans S S	$ 16 70
Ephrata Cong	73 00
Landisville Pa S S	12 50
Daniel King	80 00
A Brother	10 00
River Corner Cong	248 00
Ephrata Pa S S	20 00
Bosslers Cong	58 55
Upper Pequea Cong O O Amish	100 00
Rohrerstown & Millersville Cong	202 70
A Sister Pa	15 00
Lauvers Cong	17 90
Mrs Erbs Class Landisville S S	22 00
Byerland Cong	285 00
New Danville Cong	663 71
An Amish Cong	160 00
Landisville Pa S S	12 50
A M R and Wife	25 00
Vernon Shetler	1 00
Aaron E Smoker	1 00
	$2024 56

South American Mission

Willow Street S S	$35 00
A R M and Wife	25 00
	$60 00

S. America Wm. G Lauver (Personal)

Lauver S S	$50 00
Mary E Lauver	5 00
	$55 00

S. America Missionary Support

Elizabethtown Pa S S	$3 00

S. American Bible Readers Fund

Primary Class Landisville Pa S S	10 00

S. A. Publication Fund

Sister 8760 Pa	18 00

South American Church Building Fund

No 8719 Pa	$100 00
E Petersburg Sisters B C	9 20
Kate E Garber	5 00
Anna E Garber	5 00
A Sister	10 00
Kraybills & Mt Joy Cong	8 00
A K Mann	200 00
H E Garber	20 00
Irvin Kraybills Class	11 00
Frazer Cong	20 00
	$388 20

Total for December, $5836 99

Gratefully Acknowledged,

Eli G. Reist, Treas.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—Jno. 1:14.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:13, 14.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 29, 1925 (Gospel Witness Established 1903) No. 43

Editorials

"It is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."

Our readers are asked to read the Relief Notes printed elsewhere in this issue. The two letters printed in these notes present convincing evidence that we need to give those poor people our support. What Russia needs, more than any one thing, is the Gospel.

The Eclipse.—Last Saturday many people had the unusual opportunity of observing a total eclipse of the sun. That mighty planet was entirely obscured by the moon, which is much smaller. A spiritual lesson from this may be that people often let the small things of life darken their spiritual lives.

Prayer.—Three things needed to advance the kingdom of Christ upon earth are consistent Christian living, faithful Christian service, and unceasing prayer. It is the latter that we wish to emphasize in this message.

We need a revival. It will never come without prayer. And the keynote to effectual prayer is fervent, unceasing, secret prayer. If your secret prayer-life stands the test before the all-seeing Eye, there is no question about public prayers. In the language of another, "Plead for more prayer—secret prayer, family prayer, church prayer, prayer-meeting prayer." A praying church means a working church, and a prayerfully working church means a church composed of active, wide-awake, pure, consecrated members. "The effectual fervent prayer of a righteous man availeth much."

Nine times out of ten, when you hear some one say, "We want neither modernists nor fundamentalists among us," it is a modernist who gives the advice. For it is impossible for any man of faith, who believes the Bible in its entirety, not to be a fundamentalist, as the word is now understood. The Bible teaches the verbal inspiration of Scripture, the creation of man by a direct act of God, the virgin birth of Christ, salvation through Christ alone, the eternal punishment of those who die in their sins, and a number of other things which fundamentalists accept but which modernists either deny or ignore. With such an issue before us there is no man of faith, who understands what he is talking about, who would have people believe that the man who believes these things is about as objectionable as the man who ignores or denies them.

The Power of Silence.—The following words might be attributed to President Coolidge, but they were spoken by another. Though not given as a religious discourse, they are not beneath the study of religious people:

"When things are in a turmoil, utilize silence. Silence is more eloquent than writing, more forceful than words. It has never betrayed anybody. If you doubt your own wisdom, remain silent.

"In silence we conceal or own shortcomings, and hear the mistakes of others. Even the unwise have been considered wise in their silence.

"The heart prompts a man to talk, but the head should act as a checkvalve. Few men have ever regretted being silent, but many have made statements they wished were unspoken.

"We cannot reconcile ourselves to being betrayed by our friends, yet we often betray ourselves by our own tongues.

"If a friend or an enemy attempts to spike you with wit, remain silent and observe the recoil. Answering a man with words proves that he has hit you hard. Your silence on the other hand, disconcerts him."

For a perfect example of the power of silence, witness the example of our Master during the trying hours preceding His crucifixion. "As a sheep before her shearers is dumb, so he openeth not his mouth." The eloquence of His silence is all the more impressive as we reflect upon the fact that the three-day silence in the tomb is followed by His triumphant resurrection and ascension to glory. Silence often conquers where words end in defeat.

Conferences and Church Discipline.—On another page Bro. John Horsch has an article on this subject which will doubtless appeal to many readers. The two points receiving greatest prominence in his article are the discipline of our early Church fathers, and the relations between conferences, congregations, and individual members. Our brother gives us illuminating information on both points.

Our forefathers, like ourselves, were both tolerant and intolerant with people holding erroneous doctrines, depending upon whether they were found outside or inside the Church. They conceded the right of every man believing as he understood the Word of God to teach, and never molested either Catholic or Protestant neighbors for holding views different from their own. But when it came to tolerating error in their own denomination, that was another proposition. They held to certain standards as a basis for admitting members into the Church, as well as certain standards as a basis for acknowledging continued fellowship after they were in. They held conferences, published literature, taught faithfully with tongue and pen, and excommunicated disobedient members. Our Confession of Faith, as adopted at Dort in 1633, is a sample of their work. While some issues change, the issue of a pure Church and faithfulness to all the commandments of our Lord is one issue that never changes.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

NO DISAPPOINTMENT IN HEAVEN

Sel. by Lizzie Kaufman

There's no disappointment in heaven,
No weariness, sorrow or pain
No hearts that are bleeding and broken,
No song with a minor refrain;
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob nor a sigh.

I'm bound for that beautiful city,
My Lord has prepared for His own;
Where all the redeemed of all ages
Sing "Glory" around the white throne;
Sometimes I get homesick for heaven,
And the glories I there shall behold:
What a joy that will be when my Savior I see,
In that beautiful city of gold!

We'll never pay rent for our mansion,
The taxes will never come due;
Our garments will never grow threadbare,
But always be fadeless and new;
We'll never be hungry nor thirsty,
Nor languish in poverty there,
For all the rich bounties of heaven
His sanctified children shall share.

There'll never be crape on the doorknob,
No funeral train in the sky;
No graves on the hillside of glory,
For there we shall nevermore die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in His likeness,
The stars and the sun to outshine.

Johnstown, Pa.

YE ARE THE TEMPLE OF THE LIVING GOD

By Silvanus Yoder

For the Gospel Herald.

And look that thou make them after their pattern which was showed thee in the mount.—Ex. 25:40.

In the instruction which Moses received of God with regard to the rearing of the Tabernacle God explicitly cautions him that he make it after the pattern given him, and well may Moses take heed that the Tabernacle which was to be a type of the plan of redemption wrought and developed fifteen centuries later be reared precisely according to the pattern given him in the mount. In order to fully answer the purpose for which it was intended, even the minute details of its specifications must be precisely carried out. The altar of sacrifice, the table of shew bread, the altar of incense, the ark of the covenant, the golden candle stick, all had their significance, each illustrating its own peculiar yet Divine typical prophecy.

Paul in his devoted efforts of preaching the Gospel and of convincing the Jews of the plan of salvation, wrought in Jesus Christ, refers to the Levitical Law with all its ceremonies and rites. The Tabernacle and its contents, the priesthood, all had their fulfillment in the New Covenant. The untiring and convincing zeal of the great Apostle in his able and inspiring manner of setting forth the purpose of God to his own kin and fellowman is not excelled anywhere.

The Tabernacle served its purpose. It was made after the pattern given to Moses in the mount. Its testimony to Christ as "the Lamb of God which taketh away the sin of the world," making an atonement once and for all, is convincing. No sin-burdened soul seeking the grace of God can pass by this evidence and reject the love of God as untrustworthy. The entire Tabernacle with all its ritual pointed to the Christ, the Incarnate Word, the only Begotten of the Father, the Sin-bearer and Intercessor of the human race.

Paul in making an appeal for a holy life on various occasions has likened the believer to the Temple of God and again we recognize the pattern without fault which God holds before us. God said to Moses, "And look that thou **make them** after the pattern which was showed thee in the mount." The Temple to which Paul so frequently refers is so often marred by patterns designed elsewhere than those given in the mount of God's Word and are therefore not a testimony to the saving grace of God and to the power of God unto salvation. The frequent desire of portraying worldly and sinful indulgences is positive evidence that those in such employment look not that they make them after their patterns which were showed them in the mount. In their worship they offer a strange fire upon the altar and are clothed in a strange apparel. They follow not closely the design given in the mount of God's Word but have substituted some of the patterns for others which seem more appropriate, patterns more artistic that bristle with the culture and refinement of modern achievements and appeal to the popular teaching of ethics and good citizenship.

The Temple to which Paul refers, like the Tabernacle reared in the wilderness, can be nothing short of a living witness and testimony to the saving power of God wrought in Jesus Christ, and unless the believer is careful to look that he make them after their pattern which was showed him in the mount there will be strange features and strange types which do not resemble the portrait which they profess to reveal and they become aliens and strangers to the commonwealth of Israel. Is it strange that such are ashamed of the Gospel of Christ, for such realize not that it is the power of God unto salvation. "And look that thou make them after their pattern which was showed thee in the mount."

Goshen, Ind.

THE PILGRIMAGE (OR PASSION) PLAY

(The following appeared first as an editorial in the "King's Business" and was later sent in by a brother who felt that it would make good reading for the members of the Gospel Herald family.—Editor.)

They call it "The Life of The Christ." An actor impersonates the character of Christ.

A few years ago the Passion Play was proposed for New York City, but its production was prohibited. Now we understand a large sum of money has been invested in the production of this "Pilgrimage Play" or, as it is sometimes called, "America's Passion Play."

Times have changed. Conceptions of the Bible and of Christian life and character have changed. Once Protestant England, Protestant Germany (except Bavaria) and infidel France banned the Passion Play. Now, a recent large gathering of a religious denomination adjourned to gaze upon the Pilgrimage Play.

Is it possible to conceive of anything more humiliating, more debasing, than for a mere man to assume to portray the character of Christ? Who was Christ? He was God, manifest in human form. "All things were made by Him, and without Him was not anything made that was made." "In Him was life and the life was the light of men." "And the **Word** was made flesh and dwelt among us, and we beheld His glory (the glory as of the only begotten of the Father) full of grace and truth." And yet some mere play actor assumes the role and Christian people gather to look upon a sacrilege such as the heathen would never permit their gods to undergo! What a low conception of Christ!

There is also now being shown a film based on the Ten Commandments. One of those commandments is:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

And this does not refer merely to a graven image but to any person who would assume to represent God in

ifest in the flesh and parade himself before men.

Let us ask a serious question: Does any one really believe that God is glorified in such a farce? Will men or women or children have a more exalted ideal of God—for Christ is God—"I and my Father are one"? Will this exhibition serve to bring people to their knees in worship? When they pray in the name of Jesus will their memory mock them as it recalls the human being who paraded before them as God?

We are descending rapidly enough, God knows and we know,—but this seems to be as near the bottom as it is possible to descend. Should there not be united prayer the country over for God's power to destroy this mocking, money-making play; that it might be swept off from the stage and its sinful operators brought to their knees in confession of their sacrilege?

Our hearts cry out to Him, "O Lord forgive! O Lord blot out in some way and make thy displeasure so evident that saints and sinners may recognize thy rebuking hand!"

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Explain Luke 7:28. Who was "the least in the kingdom?" E. W. B.

John, though the forerunner of Christ, was still a minister under the Old Covenant, while the ministry of Christ looked to the establishment of the New. He had just described John as being without a peer in greatness anywhere. The excellence of the new kingdom about to be established was forcibly impressed upon Christ's hearers by the emphatic statement that the least teacher in the new dispensation was greater than the greatest teacher under the Old.

Please explain I Cor. 3:11, 12. A reader.

This can be understood best by reading and meditating upon the entire message of which these two verses form but a small part. The building referred to is the Church of Christ, of which Christ must of necessity be the foundation. (This, by the way, throws some light upon what Christ meant by the "Rock" in Matt. 16:18.) No matter how substantial the superstructure, the Church, unless it is built upon Jesus Christ it is upon a sandy foundation, and can not stand. The foundation secure, let us look to the material used in the building. A fitting illustration is furnished in the naming of two trios, one perishable ("wood, hay, stubble") the other of an enduring and imperishable nature ("gold, silver, and precious stone"). Let fire sweep over and through a building, and the qualities of these two kinds of material become very apparent. So in the building of the Church; only truth, sound doctrine, and scriptural methods must be used. Nothing else will stand the test of eternity.

Will you please explain the last four verses in the second chapter of Colossians? D. D. M.

The verses read as follows: "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship and humility, and neglecting of the body: not in any honor to the satisfying of the flesh."

Read this by leaving out the parenthetical expression, then read what is enclosed in parentheses. It will give you a clearer grasp of what Paul attempts to teach.

As in many other places, Paul teaches against the work of the Judaizing brethren who taught that it was still necessary to keep the ordinances contained in the ceremonial law. As these were all nailed to the cross (V. 14), and a new and "better covenant" was in force, it was foolishness to go back to the law. The old law having been abolished, all the precepts admonishing Christian people to be subject to Old Testament ordinances were now simply "the commandments of men." Hence Paul's advice as expressed by the clause in parenthesis. In this dispensation we find our commandments and ordinances in the Gospel of Christ.

In appearance the observances of ordinances under the old law were quite impressive, and many were carried away with them, just as people today are carried away with ritualism. But there was no life in such performances for the simple reason that in Paul's time, as in our day, the ceremonial law was not, is not, in force.

Query.—How about "Family Reunions"? I would like to see something on the subject in the Gospel Herald. G. M. W.

Answer.—"Family Reunions" of the more extensive, or inclusive kind, rather than the limited, or exclusive kind are becoming more and more popular. The most popularized methods and places of holding such special gatherings are usually the part of the program, with a number of other questionable features connected with it. Such gatherings might be more properly called "Family Picnics," or "Family Blow-outs."

Family reunions need not be followed with a large question mark if the same are conducted in a way that they will stand the test of I Cor. 10:31, and Col. 3:17. Fond parents (after having reared a family, and the same have gone forth from the parental home and have established homes of their own) are greatly cheered and much encouraged if they can at least occasionally come together as a family group, and spend the day together in such a way that all are cheered up in mind, soul and spirit, thru the uplifting nature of the meeting. Such family gatherings, if rightly directed, are an inspiration to both parents and children. The family reunion of Jacob and his sons, as they met in Egypt, and the reunion of the prodigal son with his father, are both reunions that have been divinely recorded, and were of a very encouraging and helpful nature.

It is the Christian's sacred duty to absent himself, or herself from any gathering, whether it is a reunion of relatives, or any other kind of a meeting, providing it is a question as to whether the loving Master will be present to sanction and bless the meeting. J. S. S.

Do plays with mock marriages and foolishness generally come under the head of idle talking, jesting, etc.? Eph. 5:4. Are there any objections to a "good feed" at the windup of such programs? A. K.

Plays at their best are questionable and as a rule very objectionable. Mock marriages are abominable, and no one professing the name of Christ should have any part in anything that makes a mockery of something so sacred. The wise man sizes up foolishness in its true colors when he says, "The mouth of fools poureth out foolishness" (Prov. 15:2). A "good feed" in connection with such affairs reminds us of Paul's reference to the idolatrous practices of the children of Israel (Heb. 10) when he says, "The people sat down to eat, and they rose up to play."

It is a very grave and disastrous mistake to imagine that one must indulge in foolishness, imitate ungodliness, and violate the instructions given in Psa. 1:1 in order to have "a good time in life." All meetings or programs—whether social, educational, or religious—should be in harmony with the standards of the Gospel; and as such will contribute more to real happiness and advancement along right lines than anything modeled over the things of this world can possibly do.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Wichita, Kans.

(1721 Jeannette Ave.)

Dear Christian Friends:—At this time we are enjoying some real winter weather, and have had snow on the ground since the middle of December. But cold weather does not diminish the attendance at Sunday school. Every Sunday morning about twenty-four eager children are in their places to study about Jesus. What a blessed privilege we have in teaching them.

In reorganizing the Sunday school the following officers were elected: Supts., Bro. Vernon Shellenberger, Bro. F. G. Roupp; Sec.-treas., Bro. Paul Roupp; Chor, Sister Orpha Frey; Geog., Bro. Thayer; Cor., Bertha S. Weaver.

A few of our number attended the Workers' Conference at Hesston, and they report that Conference was splendid.

We are very glad to have Bro. Henry King and family with us now. It means so much to have a resident minister.

At present there are thirteen Mennonite sisters employed in the city. Their help and presence is appreciated in the services.

On Jan. 17 we expect to have with us Bro. J. D. Mininger, who will conduct our revival services. There are many unsaved souls in this city. May we by all means save some and thereby glorify God.

We ask an interest in your prayers in behalf of the work at this place.

In His service,

Jan. 12, 1925. Bertha S. Weaver.

Chicago, Ill.

(1907 So. Union Ave.)

The Christmas and holiday season has come and gone once more. We had a busy but pleasant time at the Home Mission. We had the pleasure of giving a wholesome dinner to about 525 folks, including men, women, and children, the latter far outnumbering the others; also a candy treat to all our Sunday school pupils. All were happy and pleased. An atmosphere of good will and good cheer possessed every one and pervaded everything. Several of the brethren and friends were in from the country. Among them were the names Schertz, Buzzard, Schlabaugh, Schaum, Yoder, Slagel, Bontrager, Kreider, and Schrock. About 55 families were remembered with a large basket or box of good things especially appetizing at this season.

This is an annual event which is looked forward to by a large number of old as well as new friends of the "Home Mission."

A Christmas song, entitled, "The Christmas Adoration," written by Carrie B. Adams, was learned and sung by the Home Mission young people and sung twice; viz., at the Home Mission Dec. 28, and at the Bridewell Prison one week later. The chorus members numbered 25, and they did their part very creditably.

We are thankful to God, and grateful to our brethren in the country, for the generous way in which they have helped to make these activities possible.

As we enter the New Year, 1925, we crave the prayers of all the Church for greater success in the Lord's work. We desire a deepening of the spiritual life of our membership as a whole; so that "The Home Mission" as a body of believers may sound forth and quietly live out a real testimony to the truth of God's Word; that in Chicago, a world center of progress, wealth, and materialism—but overridden with crime, saturated with vice, drunk with pride, vanity, and moonshine, and engulfed in ungodliness—we may be used and owned of God to save more souls and be instrumental in building them up in Christ. Brethren, will you pray with us that this may be done under the leadership of the Holy Spirit, and many be found of the Lord to serve Him in His Kingdom?

S. M. Kanagy, Supt.

Jan. 12, 1925.

Millersville, Pa.

(Mennonite Children's Home)

Since our last letter to the Herald, we received a letter with an eight dollar check enclosed, stating that this may help a little in paying the five hundred dollar coal bill which was mentioned in the last letter. In reply to the same we said that if one hundred brethren and sisters would be impressed to act as they were, the coal bill would soon be paid. Then came the question, "Why is it necessary for missions and charitable institutions to remind the brotherhood of their needs? Do they not know that they need continued support?"

The Children's Home has been supported well by the brotherhood, and we praise the Lord for it; but there is one line of support that has been lagging. In the early history of the Home there were a number who desired that part of their money might be placed where the interest could be used perpetually for the support of the Home nd consequently the trustees agreed on the annuity plan, paying four percent interest to the one placing the money into their hands, during the natural life of the donor. Should there be any one who may consider this investment for the Lord's work, we would be glad to hear from you.

Both children and workers in the home are in good health. We feel to praise the Lord for this blessing.

Yours for needy children,

Jan. 20, 1925. Levi Sauder.

ITEMS OF INTEREST FROM THE PEORIA MISSION

By John L. Harnish

For the Gospel Herald.

"The Lord hath done great things for us, whereof we are glad"

Sunday evening, Dec. 14, the following Sunday after the close of the evangelistic meetings conducted by Bro. A. C. Good, the invitation was again extended and six more confessed Christ, three parents and three young men. The Spirit of the Lord is still at work in the community, for at our cottage meeting held last evening in the home of one of the mothers who confessed during the meetings, her brother-in-law also confessed Christ. There were 36 present at the cottage meeting. We ask your prayers in behalf of all who have confessed Christ as their personal Savior, and for us that we may be able to instruct and lead them into the fullness of the faith in Christ.

Sterling Young People Supply Christmas Treat for Sunday School

Sunday morning, Dec. 21, at the close of the Sunday school, the Christmas treat of pop-corn balls and candy made by the Girls' Sewing Circle and Bro. A. C. Good's Young Men's class of the Science Ridge Congregation of Sterling, was distributed to the 152 scholars who were present. All were very appreciative of the gift, and we want to thank the Sterling young people again for their labor of love.

Christmas Food, Temporal and Spiritual

On Dec. 22 the provisions for the Christmas baskets began to come in from the surrounding congregations. The next day these, together with some others purchased and some donated from local dealers, were packed into about sixty large baskets for that many families in the community. Besides the workers the following helped in the packing: Sisters Gard, Stroemer, and Nafziger of the Mission congregation; Mrs. David Ulrich, Mrs. E. E. Schertz, Emanuel

Ulrich, and Ezra Yordy of Eureka; Anna Weaver of Washington, and Mrs. Lena Plaag of Peoria.

Instead of distributing the baskets to the homes as we had done other years, we decided to have a Christmas service at the Mission and invite the folks to come, and receive their basket at the close of the service. Altho it was a cold, snowy, and stormy night the hall was packed. There were folks present that had not attended a religious service for years and that had never attended the Mission. A live song service and testimony meeting was enjoyed, followed by a blackboard illustrated Christmas message. At the close of the service the baskets were distributed. If those who helped make this possible had been with us in this service, I am sure you would have rejoiced to see hungry souls drink in the Word of Life, and to see the appreciation for the Christmas baskets. Provisions for the baskets were received from the Hopedale, Pleasant Grove, Good Field, Roanoke, Metamora, Union, Tiskilwa, and Cullom congregations, and cash offerings from some of the above, and all the other country congregations in the state and a few from individuals outside the state. We appreciate very much your contributions, and also those individuals, congregations, and sewing circles who have been remembering the work at Peoria with their gifts of canned fruit, vegetables, eggs, meat, clothing for the clothing dispensary, etc.

Missionary Conference

The Christmas activities were hardly past when another spiritual feast awaited us, which was the state missionary conference. Altho the extreme cold weather the day before the conference began (being 24 degrees below zero) kept many from attending who had planned to do so, every congregation in the state was represented, and on Tuesday afternoon there were about 350 in attendance, many driving in on Tuesday from the nearby congregations. The spirit of the meeting was very good, and we believe will mean much toward the extension of the work in the district and the church at large. Also it has meant much to the work of the Mission in creating interest and showing to the local community the work of the church and the backing of the local mission. We suppose that a full report of the conference will be given by the District Mission Board.

Sunday School Reorganization

Last Thursday evening, at our midweek service, the reorganization of the Sunday school was effected with the writer as General Supt., Sister Ada Orendorff Primary Supt., Bro. Fred Roth main school Supt., Bro. Chris Unzicker Sec., and Bros. Arthur Stroemer, Burl Gard, and Daniel Hooley ushers. Also the surrounding community was divided into four districts, and a leader and members assigned to each district, for the purpose of completing the survey of the district, and continually keep working the district in the interest of those who do not attend Sunday school or church, doing personal work with them and endeavoring to get them out to services. Gospel tracts and "The Way" will also be distributed in this way, and a report of the activities done in each district, be given at the weekly meeting. The members of the mission do splendidly in helping in the work.

Because of the increased attendance in Sunday school it was necessary to have the Beginners and Primaries separate from the rest of the school the entire session. Also the junior classes were divided. We are glad for the help of Bros. Daniel and Walter Hooley, who have recently found employment in the city and will teach classes in the Sunday school.

Jan. 14, 1925.

WEEKLY NEWS LETTER FROM THE ARGENTINE
(Dec. 29, 1924)

By Selena N. Gamber

For the Gospel Herald.

Dear Brethren at Home, Greeting:—"Hitherto the Lord hath helped us."

At the close of the year we again reflect upon the past, and look into the future. We see that the Lord has been very good to us. Looking back, we see where we have succeeded and where we have failed. Where we have succeeded it was because the Lord has been pleased to use yielded lives. Whether we see success or failure, we know that these are only to bring us closer to our Master. If we walk apart from Him our lives will be complete failures because there is no good in us. It is our desire that **Christ**, and **Christ** alone, may be seen in our lives. We go into the coming year, forgetting those things that are behind, and pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

We have spent a very pleasant Christmas season. The spirit of giving was manifested, the poorer people received clothing and food according to their need. In some of our stations we had our Christmas celebrations the day before Christmas and in others on Christmas day.

Last week instruction meetings for a new class of converts were started in Trenque Lauquen. There are quite a number who have again stepped out for the Lord and seem to be very much in earnest.

There are many who step out for the Lord, but when the trials of life come up before them they look to be so big to them that they become discouraged. Pray for these that they learn to fully trust the Lord and grow in His grace.

Last week was very warm, but a good rain last night soaked the ground and cooled the air quite a lot.

May God's richest blessing attend you all.

Trenque Lauquen,
F. C. O., Argentine.

OFF TO THE ARGENTINE

By J. Paul Graybill

For the Gospel Herald.

Among the passengers on the S. S. American Legion, sailing from New York Jan. 17, bound for Buenos Aires are Bro. and Sister Jacob L. Rutt. They are sailing down the Atlantic, carrying with them the message of love, the news of a living Savior, able to save from sin. In the room which is to be their home for the next few weeks we knelt together in prayer.

In all, twelve of us had gathered to see them leave. What emotions were ours as we said "Good-bye" and saw them leave on their long voyage! One among us, Bro. T. K. Hershey, had the experience similar to that of Bro. and Sister Rutt seven years ago. May the Lord prosper them on their way. May God's name be glorified and souls find the light of Jesus Christ through their instrumentality. Although they have gone from us let us remember them in prayer.

Bro. Yoder and wife and son, of the Brethren church, who were home on furlough, returned to the Argentine on the same ship.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

Philadelphia, Pa.

TO DO HIS WILL

By Wm. S. Horst, Jr.

For the Gospel Herald.

My Father each day, guides me all the way,
To do His will;
He ever is near, I need not fear
To do His will.

When I do not see, He is still with me
To do His will;
He doth ever abide, close to my side
When I do His will.

He doth ever show, that I may know
To do His will;
He doth ever bless, that I may possess
His holy will.

When in my last sleep, we shall surely meet
If I've done His will;
On the golden shore, to part nevermore,
If I've done His will.

East Earl, Pa.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"JUST A HOUSEKEEPER"

By Jacob H. Mellinger

For the Gospel Herald.

Some time ago I read a little story which related how that a certain woman asked a young girl, "Are you going to be a teacher, or a business woman, or just a housekeeper?" The article impressed me, in that it seemed to hold up the position of teacher and of business woman, while that of housekeeper seemed to be considered something inferior.

Now we all know that teachers are indispensible, and that we must have people to do the vast amount of business that needs to be done. But does the housekeeper occupy a second or third-rate position in life? And is a woman to become a housekeeper only when she can not be a teacher, or a business woman, or follow some other profession?

When we look into the Word and study the position and the duties which God has assigned to man and to woman, we find that in I Tim. 5: 14 the younger women are instructed, among other things, to guide the house. In Titus 2 the apostle in writing on this same subject, again emphasizes the importance of woman's place in the home. We find this same thought emphasized elsewhere in the Word. Not that woman is degraded by this, she is simply told of the place God has assigned to her because she is better fitted for it; just as man is told of the place God has assigned to him because he is better fitted for that.

Experience in life teaches the same thing. It is a very ordinary thing to hear of some prominent man saying how much he owes to his mother; not as a teacher or a business woman, but as a mother and a home-maker. And how many ordinary men there are of us who not only gratefully remember the part our mothers had in the making of our lives, but also experience the fact that our wives, the mothers of our children, the makers of our homes—our housekeepers—are filling a place in our homes they could not fill elsewhere.

A writer in a certain prominent magazine, in writing about his wife and four children, claims that he is the richest man in America. And he says that no doubt there are millions more who feel the same way about themselves. These wives who are making so many homes happy are housekeepers.

But these same women are teachers as well as housekeepers. That is one thing that belongs to the mother. She has the child under her immediate care as soon as understanding dawns in its mind. She teaches them to lisp their first prayer. She teaches them their first lessons about a heavenly Father and a loving Savior. She teaches them the first principles of true manhood, and true womanhood. She teaches them to live pure, clean, virtuous lives. We know the story of the Catholic who said, "Give me a child until it is seven years old, and I care not who has it then;" meaning that the impressions a child receives before its seventh year determine largely the disposition of the future man or woman. The mother has the child during this time. Surely she has the grandest opportunity as a teacher.

The housekeeper is also something of a business woman. The good housekeeper must be. Oftentimes the income is not so large, and every dollar must do its full duty. Clothing for the family must be bought and kept in repair. Food must be supplied. Where vegetables and fruits are grown, they must be put up for future use if possible. Furnishings for the home must be bought and kept in repair. The home needs to be kept attractive. All these things require money, which must be used to the best advantage. And the woman who aspires to a business career, can satisfy that desire largely right in the home.

A certain woman once had this aspiration. She wanted to be a business woman, and she had real business ability. She had tempting offers to give it up, and to conduct a home instead of a business. They appealed to her strongly. Nevertheless she stuck to her business and prospered in it. She made a success of it. But as she grew older her womanly instinct asserted itself, and she felt how empty her life had been, because she refused to follow the line of work God had assigned to her as a woman.

It is true that not all women have the opportunity to become housekeepers, or home-makers. There are numerous good reasons to keep them from it, and they must turn to something else as a means of livelihood. But that is one thing, and regarding the sacred office of wife and mother, and housekeeper and home-maker as something inferior, something to be taken up only as a last resort, is altogether different. In this, as in everything else, God's plan is best. And we are always happiest if we fulfil God's plan concerning us, even if it does require that we shall be just a laboring man, or just a farmer, or "just a housekeeper."

Soudersburg, Pa.

A POINT IN DISCIPLINE

Eight of them sat at table and each had a fling at Dickie—grandparents and parents, sister and brother—and their missiles, though only of words, were sharp and stinging and Dickie grew "madder" every minute.

He seemed a tough little proposition, it is true. He had pitched greedily into the feeding process as soon as he had noisily and rudely taken possession of his chair.

Grandfather and Grandmother looked frowningly at him. Their projectiles began with "In my day—."

"Look at those hands!" big sister demanded of the company in general. "I'd be afraid to eat the bread they touched, but Dick seems to thrive on a germ diet."

Big brother's ammunition required a big gun. He raised his voice for the mention of some "perfectly awful" thing Dickie had done that day, and Dickie's shortcomings, which were generally very short indeed, were resurrected and hammered at one after another.

Father looked as fierce as a South Sea Islander as he said, "I'll 'tend to you later."

Mother wound up by saying, "I can't do a thing in the world with him," her voice a despairing plaint.

There was no such ugly trouble in the family near by, though it included a boy of Dickie's age and proclivities. For fault in the presence of the family, a quiet "Go to your room, Tommy," from his mother was sufficient.

It was true that one might have thought Thomas had been shod by the blacksmith judging by the noise he made climbing the steps, but he obeyed. One cannot expect ill temper to be wiped out magically, only that it be treated sensibly and considerately, regard for the child's future regulating word and action.

Dickie's mother visiting Tommy's mother on one of these occasions, appreciated the even flow of cheerful conversation that continued uninterrupted by Tommy's defection. It was so different from the general squabble in her home that followed misbehavior by Dickie.

When Tommy's mother reappeared, and her son had dashed out of doors to his play, the less successful mother put her plea:

"Please tell me how you settle things so easily. I can't do anything with Dickie. I believe he takes a pride in his successful rebellions."

"I make it a rule never to correct

(Continued on page 861)

SUNDAY SCHOOL LESSON

Lesson for Feb. 8, 1925—Jno. 17:1-13

CHRIST'S INTERCESSORY PRAYER

Golden Text.—Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—Jno. 17:11.

Introductory.—It is fitting that our Savior should follow His discourse to His disciples, as found in the few preceding chapters, with a fervent prayer to the Father in heaven. This, in as full a sense, as Matt. 6:9-13, is THE LORD'S PRAYER. From this prayer we learn many lessons. It reveals the inner life of our Lord. It is an example of fervent, unselfish prayer, after which all Christian prayers may well be modeled. It shows how to pray long prayers and yet keep clear of "vain repetitions." It tells of the disciples' relationship with God, toward the world, and toward one another. It is a prayer which should be often read with reverent meditations. Let us notice, briefly, a few of the more striking utterances in this prayer:

1. **"Glorify thy Son, that thy Son also may glorify thee."**

Not that the Son may revel in His glory, but that the Son. glorified, may glorify the Father. We should not pray for things to consume on our own lusts. But whatever we pray for—daily bread, houses, homes, means whereby we may secure the necessities of life, a sound mind, a clear understanding, strength in body or soul, and other things of like nature—should not be asked for that we may have something to add to our own glory, but that we may honor and glorify the Father more, and do more in the way of winning souls to God.

2. **"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."**

This was the burden of His life. It should also be the burden of our lives. Like Christ, we should spend our lives in the great work of making God and His salvation known to the world and in winning as many disciples as we can for His name and for His glory.

3. **"I have glorified thee on the earth."**

He was perfectly loyal to the Father. From His youth He was about His "Father's business." He lost no opportunity to call the attention of a lost world to the loving Father who sent Him into the world as the Savior of lost souls. He glorified the Father in a pure, holy, loyal, self-sacrificing life. He had proved Himself true to the mission on which He was sent into the world. "Go and do thou likewise," is an appropriate message to all who have named the name of Jesus and profess to be His followers.

4. **"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

He had finished His work on earth, and was about ready to return to the Father in heaven. He asked no reward for His labors, no added glory because of His sacrificial love and demonstrated power. All He desired was that His former relations with the Father, and the glory which such relationship means, be His after He returns to glory. This prayer throws light on the Trinity and on the eternity of Christ. Read Jno. 1:1-14. Our only desire should be a place with God in the eternal realms above. Not the glory of the person, but the glory of the soul, is the Christian's desire.

5. **"I have manifested thy name unto the men which thou gavest me out of the world."**

Here a number of things are either expressed or implied: (1) Christ had worked faithfully for the Father. (2) Not His own name, but the Father's, was held uppermost in the teachings of our Savior. (3) He claimed the disciples, not as the work of His own hands or converts of His persuasive powers, but because the Father saw fit to give them to Him. (4) In becoming Christ's they ceased to belong to the world. It was this that Christ referred to later in this same prayer: "They are not of the world, even as I am not of the world."

6. **"Keep through thine own name those whom thou hast given me."**

He committed them to God, trusting not only in His power to save but also to keep.

* * *

Other special petitions should be named, but space forbids. Let the reader enumerate the other petitions found in this prayer and meditate upon the lessons which they bring to us. The entire chapter should be thus studied. This lesson contains only the first thirteen verses of the chapter, for the obvious reason that the whole chapter would be too long for proper consideration in the time usually allotted to a Sunday school lesson. Let the spirit manifest in this prayer be the spirit which animates the heart and soul of every believing child of God.—K.

BIBLE MEETING TOPIC

PEOPLE IN THE MOUNTAINS OF THE SOUTH.—Lk. 14:12-24.

Topic for February 8

MOTTO

"I am debtor."

MEDITATIONS ON THE TOPIC

I. **Missionary Endeavor in the Mountains and Hills.**—The study which we are considering embraces the territory of the Appalachian Mountains and the rough, broken country embraced in the Ozark Mountains. The first includes the states North Carolina, Tennessee, West Virginia and Kentucky; the latter includes the states of Missouri and Arkansas.

These two sections are somewhat separated from each other but the nature of the regions being similar has brought about similar conditions among the people occupying them. Naturally a poor country where living is dependent on the enterprises of outside peoples with means, places the people either subject to the plans of unscrupulous financiers, or leaves them to eke out an existence by hard toil with small returns. These circumstances make two classes with a variation of conditions between the two. First, the class who by energy and intelligence have secured the best which the country affords and have come into comfortable circumstances; second, the class who drift with the circumstances of the times and constantly live from hand to mouth.

Religion is often given a second place in the world and it is natural that people left to the mercy of unscrupulous financiers or without means for a livelihood or to educate themselves would drift into a neglect of the "one thing needful" and would naturally become the prey of religious ignorance or religious fanaticism and false doctrines of every description. With such neglect would go the corrupting influences of immorality and the various crimes and sins common to humanity.

Blessed is the missionary who goes forth with the message of love and the message which enlightens the soul in the way of righteousness in Christ Jesus; ready to spend and be spent for souls regardless of whether there is financial success for him or not; happy if he can be used to save some and bring them into the service of Jesus Christ.

II. **The Text.—Lk. 14:12-24.**—This passage in which Jesus gives the parable of the great supper implies the call of the very class of which these mountainous regions are composed to a large extent. The command of the Master is plain concerning the call of these outcast and neglected ones. We can be in no doubt about the rejection of the Gospel by many of those who feel themselves too independent for the claims and call of Christ. What our duty is in reference to the filling of the table of the Lord is very evident here.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Gospel"**.
2. Telling Others of Our Jesus.

For Young People

1. The Geography of the Country.
2. The Privations of the People.
3. The Characteristics of the People.
4. Opportunities for Helping Them
5. Successful Efforts Among Them.

For Older People

1. Our Resources for Efforts Among these People.
2. The Responsibility of Our Stewardship.

Gospel Herald

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THURSDAY, JANUARY 29, 1925

Field Notes

Baptismal services were held at Pond Bank, Pa., recently, with four accessions to the Church.

Bro. Daniel Kauffman of this office left last Friday for Wauseon, Ohio where he will be engaged in holding meetings for about ten days.—H.

February 22 is the date set for the dedication of the new church building connected with the Kansas City Mission. Bro. S. C. Yoder is expected to be present at that time to represent the General Mission Board. M.

The brotherhood in Fulton Co., Ohio, is spending this week in a series of evangelistic and Bible meetings. The prayers of God's people are solicited in behalf of the meetings.

On Sunday, Jan. 8, Bro. David Yontz of the Clinton Frame Church near Goshen, Ind., was ordained to the office of deacon. May the Lord bless our dear brother in his new duties. J.

Encouraging word is being sent in from a number of the six weeks Bible schools now in session. The first to close was the one near Allensville, Pa., which completed its six weeks of labor on Friday of last week.

The monthly balance sheet of the General Treasurer of the Mennonite Board of Missions and Charities shows a balance of $12,134.07 and total overchecked funds amounting to $6178.48; or a net balance of $5955.59. The same report shows also that the balance in the Relief Commission treasury has dwindled to $1021.84.

Good News from Pinto.—A letter from Pinto, Md., informs us of a stirring meeting going on at that place, with Bro. J. F. Grove in charge as evangelist. At that time thirty-two had already come out on the side of the Lord and the meetings were still in progress. As this is but a small congregation the news are very encouraging.

Among the results of the series of meetings held at Risser's Church, Lancaster, Pa., recently were seven confessions and the brotherhood encouraged to walk closer with the Lord and lay aside the shackles of worldliness and sin. O.

Bro. Simon Litwiller of Hopedale, Ill., was ordained to the bishopric on Sunday, Jan. 18. Bishops Samuel Garber, A. A. Schrock, and J. A. Heiser had charge of the services. Bro. Litwiller is an experienced and faithful minister and the prayers of his people are with him. May heaven's blessings attend his labors.

Sister Harnish of the Mission at Peoria, Ill., was obliged to undergo an operation for appendicitis last week. While her physical condition was weakened the operation was successful and she is getting along as well as can be expected. The prayers of God's people are solicited in her behalf.

Bro. A. C. Good, Sterling, Ill., who was engaged in Bible teaching and evangelistic work at Dakota, Ill., last week was called home to preach a funeral sermon and the work was closed since Bro. G. could not see his way clear to return. We trust the Lord will bless the seed that was sown.

Bro. P. S. Hartman of Harrisonburg, Va., an old friend of young people, well known to many of our readers, has recently taken to himself a bosom companion to share his joys and sorrows. Bro. and Sister Hartman have many friends whose prayers are that the Lord may bless them with many happy days.

We must again plead for the patience of those who were kind enough to furnish material for the Mission, Correspondence, and other departments of the Gospel Herald but which material was crowded out for want of space. We are catching up slowly, and hope to publish all the mission material and correspondence on hand in next week's paper.

Bro. J. A. Ressler sends us the following schedule of addresses for himself and Bro. H. V. Albrecht:

"Letters arriving at New York not later than—

"Feb. 10—should be addressed at Dhamtari, C. P., India.

"Feb. 17—should be addressed, Passenger by S. S. "City of Paris,' due to leave Bombay March 23, Bombay, India.

"Feb. 24—should be addressed, Passenger by S. S. 'City of Paris,' Homeward Bound, Aden, Arabia.

"March 3—should be addressed, Passenger by S. S. 'City of Paris,' Homeward Bound, Port Said, Egypt."

Other addresses will be given later. They expect, the Lord willing, to reach home some time in May.

Correspondence

Aurora, Oreg.

Our Sunday school was reorganized Dec. 27 by re-electing officers of past year as follows: Supts., D. H. Kauffman, Lester Burkholder; Sec.-treas., Daniel L. Gingerich; Libr., John Snyder; Chors., Emma Rogie, Jacob M. Kauffman; present Y. P. M. committee, Chris Snyder, Daniel L. Gingerich, and Fred S. Kauffman.

Dec. 30, 1924. Cor.

Lake Charles, La.

We praise the Lord for the joy it brought to our hearts when Bro. Andrew Shenk came and gave us the pure Word of God. It strengthened the saints and warned the sinner. He could preach only one sermon on account of the rainy weather and some not being well enough to attend the services. If it is God's will he will stop here on his way home to hold communion with us. Our prayer is that God will bless him on his way and his family at home while he is gone. From here the brother went to Mississippi.

Jan. 12, 1925. Sarah B. Leidig.

Petersburg, Ont.

(Wilmot A. M. congregation)

Dear Herald Readers, Greeting:—On Sunday, Jan. 4, our Sunday school was reorganized with the following Supts., for the year 1925: Brethren Mike Gerber, John O. Jantzi and David S. Steinman. Hope they will go on teaching that we may continue to prosper in the glory of the Lord.

On Sunday, Jan. 11, ordination services were held at Steinmans Church, Baden, when two brethren were ordained by lot as deacons. Nine brethren were in the lot which fell on Bro. Peter J. Litwiller and Bro. Peter Nafziger. Bishops D. H.

Steinman and D. S. Jutzi conducted the ordination services. Hope the Lord will strengthen and guide the dear brethren in their calling that they may do their duties faithfully and without wavering, so as to be a blessing and be blessed, is our prayer.

Jan. 12, 1925. Cor.

South Boston, Va.

(Wolf Trap congregation)

Dear Readers of the Gospel Herald:—It is with sorrowing hearts that we must write about the death of Brother Jno. Holsinger's wife, having suffered with a cancer for about two years. Brother S. H. Rhodes and Brother Gabe Holsinger were here from the Shenandoah Valley to attend the funeral. Bro. Rhodes conducted the funeral service.

Our Sunday school was reorganized for the new year, and we are hopeful that good can be done.

Bro. John and Sister Sebe Harman and Sister Beulah Good are at the Eastern Mennonite School at present. Our prayer is that they may be built up and strengthened.

It is indeed very encouraging to read the good articles in the Gospel Herald, and the reports of the good meetings held in different places.

Please remember that there is a big welcome at Wolftrap for ministering brethren who can come to see us.

Pray for us.

Jan. 12, 1925. Henry Good.

Mazeppa, Alta.

(Mt. View congregation)

Dear Herald Readers:—We can again thank our heavenly Father for all that He has done for us.

About thirty-four Russians came into our midst Dec. 12. There are five families, and they have all found homes for the present. They seem very glad to get into such good homes. Mrs. Nickols (one of the Russian women) and two of the children were detained on account of sickness, while the rest of the family came on. She was taken off at Medicine Hat and taken to a hospital and while there she died. One of our brethren, M. S. Guengerich, went down and accompanied the corpse to Mazeppa. She leaves her husband and nine children. One of their ministers from Tofield came and preached for the funeral. Bro. N. B. Stauffer spoke a few words in English.

On Christmas day Bro. N. E. Roth of Tofield gave us a message in German, and Bro. J. C. Gingrich of Ulen, Minn., spoke in English.

On Dec. 30 we started a Bible school which lasted for two weeks. Bro. M. D. Stutzman of Tofield and Bro. J. C Gingrich of Ulen, were the instructors. We had services from 10:30 to 12:30 and from 1:00 to 3:00. The subjects we studied were Bible Doctrine, Old Testament History, English, Music, and Teacher's Training. Two young people from Carstairs, Alta., came and attended it al so. We had a very interesting time. From here Bro. Gingrich went to Tofield to have two weeks' Bible school there. May we profit by what we have heard.

On Jan. 5 we reorganized our Sunday school as follows: Supts., Abe Reist, Menno Gingrich; Secys., Gordon Good, Delton Bowman; Chors., Mrs. N. B. Stauffer, Mrs. I. Miller. We hope all the Sunday school work will be to the glory of God.

The weather has been quite cold this winter. It was 50 below zero a few weeks ago, but it is much milder now.

Jan. 12, 1925. Myrtle Miller.

Creston, Mont

Dear Herald Readers, Greetings:—On Dec. 21, the brethren, N. B. Stauffer and N. E. Roth of Canada, were with us at which time Bro. John Oesch of this place was ordained to the office of deacon. May the brother ever be faithful in the Lord's work. The Sunday following we reorganized our Sunday school for the coming year. The following officers were elected: Supts., Geo. Hoylman, John Slater; Chors., Emery Miller, Lela Lapp; Sec.-treas., Reuben Kauffman.

We are having nice winter weather with 18 inches of snow and fine sleighing. The average attendance of the Sunday school the past year was 40. Health among the brotherhood is good.

We ask an interest in the prayers of all God's people for the little flock at this place.

Jan. 13, 1925. Cor.

Midland, Mich.

Greeting to all Herald Readers:—On the evening of Jan. 6 we held our business meeting with the following results: Bro. Ora Troyer trustee, Bro. Floyd Bontrager church chorister, Bro. Truman Bontrager librarian.

The singing class held here holiday week, conducted by Bro. J. I. Weldy, of Wakarusa, Ind., was well attended.

Health is good in this community, for which we cannot be thankful enough. We as a brotherhood ask an interest in the prayers of God's people.

Jan. 13, 1925. Herma Yoder.

Morrison, Ill.

Greetings:—It was again the privilege of this Sunday school to elect officers on Sunday, Jan. 4. The following officers were chosen: Supts., Daniel S. Deter, Ira S. Deter; Chors., Ira S. Deter, Mildred Hensler; Sec.-treas., Abner A. Nice, Lyle Nice; committee, Wm. Nice, John Nice, Daniel S. Deter.

Services are held every Sunday at this place during the winter months. Altho the congregation here is rather small the attendance in Sunday school is very good, having about forty-five enrolled.

On Jan. 6, the brotherhood at this place held a business meeting of the church. Bro. Daniel H. Deter was reelected trustee for a three year term, Wm. Nice was chosen as Church chorister, and the writer as correspondent.

Visitors are always welcome at this place and we extend an invitation to any one desiring to worship with us.

Daniel S. Deter.

Ashley, Mich.

Dear Herald Readers, Greeting:—The following are the officers of our Sunday school for 1925: Tilman Smith, Supt.; Vernon Snyder, assistant, Ottis Bontrager Chor., Esther Oyer Secy., Edna Oyer Primary Supt. For young people's meeting: Ed Slagel Supt., Erie Bontrager assistant, Erie Bontrager Primary Supt.

We continue to ask for an interest of your prayers for the work at this place.

Jan. 14, 1925. Cor.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting:—We enjoyed services on Christmas day; sermon by Bro. E. C. Shank. After sermon we reorganized Sunday school for the year 1925, as follows: John D. Martin and Earl Grove Supts., Ira Showalter Chor., Perry Showalter Sec.-treas. Plans are being made to open a Mission Sunday school near Stuarts Draft, if the Lord continues to lead. Bros. Ira Showalter and Bro. Jason Weaver, were appointed for this work. The brethren, Amos Showalter and S. H. Weaver, are the program committee for Y. P. M. for next six months. We trust all these brethren may feel the responsibility resting on them, as well as all others who may take part in this work.

On Sunday evening after Christmas, Bro. Henry Keener came from Rockingham Co. to conduct a Bible study class. He preached for us on Sunday night. Text, Psa. 119:105. He had a lesson each morning and evening for a week (except one night on account of a snow storm). We studied First Corinthians. Many truths were learned. Bible study of this kind is helpful to a congregation in many ways.

We enjoyed a visit from Bro. and Sister James Shank and Sister Mollie

(Continued on page 860)

Miscellaneous

ONCE FOR ALL

For by one offering He hath perfected forever them that are sanctified.—Heb. 10:4.
Free from the law, O, happy condition,
Jesus hath bled, and there is remission,
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

Now are we free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto Me," O, hear His sweet call,
Come, and He saves us, once for all.

"Children of God," O glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.

Once for all, O, sinner receive it,
Once for all, O, brother believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all.
—Sel. by Edna C. Schlosser.

THE PLACE OF THE CONFERENCE IN THE GOVERNMENT OF THE CHURCH

By John Horsch

The opinion has been repeatedly expressed that among the early Mennonites every congregation was an independent unit making its own regulations and rules of order and deciding questions that concern faith and practice. A well known writer in a Mennonite paper says concerning the early fathers of the Church: "They were strictly individualistic and congregational in their ideas of church government." Another writer in the same paper says: "We have all but lost the historic, democratic, congregational rule of church government through the district and general conference developments of the past 25 years."

For some time there have been those who are of the opinion that our conferences should confine themselves to the discussion of practical work, such as missions and charities, and should leave questions of faith and practice for every congregation to decide. The critics of the conferences favor a strictly congregational form of church government where every congregation is a self-governing unit.

The reason why these critics are displeased is because they do not approve of the position which the conferences take in certain matters. And yet the regulations for which the conferences stand are not new things. They were in force at the time when the dissatisfied ones united with the Church.

From the very beginning of our history as a church our people in their conferences gave attention not only to practical work but also to the creed, to the principles of the faith and to matters pertaining to living out and exemplifying these principles. The conferences stood for more than merely co-operation in practical enterprises. They emphasized the importance of the principle of unity in faith and practice. The Mennonite conferences were not of the same nature as the conferences of certain denominations of today in which only matters of business and questions pertaining to practical work are discussed.

The fact is that before the last century there was no denomination in all Christendom that recognized the independence of individual congregations in matters of faith and practice. The Congregationalists, by the way, had a congregational form of church government in matters that were of strictly local concern. In questions pertaining to faith and practice their congregations were not independent or self-governing. Until less than a century ago the Congregationalists had a well defined creed and order of discipline. Congregations could be admitted into their fellowship after subscribing to their creed. Only after the rise of rationalism and Modernism the opinion prevailed that each congregation should be an independent unit in matters of faith and practice. Much less did the early Mennonites recognize every congregation as a self-governing unit in such matters.

The first conference of our people which is on record was held nine years before Menno Simons' conversion, namely February 24, 1527, in the village of Schlatten in Baden near the border of Switzerland. The chairman of this conference was Michael Sattler who was burned at the stake at Rottenburg, in May of the same year. Again there is a record of a conference held in 1547 at Goch in northwestern Germany in which Menno Simons had a leading part. The bishops of Holland and North Germany met in 1552 at Lubeck, in 1554 at Wismar, in 1557 at Harlingen, while the Mennonites of "the upper country" (Switzerland, South Germany and Alsace) met in conference at Strasburg in the years 1554, 1555, 1557, 1568, and 1607.

It is certain that other conferences were held of which we have no record. The usage of having annual conferences is of later origin. Even today some of the most conservative branches of the Mennonites do not have annual conferences but meet as often as occasion may demand. The rules and regulations adopted by the first Mennonite conference as well as by a number of other conferences held during Menno Simons' life-time are on record.

Some of those who are dissatisfied with our conferences have much to say in regard to a union of the various Mennonite branches. They think our conferences are an obstacle to union. Those who have recently withdrawn from our fellowship are placing the blame on the conferences. It is true that if the conferences, instead of adopting rules of conduct, had confined themselves strictly to missionary, benevolent and educational endeavors, the recent division would not have taken place. Division on questions of faith and practice is impossible where every congregation is recognized as an independent unit in matters of faith and practice. Where this is the case, conferences are superfluous except for attending to things that concern common church enterprises. The point in question is, What would be the consequence if such a policy were adopted?

In an article on "Lessons from Mennonite History," a well known writer in The Mennonite says,

"In passing may I express my admiration for the form of government adopted by the Western District Conference as well as the other districts of the General Conference (referring to the General Conference Mennonites). Each congregation, with its own elder, a separate and self-governing unit; confederated with other similar units into a conference for the carrying on of common church enterprises."

Since in the above quotation the General Conference Mennonites are referred to as an example of congregational independence, the question may be in order, What are the experiences of that religious body with reference to the point at issue? When we raise this question, it is not to criticize. We shall neither offer criticism nor otherwise meddle in affairs that do not concern us, but simply draw a practical lesson for ourselves.

It is interesting to notice that in a number of congregations of that connection the opinion prevails that an increase in the power or authority of the conferences would be desirable. Their more conservative churches in the west are particularly offended because in a number of the congregations in other sections members of secret orders are tolerated and the opposition to the lodge has ceased. The conferences are powerless to deal with this evil, since their function is simply to give advice. Also on other vital questions, such as nonresictance, the validity of infant baptism and in the attitude to Modernism their congregations have drifted apart.

But although the conferences of the General Conference Mennonites do not have authority to dictate to the congregations, this does in their opinion not mean that a congregation has liberty to take any doctrinal position it may choose. In other words, the congregations are expected to stay within certain limits as concerns matters of faith, though these limits are not clearly defined, and the conferences have no authority to pass regulations that are binding for the congregations. Until not so long ago their more conservative churches took the position that they could not fellowship with churches that tolerate among their members persons belonging to secret orders, and for a time the controversy on this point threatened to cause the withdrawal of certain congregations. A break was averted by a change in the attitude of the more conservative congregations as regards the question of fellowship with churches which tolerate lodge members.

To find Mennonites who accept unreservedly the principle that every congregation is self-governing in matters of doctrine and faith we must go to Holland. This is in fact the leading tenet of the Mennonites of Holland. As a body they do not stand for anything but liberty and individualism.

Their conferences have nothing whatever to do with questions of doctrine and practice. At the time when they adopted this principle, they believed it would prove a great source of strength. In this expectation they were disappointed. Today some of them begin to realize that there is no good reason why thinking people should unite with a religious organization which doctrinally and religiously does not stand for anything definite. Various voices are heard among them which express the desire that some common ground may be found as concerns religious faith, on which their congregations could agree. Since they accept the Modernist view of the Scriptures, however, it seems impossible to consider Christian doctrine a matter of primary concern.

It may be observed that the position of these churches is diametrically opposite to that of the early Mennonites. The Mennonite church fathers stood for a clearly defined faith, principles and practice. And they made unity in faith and practice the condition of fellowship.

The question of the authority of the Church (or of a group or association of churches) is closely related to that of Church discipline.

A number of prominent church historians have realized the fact that the early Mennonites placed great emphasis on practical holiness of life and conduct, in other words, on unworldliness. In consequence they recognized the importance of proper church discipline. Every reader of the writings of the Mennonite church fathers is aware of this fact. Menno Simons, Dirck Philips and others have a great deal to say on discipline.

They firmly believed that it is impossible to maintain a true Christian church without proper discipline and they found it necessary that the congregations were a unit not only in faith and principle but also in their rules and regulations concerning discipline. They realized that where every congregation has its own regulations concerning the things that should be made an occasion for discipline, proper discipline is scarcely possible. Therefore the rules and regulations concerning practical life and conduct were not laid down by any one congregation independently of the others, but by the congregations as a whole, or the association of the congregations, the conference. Congregations that refused to abide by the rulings that had been adopted were not recognized as of their fellowship. The supposition that the early Mennonites were individualistic in their form of church government and that every congregation was a self-governing unit is quite unfounded. Definite rules and regulations were in force, yet it should be borne in mind that, during the times of persecution only those who were in real earnest to serve the Lord united with the Church. Therefore it was not necessary to pay so much attention to regulations as in later periods.

It should be also borne in mind that when a group of churches makes the claim that their conference has no power to dictate to the congregations, they may after all have well-defined regulations and restrictions to which the congregations are required to adhere. The writer has in mind a conservative Mennonite branch in which the conference functions only as an advisory body. Nevertheless it would be a mistake to suppose that this means that the congregations are individualistic and self-governing in matters of faith and practice. If any congregation refused to abide by certain regulations, it could not remain in their fellowship. Not for a moment would they consider the thought of permitting within their organization the opposition to certain restrictions which is in evidence among those who have withdrawn from our conferences. And yet it is supposed that their conference has no power to dictate to the congregations.

Some of those who have withdrawn and others who espouse their cause have advanced various charges against our conferences and those who work in unison with them. It has been said, for example, that we consider ourselves the only true exponents of the faith of the fathers. This is a charge which cannot be proven. It is without any foundations whatever.

It is a matter of regret to us that there are those who take the attitude that we have no right to our position. They evidently think that our conferences can be forced to accept their viewpoint. A persistent agitation is carried on and yet they never tire of saying that they do not want controversy.

We would in all Christian meekness remind them that we have a right to our conviction; a right to maintain a position which the Church has always held. And it is needless to say that neither individual Christians, nor churches, nor conferences are perfect. It is an easy and cheap thing to point out human failings in anything in which human endeavor is a factor. Yet, after all is said, the fact remains that the principle of unity in faith and practice is one of vital importance, and in our age of worldliness and Modernism it is not possible to maintain true New Testament churches if the principle is accepted that each congregation should be independent in matters of faith and practice. Scriptural discipline cannot be practiced where every congregation makes its own regulations and where in some of the congregations the opinion prevails that on the question of restrictions there should be an attitude similar to that of the popular denominations. The modern view of independence in faith and practice for every congregation, the idea of fellowshipping any congregation regardless of its position as concerns Christian doctrine and practice, this view is founded on the supposition that creed and practice are of minor importance and that, consequently, unity in faith is a matter of small concern.

The demand that our conferences should give each congregation the right to decide questions of faith and to make its own regulations involves the surrender of a vital principle of Scripture—a principle which is one of the corner stones of "The Faith of the Fathers", a leading characteristic of Mennonism. Considered from the liberalist viewpoint such a departure from the old landmarks would be highly desirable. It would mean, under prevailing circumstances, that the greatest obstacles to liberalism have been removed.

Scottdale, Pa.

WHY DO MEN LOVE DARKNESS RATHER THAN LIGHT?

By Levi Sauder

For the Gospel Herald.

The above question came to me very forcibly sometime ago while viewing a crowd of people hurrying away from a theater in one of our cities and again when we later saw scores of children leaving a moving picture concern in another section of the same city. What a contrast between the two crowds! The first, well dressed, polished, and by all appearance in comfortable circumstances, as far as this world's goods is concerned, but how about the second? Another eye-witness touched a tender spot and a sympathetic chord in my heart, when he said, "This is what we call the dump." I said, "Surely, the individual that takes the entrance fee out of these wretched, hungry looking children's hands must have a hard heart. Yes, such an individual must be in extreme darkness. Then came the question, "Why do men love darkness rather than light?" The answer came, "Because their deeds are evil" (Jno. 3:19).

Let us look back to the first crowd. Here they come after having paid their entrance fees and, in a measure, satisfied their carnal desires by looking upon the opera plays, (which never satisfy entirely) light their cigarettes, many of them use the name of Christ in vain, and scatter over the town discussing the merits of the play, etc., etc.

Oh, foolish crowd, "How much could you do to bring the light of the Gospel into darkened, sinful hearts if you would but receive the true Light into your own lives." Yes, the money spent for pleasure, lust of flesh, and pride of life would support many worthy poor in your own city. Do you not know the need of this second crowd we speak of? The answer comes, imaginary of course, that we do pay several hundred dollars to a charitable organization occasionally. My dear people let us once more ask the question, Why do men love darkness rather than light?" then read Isa. 29:13; Ezek. 33:31; Matt. 15:8, 9; Mark 7:6-7.

Millersville, Pa.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God.

THE VEIL THAT INTERVENES

By L. J. Heatwole

For the Gospel Herald.

TEXT: And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.—Isa 25:7.

Jerusalem is regarded by both Jew and Christian as the joy of all the earth. In the days of Isaiah it was held as the Gem of the East, and, instead of being located on the sea coast, as most large cities of the world are, it finds location on the mountain promonotory of Zion.

It was over this mountain, and especially throughout all lands that the universal covering was cast and over all nations that the universal veil was spread.

Because of these conditions people everywhere saw darkly, and understood only in part. Though they searched diligently and often inquired after the deeper things referring to God's will and plan for bringing man into closer relation to him, neither prophet, priest, nor king were ever able, as a rule, to see very far into the future.

However, Job, Moses, David, Isaiah and other favored ones were given opportunity to look far down the centuries to behold the day of Christ, when the covering and the veiling that had so long befogged and blinded the people of the world, would be lifted and taken away.

In this scripture there is also a meaning suggested that corresponds with that found in the modern word, "camouflage," or something that is used to disguise, conceal, or hide from view a condition in human life that was not sufficiently developed to be laid open to the full light of the Gospel day.

Since all people and all nations are included under the universal mask and the universal covering, the inference remains that its removal would be universal, its effect world-wide among all people. The sequel shows, however, that within the period of nineteen and a quarter centuries, this has not been accomplished, and that more than two-thirds of the mass of humanity yet peopling the globe have not so much as come under the influence of Gospel light.

In the meantime, a situation is presented where a boundary is named, a brink or gulf located, and curtains of obscurity drawn beyond which men are not being permitted to see or in nowise to pass while they are in the body. This boundary edge or drapery limit intervenes and definitely separates men from the immediate presence of God, the angels and all the glorified saints.

Frequent instances are mentioned in the Bible where the natural powers of vision were become so extended and enlarged in strength and scope that the very headlands of heaven could be descried by human eyes, and that human ears were made to hear the songs sung by saints and angels.

Besides all this, angel messengers have been men's visitors on earth, while beams and flashes from God's glory have broken through the intervening veil to give to certain worthy ones a glimpse of the glory and the shining of the heavenly Canaan.

To look again from another angle at this scripture, our landscape views as seen from elevated points as a rule prove rapturous and inspiring to the beholder, while clear and cloudless nights are apt to fill the observer of the stars with great satisfaction and delight, because it is then that the disant orbs as seen through a telescope, appear near enough to be photographed so that their surfaces may afterward be studied at leisure.

It is only under certain favorable conditions in the atmosphere, that are often, long and patiently waited for, that these observations can be made with success. Even in these seemingly splendid opportunities the negatives are often dimmed and marred by mist and haze, and again the mountain itself, from which the observations are to be taken, suddenly may become enshrouded in an envelope of clouds so dense and compact that the powers of vision utterly fail to penetrate it.

These illustrations are given to show how conditions generally operate all along the course of a lifetime and how much the mass of humanity on the globe are in constant need of, but so seldom get the benefit of, the full beams of Gospel light that tend so much to illuminate and brighten our moral and religious atmosphere and to dispel and remove the darkness that yet enshrouds and envelops the world.

Isaiah, however, was permitted to look through the partings of the cloud rifts and to allow the prophetic eye to glance far down the vista of the centuries to the time when the Son of God descended from heaven to earth in lowly form that men might become sanctified and justified and later glorified before their Maker. That the Son might become the Light of the world, it seems that it was made to shine in a dark place and in great part to remain hidden behind the veil of flesh. Had it been otherwise, it might not have been possible for men to look upon and handle of the Word of Life. Were He to have come clothed in majesty and glory, the gulf of separation between Himself and men would have too greatly widened and deepened.

The glad message that the Son brought to the world is abundant and sufficiently illuminating to lift and dispel the great pall of darkness that settled down upon the world, and in which mankind has so long been enveloped and blinded. It is still a prolonging of the situation of a Jerusalem over which he wept, saying "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The covering and the veil would long ago have been removed from Jerusalem and from all the world, and from every nation, but it has been a case that has lapsed through the centuries in which humanity loved darkness, and would not come to the light.

In all this great problem, the waiting, and the once weeping Christ, may be looked upon as a miracle of the ages.

Dale Enterprise, Va.

CORRESPONDENCE

(Continued from page 857)

Kauffman and children, who were with us in some of our meetings.

Mission Study Class begins Jan. 14, Bro. J. R. Driver teacher.

We have had real winter weather snow on ground for three weeks. God is ever mindful of us, and we are continually enjoying His rich blessings.

Yours in Him,
Jan. 14, 1925. Maggie M. Driver.

(Oak Grove and Pleasant Hill Congs.)

Smithville, Ohio

To Herald Readers, Greeting:—Reorganization and election of officers for the coming year took place at Oak Grove Jan. 1, as follows: Supts., for Oak Grove, Melvin Gerig and

Forest Musser; Supts. for Pleasant Hill, Elmer Myers and Ervin Gresser; Supts. Y. P. M., John S. Yoder and Levi Wenger; Primary Supts, Pleasant Hill, John Lerch and Elma Yoder; Primary Supts., Oak Grove. Alvin Byler and Clara Brenneman.

During the past ten days Bro. J. W. Hess of Akron, Pa., conducted a series of meetings at the Grove, and so forcibly set forth the plain Gospel teachings of God's holy Word that among visible results are a class of thirty-two willing to come into the fold of a loving Savior and travel the highway of holiness while others are still undecided with but a step between life and death. May our highest aim and ideal in life ever be to seek first the kingdom of God and His righteousness counting the transitory things of life but a secondary matter.

Jan. 15, 1925 Cor.

Alto, Mich.

On Dec. 31 the annual business meeting for the Bowne congregation was held at the Mennonite Church, at which time the Sunday school was again reorganized for another year with the following officers: Supts., Bro. E. L. Shaffer and Bro. M. P. Hoffman; Sec.-treas., Bro. Paul Kauffman and Sister Dora Stahl; Chors., Bro. Murl Hostetler and Sister Pearl Hoffman. There was an average attendance of 90 for the year. Officers elected for the Church: trustee, Bro. S. J. Speicher; member on the Mission Board, Bro. Paul Kauffman; treasurer for the cemetery committee, Bro. Geo. S. Stahl; director of Mennonite Aid Association, Bro. Geo. E. Stahl.

Bro. Daniel Kauffman of Scottdale, Pa., arrived at Elmdale on the eve of Dec. 31. Thursday morning Bro. K taught some Bible lessons, also Friday and Saturday forenoon. Bro. D. A. Yoder of Elkhart, Ind., also arrived Friday and assisted in the services. There were also services every evening. The brethren labored faithfully while with us. Bro. Yoder left for his home Sunday night after the services and Bro. Kauffman left Monday morning.

Bro. Maurice Brackbill of Harrisonburg, Va., was at home during the holidays. Bro. Brackbill left for Scottdale Jan. 3, and arrived at Harrisonburg Jan. 5. Come again, brethren.

Jan. 16, 1925. S. J. Speicher.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Baptismal services were held at this place on Jan. 4, when five precious souls sealed their vow and united with the church. Bro. C. F. Derstine officiated.

The annual six weeks' Bible School is going on at present with about 35 young people in the classes. The instructors are the brethren, S. F. Coffman and Oscar Burkholder.

Our annual business meeting was held Jan. 5. The brethren, David Betzner, Josiah Cressman, and Milton Ernst were appointed trustees.

The Sunday school was reorganized the past Sunday with the following officers; Supts., Frank Shissler, John Kehl; Supts. Prim. Dept., Titus Kolb, Mrs. John Cressman; Sec.-treas.. Moses Bowman, Clare Buschert; Chors., Titus Kolb, John Cressman; Librs., Laura Weber, Mildred Shissler.

The revival meetings which were started in November but had to be discontinued prematurely on account of Bro. Derstine having to leave for home, have again been resumed this week. The interest and attendance are very good and souls are under conviction. A number have already confessed. God grant that many more may make the wise choice. There will be three services the coming Sunday and then the meetings will continue for a part of next week, at least, as the Lord may direct. Pray for the work at this place.

Jan. 16, 1925. G. A. Weber.

Churchtown, Pa.

Dear Herald Readers, Greetings:—We have just entered into a new year. As we look back over the past year we are made to wonder whether we have served our Lord and Savior as we should have done. Let us ask our Lord to help us do His will during the coming year.

In the latter part of November Bro. Sanford Landis conducted a series of meetings with us. He preached the Word of God with no uncertain sound. As a visible result there were 14 confessions; also a few have renewed their covenant with God, for which we praise the Lord. There are others who should make their calling and election sure. There are still many unsaved ones in this community. Help us in praying for them.

Jan. 16, 1925. E. S.

Bowdil, Ohio

(Pleasant View congregation)

Greetings in the Master's name:—We feel to praise God for the many blessings we are enjoying. We are blessed with beautiful winter weather and health has been good.

On Sunday, Dec. 21, our Sunday school was reorganized. The following officers were elected: Supts., David Senger, D. J. Hooley; Chors., Martin Hollinger, Harry Buchwalter; Sec., Blanche Eschliman. The officers were also elected for the Y. P. M. Program Committee: Daniel Geiser, Harry Buchwalter, and D. J. Hooley; Chor., Harry Buchwalter.

The Canton Bible School is now in progress and some of our people intend to visit the school and also attend the special all day meetings.

May the Lord add His blessing to the teaching of God's Word and labors of love here and elsewhere.

Jan. 17, 1925. Dema G. Horst.

Goshen, Ind.

(Goshen College)

The series of revival meetings held by Bro. S. E. Allgyer at this place closed Sunday evening, Jan. 18. The meetings were well atended and tho there were not many visible results yet we feel that the Church has been strengthened and that this is but the beginning of a revival which we hope will continue thruout the year. We ask an interest in the prayers of the Church that the work at Goshen College may prosper to the glory of Christ.

Each Sunday afternoon workers from the College have been conducting services at the jail consisting of quartets and devotional services. The prisoners usually appreciate this, especially the songs. Bro. Allgyer spoke to the prisoners while here and one young man confessed Christ. Will you pray for the work, and especially this young man?

Jan. 19, 1925. Cor.

A POINT IN DISCIPLINE

(Continued from page 854

Tommy in the presence of others," her friend answered quietly. "Notice that tree," she continued, pointing through the window to a fine, straight little beauty. "A few months after it was planted it began to lean. I set the gardner to work. He drove a strong stake, the top pointing as directly to the sky as if a plummet had been hung as a guide from the cloud above it, and to it he fastened the young, growing thing. Not with flimsy strings that would break in a day—as inefficient as intermittent discipline—nor did he pull it violently into place allowing others to join in the rough treatment. No, alone he tied it with strong bands neither harsh nor confining, leaving it room to grow true to the guide, upright. My dear, a mother may be the strength that will keep the child growing straight, bound and protected by bands that will not break—truth, affection, respect. The child respects the mother who shows respect for him. One of the ways of doing this is by recognizing his one, inviolable right—correction in private."—Sel. by L. Z. R.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

The following cable was received at the office of the Mennonite Central Committee January 14, 1925:

"MONTHLY NEED RUSSIA FIFTEEN HUNDRED DOLLARS. SIBERIA FOUR THOUSAND DOLLARS."

This means a monthly budget of fifty-five hundred dollars to meet the need in the sections where the Russian Mennonites are again suffering because of famine conditions. It will be of interest to our readers to know that the amount for January has been forwarded by cable. Further remittances will be possible only as our people come to the rescue with their contributions for the work. We have confidence to believe that the budget can be met.

Attention has been called through these columns to the desperate need of clothing among some of the families of Siberia. The following reports direct from the District Supervisor of the work in Siberia will give additional information. The Moscow office reports that steps are being taken to relieve these conditions by distributing wool and materials from which clothing can be made. Your contributions in money will further aid these people to a new start in life. Every effort is being made to renew their courage and to enable them to provide again for themselves and their families the necessities of life.

American Mennonite Relief

Siberia District

Our Needs

Slavgorod, November, 1924.

Need for Clothing.—We have read with interest what the "Rundschau" said in connection with the photograph. Even more interesting it is for us to read the remark: "We have another picture showing 16 children which we dare not give here." We can send you pictures of the same category showing adults that have not wherewith to cover their nakedness.

Again and again we find families which use their rags in turn. Any one of them who must go out of the house puts them on. Of underwear there is in very many families not one piece: no shirt, no bedsheet, no bed clothes. Still more families we have that have no beds. Put yourself in my place. Recently I visited a house and found the housewife with a broom in her hands. It was Sunday morning at 10 o'clock. Upon the question, why she was so late in getting the room in order and why so much litter was scattered over the floor, the answer was: "This is our bed. Every evening we throw straw on the floor and the children cover themselves with straw. Since they have nothing on their bodies, they first gather out the jaggy stalks." The poor children—five in number—were sitting in a row with scarcely any clothes to cover their nakedness. The bed of the parents was a wooden frame with nothing but a torn sheepskin spread over it. Such cases are not uncommon.

American Mennonite Relief

J. A. Wittenberg,

Representative, Siberia District.

American Mennonite Relief

Siberia District

Slavgorod, December 6, 1924.

Another Cry for Help from Siberia.

We have previously reported concerning the great need in the way of medical help in Siberia. One can imagine the plight of the sick under such circumstances. We do not speak here of the well-to-do but of the poor who have neither bread nor clothing and who are sick and bedfast, naked, hungry, and without proper attention. Here a maternity case or one sick with tuberculosis, there a case of typhoid. Hardly a day passes but there is some one asking for help. One desires medical help, another nourishing food, a third a tick for a bed. Today, for example, we gave a number of sacks to make a tick for a consumptive. I have visited this family. It consists of 10 persons, industrious people, and now the head of the family has an incurable ailment.

We believe it necessary that a definite sum should be assigned for this district that help may be given in cases, such as the above.

American Mennonite Relief

J. A. Wittenberg,

Representative, Siberia District.

January 20, 1925.

THE CONVENTION OF ORTHODOX COLLEGES

For the Gospel Herald.

The National Convention of Orthodox Colleges held recently at Chicago proved to be successful beyond the expectations of its promoters. More than twenty colleges were represented at the convention, and as many as twelve different religious denominations are known to have been represented by delegates. C. B. Widmeyer, President of Pasadena College, Pasadena, Calif., not only represented his own institution, but also the Association of Orthodox Colleges of California.

Special greetings were received by telegram from interested college men, both in America and abroad, who were unable to attend in person. The following cablegram was received from Watford, Scotland:

Dr. C. B. Widmeyer,

Moody Bible Institute.

"Christian greetings. Am sorry distance prevents meeting with you. Great things will result from your decisions."

George McCready Price.

Two General Church Boards of Education were also represented by official delegates. All the sessions of the convention were held in the Moody Bible Institute, which is particularly convenient for that kind of conference. James M. Gray, Dean of the Institution, gave the address of welcome which made all the delegates feel thoroughly welcome and at home. Responsive addresses were given by W. R. Cox of Greensboro, N. C., and C. B. Widmeyer, of Pasadena College, Pasadena, California, after which E. G. Burritt, President of Greenville College, Greenville, Ill., gave the principal address of the evening and sounded the keynote of the convention. He showed that there is a definite need for an Association of Orthodox Colleges in all the states, in order to bring about a closer co-operation among the Christian colleges. The convention went on record as standing for the highest standard of scholarship, insisted that it is possible to maintain such standards in the smaller Christian colleges, and condemned the growing practice by certain state universities of establishing accreditation standards on a financial basis of endowment. Splendid music for the convention was provided by the students of the Institution.

At this convention, the foundation was laid for the establishing of a permanent organization to be known as the Association of Conservative Protestant Colleges. As a basis for their common purpose, the following statement of faith was agreed upon and subscribed to by all the participating institutions:

Statement of Faith

1. We believe in the Holy Scriptures as the supernatural and authoritative revelation of God's will to man.
2. We believe in the diety and virgin birth of Christ, and in the personality of the Holy Spirit.
3. We believe that God created the physical universe by a separate act of divine power, and that He created man in His own image, denying the modern hypothesis of evolution; nor do we believe that man is a product of such evolution.
4. We believe in the fall of man through transgression, and in the substitutionary atonement of Christ.
5. We believe in the necessity of the new birth, and in purity of heart and life.
6. We believe in the resurrection of the body.
7. We believe in the second coming of Christ, and in future rewards and punishments.

The further perfecting of the organization was placed in the hands of an Executive Committee of five members whose duty it is to draft a constitution and by-laws, prepare a program for the next annual convention, and to arrange the time and place for the convention. The Executive Committee is composed of the following members:

C. B. Widmeyer, Pasadena College, Pasadena, Calif., Chairman.

L. Glenn Lewis, 1132 Washington Blvd., Chicago, Ill., Secretary.

Newton Wray, Taylor University, Upland, Ind.

H. U. Roop, Wheaton College, Wheaton, Ill.

J. W. Leedy, President of Marion College, Marion, Ind.

Other standing committees were also appointed by the convention as follows:

Committee on Publicity.

Committee on Text Books.

Committee on Graduate Schools.

Among the other prominent speakers present were: S. J. Boles, Wheaton College, Wheaton, Ill.; P. J. Wiebe, Upland, Calif.; G. R. Pease and W. R. Reed of John Fletcher College, Oskaloosa, Iowa; R. A. Young, President of Bryson College, Fayetteville, Tenn.; E. J. Gerig, of the Mennonite Board of Education; M. D. Stanley of Cincinnati Bible School; C. G. Taylor, President of Kingswood College, Kingswood, Ky.; E. E. Hess, of Grantham College, Pennsylvania; S. C. Yoder, President of Goshen College, Goshen, Ind.; C. E. Hardy, President of Trevecca College, Nashville, Tenn.; W. Bode, President of Grundy College, Grundy Center, Iowa; and R. L. Warnock, of the United Presbyterian Church.

The readers of this report of the convention are especially invited to note the colleges affiliating with this Association of Orthodox Institutions, all of which are endorsed by this convention as thoroughly orthodox institutions, and should be supported by the orthodox Christians of their respective denominations. Communication with any of the above mentioned speakers or institutions is invited by any desiring further information.

Lowell H. Coate,

Member Publicity Committee.

Married

Miller—Beckler.—On Thursday, Jan. 15, 1925, Bro. Milo Miller and Sister Mabel Beckler, both of East Fairview Church near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman officiating. May God abundantly bless them.

Charles—Herr.—On Jan. 15, 1925, Bro. C. Earl Charles of the New Danville congregation and Sister Anna D. Hess of the Landis Valley congregation were united in marriage by Bro. N. L. Landis. May God's blessings accompany them through life.

Good—Knicely.—On the evening of Dec. 24, 1924, at the home of the bride's parents, Bro. and Sister Joseph Knicely, Dayton, Va., occurred the marriage of their daughter, Eula, to Bro. E. Paul Good, Bro. S. H. Rhodes officiating. May God's choicest blessing attend them through life.

Ingold—Stalter.—On Jan. 8, 1925, at the home of the bride's parents, Bro. and Sister John Stalter, near Meadows, Ill., Bro. Roy Ingold, Fisher, Ill., and Sadie Stalter were united in marriage, Bro. J. D. Hartzler officiating. May God's richest blessings attend them through life.

Eigsti—Wenger.—On Jan. 15, 1925, at the home of the bride's parents, Bro. and Sister J. G. Wenger, near Wayland, Iowa, occurred the marriage of their daughter, Sister Edna, to Bro. Emery Eigsti of Morton, Ill., Bro. Simon Gingerich officiating. May God's choicest blessings be theirs.

Obituary

Wenger.—Glen, son of Bro. and Sister Monroe Wenger, died at the home of his parents on the morning of Dec. 25, 1924; aged 15 y. 6 m. 27 d. He had suffered for some time from a complication of diseases. He accepted Christ and was received into church fellowship shortly before his death. Funeral services at Weaver's Church near Harrisonburg, Va., Dec. 27, conducted by the brethren, M. J. Heatwole and S. H. Rhodes.

Reade.—Harold Dwayne, son of George and Nona Reade, of near Keota, Iowa, died of pneumonia Jan. 4, 1925; aged 4 m. 9 d. He was ill only a few days. He leaves father, mother, two little sisters (Gladys and Edna Cordell), four grandparents and many other relatives. Funeral services were held at the Brethren Church, conducted by P. J. Blosser, assisted by W. D. Grove.

"Yes, happy are these little lambs,
Of such the Kingdom is;
The Lord our praise and thanks demands
Who made them heirs of bliss."

Benner.—Alice Priscilla (nee Sheaffer), wife of Abram Benner, was born Sept. 23, 1854; died Jan. 13, 1925; aged 70 y. 3 m. 20 d. She passed away at the home of her step-son, Martin Benner, near Shiremanstown, Pa., after a few days' illness, and is survived by her husband and relatives and friends. The deceased was a faithful member of the Delaware Mennonite Church, Juniata, Co., Pa., where funeral services were conducted by Sam'l Leiter, assisted by A. G. Brubaker. Interment in adjoining cemetery.

Garber.—Benjamin F. Garber was born near Barr's Mills, Ohio, May 5, 1870; died in Sugar Creek, Ohio, Jan. 3, 1925; aged 54 y. 7 m. 28 d. He united with the Walnut Creek A. M. Church in his younger years, where he was at one time a good worker, but made his mistakes in this world, as many do. His sickness lasted over a year, and was due to cancer. He leaves his mother, two brothers and two sisters. Service at the Walnut Creek A. M. Church. Buried in cemetery nearby. Services by S. H. Miller (Text, Heb. 11:32) and Ed Shepfer (Text, Phil. 1:21).

Burkholder.—Esther Fern, only daughter of Joseph and Adalina Burkholder, was born Jan. 1, 1918; died at her home near Tofield, Alta., Dec. 20, 1924; aged 6 y. 11 m. 20 d. She leaves father, mother, three brothers, two grandfathers, a grandmother, a great-grandfather, and many relatives and friends. Death was due to the effects of scarlet fever and diphtheria, suffering 19 days.

"'Tis lonesome here without you,
And sad the weary way,
For life is not the same to us,
Since you were called away."

Lefever.—Sue B., daughter of John and Luetta Lefever, Lancaster, Pa., died after an illness due to a complication of diseases; aged 42 years. She is survived by her parents and these brothers and sisters: Phares B., Jacob B., Israel B., Paul B., Mrs. John G. Graybill, Jr., Anna B., Luetta B., and Roy. Funeral was privately held Jan. 17 at the home with further service at Salem Reformed Church, conducted by John Mosemann and Pastor Hillegess. Interment in cemetery adjoining.

"Dearest loved one, we have laid thee
In the peaceful grave's embrace;
But thy memory shall be cherished
Till we see thy heavenly face."

Burkholder.—William R. Burkholder was born Sept. 23, 1874; died of Bright's disease Dec. 4, 1924, at his home near Witmer, Pa.; aged 50 y. 2 m. 13 d. He was confined to his bed about eleven weeks. He was a member of the Mennonite Church for many years. He leaves his wife (who was Barbara Good) and two daughters (Anna and Minnie), parents, a brother, and two sisters. Two sons preceded him in infancy. Funeral Dec. 6, at Stumptown Mennonite Church, conducted by Sanford Landis and David Landis. We bow in humble submission to His will who doeth all things well.

"Weep not that father's toils are over,
Weep not that father's race is run;
God grant that all of us may meet him
When our work like his is done."

Sutter.—Nettie Rachel, daughter of Jacob and Elizabeth Kropf, and wife of Jacob Sutter, was born near East Lynne, Mo., Feb. 14, 1892; died near Pryor, Okla., Jan. 11, 1925; aged 32 y. 10 m. 27 d. She was married March 6, 1913. To this union were born 3 sons. One infant preceded her in death. There remain Paul (aged 4 years) and an infant; also husband, her mother, two grandparents, four brothers, five sisters, and many other relatives and friends. She gave her heart to God, and her hand to the A. M. Church at the age of 15 years and remained faithful unto death. Funeral services were held on Jan. 14 at the A. M. Church near Pryor, Okla., by the home ministers. Interment in the adjoining cemetery. Text, Rev. 14:13.

Hunsecker.—Sister Mary A. Carbaugh, wife of Bro. Daniel Hunsecker, was born Nov. 10, 1854; died Nov. 28, 1924; aged 70 y. 18 d. The sister, with her husband, united with the Mennonite Church Nov. 23, 1913. The brother died a few months later. Sister Hunsecker lived an exemplary life until the Lord called her home, so we believe they are at rest. She spent all her days in Franklin county, Pa. She is survived by two sons (David and Harry), also three sisters (Emma Carbaugh, Alice Snoke, and ———Wagner) and one brother (Cyrus Carbaugh). Funeral on Dec. 1, when the body was laid to rest with services at the Chambersburg Mennonite Church, in charge of the brethren, John S. Burkholder and Daniel E. Kuhns. Text, Psa. 17:15. Burial in the cemetery adjoining.

Kreider.—Martin, son of Tobias R. and Anna Kreider, was born Jan. 7, 1855; died Dec. 15, 1924; aged 69 y. 11 m. 8 d. He was ill one week of pneumonia. He was a member of the Mennonite Church for a number of years. He is survived by his wife (who was Amanda Diffenbaugh) and the following children: Frank, Daniel D., Ida D., Tobias D., and Elam D., all at home; also by two sisters (Mrs. Mary Rohrer and Mrs. Lizzie Eby), and one brother (John K.). The funeral was held Dec. 18, with services at the home by David Landis (reading the Twenty-third Psalm), followed by services in Mellinger's Church conducted by David Landis and Sanford Landis. Text, Heb. 11:16. Interment in cemetery adjoining.

"'Tis lonesome here without you,
And sad the weary way;
For life is not the same to us,
Since you were called away."

Steffy.—Sister Emma Krantz, wife of Geo. Steffy, died of a paralytic stroke Dec. 28, 1924, at her home, 420 Pearl street, Lancaster, Pa., after an illness of eight weeks. She was in her 60th year, and was the daughter of the late John and Fanny Herr Krantz. She was a member of the Mennonite Church and is survived by her husband and two children (Bernice and Aubrey), both at home, and these brothers and sisters: Mrs. Aaron Groff, Mrs. Annie Beck, Peter H. Krantz, Aaron Krantz, John Krantz, Mrs. John Shimp and Enos Krantz. Funeral services were held at the home, Dec. 31, with further services at the East Chestnut Street Mennonite Church. Interment at Heller's Reformed Church Cemetery.

"Sweetly sleeps our own dear mother,
She's with the loved ones gone before;
May we all prepare to meet her
When our work, like her's, is o'er."
By the children.

Schloneger.—Amanda Sommers Schloneger was born March 5, 1878; died Jan. 10, 1925; aged 46 y. 10 m. 5 d. She was united in marriage to Amos Schloneger May 15, 1902. To this union were born seven children (Estella, Alvin, Ray, Irvin, Dorothy, John and Vida). There remain to mourn her husband, four sons, three daughters, two sisters, two brothers, and a circle of near relatives and friends. In her early youth she accepted Christ as her Savior, united with the Beech Mennonite Church, and remained a faithful and loyal sister in the Church. She was of a kind, affectionate, and patient disposition and always ready to lend a helping hand to someone. She endured her afflictions patiently and cheerfully. She was a loving companion and a kind mother, and was loved and respected by all who knew her. Funeral services were held at the Beech Mennonite Church near Louisville, O., Jan. 13, where a large concourse of people had gathered to pay their last tribute of respect. Services were held at the home by J. S. Gerig and at the church by I. W. Royer. Text, Mark 14:8. Others assisted.

"Weep not that mother's toils are over,
Weep not that mother's race is run;
God grant that we may rest as calmly,
When our work, like her's, is done."

Shank.—Sister Elizabeth A. Shank, daughter of Deacon Frederick and Magdalene Heatwole Rhodes, was born Sept. 30, 1841; died Nov. 20, 1924; aged 83 y. 1 m. 20 d. She was married to Christian Shank of Singer's Glen, Va., Oct. 30, 1862, and lived in that vicinity all her life. To this union were born one daughter and two sons. The daughter preceded her in death five years. She had her home with her oldest son who lived on the home place, but was not per-

mitted to spend the last three weeks of her life at home. She had gone to visit in Singer's Glen, a few miles from home, when she took sick, and was taken home a corpse. She was a lifelong member of the Mennonite Church. She leaves 2 sons, 12 grandchildren, 2 sisters, 2 brothers, and many relatives and friends to mourn their loss. Her body was laid by the side of her husband who passed away six years ago, in the Lindale graveyard, where appropriate services were held by the brethren, L. J. Heatwole and Joseph Geil. Text, Psalm 23.

"Soon we all must cross the river,
Greet those who have gone before.
Oh! what joy with them to gather
On that happy, blissful shore."

By a niece.

Hoober.—Aaron, son of John R. and Hettie (Hunsberger) Hoober, was born near New Holland Sept. 12, 1857, where he spent his early life; died Dec. 21, 1924; aged 67 y. 3 m. 9 d. Death came after an illness of ten days of pneumonia. In 1878 he was united in marriage to Mary Rutt. To this union were born eight children, four of whom preceded him in death. He was a member of the Groffdale Mennonite Church and was faithful to God, the Church and his family, always ready to lend a helping hand with a smile and a kind word. There never was a time when he was too tired or too busy to minister to the needs of his home and his many friends and neighbors. He was especially interested in his children and will be greatly missed in the home as a father and companion. But God saw this to be the time to call him from us and we know all is well. Father expressed himself as being satisfied to go. He leaves a deeply bereaved wife, four children (Jacob R., Harry W., John M., and Emma, wife of Leaman Denlinger), fifteen grandchildren, three brothers (John H., Samuel and Abram Hoober), and a wide circle of friends and relatives. Funeral services were held at Groffdale Mennonite Church Dec. 24, in charge of Bros. Benj. Weaver (Text, Num. 10:29), and Noah Mack (Text, Matt. 24:44). Interment in the adjoining cemetery.

"Dearest father, thou hast left us,
And thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Landes.—Aaron, son of Alpheus and Barbara Landes, was born in Holmes Co., Ohio, March 21, 1856; died at Newton, Kans., Dec. 19, 1924; aged 68 y. 8 m. 28 d. In 1877 he was married to Amanda Selzer of Tuscarawas Co., Ohio. After their marriage they spent a few years in their native state and then came to Canton, Kans., where they braved the hardships of pioneer life together. About one year ago they moved from Canton to Hesston in order to enjoy the religious privileges made possible by the church and school at that place. In his early manhood he was converted and united with the Mennonite Church. He was always actively engaged in Sunday school and church work, having direct connections with the Spring Valley congregation soon after its organization. He also served them as deacon for more than twenty years. His office as member of the Mission Board and all other Christian work was a pleasure to him, for he loved to do what he could for Christ and the Church. He leaves his beloved companion, two daughters (Mrs. A. Bitihofer and Mrs. O. O. Weaver), one son (Edd), five grandchildren, two sisters, and three brothers. Two sons died in infancy. The direct cause of his death was a carbuncle. Through all his suffering he evidenced remarkable patience and Christian fortitude. He was ready for whatever God in His goodness saw fit to send. In a prayer offered just a few nights before his death he was heard to say, "O Lord, I am fully resigned to Thy will." Funeral services at Spring Valley Mennonite Church near Canton, Dec. 21, by Bros. Maurice Yoder and T. M. Erb.

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there some time we'll understand."

The family.

QUADRICENTENNIAL ANNIVERSARY

A number of our congregations are arranging for special meetings to be held in memory of the founding of the Mennonite Church four hundred years ago. The following program which, with appropriate songs from our Hymnal, was carried out in one of our churches, was sent to the Christian Monitor for publication in the February number; but reaching the Monitor office after the paper was in print, we are offering it in these columns for the consideration of such of our congregations as are minded to hold similar meetings.

PROGRAM
Quadricentennial Anniversary of the Founding of the Mennonite Church

Saturday Evening

Scripture Reading and Prayer, Matt. 28: 18-20, 7:24-29.
Address—"What Our Quadricentennial Year Should Mean to Us."
Sermon—"The 'Why' of the Mennonite Church."
Songs by Mennonite Writers, Nos. 278, 5.

Sunday Morning

Scripture Reading and Prayer, II Tim. 4: 1-8
Sermon—"Benefactors or Malefactors to Society."

Sunday Afternoon

Scripture Reading and Prayer, Deut. 6:1-9, 24, 25.
Essay—"The Value of Studying Church History."
Address—"The Founding of the Mennonite Church."
Address—"Mennonism—A Historical Survey."
Three Minute Addresses by Young People, Theme—"One Thing I Appreciate of the Mennonite Church, and One Contribution I want to Make to Her."
Original Poem—"Let Your Garments be White."
Essay—"Mennonite Authors, Past and Present."
Three Minute Talks by Older Folks, Theme—Interesting Reminiscences of the Mennonite Church in Ontario."

Sunday. Evening

Scripture Reading and Prayer, Acts 20:24-38.
Address—"The Contributions of the Mennonite Church to the World."
Evangelistic Sermon—"The Decisions of Moment by Notable Men."
Closing Song—"Faith of Our Fathers Living Still."

BOOK REVIEWS

Children's Hymns and Songs

A new publication of songs for the children, for use in the Home and Sunday School. The collection was gathered by some of our workers in the congregation at Atglen, Pa The manuscript was submitted for publication for them. The list of songs and hymns appealed to others and arrangements were made to print additional copies for the general public. The book is now off the press and ready for distribution.

Very few of our congregations have not had the privilege of listening to Bro. C. Z. Yoder's work with the little folks in his exercises in song and quotation. Many of the songs he has been using are in this collection with others that are very appropriate for use with the little ones.

The book is published in Word Edition only. The music is familiar to our Primary workers and the children will be able to follow the words where they could not read the music even if it were placed before them. The collection consists of 144 hymns and songs. Bound in durable fabroid paper.

Price; Single copies 45 cents.
Dozen copies $4.50
100 copies $30.00

Address,
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

Booklet of Prayer for Missions of the Mennonite Church

By the Mennonite Women's Missionary Society

This is a carefully compiled directory of all the Boards and institutions in the Mennonite Church, with special directions for prayer for each of the missionary and other institutions, and individual workers in such institutions. The book contains 32 large pages, bound in durable fabroid paper, and retails at ten cents per copy. It may be had by sending to either of the branch secretaries of the society or to their Secretary of Literature, Crissie Y. Shank. Orrville, Ohio.

Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Psa. 89:13, 14.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3: 5, 6.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 5, 1925 (Gospel Witness Established 1905) No. 44

Editorials

"What is thy life?"

One month of the present year is already gone. Perhaps it is in order to ask ourselves how fully we have kept our New Year's resolutions; and what the nature of our resolutions is for the rest of the year.

The Eclipse.—It is estimated that the recent eclipse of the sun was witnessed by 25,000,000 people. Just how much practical benefit was derived from such observations will probably never be known. One thing that impressed us was the way in which a little body like the moon could so effectually shut out the light from such a large body like the sun. The sun shone just as brightly as it ever did, but we saw very little of its light. So a very little body (self) may stand between the multitudes and the Sun of Righteousness so completely that the people, instead of receiving the full benefit of the light, see little more than the eclipse. Keep out of the way, that people may have the full benefit of the Heavenly Light.

"Opposed" to Education.—In years past it was customary to classify as "opposed" to or "prejudiced" against education all who opposed unscriptural methods and standards or questioned the outcome of such things. The fact is, the opposition to education in the Mennonite Church is negligible, has been for the past ten or fifteen years. You satisfy the body of our people that our educators and college graduates generally are among the ablest and most consistent champions of the simple faith and peculiar tenets of faith in the Church, and you have enthusiastic support of the cause of education, on the part of the body of our people. It is not prejudice, but plain common sense, to favor anything that brings favorable, heaven-approved results and to oppose everything that produces results that are the opposite of this.

Religion.—This is at once a necessity, and a most deceptive and destructive delusion—a necessity, if you accept the real, genuine, soul-saving kind, the religion of Jesus Christ; a destructive delusion, if you imagine that most anything will do, just so it is religion. The heathen, as a rule, are religious; but the sad part of it is that their religion is not that of Jesus Christ. Many people magnify the name church until it becomes, to them, but a mere idol. "Try the spirits, whether they are of God." "Not every one that saith unto me, Lord, Lord; shall enter into the kingdom of God, but **he that doeth the will of my Father** which is in heaven." Yes, we want religion; but we want that kind only which recognizes Jesus Christ as Savior and Lord, His Gospel as our rule in life, His salvation as the life of our souls. Read Jas. 1:27.

Can't Afford it.—Many people would like to be Christians, but they imagine that they can't afford to pay the price. It may be some cherished associations, that they are not willing to give up, or some station in life that their ambition is reaching after, or some cherished sins that they feel they must cling to. If they only realized it, these things are standing in the way of the only goal worth striving for. "The world passeth away, and the lust thereof." Your friends will sooner or later pass out of your associations, the goal of your ambitions will prove to be but a rainbow, and your sins will prove to be your own destruction. Yonder is heaven. It holds out before you the glory of eternity. It will mean glory and gladness after countless ages will have rolled away and the glittering things of time and sense will have been forgotten. You can't afford to miss it. The things that stand in the way—friends, fame, fortune, foolishness—are your worst enemies. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Our Missionary Message.—The last will and testament of our Savior was that His disciples should "teach **all nations**....to observe **all things** whatsoever" He commanded them. This is still the message that should stir the conscience of every believer, and awaken the sense of guilt on the part of every sinner. And in view of the present tendency to ignore the Gospel and stress social service it becomes all the more necessary for believing churches to redouble their efforts to the end that the missionary message in its entirety may be presented to the world in its entirety. Here are a few things that need to be included in this missionary message:

1. That "the whole world lieth in wickedness," and only through repentance toward God and faith in our Lord Jesus Christ can any one be saved.
2. That there is a glorious salvation for all who believe in the Lord Jesus Christ.
3. That "the wicked shall be cast into hell, and all the nations that forget God."
4. That the entire Bible is the Word of God, and the commandments of Christ are to be literally obeyed by all believers.
5. That there is a fearful punishment in store for all who add to or take away from this precious BOOK.
6. That "faith without works is dead."
7. That "the blood of Jesus Christ ....cleanseth us from all sin," and the Holy Comforter guides us "into all truth."

THE GREAT REFORMER OF WITMARSUM

By Henry S. Hartman

For the Gospel Herald.

In the village of Witmarsum, in Friesland, about the year 1496, was born the most noteworthy and the greatest religious reformer of the Netherlands. His writings are an indispensable source of information concerning the principles, aims, and life of one of the strongest religious parties of the reformation times. This great reformer was Menno Simons.

There is very little known of his parentage and early life, except that he was educated for the priesthood and assumed the duties of his office at the age of 28 in a village near his birthplace.

He like many priests of his day knew but little of the Bible, therefore his religious duties vested rather lightly upon him. But he was endowed with an open mind and a desire to know the truth, so he did not long remain ignorant of the revolutionary religious doctrines that were sweeping the countries of middle Europe at that time.

During the third year of his ministry in that office the thought came to him one day, while going through the ceremonies of the mass, that the bread and wine he so often handled in mass could not be the real flesh and blood of the Lord, but he attributed the suggestion to the devil, trying to lead him from his faith. He often prayed and confessed, but the conviction did not leave him. After some time he resolved to examine attentively the New Testament Scriptures. He did not proceed far therein until he discovered that he was deceived. He was also convinced that the Roman mass was contrary to the teaching of the Scriptures. He continued daily in the study of the Scriptures.

Afterwards it happened that Sikke Snider a God-fearing man, was beheaded at Leuwarden, for being rebaptized. A second baptism sounded strange to Menno. So he earnestly searched the Scriptures, but could not find anything concerning infant baptism. After much discussion with his pastor on this subject he had to admit that there was no Scriptural foundation for it. But not being satisfied with his own understanding, he consulted several ancient authors. He then consulted Luther, Bucer and Bullinger and found that they all varied greatly among themselves and each followed his own opinion. He became convinced by New Testament teachings that he was deceived concerning infant baptism and that each of these men were in error on this point.

Menno must have come in contact with the Anabaptists soon after this time, but he had been promoted to a higher charge in his home village and he was not yet willing to break with the easy life which seemed to await him. However his conscience seemed to accuse him of playing the part of a hypocrite, for he was greatly moved by the zeal and earnestness of a group of several hundred Anabaptists, who took refuge in an old cloister near his home. They held some of the false doctrines of Munster and drew the sword to defend themselves, but were nearly all slain in a siege and those who survived were executed. This event made a very great impression upon his mind and aroused him more than ever to take a firm stand against the false doctrines of the time. He looked with pity upon the poor straying flock who wandered as sheep without a shepherd. He thought of the sentence that would be pronounced against his soul at the judgment, if his life and teachings were not in accordance with the truth which he had obtained. He prayed to God that he would forgive his unclean walk and grant him grace, wisdom, and Spirit that he might preach His holy Word to His praise. Menno was a man who had courage to stand for his convictions. His willingness to stand alone for them shows his true greatness as a religious reformer.

He then began to preach true repentance, baptism, the Lord's Supper, and to direct the people into the narrow way. About nine months after this in 1536 at the age of forty, he voluntarily and publicly renounced the Catholic Church and willingly submitted to distress and poverty, and the cross of Christ. He went into a neighboring province where he joined the peaceful Anabaptists and later was ordained to the ministry by Obbe Philips.

To make a decision of this kind required no small amount of physical and moral courage. Menno was unlike Luther, Zwingli, and Calvin who gained positions of power, comfort, and influence thru their separation from Romanism, but he, by espousing the cause of the common people and religious freedom, entered upon a career that promised nothing in this life but toil, hardships, and seclusion, with suffering and death staring him in the face at all times. Immediately upon his renunciation of Rome, Menno became subject to the severe decree then in force against the Anabaptists. But he soon became marked for special attention, and everyone was cautioned on penalty of death not to give him shelter, food, or drink, nor have in their possession any of his books.

For twenty-five years, in constant dread of a martyr's stake, Menno fled from place to place seeking refuge, preaching the Gospel, organizing new churches, or reviving old ones and writing in defense of his faith. The most difficult work of the first few years of his ministry was the fight against what he called the "corrupt sects" by which he means the various groups of fanatical Anabaptists.

The tolerant Countess Anne of East Friesland recognized a vast difference between the peaceful followers of Menno and his co-laborers, and the groups of the fanatical Anabaptists. In discriminating in favor of the former, the Countess referred to them as Mennists, who were to be tolerated, while the fanatical sects were ordered to leave. From that time they were called Mennists, which term has since become in the English language, Mennonites. Menno Simons was not the founder of the denomination that bears his name, but rather its organizer and leader.

In the latter years of Menno's life he traveled extensively and visited the churches for the purpose of restoring unity among the brethren, which had been broken because of some disputed points in the Church discipline.

He passed away at his home in Wuestenfelde in January, 1561, at the age of 66.

It is true that Menno did not play so conspicuous a part in that great crisis as did his contemporaries—Luther, Zwingli and Calvin—yet his real greatness cannot be measured by the humble part he seemed to play. Man's greatness is measured by his task. Menno's task in many respects was far more difficult than that of the founders of the state churches. They depended upon a union of church and state and the support of the temporal government, while Menno believed the force of love and the simple truth of the Gospel to be powerful enough to establish his system without any assistance from the temporal government. He believed the principle of nonresistance and therefore could not rely upon the temporal authorities for any support. But because of the impelling love of Christ he continued to preach and teach what he believed to be the true Gospel.

Again man's greatness is measured by his ideas. Menno was far in advance of his time. As I said, he believed in nonresistance and he taught it, i. e., he taught against using the sword to take human life. Many denominations of this enlightened age hold to the principle but do not practice it. He also believed and taught

separation of church and state. They are two separate and distinct organisms. Menno was not a great philosopher, but his doctrine was Biblical and he was interested in practical living rather than doctrinal discussions. The most prominent points of doctrine for which he took a stand when all were against him, were baptism, religious toleration, separation of church and state, nonresistance and the Lord's Supper.

Menno's stand 350 years ago for the separation of church and state with the nonresistant faith and the courage to stand for his convictions, with his deep Christian piety and right living, which is a prominent characteristic of the Mennonite people of today, shows that he was a great religious reformer.

It has been said, and rightly so, "Few men in all history have approached nearer to the life of the great Apostle to the Gentiles, than did Menno Simons."

Scottdale, Pa.

LOYALTY VERSUS DISLOYALTY

By Warren A. Kratz

For the Gospel Herald.

Last night as I lay awake, which is very unusual for me, I thought of things as they exist in the Church today. I was grieved and burdened. A still small voice seemed to tell me to write this article. It may help someone.

The other day I became acquainted with a traveling salesman who is evidently an active church worker. He asked me what denomination I represented. On answering that I was a Mennonite, he replied, "God bless you, then I know that you are a faithful Christian."

"The Mennonites," he went on to say, "have a good reputation, I have dealt with quite a few of them, and I know what they are." (He implied that every Mennonite was a faithful Christian.) You say, that was quite a compliment for the Mennonites. I think the man was sincere, but I thought to myself, if he knew conditions as they really exist, he would have put it a little differently. Would to God that what he said were really true. But to our shame it is not.

You say, "Well what relation has reputation with Christianity?" The wise man says, "A good name is rather to be chosen than great riches." But more than that, "By their fruits ye shall know them."

The world knows us by our fruits. In the days of the apostles, the people of Jerusalem took knowledge of Peter and John that they had been with Jesus. Today, judging from some of the fruits, where does the world think that some of us have been?

Occasionally we hear from the pulpit that the Mennonite Church has held out better than any other church in matters of doctrine, dress, prayer head covering, and other things that have been lost sight of, or that have given way to more popular and fashionable ones. But dear reader, be honest with yourself now, and look at things as they really exist in our own beloved church today. "God forbid that we should glory save in the cross of our Lord Jesus Christ" (Gal. 6:4).

It is true that the Mennonite people have had a good reputation in the history of our country. They have always been known as honest, thrifty, respectable and desired citizens, and in their conscientiousness to be true to their convictions. This reputation is still good in many parts of the country as was shown in the late world war. If it had not been for the reputation that our people have had, would the government have been as considerate of us as it was? We praise the Lord for the many of our boys who stood firm and true to their convictions even amid persecution. On the other hand there were those who showed their disloyalty to the profession they made by even enlisting for various kinds of service.

Since this year is the much talked of quadricentennial of the history of our church would we not do well to compare the church of today with four hundred years ago, when it had its beginning, or even two hundred years ago. Thank God for the noble pillars of the faith in our church today.

But the older ones are passing to their reward one by one, and what will become of our dearly beloved church in the years to come unless we younger ones prove to be faithful and loyal to Him who bought us with a great price?

Is our church any better today than the popular churches? Just a few days ago my attention was called to an article in a daily newspaper giving a long account of another split in the church which occurred recently in a certain section. This account gave the attitude displayed by each side, which was not a very friendly one. Will this help or mar the reputation of the Christian to the world? Christian brother or sister, do you not realize that you may be the means of either helping someone into, or keeping someone out of the kingdom just by the kind of a life you are living? Oh how many souls are willing to confess their need of a Savior but see so much inconsistency in the church today that they will not unite with it!

Church of God, Awake! Arise! Do you appreciate the fact that Jesus laid down His life for you? Do you appreciate what your forefathers have done to preserve the faith which is so precious to the child of God, even to the extent that they allowed themselves to be burned at the stake? Do you appreciate that you have the privilege of living in this age of grace and of the spirit? Will you not then be loyal to the church of your choice and conviction and allow yourself to be used in the promulgation of the cause of Christ? I am pleading now especially with the young, many of whom have been blessed with the privilege of attending our church schools where they had the opportunity as perhaps nowhere else to learn of and acquaint themselves with God's holy Word, and who are today showing their disloyalty to the church by living inconsistent lives. Then there are those who have not had the opportunity of acquiring a Christian education, but I dare say the majority have at least received Christian training from their parents. It is not our purpose here to enumerate or explain what loyalty or disloyalty consists of, but dear Christian reader, if you have been disloyal you surely know it. Do you feel yourself condemned before God? What license have you to do those things which are displeasing to God and which are a hindrance to the cause of Christ?

Whitmer, W. Va.

GOOD NIGHT

We were entertained in a Christian home where the following motto hung on the bedroom wall. Its message produced a restfulness of mind, after a busy day's service. We wished that a similar motto might hang in every bedroom of the many Christian homes. I asked where it might be purchased. After inquiring of different persons regarding the buying of one, I was told "It is out of print."

Some kind Christian friends knew we wanted one. They had two. They divided up and sent us this one. Here it is:

"Sleep sweet within this quiet room,
Oh thou! whoe'er thou art,
And let no mournful yesterday
Disturb thy peaceful heart;
Nor let tomorrow scare thy rest
With dreams of coming ill.
Thy Maker is thy changeless Friend
Whose love surrounds thee still.
Forget thyself and all the world.
Put out each feverish light,
The stars are watching overhead,
Sleep sweet. Good night, Good night!

—Selected.

True faith can only rest on God's estimate of Christ, not on inward thoughts and feelings.—Selected.

Preacher's Page

CHURCH AUTHORITY — WHO SHALL EXERCISE IT?

By John H. Mosemann

For the Gospel Herald.

There are three great institutions in the world; the Home, the Church, the Nation. None of these have their origin apart from the Lord God Himself. It is He that created man, and made a "help meet for him." It is He that said that man and woman are made one flesh in marriage and that the man shall leave his father and mother and cleave to his wife. It is He that said parents shall "train up a child in the way he should go; and when he is old, he will not depart from it." In other words, the Lord has put some authority in the home and shows clearly throughout Scripture that the parents shall exercise this authority.

The child is commanded to obey the parents and the parents are commanded to inflict punishment upon the child in the event of disobedience. It is a calamity to any child that is not trained, corrected, and punished when necessary.

The wise man Solomon says, "A child left to himself (without training and correction) bringeth his mother to shame" (Prov. 29:15). "He that spareth the rod, hateth his son" (Prov. 13:24).

From these scriptures it is clear that the Lord has given parents authority in the home to be exercised as the case may require.

And with reference to the Church it is Jesus Himself who has said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it" (Matt. 16:18).

Thus we learn that Christ is the author and founder of the Church. To the early disciples whom the Lord had chosen as apostles in the church, He gave authority when He said, "He that heareth you heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me" (Luke 10:16). Christ here gives the words of the apostles practically the same authority as His own. People often very lightly esteem those whom God has set in authority in the Church. Yet the Bible commands that we hold them in high esteem, when it says, "Esteem them very highly for their works' sake."

Did not Jesus also say to His apostles, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 16:19)?

These scriptures indicate that Christ did delegate authority to His disciples. Jesus never delegated such authority to the multitudes! Such authority was only given to chosen leaders whom—as the servants, overseers, and leaders of their congregations—the Lord Himself appointed for such work. Self-appointed leaders do not have any approval from the Lord, any more than Korah, Dathan, and Abiram had in the days of Moses. They are as much out of order as Absalom was when he sought to steal his father David's throne! Surely the Lord has no delight in thieves and robbers any more today than in Absalom's time. There is a vast difference between a man duly appointed and chosen of the Lord for a particular work and a person who **WORKS** himself to a place of prominence and authority in the church.

Christ was not an advocate of "democracy" in the Church. Such views come not from the Lord nor the Holy Scriptures, but from man and Satan who are antagonistic to God's ways and doings in His church and kingdom on earth.

Paul being the apostle to the Gentiles and therefore to us also, has the following to say which signifies his authority exercised in the Church of Christ:

"As we are in word by letters, when we are absent ('weighty and powerful') such will we be also in deed when we are present" (II Cor. 10:11).

"I will come unto you shortly if the Lord will, and will know, not the speech of them which are puffed up but the power.....What will ye? shall I come unto you with a rod or in love" (I Cor. 4:19,21)?

"If I come again I will not spare" (II Cor. 13:2).

"Reprove, rebuke, exhort with all long-suffering and doctrine for the time will come when they will not endure sound doctrine" (II Tim. 4: 2, 3).

"There are many unruly and vain talkers and deceivers.....wherefore rebuke them sharply" (Tit. 1:10, 13).

"These things speak and exhort, and rebuke with **ALL AUTHORITY.** Let no man despise thee" (Tit. 2:15).

From the foregoing scriptures, and others that could be cited, it is clear that there existed authority and power in the early Church, and that this authority and power was delegated largely to the ministry and in turn delegated to their successors. It should be self-evident to any reasonable mind that the Lord empowers the ministry with authority and power to deal with matters of importance and that their decision should be respected and obeyed, insofar as they do not conflict with the Scriptures.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account that they may do it with joy, and not with grief: for that is unprofitable for you."

This scripture shows very clearly that there are those in the church who are rulers and those who are to be in subjection to those that rule. The ones ruled are to "submit" and "obey." They are to be willing to set aside their own wills, and desires and accept the decision of the overseers or rulers in the Church. The word "submit" carries with it the idea of doing what may not seem congenial to our own way of thinking. Insubordination to constituted authority, whether in the home, Church, or nation is not an evidence of godliness or Christianity, but of lawlessness and rebellion.

But some raise the question as to "Who is the church"? They admit Church authority, but not individual authority.

The Church in one sense means the entire body of Christ, every true believer and faithful follower of Christ. In a restricted sense it may also apply to the faithful in any community. When Jesus says, "Tell it unto the church" (Matt. 18:17) would we for a moment assume that He meant all the believers everywhere? Undoubtedly not. Was it not rather those in authority in the Church, serving as leaders and overseers of the flock that Jesus had in mind? Does He not immediately add, "Whatsoever ye shall bind on earth shall be bound in heaven," etc.? Is He not addressing those who were the overseers of the early church?

Is not the word church here used somewhat similarly as the word "court?" The "court" often rules one way or another in cases brought before it, meaning of course that the "judge" does the ruling in such instances. And likewise the offended brother brings his unsettled difficulty with his obstinate brother to the attention of the church—those in authority—who seek once more for an adjustment of the case. Failure to hear them puts the man in an unacceptable state before the Lord. God approves the work of church officials when justly and scripturally accomplished. On the other hand, God certainly will in no wise honor the work of church officials, when done in an unjust, autocratic, unrighteous and unscriptural manner.

In such cases the individual should appeal to the congregations or to the Conference.

The Bible clearly and definitely

teaches "obedience" on the part of children to their parents, it teaches "obedience" on the part of individuals to the government in the nation, it teaches "obedience" on the part of believers in the Church to those in authority. To advocate disloyalty in the nation is a dangerous menace to the government. To advocate disloyalty in the home raises a crop of menacing Bolshevists. To advocate disloyalty in the Church is to produce a frightful menace to the "household of faith," and produce material that will be a detriment to all the divinely appointed institutions of the Lord on earth—the home, the Church, the nation. Let us recognize authority everywhere and with the best of our ability, seek to obey in all things, always.

Lancaster, Pa.

PREACHING ON UNPOPULAR THEMES

For the Gospel Herald.

It sometimes becomes the minister's duty to deliver messages which the average individual would rather not hear. Such was the case of Noah, when God called upon him to get ready for the salvation which the ark furnished during Flood times. When we remember that but seven persons besides himself found refuge in the ark, we imagine how unpopular was the message delivered by this preacher of righteousness. Jeremiah also faced the painful duty to deliver a most unpopular message. So Christ, when He preached His bread of life sermon, saw by the attitude of backsliding disciples how unpopular was His message. John the Baptist told Herod a painful truth and it cost him his head. Paul and Peter and James and John and Stephen and other worthies in apostolic times, and later our forefathers in Reformation times, are further illustrations of what it sometimes costs to take the unpopular side of issues in which people generally take a keen interest.

While it is true that men sometimes get themselves into trouble by needlessly antagonizing the current of popular opinion, it is more often true that men drift with the current when they ought to be doing their best to stem it. We are living in a world described in Scripture as wholly "lying in wickedness." In His work of stemming the tide Jesus Christ gave His life, and the apostles likewise gave themselves to the same cause, all but John dying the death of the martyr. No man has ever attempted to stem the tide of worldliness but that he felt the pressure and opposition of sin. When Paul said, "All that will live godly in this present world shall suffer persecution," he recognized the same fact that Christ did when He warned His disciples to "marvel not that the world hate you," assuring them that it hated Him before it hated them. Whoever is arrayed on the side of righteousness has the forces of sin arrayed against him—and so long as the many are on the broad road and only the few on the narrow road it is a sure thing that they who take the side of righteousness are on the unpopular side.

But our message is not intended so much to moralize on the duty of taking the unpopular side as to suggest ways and means in case duty constrains us to take it. Here are a few points worth considering:

1. Be sure you are right. Sometimes the unpopular side is the wrong side; as in the case of the prophets of Baal at the moment of Elijah's victory. The mere fact of being on the unpopular side does not make it right. So the first thing to consider is, Am I right with God? Is God on my side or, rather, Am I on the side of the Lord?

2. Be sure you are adequately informed before you attempt to champion an unpopular cause. You may be on the right side; but a limited knowledge of the subject may lead you to say things that you can not sustain and therefore you weaken the cause for which you stand. The more completely your position is fortified with facts, the more convincing your message will be to your hearers.

3. Avoid over-confident statements because your hearers seem to agree with you. Sometimes people get very bold in attacking error because they have a sympathetic congregation to back them up. The result is often a fanaticism which weakens the cause. Let it be remembered that truth is truth, no matter who is around or what the issues are. And it sometimes requires the highest courage to take from your followers some cherished notions that will not stand the test of truth. As an illustration, the writer was once in conversation with an enthusiastic brother on the baptism question. In relating his controversy with another man who did not believe in baptism, he said, "I told him plainly that the Bible says, "Except a man be baptized he can not enter the kingdom of heaven." Now that would have been a very convincing point if the statement were in the Bible. The brother had the right side, but unfortunately he was trying to bolster it up with error. His point might have carried before a sympathetic and not too well posted audience, but the weak part about it was that it would not stand before well posted opponents. Let only truth be presented when it comes to controverted points. Truth should be adhered to under all circumstances; it is doubly important in the face of opposition.

4. Our defence of unpopular truth is most effective when backed by a consistent life. An illustration is furnished by the "conscientious objectors" in the World War. There were those whose lives impressed the authorities that not only were they sincere in their professions but that the cause they stood for was a worthy one; while on the other hand there were those whose lives gave the people the impression that they were only trying to get out of danger. When our lives are known to be inconsistent in many ways it makes our pretensions and our testimonies fall flat no matter how meritorious the cause which we endeavor to uphold. Every defender of unpopular truth should be conspicuous for his truthfulness, purity, moral courage, and devotion to what he believes to be right.

5. "The servant of the Lord must not strive." It is possible to "contend earnestly for the faith" and yet not be contentious in so doing. It is better to follow the advice of "in meekness instructing those that oppose themselves" than to "pay the enemy back in his own coin." Along with your devotion to truth and righteousness, let there be a complete absence of that spirit of "unsanctified combativeness" that stirs up the flesh rather than convinces the heart. "Speaking the truth in love" will go farther than to "contend about words to no profit."

6. Get the viewpoint of your opponents. Perhaps they are as sincere as yourself, and want only to know the truth. If so, it is all the more important to view them. By getting their viewpoint it will help you to represent them fairly when you point out their errors and by this means may succeed in winning them as well as confirm your fellow-believers in the truth as you hold it. Truth requires that we not only stand for the whole truth however unpopular, but also correctly represent those who oppose themselves. Another thought worthy of note is that we can shoot straightest when we know the exact mark at which we are aiming.

7. It is not necessary to apologize for having to discuss "this dark subject." Instead, we ought to thank God for the opportunity to stand up for the truth and pray for grace that we may do it acceptably in His sight.—K.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 3:5.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God.

THE HOLY SPIRIT IN THE APOSTOLIC CHURCH

By A. C. Good

For the Gospel Herald.

TEXT: And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:1-4.

Introduction

In the consideration of this subject it is well to note that God has a definite plan that He is following for the salvation of the world.

There was a time when God dealt with man, as man to man. We call it the dispensation of God. Later, in the plan of God, Jesus came into the world to perform a work for the world that none other could, and God said, "This is my beloved Son; hear ye him." We call it the dispensation of Christ. When Jesus was about to leave the world He promised His troubled disciples that He would send them another Comforter that should abide with them forever. In the text we have the promise fulfilled, and we call it the dispensation of the Holy Ghost.

The disciples were commanded to wait until they were empowered, by the coming of the Holy Spirit. And here in the Apostolic church we have a sample of the Leadership of the Holy Ghost, using man as the medium of operation. Let us note then first—

After the Day of Pentecost

After the day of Pentecost the disciples were possessed with a supernatural power, a power outside of themselves, insomuch that the people marveled and they took knowledge of them that they had been with Jesus. Is it too much to say that the supernatural is our privilege today? And too, they had the love of God shed abroad in their hearts, such a love that they had never felt before. It was beyond the human, it was Divine. Beloved, is not this one of our outstanding needs in the Church today? And we note also that their own experience was deepened. How different they were after the day of Pentecost. How powerful their testimony! Is it too much for us as Christians to claim a definite experience with God, thru the Holy Spirit? In this connection might it not be well to note

The Effect on Peter.

Jesus said to Peter on one occasion, "When thou art converted, strengthen thy brethren." You remember how that he was impulsive and cowardly, even to deny his Lord, but now a transformed man, powerful and forceful in his testimony for his Lord whom he had denied. Peter was the chosen medium of the Holy Ghost to deliver that powerful message on the day of Pentecost, when three thousand souls were ushered into the kingdom of God. That was a great ingathering of souls, but why? Was it not because the conditions were met? We believe there could be a Pentecost in the Mennonite Church in 1925 if we could meet the conditions. Surely God wants souls saved in our day, for we are yet in the dispensation of the Holy Spirit. Still another point worthy of consideration is,

The Effect on the People.

The Word was being preached with power by the apostles, and the Holy Ghost was working thru the Church, and sinners were being convicted of guilt and sin to such an extent that they began to cry out for mercy and asked the apostles what they should do to be saved. They were led to obedience to the truth, and gladly and joyfully followed in the way of His commandments. What was true then can be true now. The need of the world is just as great, and the power of God is the same. But the power of God is limited, because the channel thru which it must flow has become clogged. It may be with hate, envy, jealousy, uncharitable criticism, backbiting, un-Christian censuring, fault-finding, and such like. Oh, brother, is it I? And lastly shall we note,

The Effect on the Church.

We have here such an inspiring account of the early Church, and how God through the Spirit blessed their efforts. Our hearts yearn within us for such an outpouring of His blessings today. In verse 41 we notice the growth of the Church, and how could it be otherwise? It is the mission of the Church to save the lost. When God cannot work thru the Church, He has no other agency. There are in verse 43 two points we should like to notice. First it is said, that fear came upon EVERY soul; the power lay in the fact that it was "every soul." The Church is what you and I are making it as individuals. Because of this the latter clause of the verse could be true: "wonders and signs" by the apostles. In other words, they were a united, Spirit-filled body. We often hear it said that in "unity there is strength." Then the opposite must also be true —when there is division and discord there is weakness. Might this be one of the reasons that we are in a measure powerless—with the unsaved about us but unwilling to listen to our message? Is our Great Leader pleased with division and strife? If He is, let us have more of it. If He is not, then let us pray that He will save us from it. If we can't love one another here on earth, can we in heaven? If there are those that do not agree with me in every detail, I want to have love enough **for** and faith enough **in** them to believe that they are not necessarily bad.

Brother, are you satisfied with present conditions in the Church? How much are you willing to pay for unity? The Holy Spirit reveals Himself to us in the measure of our desires. How great are our desires? Oh, might we lay our ALL at His feet in all true humility, and ask Him to reveal His will to us. One question in closing, What can I do as an individual to bring Holy Ghost Power into the Church today?

Sterling, Ill.

HONEST DEALING

A certain man who had an extensive business was in danger of financial wreck. He went to another leading business man, saying, "I am ruined unless I have help. Will you give me so much for my goods?" naming a sum far below their value.

"No," was the reply.

"Then I am ruined!"

"But I will give you five thousand more than you ask."

When asked why he did not take the man at his offer and make five thousand dollars, the other's answer was:

"I am a Christian, seeking to please Christ. I could not have prayed if I had taken advantage of his distress."

The Sermon on the Mount tells us we must buy and sell as we pray. This man was tested and found true. —Sel. by A. R. K.

SUNDAY SCHOOL LESSON

Lesson for Feb. 15, 1925—Mark 14:32-42

Golden Text.—Not what I will, but what thou wilt.—Mark 14:36.

Lesson Story.—Jesus having completed His instructions to His disciples, they crossed the brook Cedron and entered the garden of Gethsemane. Turning to His disciples, He said, "Sit ye here, while I shall pray." Taking with Him Peter and James and John, He went farther into the garden. Then He left them, and went still a little farther. Leaving the commandment for them to watch, He fell on the ground, and wrestled with the Father. Hear His groans: "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." The prayer completed, He returned to His disciples and found them sleeping! Even Peter, who but a short time before had declared his undying loyalty to his Master, fell asleep with the rest. "Simon, sleepest thou?" was the Master's sad comment on this attitude, "Couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation." Lovingly He made this consideration for their action: "The spirit truly is ready, but the flesh is weak." Three times did our Savior withdraw to Himself for prayer, and three times did the disciples fall asleep when they should have, like their Master, wrestled with the Father in prayer. The last time He came back He said: "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

Lesson Teachings. 1. First, let us notice the downward course of Judas. At one time he belonged to the class who could say, "Even the devils are subject unto us." Later we find him attached to money. A rebuke from the Master seems to have incensed him to the point where he was ready to sell his Lord for money. By this time he had sunk low enough that Christ referred to him as "a devil." But he still put on a show of piety, mumbling the words, "Is it I?" when Christ informed the disciples that one of their number should betray Him. Judas left the table before this feast was complete, informed the Jews where they might find Christ, led them to the garden, and performed his last hypocritical deed by implanting a kiss upon the face of the Master. He had gone over completely to the enemy, after this openly as well as secretly.

2. Behold the sleeping disciples. Like many modern disciples, they had a "good excuse;" but they were laying the foundation for a subsequent failure to stand the test of trial. That night they all forsook Him, just as Christ had said that they would. When you see habitual sleeping on the part of church members in church, look out for a fall not long after.

3. Behold the suffering, sorrowing, praying Savior. A number of lessons are impressed upon us as we see His prostrate form in the garden. He never failed to bring all His trials to the Father. He wrestled in prayer while the disciples were overcome in sleep. The extreme burden resting upon Him was evident by the drops of sweat in the form of blood that were falling to the ground. Whatever the pains, He was willing to bear them if that was the Father's will. His humanity cried out but He gave no sign of yielding to temptation. He was victorious, and angels ministered to Him. In Him we have an example showing us the way to victory in trying times.

4. The question, "Couldest not thou watch one hour?" gives us an idea of how long our Savior wrestled with the Father in His struggle with temptation, remembering that it was repeated several times. Three hours in agonizing prayer means much suffering in the flesh but it also means a glorious victory over the flesh, a glorious victory in the Spirit. The overcoming life is possible for every soul, provided we take our Savior's way for it. What is more, "He that overcometh shall inherit all things."

5. The greatest specific for troublous times is found in the words, "Watch and pray." Otherwise there is the continual danger, "lest ye fall into temptation." It was while men slept that the enemy came and sowed his tares. Watchfulness and prayer are two things that keep people safe from the tempter's power.

6. "The hour is come." They had gone past the time when prayer and watchfulness could avail. The rabble led by Judas was on the scene, and whether the disciples should now sleep or watch, pray or do something else, would not change the course of events. Many who might have had a place in the sanctuary of the Lord and had a safe place in Jesus Christ the great Pavilion of their souls have carelessly wasted their opportunity and faced the judgment bar—unprepared! The hour is now here when by watching and praying we may be safe in this Pavilion. The hour is coming when it will be forever too late.—K.

BIBLE MEETING TOPIC

HOW CHRIST'S COMING AFFECTS MY LIFE.—Matt. 24:36-51; Lk. 21:34-36

Topic for February 15

MOTTO

"Blessed is he that watcheth and keepeth his garments."

I. **The Effect of Expectations.** — The character of our expectation affects the character of our conduct. There is a vast difference in the thought and action of a man who is planning to rob a man whom he expects to meet and the character of a man who is planning to receive him as a friend. Both have expectations, but those expectations are of a vastly different character. There is a difference in the actions of a man who lives for the present without expecting any account to be given and the one who recognizes that he will give an account of every deed to a superior in the future. There is a difference in thinking that the time is long and there is ample time to shape things in readiness for certain events, and a feeling that the time may be soon here and that there is no time to trifle in making preparation. Expectations of reward have held persons through sore trials and hardships for days and years who would otherwise have given up in despair. The school boy or girl diligently works when they hold in their minds the ideal of attainment in a future manhood or womanhood. The home-builder labors with joy in the thought of the love and the happiness that shall be increased by his efforts. The lover plans with unflagging interest for the bride to be. The bride to be has a devoted spirit that clings to her lover because she expects him to receive her as his own when the days are fulfilled. As long as the expectations are strong and hopeful, that long the efforts put forth will be earnest and faithful.

All that applies to expectations in natural affairs will much more apply to expectations in the coming of Jesus to receive His bride the Church.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Glory."**
2. When Jesus Comes.

For Young People

1. How the Coming of Christ Affects my Heart Life.
2. How His Coming Affects My Life Work.
3. How His Coming Affects Conduct.

For Older People

1. The Blessed Hope of His Coming.
2. How it Affects My Prayer Life.

PERSONAL THOUGHT

Is our life pervaded with the blessed expectation of meeting with glad welcome every inspection of our work by the returning Lord?

It is characteristic of His saints to love His appearing, and to look for that "blessed hope." "The Spirit and the bride say, Come." "Even so, come, Lord Jesus."—Richard Baxter.

Gospel Herald

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THURSDAY, FEB. 5, 1925

Field Notes

Change of Address.—Bro. George Ross of Elida, Ohio, to La Junta, Colo.

The Franconia Relief Commission reports the following contributions for the Near East Relief:

Rockhill congregation	$288.46
Doylestown congregation	52.00

Bro. Aaron Loucks of this office, accompanied by Bro. Sanford Yoder of Goshen, Ind., attended the Foreign Missions Convention, which was held in Washington, D. C., last week.

Bro. C. C. Culp of Chief, Mich., closed an interesting series of meetings at Ashley, Mich., on Sunday evening, Jan. 25. Six precious souls confessed Christ as their Savior, and the congregation was greatly strengthened.

Bro. David Garber is at present laboring with the brotherhood in Ohio. He was engaged in a series of meetings with the Blanchard River Church recently. Good interest was reported.

A Bible Study meeting is being held at the New Providence Congregation, Yerkes, Pa., on Tuesday evening of each week during the winter months. Bro. Henry Bechtel of Spring City, Pa., is the instructor. The meetings are proving to be very interesting and helpful.

The revival meetings being held at Kitchener, Ont., by Bro. C. F. Derstine have been blessed of the Lord and at last reports twenty-six had confessed Christ as their Savior, with the meetings still continuing. The prayers of God's people are solicited in behalf of the work there.

Recent visitors at the Publishing House and vicinity were Bro. and Sister W. J. Barge, Sterling, Ill., accompanied by their children Anna, Alta, Elnora, and Sister Anna Barge, sister of Bro. Barge. They are on their way to Lancaster County, Pa., where they expect to make their future home. Wilbur and Guy Kirk of Rockton, Pa., also visited here recently.

Correspondence

Knoxville, Tenn.

(The following was written by Sister Allen who recently returned from a visit to her childhood home in Canada, where she had not been for more than 45 years. Since her return she is confined to her room and is quite weak. J.)

Dear Herald Readers, Greeting:—I will, by the help of Him and by request of a dear sister, write a few lines to you. I never thought myself worthy of writing to the Herald that is read by so many people, but I am looking to God for help.

Since my return from the homeland (Ontario) I am satisfied—hoping and trusting my visit was not in vain. It means so much to live close to Jesus. How sweet the path grows from day to day! Sweeter far than any earthly store; and what will it mean when we are gathered home to be with Him all the time as dear children? Can we look lightly on such a friend? Think how in the garden He was so pressed when all hope was taken for a little time! Can you hear Him cry out, "My God, why hast thou forsaken me"? But praise God it is finished. Dear Sister Catherine—I was sorry I did not get to see her again. May God's blessings rest upon her. May His presence be ever with her that the nearer she approaches the gate of heaven the brighter her face will be.

I was so blessed by the recent visit of Bro. Histand and son, Paul, Bro. and Sister Jennings, and Sister Grace Emswiler. I gather much strength by the coming of the Christians. Pray for me that I may live closer to Jesus every day. I thank the people of the homeland, for their hospitality; I enjoyed myself so much.

Your Sister in Christ, Sarah Allen.
Jan. 16, 1925.

Catawba Sanitorium, Va.

Dear Christian friends:—Here I come again with my little message. The time is soon approaching when I can (if the Lord wills) return home to be with my dear family and brethren and sisters at home. I expect to be here yet till March 11.

As I look back over my time spent here it is not with regret, because I feel that it has been under the directions of our heavenly Father that I am here. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness" (Heb. 12:11).

I am still enjoying the blessings of God and I know that it is only thru His power that I have the privileges of enjoying this life. "For in Him we live, move and have our being" (Acts 17:28).

I again wish to thank all the dear ones who have so kindly remembered me during the holidays with cards, letters, and gifts. The Sunshine box from those in Rockingham was very interesting as I opened a package each day as requested, and the nice boxes of eats from Denbigh was also enjoyed and appreciated. No one but those with like experiences can really know the joy that even a card or letter brings to one away from home and loved ones.

On the second morning of January I had the privilege of seeing a very beautiful scene. The mountain just back of the sanitorium was covered with snow and at sunrise the sun shone against the snow-covered mountain which colored it red, bringing to my mind the words of the Psalmist, "The heavens declare the glory of God: and the firmament sheweth his handiwork." Since I am here the silent message came along, telling me of the death and burial of one of my dear sisters. But realizing that she had "fought a good fight....had kept the faith," and now our loss is her gain, I could be happy even in sorrow. This is only a reminder that "we have no abiding city here." To know that there are those who kindly remember me at a throne of grace is a great comfort and I trust you will continue to pray for me, that the Lord may have His way in my life, as "I want my life to tell for Jesus."

Jan. 18, 1925. Martha K. Brunk.

Imlay City, Mich.

(Bethany congregation)

Dear Herald Readers:—We had our business meeting and election of Sunday school officers on New Year's day. The new officers are: Supts., Richard Wideman, Ira Plank; Treas., Milton Gascho; Y. P. M. Mod., David Ropp. Bro. Andrew Schaaf was re-elected trustee and Bro. Isaac Kennel re-elected insurance director. Gospel Herald correspondent, Ira Plank. We have postponed our Y. P. Meetings until in the spring.

Aother family of our congregation has moved to the city.

Alvin Slagel and Raymond Som-

mer of Ashley, Mich., visited our congregation Jan. 11.

Yours in His service,

Jan. 19, 1925. Ira D. Plank.

Washington, Ill.

(Union congregation)

Dear Herald Readers:—On Dec. 21, 1924, we reorganized our Sunday school; the following officers were elected: Supts., Bros. Walter Yoder, John Sommer; Chor., Sister Miriam Buzzard; Sec.-treas., Sister Naomi Camp; librarians, Russel Schertz and Gladys Brenneman. May the Lord add His blessing to the work at this place and elsewhere.

Jan. 19, 1925. Cor.

Hopedale, Ill.

Dear Herald Readers:—We have great reasons to praise our heavenly Father for the many blessings showered upon us. On Sunday, Jan. 11, we reorganized our Sunday school. Bro. C. E. Martin was elected Supt. and Fred Swartzendruber assistant.

On Sunday, Jan. 18, Bishops Sam Gerber of Tremont, A. A. Schrock of Metamora, and J. A. Heiser of Fisher were in our midst, at which time Bro. Simon Litwiller was ordained a bishop. May he remain faithful in the cause of Christ and in the work to which the Lord has called him. The same afternoon baptismal services were also held at which time two precious souls were received into the Church by water baptism. May they prove faithful servants of God and to the upbuilding of His Church upon earth.

May the Lord add His blessing to all that was done.

Pray for us and the work at this place that the work may grow and prosper.

Jan. 19, 1925. Cor.

Wayland, Iowa

Greeting in Jesus' name:—We were privileged to have Bro. D. D. Miller of Middlebury, Ind., and Bro. C. L. Graber of Goshen, Ind., with us during Christmas week. They conducted a series of meetings, also six days' Bible Conference. May we practice the truth taught during these meetings. Among the visible results of these meetings, nine young souls were willing to come to Christ. Let us pray in behalf of these young souls that they may prove faithful.

On Sunday, Jan. 25, baptismal services will be held.

Jan. 19, 1925. Amos Wyse.

Tuleta, Texas

Dear Herald Readers:—For several months we just had Sunday school, due to the absence of Bro. Ressler, who was in Plainview, Texas, working. While there he preached for the small flock of Mennonites of that place. Sunday morning, Jan. 11, he preached his first sermon for us since his return. We are glad to have him with us again.

Dec. 23, 1924, Bishop Andrew Shenk of Oronogo, Mo., arrived here for the purpose of holding a series of revival meetings which was promptly begun. Two services were held on Christmas day, in which Bro. Shenk preached an inspiring sermon on the meaning of Christmas. Text, "Behold, I bring you good tidings of great joy which shall be to all people."

Sunday, Jan. 4, three services were held, including Council meeting in the afternoon. Nearly all expressed peace with God. Communion was held the following Wednesday night. This concluded the wonderful feast of God's Word as expounded by our beloved brother. God alone knows all the good that has been accomplished through the preaching and personal visit of Bro. Shenk, but we have caught a new vision. God's children have all been strengthened and built up in the most holy faith once delivered to the saints, determined by God's grace to be better soldiers of the Cross. Many promised by rising to their feet to make the complete sacrifice. May God help us all to gain a glorious victory.

The harvest at this place is indeed ripe, but the laborers are few, there is a great opening here for mission work. May the Lord put it into the hearts of some of His children who are not needed so badly elsewhere to come help us is our prayer.

Thursday evening following our communion services, Bro. Shenk preached a sermon by request at Kenedy, Texas, after which he left for Lake Charles, La. May the Lord richly reward the brother and give him many souls for his hire.

Sunday, Jan. 11, our Sunday school was reorganized as follows; Supts., Bro. H. J. Yoder, Bro. Geo. Gingrich; Sec.-treas., Priscilla Schrock; Chors., Sisters Rhoda Yoder and Geneva Gingrich.

The same evening the young people's meeting was reorganized, by selecting a new program committee. Correspondents for the Gospel Herald are Sister Rhoda Yoder and Amos Unzicker.

Yours in the Lord's service,

Jan. 20, 1925. Amos Unzicker.

Elkhart, Ind.

Sunday, Jan. 18, was a day long to be remembered at Elkhart. The Sunday school lesson was of special interest. It brought to us our personal responsibility, the Lord's purpose of coming into the world, and the result of neglect of the Lord's Supper.

Brethren D. A. Yoder and D. J. Johns were with us and both took part in the preaching service. They made us think. After the sermon Bro. Yoder received into Church membership 15 by baptism, 14 by letter, one from another denomination, and two from their back-slidden state.

In the evening the subject for young people's meeting was Discipleship. The subject was well discussed. After this part of the service was over, Bro. Bixler preached a very effective sermon, dwelling on the responsibility of the membership from the standpoint of present world conditions and the additional membership received during the day. May these services and additions make us feel our responsibilities and bring us closer to our blessed Savior and make us more like Him. Pray for us. The work is large. The Lord is our help.

Jan. 20, 1925. Cor.

Hesston, Kans.

Dear Fellow-laborers:—Since the reopening of school on Jan. 5 the students have been very busy doing the regular work and also attending special meetings. On Jan. 6 the Short Bible Term opened with an enrollment of ten or twelve interested students. From Jan. 9 to 11 a Christian Workers' Conference was held here, a report of which meeting can be found in a later issue of this paper.

The week following this conference was known as "Preachers' Week," when probably thirteen visiting ministers, besides interested friends, came for inspiration and help from special classes and talks. The following were some of the main features of the week: Three chapel talks based on the Book of Ephesians, by Allen Erb; five lectures on the Second Coming of Christ, by John Thut; three lectures on The Messiah, by Gustav Enss; three lectures in Christian Work, "The Call of the City," by J. D. Mininger; and five lessons in Sermon Making by Paul Erb. This special week was a new feature in the school and the results which we anticipated have been realized. The presence of the ministers, the help and inspiration which they gave to the school and congregation was appreciated and gladly received. On the other hand, the ministers testified that they too had received inspiration. We feel that the visit of important men of the Church to our school has brought the Church and this institution closer together. We are confident that this week was one of much joy and that the full results cannot be seen yet. The Spirit in a special way directed each meeting and we know that

(Continued on page 876)

Miscellaneous

THE ISLE OF PRAYER

Selected by Phoebe Kolb

Do you ever feel discouraged
With the story of the past?
Have you tried to do your duty—
Tried and tried, and failed at last?
Does your life seem vain and useless,
Crushed and desolate your heart?
Would you give earth's richest treasure
Just to get another start?

Then I know a little island
That is just the place for you,
Where your soul may find refreshment
And your life begin anew.
I have often found fresh courage
In its purifying air,
In the place where God meets mortals—
'Tis the sacred Isle of Prayer.

There the sunbeams of forgiveness
Will dispel each cloud of gloom;
From our deep tears of repentance
Flowers of hope begin to bloom.
From the crystal streams of mercy,
Rising washed and purified,
We begin our lives all over
With a living Friend and Guide.

Let us often seek the pleasures
Of this happy little isle,
And forget our cares and worries
In the sunshine of God's smile.
He has given us many blessings,
But no privilege so rare
As a full and free admission
To this golden Isle of Prayer.

—Winifred Davidson.

OPENING OF SHANTIPUR LEPER ASYLUM AT DHAMTARI, C. P., INDIA

By Mina B. Esch

For the Gospel Herald.

For nearly two years you have been hearing of the building of our new leper asylum and I am glad to write from our home at this place and tell of the happenings of the past few weeks.

We moved here Nov. 5 and are living in what will later be used as the Untainted Girls' Home. We have the foundation in for the bungalo, brick work will soon be begun, and we hope to have a part of it ready for our use by the hot season.

After being here on the spot we spent a very busy week making the last arrangements for the moving of the lepers.

On the 14th we moved the women and children; and you can well imagine what a day's work it was to move 100 of these afflicted ones about 5½ miles.

Bro. Esch went early in the morning to the old asylum and helped to get them started. He had some difficulty with the cartmen, who were not willing to allow the women to sit on their carts, and also some difficulty with the women who wanted to carry along all that they had ever gathered together whether of any use or not.

About one-third of the women were not able to walk, so were put on the carts. The rest walked, but for many of them it was hard.

About 2 P. M. the first ones arrived and then it took us till night to get them settled. When they loaded the carts at the old place the leper men had helped; but as they were not moved that day they were not here to help unload. As no clean person would touch the lepers' things the women had to do the unloading, which was quite a job for them and they were indeed quite tired out. As I came to one old blind woman she said, "I want to live and die here, never move again." I feel sure she voiced the feeling of some more of us for that evening, as we were sitting at home, Bro. Esch said, "Well, I am glad we don't have to move a leper asylum every day."

The next day the men were moved in the same carts and in the same manner, but as they were not so many and more able to help themselves it was not such a big job as the day before.

The next four days were busy ones for all, as we wanted to get everything cleaned up as much as possible before the coming of Mr. and Mrs. Anderson, who are from the Head office of the Leper Mission in London and who are in India visiting the various asylums. They arrived on the 19th and were very much pleased with our new home. On the 20th was the day of the formal opening of the asylum. To this meeting we had invited the higher officials of our Raipur district, all the Government staff and prominent citizens of Dhamtari, many of the village owners and other prominent men of our surrounding villages, all the missionaries, all the lepers and all who were working on the building works, making an audience of about 500. Bro. Lapp had charge of the meeting and opened with prayer, after which the following talks were given:

History of the Dhamtari Leper Asylum, Bro. J. N. Kaufman.

Government and the Leper, Comm. for Raipur District.

The Leper Mission, Mr. Anderson, Gen'l Secretary.

Present Status and Future Plans, C. D. Esch, Sup't of L. A.

All these talks were much appreciated and we feel that this meeting will mean much in helping the people of our District to see how they can help to check this dread disease, leprosy.

After the program all invited guests partook of some fruit and sweets, and the lepers and building works crowd were also given a treat of sweets.

The asylum at the present consists of 14 wards or houses occupied by lepers, 1 general kitchen, 1 hospital and office, 1 house for caretaker and family, 1 house for the deacon, 5 other mud houses for other servants, and the Untainted Girls' Home in which we are now living. We also have three finished wells with good water and one other well in digging. The Untainted Boys' Home is not yet finished, so they are still in their home at Dhamtari; but we hope to move them in a few days. Perhaps some of you have given to the Boys' Home or the Deacon's House, and will be glad to know that they will soon be in use; but the amount which we have asked for these buildings has not been fully raised, as far as we know. These are two objects toward which we feel our church at home should be glad to contribute, as our deacon is a faithful Mennonite and our leper church is also a part of you at home. Our untainted boys are trained and a number of them are serving the cause of the Church at the present time tho in other congregations than the Leper Asylum. There are yet to be built nine (9) wards for lepers, a general kitchen for men, and also the Church. Much of the money for these buildings is on hand and the work will continue as rapidly as possible.

We have named this new asylum "Shantipur," which means "City of Peace." We have an ideal location and over 100 acres of land, so will not be crowded as at the old site.

With the very favorable attitude that Government has taken, the whole-hearted support of the Leper Mission, the interest and prayers of our brethren in the homeland, and above all the blessing of God on our efforts for these suffering ones, we have great hopes of seeing this institution increase in numbers and grow in every way and become a real "City of Peace" to many poor lepers who are sick in body and mind.

We hope to give more news from this work as we have more time for work among the inmates. Continue to pray for us and give as the Lord directs.

Dhamtari, C. P., India.
Dec. 2, 1924.

BIBLE SCHOOL CLOSED AT ALLENSVILLE

By Oliver H. Zook

For the Gospel Herald.

A very successful term of Bible School closed at the Allensville Church, Thursday evening, Jan. 22, 1925, after being in session for the past six weeks.

The following subjects were taught as regular work: Bible Doctrines,

Articles of Faith, Bible Geography, Acts of the Apostles, Epistles, Gospel of John, Teacher Training, Vocal Music, and Prophecy.

The Faculty, J. B. Smith, Principal, J. M. Hartzler, Secretary, and E. D. Hess did faithful work. The attendance was good, considering the short time we had to prepare the work and advertise the school. In three months' time the School Committee was appointed by the churches, the Faculty chosen and secured, the course of study outlined, bulletins printed, place to hold the School selected, all necessary arrangements made, and the first term completed. The School Committee consisted of six brethren chosen by the churches in Big Valley and during the three months mentioned held eleven meetings.

The School has gone down in history as a most successful one, and the churches are deeply thankful for this wonderful opportunity of indoctrinating our young people in the great truths of God's blessed Word.

The deep, spiritual atmosphere that prevailed throughout the entire term gave evidence of the way our students enjoyed the work and applied themselves in this work of study and seeking after knowledge.

There was a total enrollment of 28, but these did not all attend the entire term. Before the term closed, the School committee, together with the Ministerial body voted to have another term next year. There is a growing sentiment throughout the churches in the Valley and neighboring churches as well, in favor of a permanent School, and this sentiment will be prayerfully considered. There is no reason why there should not be more Bible Schools everywhere. Local conditions are such at most places that only a very few can be spared to go away from home to attend a School of this kind, but who could attend at home if an opportunity were given. The Church should avail herself of this means of teaching the great Doctrines of the Bible to our people regardless of cost. There is nothing that so ably fortifies our young people especially against sin and its consequences and the destructive false doctrines advanced in this age, as a good working knowledge of the Word of God. For this reason we urge our people to put forth greater efforts in the future to fill up our Bible Schools at any cost. A Christian, Biblical, working education is becoming a daily need. Withhold not the means that makes this possible. May God bless these efforts to the strengthening of our young people, the building up of the Church, and the glory of the Lord.

Belleville, Pa.

CHRISTIANITY AND WAR—RECOMMENDATIONS

Following is an extract from a series of resolutions adopted by the Conference on Politics, Economics, and Citizenship, held at Birmingham, England, April 5-12, 1924, and recommended for publication in the Gospel Herald by J. N. Kaufman, Dhamtari, India.

The Conference recommends:

1. That all war is contrary to the spirit and teaching of Jesus Christ, and that, therefore, in time of war more than ever the Church of Christ must witness and labor for the Christian way of life against hatred and cruelty and for pity and helpfulness; it must resolutely seek to assuage passion and prejudice, and encourage that sensitiveness to truth and that Christian temper which effect a real and lasting pacification.

2. That the Christian churches should in their public testimony and with all their influence oppose all policies that provoke war, and support all conditions in the relation of nations favorable to peace, and the agencies which promote peace.

3. That they should unreservedly condemn, and refuse to support in any way, a war waged before the matter in dispute has been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal.

4. That they should exert all their authority in securing protection from any form of persecution for those whose conscience forbids their rendering any kind of war-service.

5. That by study of the New Testament in the light of the guidance of the Spirit, they should seek to reach a common Christian conscience in regard to war.

6. That they should cultivate such intimate fellowship with the Churches of other lands that through the one Church of Jesus Christ the spirit of reconciliation shall triumph over all national prejudices, suspicions, and enmities, and that the Churches of many lands may unitedly formulate a Peace Programme which can be commended to all who profess and call themselves Christian, so that Christ shall reign as Prince of Peace.

7. That the Churches should hold these principles, not only in times of peace, when their practical denial is not threatened, but that also, when war is imminent, they should dare to take an independent stand for righteousness and peace, even if the press and public opinion be at the time against them.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. This do and thou shalt live.—Luke 10:27, 28.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the meaning of St. Valentine's Day? Is it wrong to give or send "valentines" to each other as gifts? A Young Reader.

Answer.—According to profane history, St. Valentine was a Roman Ecclesiastic, who suffered martyrdom under Claudius II, Feb. 14, A. D. 270. According to the pagan legend, birds began to mate on that day, hence arose the custom of young people of both sexes choosing one another as "valentines" for the ensuing year by sending missives in which they gave expression of the affection they had for each other. Later it became the custom on Valentine Day to send to some one of the opposite sex printed missives, usually of an amatory or satirical nature, and generally sent without a signature. Some such missives being of a very artistic and ornamental kind, while others were of a caricatural nature, designed to reflect on the appearance, habits, and character of the person to whom the same was addressed.

It is sad to know that in the past, millions of serious caricatures have been changing hands among the young people in the various rural communities, villages, and cities of our land. But we are glad to note that the practice of sending valentines is becoming more and more out of date.

To determine as to whether it is right or wrong to send Valentines to others as gifts, it would be well for our young people to thoughtfully and prayerfully consider the following points:

1. Since the sending of "valentines" is of pagan origin, it certainly does not seem consistent for Christians to follow such a custom.

2. Though it may not be wrong to send some one a token of affection in the form of a "Valentine," but could not that affection be expressed more economically, more consistently, and possibly more acceptably in some other way? Would not Christmas be a more appropriate date than Valentine Day to send such a token?

3. It certainly would be wrong to send some one a "Valentine" of a reflective nature, because it would be a violation of the "Golden Rule," in doing unto others that which you would not appreciate having others doing to you.

4. Let each one put the question to the test of I Cor. 10:31, and thus decide the matter in the light of God's Word as to whether it is right or wrong to send Valentines as gifts.

J. S. S.

CORRESPONDENCE

(Continued from page 873)

hearts were moved to deeper consecration and conviction for the Lord's work. The visiting brethren were entertained in surrounding homes in order that their visit might be free of charge.

On the morning of Jan. 11 the Volunteer Band was addressed by Bro. J. D. Mininger and again the following Sunday morning by Bro. D. G. Lapp. On the same morning our Special Bible Term instructor, Bro. N. E. Miller, preached to the congregation. Bro. Lapp brought the evening message.

We desire the sincere prayers of the brotherhood.

In His Name,

Jan. 20, 1925. Myrtle Erb.

South English, Iowa

(Liberty congregation)

Greetings to all Herald Readers:—Dec. 17, T. F. Brunk's held their sale. Dec. 23 they, with Earl Henderson and wife, left for Sterling, Ill., where they expect to make their future home. We as a church and Sunday school were sorry to see them go.

Paul, Titus, and Mahlon Lapp of Roseland, Neb., were here during holidays, visiting the Lapp family of this place.

Dec. 26 we held our quarterly meeting. Sunday school was reorganized. Supts., L. J. Powell and A. H. Weaver; Sec.-treas., Ruth Grove; Chor., Helen Lapp; Pres. Y. P. M., Myron Lapp; Sec'y, Abbie Blosser; Leader, Ada Lapp.

Bro. S. S. Erb of Hesston, Kans., has been here for some time visiting friends and looking after business. He sold his farm and today (Jan. 20) is having sale. Bro. Erb attended Sunday school and church services at the Liberty Church last Sunday. His talk to the Sunday school was appreciated by those present.

Jan. 20, 1925. Ida Powell.

Sterling, Ill.

During part of the Holiday Week, we enjoyed Bible meetings, mornings and evenings, with Bro. A. E. Kreider as instructor. These meetings were an inspiration to all. May we study the Word more diligently, and live it daily.

A number from here attended the Missionary Conference held at Peoria, Ill., Dec. 29 and 30. It was truly a spiritual meeting.

Our Sunday school was reorganized on New Year's Day. With each member of the Sunday school giving his best for the Master, may we press forward in the cause of Christ.

The young people's meeting was also reorganized for the First Quarter. Interest is good and the meetings are well attended. We feel that in these meetings the young people of the church have great opportunities for training and service.

Our pastor, Bro. A. C. Good, conducted Bible meetings at Freeport several days this week. He was called home to preach the funeral sermon of one of our aged sisters, Mary Hoover.

Bro. and Sister Witmer Barge and family are leaving this week for Lancaster, Pa., where they will make their future home. We will miss them, but wish them God's blessing, and know that they will be in His service wherever they are.

Bro. and Sister Brunk and family, and Bro. and Sister Henderson, formerly of South English, Iowa, recently moved near Sterling. We gladly welcome them into our midst.

We are having beautiful winter weather, and the roads, so far, have been in excellent condition.

Ida Long.

Jet, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting in the Master's name:—We enter the New Year with courage and thankfulness for the blessings we received during the recent series of fifteen sermons delivered by Bro. Harry Diener of Yoder, Kans. Besides the spiritual uplift to all of us there were two young persons who made the decision to live for Jesus. We pray that they may be richly blessed in their new life and become active workers for the Master and His Church.

Jan. 12, 1925. Cor.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting in the Master's name:—Our annual business meeting was held on Dec. 29. Bro. E. E. Watkins was elected trustee for three years; Bro. J. B. Yoder treas.; Sister Florence King, and Bro. Harold Lehman, Church Chors.; Sister Nancy Bond, Cor.

On the evening of Dec. 24 the workers at this place rendered a Christmas program which consisted of songs and recitations. It was enjoyed by all present, but was not so largely attended as usual on account of the cold weather. After the program the children received their presents.

On Dec. 28 our Sunday school was reorganized for 1925. The following officers were elected: Supts., Bros. E. E. Watkins, O. W. King; Secys., Sisters Naomi Hershberger, Elva Yoder; Treas., Bro. Harold Lehman; Libr., Sister Bernice Wolfer; S. S. Chors., Sister Minerva Hostetler and Bro. Jess Emmert.

Bro. J. A. Heatwole of La Junta, Colo., and Bro. D. F. Shenk of Sheridan, Oreg., have just completed a week of Bible conference which was greatly enjoyed. Bro. Heatwole conducted the preaching service each evening. Thirteen confessions were among the visible results of the meetings. Bro. Heatwole is now conducting meetings at the Portland Mission. May the Lord bless the work that many souls may be won from darkness into this marvelous light. Pray for the work and the workers at this place that many more souls may be won for Christ.

Yours in the Master's name,

Jan. 13, 1925. Cor.

Wakarusa, Ind.

(Holdeman congregation)

Dear Readers:—On Jan. 25, Bro. D. J. Johns of Goshen, Ind., preached a very interesting sermon for us, followed by Bro. David Yoder, who baptized and received into the church seven precious souls. We were made to rejoice. One young man was to be received from another denomination, but on account of sickness, was not able to be present. We trust they may all remain faithful to the end.

We are looking forward to a Bible conference to be held the first week in February. May God's spirit be with us.

Cor.

Carstairs, Alta.

Dear Herald Readers:—"Not by might, nor by power, but by my Spirit, saith the Lord." This has perhaps been the unconscious thought of the congregation at West Zion. The numbers have not been great, yet the interest in the Lord's work and a determination to press on have not been lacking.

Just at the close of the old year Bro. Roth and Bro. Stauffer were with us, but owing to a severe storm only a few heard the message the brethren brought.

On Jan. 4, the Sunday school was reorganized and the following officers were elected: Supts., Bros. Joe Steckley, Jr., Elmer Shantz; Sec-treas., Bro. Sam Good; Chor., Bro. Lloyd Steckly.

Jan. 9 and 10 Bro. Joe C. Gingerich of Ulen, Minn., was with the brotherhood for two services. Great interest was manifested and regret was expressed because of his short stay. His practical admonition was much enjoyed. Owing to the funeral of a young man in the neighborhood no meeting was held in the afternoon of the 10th. The gatherings were not so large. Jan. 11, the annual business meeting was held.

Sister Adah Burkholder is in our midst. We welcome strangers, es-

pecially those who are interested in the great cause of Christ.

One of our number, Sister Steckly, is in the East for treatment. Will you join in prayer with us in her behalf that she may soon be restored to her husband and three children.

The general health is good and we are grateful to our Father for this blessing. Also for the bountiful harvest which was better than in many places. Should any of our people be interested in getting a home, we would invite you to at least look over this part of the country.

May we ask an interest in your prayers in behalf of the work at this place, especially as we want to have our district evangelist hold a series of meetings some time before conference.

Yours for the Service of the Master,
Jan. 19, 1925. Cor.

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We praise God for the spiritual feast and the rich blessings which have been showered upon His children in the recent past here in the Pacific Coast district. During the closing week of December Bro. J. A. Heatwole, of La Junta, Colo., and Bro. Allan Good of the Portland Mission, labored very faithfully with us in special Bible study. Believers were built up and sinners warned. The visible results are that more than a score have come out on the Lord's side, and others have renewed their covenant with the Lord. May many united prayers ascend to the throne of Grace in their behalf, for their keeping that they may ever be found faithful in the service of the Master. Pray too that others may turn from the ways of sin and find relief for their burdened souls.

A short time ago the Sunday school and young people's Bible meeting were reorganized with the following results: S. S. Supts., Lester A. Conrad, Roy S. Troyer; Chors., Silas A. Yoder, Grace Burck; Libr., Clara Gahler; Leader for Y. P. B. M., Bro. E. Z. Yoder.

Yours for His cause,
Jan. 24, 1925. Albert D. Erb.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The revival meetings which were commenced two weeks ago by Bro. C. F. Derstine have proved to be a great blessing to us. Sinners are confessing, members are revived, and a desire created among all to live closer to our Lord. Thus far there have been over twenty confessions. The interest and attendance have been very good, the building being filled to full capacity a number of times and souls continue confessing. It has been decided to continue yet a part of this week.

An occasion of more than ordinary interest to our people was the celebrating of the Quadricentennial Anniversary of the founding of the Mennonite Church. We had a special program for the occasion Saturday evening, Jan. 24, and all day Sunday, Jan. 25. The subjects were largely of a historical nature interspersed by three minute addresses by young people on the subject of "One Thing I Appreciate of the Mennonite Church, and one Contribution I want to Make to Her," and by older people on "Interesting Reminiscences of the Mennonite Church in Ontario." Several original poems were given and the singing was largely of songs by Mennonite authors. These meetings with the programs and speakers somewhat changed will be repeated at some of our other churches throughout this district.

Bro. Derstine has organized a class for young people and older ones also, the object being to teach and equip everyone to do more personal work in an effective way. This class expects to meet weekly.

Another occasion of unusual interest to residents of this part of the country was the total eclipse of the Sun on Jan. 24. Unfortunately the sky was covered with clouds before and during the time of the totality, but shortly afterwards the clouds were rifted and people had a chance for the greater part of an hour to see the moon passing away from the face of the sun. For a few minutes during the totality, the darkness was almost like night. In a spiritual way may we never allow anything to come between us and the Sun of Righteousness to put a dark shadow on our lives.

Jan. 26, 1925. Cor.

Haven, Kans.

(Yoder congregation)

Greeting in the Master's Name:—We are still in the grip of winter, with a few warm days to take away the blanket of snow, but it is at present snowing again. Many are feeling the effects of winter by contracting colds.

On Jan. 17 Bro. Thut of Holbrook, Colo., came here and preached for us, both morning and evening, closing on Jan. 25. He gave us very inspiring lessons on prophecy, Christ's Mission, and His Second Coming, also on Repentance, and we can well rejoice, for six young souls made the good confession and the brotherhood was strengthened. On account of an appointment made, Bro. Harry Diener left us on Jan. 22 for a revival service at Crystal Springs, Kans. He expects to continue till Feb. 1. We trust that his work may be a soul-winning one.

Jan. 26, 1925. C. C. Schrock.

Avon, S. Dak.

Dear Herald Readers, Greetings in Jesus' name:—The Lord has again permitted us to enter the new year and may we all be of some good in whatever way the Lord sees fit to use us the coming year. Our little corner is largely the same with the exception that twelve young souls have been added to the church thru confession of faith and water baptism, in which group our two youngest daughters are numbered. May they be a blessing to all those who still wander in darkness.

The winter has been very severe out here, with but very little thawing until the past week. Ice packing is nearly ended which was a hard task as it was so heavy and from twenty to thirty inches thick.

Our poor Indians suffered very much for want of food and fuel during the long cold spell. The first nice day an old widow, living a few miles from us, came and showed me that she had nothing for herself and a three year old grandson (the only one of her family left). I invited her in to prepare something for her. In the meantime she sat with her hands folded, waiting silently until I told them to eat. They bowed their heads and thanked the Lord in loud words, the young woman who brings her repeating, "Amen," in a clear voice. How some do put many a white woman to shame. The young woman who speaks English quite well told me how the old grandma had to go along the creek and gather wood to keep from freezing. There are plenty close by who could help her but as a rule they do not work until danger is upon them.

Special greetings to Bro. Friesen in India.

Ben and Eliz. A. Unruh.
Jan. 26, 1925.

Ashley, Mich.

Bro. C. C. Culp came here Jan. 13 and remained till Jan. 25. Seven young people came out on the Lord's side. The weather was quite cold but the attendance and interest were good. Quite a few outside people attended. We can see some of the results of those meetings now, but the full benefit to the cause will only be revealed in eternity. Remember the work here and those that have just started in the Christian life.

Jan. 27, 1925. Cor.

Nampa, Ida.

To the Readers of the Gospel Herald, Greetings in the blessed Master's Name:—On New Year's Day we had

(Continued on page 880)

SPECIAL MEETING

For the Gospel Herald.

St. Jacob's, Ont.

Report of Bible Conference held at St. Jacob's Mennonite Church, Dec. 11-12, 1924. Moderator, Moses M. Brubacher.

Instructors, C. F. Derstine, J. B. Smith.

Bro. Derstine discussed **"Prophecy"** and particularly the Book of Revelation at each day session and preached an evangelistic sermon each evening from Thursday until Sunday.

The subjects given by Bro. Smith were mostly related to the Bible as a whole, as follows: **Knowing the Word, The Fourfold Gospel, The Inspiration of the Bible, The Bible and Science, The Literary Structure of the Bible, Light on the Bible from the Original Scriptures, The Three-fold Nature of Man—Spirit, Soul and Body.**

Some Thoughts Presented:—The Book of Revelation gives us a glimpse of God's great plan, laid already in the eternity past, and comprehending the end from the beginning. The book contains some things we may not understand, but a number of things are plainly stated and of these we should have some knowledge. In Chapter 1 John wrote "the things seen," or the past; in Chapters 2 and 3 the things that are,—the present Church Age or dispensation of grace, and either in fact or in principle states every event of importance that has taken place in the Christian Church. The rest of the book is future and tells of a number of things that shall take place after the Lord has come for, and received the Church. The description of the terrible judgments for sin and wickedness and the final destiny of the lost, is beyond the grasp of our finite minds. So also the glorious picture of the eternal state of the believers cannot be appreciated in any measure of fulness or perfection.

A knowledge of the Word of God is a great privilege, and according to its teaching an obligation upon every child of God. It has in store many "great, mighty, wondrous and excellent things" for those who are willing to put forth some effort. There are a number of "keys," or aids, that are essential in understanding Bible truth, of which we give only a few—The New Birth, and the Holy Spirit, Faith, Prayer, Meditation, Application, Reverence and Obedience. The safest and surest way to avoid or to cure doubt, unbelief, heresy or modernism is to accept the Bible as final authority on any and all questions. A good rule to follow might be—"God's Word says it, I believe it, that settles it."

Secretary.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

The following summaries of the activities of the A. M. R. in Russia and Siberia will be of special interest. The figures given are not the official records but give in round numbers the approximate amount of relief given.

SUMMARY A. M. R. ACTIVITIES 1923

From January to December inclusive the work included: 1. The distribution of food and clothing to institutions, such as labor schools, agricultural schools, schools for teachers and nurses, children's colonies, children's homes, homes for invalids and old people, hospitals, to refugees and to hungering; 2. Agricultural reconstruction with tractors, and the distribution of horses; 3. Assistance to clinics, etc., in combating malaria epidemic.

Food and Clothing Distribution

Feeding Persons 138,145 Value	$103,600.00
Clothing Persons 28,716 Value	30,000.00

Agricultural Reconstruction

Tractors cultivated Dessjatines 8567 Cost	$17,200.00
Fuel advance to farmers, collectives, etc.	5,000.00
Horses distributed on credit 207 Value	7,000.00

Medical

Cases treated at ambulatories and malaria clinics 5778 persons. Value in dollars of medical supplies not given, as these supplies were a gift from other organizations	
Grand total, except medicines	$162,800.00

SUMMARY A. M. R. ACTIVITIES 1924

The work followed practically the same line of relief with the addition of distribution of sheep in Siberia.

Food and Clothing Distribution

Feeding Persons 78,000 Value	$40,000.00
Clothing Persons 6,070 Value	5,000.00

Agricultural Reconstruction

Tractors		
Cultivated Dessjatines	5458	
Threshed—Poods	40725	
Cost to A. M. R.		4,500.00
Spare parts imported		3,800.00
Horses		
Distrib. on credit 67 horses Val.		5,500.00
Advance for horse purchase		700.00
Sheep Distributed 139 Value		350.00
Seed Loan		
Poods 21961		
Dessjatines 4365 Value		11,800.00

Medical

Cases treated at ambulatories and Malaria clinics 2167	
Medicines distributed Value	725.00
Grand total	$72,375.00

* * *

The following is a copy of an expression of thanks given by one of the local Committees in Siberia. Bro. Miller at Moscow writes that the work done by this committee is very commendable. Even though the harvest was bad the seed loan obligation was discharged fully. He considers this committee a body in which he can have full confidence.

Protocol

Of the Meeting of the Representatives of the A. M. R. for the Villages of the Gljadener Rayon Siberia, Held October 23, 1924, in Gljaden

Reviewing our work of the past year we must say that we had a difficult and responsible task, more so than we had anticipated. We confess that, since we were inexperienced in such work, mistakes were made. There are instances in which we were too liberal and other instances where we did not give enough. Also there are a number of cases in which we were deceived. While we admit these faults we can say that we are minded to continue the work with new strength and courage.

What has been accomplished? A few of our brothers have been snatched away from the spectre of starvation. The greater part of our population would, without this help, have been confronted by ruin in the truest sense of the word. If the people would have been compelled to sell the little that they yet call their own, in order to procure for themselves the needed food, the consequences would have been very sad. Some of our people would have seen the long and very cold Siberian winter come without any provisions of food and clothing and with very little fuel.

When word came that help was on the way, there was the most joyous expectation. Many took fresh courage. The hard dollar showed itself a benefactor that wiped away the tears of the needy. The hungry were fed and the destitute clothed. It is worth mentioning that help came just at the right time. What little we possessed had to be sold much below its value in order to get the means to buy food. Of great value for our Rayon was the wise arrangement of collective sowing of some of the acreage for the common benefit. In consequence of these measures eleven villages of our Rayon have a good supply of seed grain for 1925.

In the name of our people in these settlements we would say to the donators: Do not get weary, brethren. The need would immediately become very serious if you would stop to give. The crop failures coupled with the almost total economic decline make an improvement of our conditions an impossibility for us without your aid. Help us. God will reward you. For what you have already done we extend our warmest thanks. Probably the time may come for us once again when we must not only receive but may also give. And "It is more blessed to give than to receive."

To the leaders of this work of feeding, namely, Director Miller, as well as the representative of our district, J. A. Wittenberg, we also express our thanks for the confidence they have placed in us and we promise them through faithful work to show ourselves worthy of it.

We ask the representative of our district to send a copy of this protocol to Director Miller with the suggestion, if he may see proper to do so, to have it published in one of the most widely read papers in America.

The Representatives (Fifteen signatures).

Married

Zimmerman—Birky.—On Thursday, Jan. 22, at the home of the bride's parents, occurred the marriage of Bro. Lee Zimmerman of Milford, Nebr., and Sister Fannie Birky of Manson, Iowa, Bro. J. C. Eigsti officiating. May the Lord bless them on their journey through life.

Leatherman—Weaver.—On Jan. 18, 1925, Bro. Isaac N. Leatherman of the East Holbrook congregation, La Junta, Colo., and Sister Elnora N. Weaver of the congregation at Metamora, Ill., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. A. A. Schrock. May peace and happiness attend them through life.

Obituary

Leaman—M. Rohrer, Jr., son of M. Rohrer and Lizzie S. Leaman of near Witmer, Pa., died at the Lancaster General Hospital on Sunday, Jan. 18, 1925, of infant trouble. Besides his parents he is survived by four sisters: Gladys, Irene, Ruth and Elsie. Funeral services were conducted at the home by Bro. David L. Landis, and burial was made in Mellinger's Mennonite Cemetery.

"Tho' cast down, we're not forsaken,
Though afflicted, not alone;
Thou didst give, and Thou hast taken;
Blessed Lord, Thy will be done."

Stukey.—Chauncey Stukey, son of David and Catharine Stukey, was born Aug. 15, 1860, near Goshen, Ind.; died Nov. 5, 1924, at Prescott, Ariz. He is survived by his wife, 1 daughter, 3 grandchildren, 6 brothers, and 2 sisters. One brother and one sister preceded him in death. The funeral service was conducted by Mr. McKenzie of the Con-

gregational Church. The body was laid to rest in the Mountview Cemetery.

Mensch.—Bro. Adam B. Mensch was born Oct. 7, 1836; died at the home of his son-in-law, Bro. Jesse H. Mack, Yerkes, Pa., Oct. 29, 1924; aged 88 y. 22 d. He is survived by his daughter (Mary H. Mack), son (Abram H. Mensch), sister (Cathrine Stubblebine), seven grandchildren, and thirteen great-grandchildren. Funeral services were held Nov. 3, at the home by Brethren Howard Pennypacker and John Risser, and at the Providence Church by Brethren Noah Mack, Warren Bean, Noah Souder, and Irwin Landes.

Eckman.—Joseph Eckman was born Feb. 27, 1854; died at his home in Quarryville, Pa., Jan. 7, 1925; aged 70 y. 9 m. 17 d. He was a member of the Mennonite Church. On April 1 he was stricken with paralysis which left him helpless. All was done that loving hands could do for him but God saw fit to call him home. He is survived by his wife, 2 sons, 4 daughters, and 7 grandchildren. Services were held at the New Providence Reformed Church.

"Your life work is ended, dear father,
You're with loved ones gone before;
May we all prepare to meet thee
On that bright, celestial shore."

Reschly.—Joanna, daughter of Bro. Joseph and Sister Anna Reschly, was born Jan. 6, 1924, near Wayland, Ia.; died Jan. 22, 1925; aged 1 y. 16 d. Little Joanna passed away rather suddenly as a result of a cold which was not thought to be serious. She leaves her sorrowing parents, 1 sister (Alice), 3 grandparents, and a number of relatives, to mourn the passing away of a little life that budded on earth to bloom in heaven. Funeral services were held at the Sugar Creek Church near Wayland, Ia., conducted by Bro. Simon Gingerich and Bro. Daniel Graber. Text, Matt. 18:2. Interment in the cemetery nearby.

Umble.—Glenn Jacob Umble, son of Bro. Ira J. and Sister Beulah Glick Umble, died suddenly at the home of his parents in Gap, Pa., on Dec. 22, 1924; aged 2 y. 3 m. 7 d. The cause of his death was inward convulsions. While God permitted Glenn to be with us only a short time, after all we keenly feel our loss which is his eternal gain. His great patience and sweet smiles won many friends. He leaves father, mother, two sisters (Thelma and Flora), and one brother (Frank); also two grandfathers. Funeral services were held on Dec. 24, 1924, at the home by Bro. A. B. Stoltzfus and at the Millwood Church by Bro. J. A. Kennel. Text, Isa. 9:6. Burial in the adjoining cemetery.

Hartzler.—Katie Y. Hartzler, daughter of Jonathan H. and Sarah Byler, died at her home in Belleville, Pa., Jan. 8, 1925; aged 67 y. 2 m. 18 d. Her health had been failing for about a year, during which time she had several paralytic strokes. On Jan. 8, 1889, she was united in marriage to Jacob C. Hartzler, who preceded her in death ten years ago. She was a devoted Christian mother and friend and was held in high esteem by all who knew her. She is survived by 1 sister (Mrs. Menno Stoltzfus), 1 stepson (Israel Z. Hartzler), and a large number of relatives and friends. Funeral services were held Jan. 11 from her late home and were largely attended. She is gone but not forgotten.

Noel.—Velda Delphine, daughter of Henry and Saloma Noel, was born near Strang, Nebr., Jan. 1, 1923; passed away Jan. 14, 1925. She took sick Jan. 1, with lagrippe which later developed into bronchial pneumonia and other complications, from which she suffered intensely for fourteen days. She leaves father, mother, one brother (Sterling), four grandparents, seven uncles, and seven aunts. One brother (Walter) preceded her in death. Little Velda was very fond of singing, her favorite song being, "You Can Be A Blessing." She was laid to rest Jan. 16, 1925, at the Salem Cemetery. Funeral services by Bro. Joe Zimmerman of Milford and Bro. Fred Reepe of Strang.

"Go to thy rest, dear Velda,
Go to thy dreamless bed;
While yet so gentle, undefiled,
With blessings on thy head."

D. J. T.

Shaffer.—Barbara Burkholder, widow of the late Daniel Shaffer, died at the home of her daughter at Elmira, Ont., Dec. 26, 1924, in her 91st year. The deceased had been in failing health for some years but the death of her husband just two months earlier seemed to hasten the end. She, with her husband, came into the Mennonite Church in early life. Their godly walk and devotion to the Master won for them the respect of the whole community. Sister Shaffer, though quiet and unassuming, gave clear testimony of her trust in God. There are left to mourn, one son (Abram, of Bethesda), Adeline (Mrs. Peter Brillinger, of Gormley), and Sarah (Mrs. Robert Mead), with whom the parents lived the last years of their life; also one brother and two sisters. The funeral service was conducted by David W. Heise and L. J. Burkholder. Burial at Heise Hill Church on Dec. 28.

Benner.—Alice Priscilla (nee Sheaffer), wife of Abram L. Benner, was born at East Salem, Juniata Co., Pa., Sept. 23, 1854; died near Shiremanstown, Cumberland Co., Pa., Jan. 13, 1925; aged 70 y. 3 m. 20 d. The deceased had been spending the last few winters in the home of a stepson where she contracted a bad cold, which caused her very sudden death. She was a member of the Mennonite Church for about thirty years. She is survived by her husband, two stepsons, four grandchildren, four brothers, one sister, also a number of nieces and nephews, two sons and one daughter having preceded her to the glory world. Short services were held at the home on the evening of Jan. 14, conducted by Bro. Samuel Hess. The following day the body was taken to the Delaware Church, Juniata Co., Pa., where further services were conducted by Bros. Samuel Leiter and Ammon Brubacher. Burial in graveyard adjoining.

Miller.—Mrs. Lydia Miller (nee Gingerich), wife of J. J. Miller, was born in Holmes Co., Ohio, Jan. 9, 1870; died at her home near Nappanee, Ind., Nov. 24, 1924; aged 54 y. 10 m. 15 d. She was united in marriage Jan. 16, 1890, to Noah Byler, who was killed by a falling tree. To this union were born 6 children. On Nov. 9, 1905, she was again united in marriage to John J. Miller. This union was blessed with three children, all living. She leaves to mourn her departure her husband, 9 children, 6 sisters, 3 brothers, 6 step-children, and many other relatives and friends. Funeral services were held on Thanksgiving day, conducted by Bros. Wm. Yoder, Nappanee, Ind., and Nathaniel Miller, Goshen, Ind., of the Amish Mennonite Church of which she was a member from early youth. She exalted Jesus as her personal Savior and remained faithful to her Master till death. Her death was caused by double pneumonia from which she suffered for only a few days. Interment was made at the Welty Cemetery. The funeral was largely attended.

Hoover.—Mary (Snavely) Hoover was born at Shafferstown, Lebanon Co., Pa., Nov. 22, 1839; died at the home of her daughter, Mrs. John H. Reitzel, Jan. 20, 1925; aged 85 y. 1 m. 29 d. Her parents, Jacob and Barbara (Hess) Snavely, were among the first settlers in Whiteside Co., Ill. On Jan. 27, 1861, she was married to Francis K. Hoover, and to this union nine children were born, all of whom, with the exception of one daughter who died in infancy, survive. One brother, Levi Snavely, is the only one left of the original Snavely family. He is 88 years old. Sister Hoover was a member of the Mennonite Church for a number of years. She was an example of Christian piety, and to know her was to love her, because of the Christ-like spirit manifested in her life. She was deprived of her natural eyesight for about two years, yet she was never heard to murmur or complain, and in this she was an example of true Christian patience. Funeral services were held Jan. 22, at the Mennonite Church, where a large number of relatives and friends gathered to pay a last tribute of respect.

Shradley.—Sister Ellen Hoffman Shradley passed away Dec. 19, 1924. She was born at Bainbridge, Pa., Oct. 10, 1889. She united with the Brethren in Christ church at the age of eleven years and was married to Bro. L. W. Shradley at Harrisburg, Pa., Mar. 9, 1912. On Nov. 29, 1922, she came to Colorado Springs, Colo., for her health, the family joining her later, and in the fall of 1923 she, with her husband and daughter, united with the Mennonite Church at Manitou, Colo. She had hoped and longed to be allowed to remain here for the sake of her family, yet was fully resigned to the Lord's will, and left a bright testimony that she was happy to go and be with Him. She had been gradually getting weaker until the evening of her death, when she called her family to her bedside, saying, "I am dying" and bade them all "Good-bye;" then calmly and peacefully fell asleep. She leaves a living testimony of her faith in God during all her sufferings. Her husband and two children (Elizabeth, 12, and Marlin, 10) are left to mourn her loss, yet they have the assurance of being able to meet with her again. Funeral services were held Sunday, Dec. 21. Bro. Heckman of the Brethren Church conducted the services, using as a text Rev. 14:13.

Musser.—Christian Musser was born in Juniata Co., Pa., May 3, 1850; died in Middlebury, Ind., Jan. 4, 1925; aged 74 y. 8 m. 1 d. In early life he was married to Alice Kauffman, who died Feb. 23, 1901. To this union were born 4 children: Mary (who died in infancy), Grace (who died at the age of 21 years), Blanche (now Mrs. Wesley Troyer) and Walter. There also remain one brother (John Musser), 1 sister (Mrs. Tobias Weaver) and 5 grandchildren. In 1903 he migrated to Elkhart, Ind., where he spent the latter end of his life. For the last 13 years he made his home with Enos Musser of near Wakarusa, Ind. Three weeks before his death, lagrippe laid hold on him, and he was brought to the home of his daughter where after two weeks' patient care, he passed away. In their early married life, he with his wife united with the Lutheran Church. In 1916 he united with the Mennonite Church, of which he was a faithful member at the time of his death. Funeral services were held Jan. 7, with services at the home, conducted by Conde A. Hile, and at the Yellow Creek Mennonite Church, conducted by J. W. Christophel. Burial in cemetery adjoining the church.

"How peacefully he sleeps with naught to dread,
That he must wake and hurry to his toil;
No fears of coming ill disturb his rest
Nor thoughts of sorrow o'er his spirit sweep."

CORRESPONDENCE

(Continued from page 877)

a business meeting when the business of the church was transacted, also our Sunday school was reorganized. The following Friday Brethren G. D. Shenk and Mose Hostetler of Oregon came into our midst, Bro. Shenk as evangelist and Bro. Hartzler as music instructor. The brethren stayed with us two weeks. No accessions, but the church greatly revived. From here Bro. Shenk returned home and Bro. Hostetler went to Filer.

Pray for the work here that we may all remain faithful to the end and carry out the work that is assigned us. We have had about six weeks of solid winter weather, but just now it has moderated some and is raining.

Anna E. Zuercher, Cor.

Lake Charles, La.

Dear Readers, Greeting in the Master's name:—On the evening of Jan. 24 we were glad to have with us Bro. Andrew Shenk of Oronogo, Mo., who stopped here on his way home from New Orleans. He preached two powerful sermons, and baptized two young boys who took a stand for Christ. He also conducted communion services at which time we also observed the ordinance of feetwashing. We now have nine members here. The number is small but we have the promise that where even two or three are gathered together the Lord will be with them. We ask the prayers of all God's children in our behalf.

Sarah B. Leidig.

Goshen, Ind.

(Goshen College)

Sunday, Jan. 25, being the four hundredth anniversary of the founding of the Mennonite church, Bro. Sanford Yoder used as his text in the morning service, "For other foundation can no man lay than that is laid, which is Jesus Christ," a scripture which was the keynote of Menno Simons' preaching. We are thankful anew that through these centuries, through persecution and hardship the church has remained on the solid rock, Jesus Christ, in whose service we gladly work.

Sunday evening a Mennonite Historical program was given, Bro. J. S. Hartzler helping by giving us a unique, helpful discussion on "Early Mennonite Beginnings." At the same time Bro. C. L. Graber on, "Principles for which our Forefathers Stood," at Clinton Frame Church. Prof. Correll spoke on along a similar line at Clinton Brick Church.

Minnie Swartzendruber.

REPORT OF THE MENNONITE HOME, LANCASTER, PA.

For October, November, December, 1924

For the Gospel Herald.

The following contributed to the Home: David Ebersole, Leah Stauffer, Estate Susan Hershey, Seth Ebersole, Mrs. Jacob Brubaker, Mrs. Phares Nissley, A Bro. and Sister of East Petersburg, Samuel W. Hess, Christmas Candy. The following sisters helped to clean house: Susan Hershey, Ada May Hershey, Mrs. Clayton E. Hershey, Mrs. John E. Landis, Mrs. Abraham L. Hiestand, Mary Irene Peifer, Bessie M. Good, M. Ruth Hershey, Mrs. Benjamin Kauffman, Mrs. Amos G. Kauffman, Mrs. Daniel Good and Stella Stoner of the East Petersburg Church; Ellen B. Landis, Dorothy H. Hershey, Lizzie M. Bomberger, and Mary H. Witmer of the Lititz Church; and Clara Harnish of the Rohrerstown Church.

Cash:—Wilson Beyer, $2.00; Martin Good, 2.00; Harry Reeser, 1.00; Harry Brocklehart, 1.00; Mrs. Amos Miller, 1.00; Mrs. Alvin Hernley, 1.00; Ada Hershey, 1.00; H. Reist Landis, 3.00; Ira Shertzer, .50; Annual Meeting Friends, 9.00; Mary Hershey, 2.00; Lydia Hershey, 2.00; Amos Hershey, 1.00; Susan Bowers, 1.00; Annie Stoltzfus, 1.00; D. S. Metzler, 1.00; Levi S. Weaver, 1.00; Daniel Landis, 1.00; A Friend from Sewickley, 2.00; Moses Hershey, 10.00; Jacob S. Gabel, 2.00; Benjamin Zimmerman, .50; Contribution Box, 12.25.

Services—Oct. 5. Regular services were conducted this afternoon by Bros. Joseph Boll, Sr., Joseph Boll, Jr., Jacob Freed, and Jacob Greider. Text, Jno. 3:16.

Oct. 19. Regular services were conducted this afternoon by Bros. I. B. Good and Amos Kauffman. Text, Psa. 92:12-14.

Nov. 2. Regular services were conducted this afternoon by Bros. Elias Kulp, Jacob Hess, and Abram Brenner. Text, Gen. 5:24.

Nov. 12. This evening we held funeral services in memory of Sister Katie Davidson who departed this life Nov. 10. She was aged 92 y. 7 m. 7 d. Bro. John E. Landis conducted the service. Text, Rom. 6:23.

Nov. 16 Regular services were conducted this afternoon by Bros. Martin Metzler, John E. Landis, and D. S. Metzler. Text, Jno. 11:28.

Nov. 22. This afternoon we held funeral services over the remains of Bro. Henry Kulp who died Nov. 19; aged 63 y. 6 m. 2 d. Bro. Isaac H. Brubaker conducted the service, using Psa. 23 for a text.

Nov. 29. This evening we held preparatory services in preparation for the communion services to be held the following day. Bros. John Gochnauer and Amos G. Kauffman were present. Text, Rev. 22:14.

Nov. 30. Regular services and communion was held this afternoon by Bishop Christ Brackbill and Deacon Amos G. Kauffman. Text, Luke 22:1-23. Feetwashing was also observed.

Dec. 14. Regular services were conducted this afternoon by Bro. David H. Mosemann. Text, Heb. 12:1, 2.

Dec. 26. This evening we held funeral services for Sister Anna Souders who departed this life on Dec. 25. The service was conducted by Bro. John E. Landis. Text, II Cor. 5:1. She was aged 82 y. 11 m. 27 d.

Dec. 28. We had our regular services this afternoon. Bros. Isaac Brubaker, Christ Charles, Jacob Greider, and D. S. Metzler were present. Text, Luke 2:9-15.

This ends another year of our work. How short it seems when we look back! How many opportunities did we miss that we should have embraced? Our prayer is that the Lord may reveal to us during the coming year just what we should do to be of the most service to Him, and to the aged pilgrims who are going down the valley one by one. What we miss doing for them is forever lost. We ask the prayers of all God's people in behalf of the work here.

Gratefully acknowledged,

T. E. Moyer, Supt.

BOOK REVIEW

Children's Hymns and Songs

A new publication of songs for the children for use in the Home and Sunday School. The collection was gathered by some of our workers in the congregation at Atglen, Pa. The manuscript was submitted for publication for them. The list of songs and hymns appealed to others and arrangements were made to print additional copies for the general public. The book is now off the press and ready for distribution.

The book is published in Word Edition only. The music is familiar to our Promary workers and the children will be able to follow the words where they could not read the music even if it were placed before them. The collection consists of 144 hymns and songs. Bound in durable fabroid paper.

Price: Single copies 45 cents; Dozen copies $4.50; 100 copies $30.00.

Address,

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

FEBRUARY, 1925

"Look on the fields; for they are white already to harvest."

EDITORIALS

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Off for South America! Bro. and Sister Jacob L. Rutt, our latest recruits for that field, sailed from New York on Jan. 17, on the S. S. "American Legion." A goodly number of friends had gathered to see them leave. May we all join in the prayer that they may have a safe journey and a blessed ministry in the Argentine. Souls are facing eternity in that far off land without a true knowledge of the Gospel. Catholicism with its idolatrous mass, and unscrupulous priests, and its ignorance of the Bible, does not meet their spiritual needs. Only the true Gospel of Jesus Christ as taught in the Bible can satisfy their soul needs and longings. May we unitedly support the work in South America!

Messages from India. We have a number of interesting articles from that needy country in this issue. Bro. Albrecht tells of their trip in general and Bro. Ressler tells of some of the old acquaintances he has been privileged to renew, while Bro. Lapp makes a strong plea that we should "Remember India" in the different ways that we have opportunity. The latest letters received here told of the Christmas exercises that were held in some of the schools in connection with the Mission. While our missions were busy here observing Christmas in story and song, and gift, our workers in India were similarly engaged, with the exeption that their Christmas day dawned about twelve hours earlier than ours. The anniversary program which had been arranged for the latter part of November, and which was postponed because our missionaries and visitors did not reach India in time, was to be held Dec. 26 and 27, about a month later than originally planned. Bros. Ressler and Albrecht seem to be enjoying their visit to the Mission immensely and we hope their trip may be of mutual benefit to themselves, the India Mission, and the Church in America.

"The Ministry of the Printed Page" is the title of an illuminating article in this issue by Bro. S. E. Weaver. He tells of some of the work being done along this line in the Indiana-Michigan district. This could be duplicated in every community, as indeed it is by many of our people, though perhaps not in as well organized a way. Our missionaries have long recognized the value of tracts, papers, and booklets in spreading the Gospel, and they are doing much good work in this way. Yet we wonder if there are not many of us who do not utilize this method of giving out "the word of life" as we might. As an illustration of how far a tract or paper may travel in its ministry we might cite an experience we had recently. A man came to the office here carrying a part of the December number of "The Way." Some one in Colorado had got it originally and found in it an article showing the fallacies of Christian Science. The paper was sent to the head office of the Christian Science cult, and then sent to one of their people in this district who in turn came to investigate. Just how much our testimony against this teaching which denies the Deity of our Christ has helped these people, we cannot tell, but the incident does show how far a tract will travel and how many people may be touched by its message. We might say in this connection that many of our people, even some missionaries, do not seem to be as well acquainted with our little tract paper, "The Way," as they should be. It is published every month and is just the thing for systematic distribution of the Gospel message. The price is nominal and for missionaries arrangements can be made to send them free. Send for a sample copy. Give forth the Word through the printed page. "Sow beside all waters."

THE SECRET OF SERVICE

Christ never asks of us such busy labor
As leaves no time for resting at His feet:
The waiting attitude of expectation
He ofttimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That He some sweetest secret may impart:
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

And yet He does love service where 'tis given
By grateful love that clothes itself in deed:
But work that's done beneath the scourge of duty,—
Be sure to such He gives but little heed!

Then seek to please Him, whatsoe'er He bids thee,
Whether to do, to suffer, to lie still:
'Twill matter little by what path He leads thee
If in it all thou seek'st to do His will!

—Selected.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake" (Acts 9:15, 16). These few verses tell of the Lord's announcement that Paul was to be a "chosen vessel" for His use in bringing the "Good News" to the Gentiles and others. "A Chosen Vessel"—those words are laden with meaning. First, when the Lord chooses a vessel it will be the right one, for He is qualified to choose. He made no mistake in choosing Paul altho Ananias was inclined to think that He did. It is important that the Lord should call

every missionary to His particular work, otherwise there will be failure written in the efforts that are put forth.

Second, A vessel to be of service must be emptied. The Lord cannot fill a vessel that is already filled with self, and pride, and vainglory. In Philippians 2 Paul gives a recital of the things which he emptied himself of in order to be an acceptable servant of the Lord. He was born of the purest Hebrew stock, "Hebrew of the Hebrews," trained in all the learning of the Jews, zealous to a fault, "blameless" in his life according to the law. Few people of his day were his superior, or even his peer. But he counted all these fleshly achievements but loss, "for the excellency of the knowledge of Christ Jesus," his Lord. Compared to Christ they were but as refuse.

May we all learn the lesson. Let us empty ourselves of all that pertains to the old life of the flesh, with its selfishness, pride and sin, and "seek those things which are above," walking worthy of "new creatures" in Christ Jesus. If we live the risen life then the "power of His resurrection" will be manifest in us. It will mean a life of suffering for His sake, "the fellowship of his suffering," but it will be worth more than it cost, for it will give us His power, assure us of His joy, and finally we shall be like Him. Glorious thought! "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

OUR TRIP TO INDIA

By H. V. Albrecht

Bro. Ressler and I left New York at 7 A. M., Sunday morning, Oct. 26. For the first three days the sailing could not have been smoother and nicer. Bro. M. C. Lehman and family were on the ship too but they were in first class while we were in second class. In our class there were also a lady from Chicago, bound for the Raipur Evangelical Mission, a lady going to the Egypt Holiness Mission, a Methodist lady going to the same place to visit her daughter, (these two were from Canada), and a lady from Ceylon who had been in America for three years to get an education for teaching, and who was now returning home by way of Bombay. This group of six constituted our family in the dining saloon in second class.

On the third or fourth day we started to follow the daily readings of the Sunday school lessons in the music room. Every morning after breakfast we had our worship in which we took turns in reading the lesson and leading in prayer. Bro. Ressler felt the effect of the sea rather decidedly and could not always be with us, but as soon as he was able to be with us he joined the group of worshippers and on Sunday morning we studied the Sunday school lesson with him as our teacher. We all enjoyed it and felt at home.

On Sunday morning at 10:30 there was preaching in the first class music room and the second class passengers were always invited to join in. In all there were seventeen missionaries on the vessel and several going to visit mission fields. The ministers took turns in preaching. Every Sunday evening there was a song service and sometimes talks were given. It was encouraging to see the interest shown for the cause of Christ. We certainly all enjoyed the voyage, according to the testimonies that were given.

After the first three days the ocean began to show its mighty power. The waves piled high and our steamer rolled and tossed. Sometimes great splashes would come on deck. Wednesday night was the worst. When the rough weather came Bro. Ressler stayed close to his bed. After the storms subsided he got along very well. I was not confined to bed at any time. Bro. Lehman would come over frequently to visit us.

On Nov. 6 in the early morning we saw many steamers as we were nearing Gibraltar. At noon we went through the strait and we remained in sight of the northern coast of Africa for a whole day or more. We were now on the Great Sea on which Paul traveled and was shipwrecked. On Nov. 9 we passed a small island five miles long. It was quite thickly populated and belongs to Italy. Later in the day we passed between Sicily and Malta, the former to our north and the latter to the south. Malta is the place where Paul was shipwrecked.

On Nov. 10 the Mediterranean began to roll and our steamer rocked and dived. This made some sick again. In all this there was no wind and the next day we heard that an earthquake had sent a tremor all the way across the sea from Algeria to Portugal, destroying a whole village. This was no doubt the cause of the roll of the sea. We were reminded of the time when Christ stilled the mighty waves simply by saying, "Peace, be still."

A few days after this the engineer sent a man with us to show us the mighty engine that kept pounding away day after day to pull us across the mighty waters. It certainly was a wonderful machine, something that is indeed worth seeing. When the engineer asked me what I thought of it I told him it must be a great machine that can run eighteen days without stopping, continually pushing the big ship thru the water. Then I thought of the human body which God has created. The human heart will beat for seventy or eighty years without stopping. This is still more wonderful.



A Crowd at the Dhamtari Railway Station

On the night of Nov. 12 we arrived at Port Said, Egypt, and on the next morning we walked around on Egyptian soil for about an hour. Leaving here at noon, we passed through the Suez Canal and then sailed into the Gulf of Suez, a portion of the Red Sea. Here we were made to

think of the time when Moses and the Children of Israel crossed the Red Sea on their way to Canaan fro Egypt. We expect to learn more about this on our way home, as we intend to stop in Egypt. As we proceeded down the Red Sea it began to get warmer. At Port Said we bought our sun helmets and were now beginning to need them. The steamer officers also began to wear their helmets. All along, wherever we could see the shore, it seemed to be nothing but rock without any vegetation. On Nov. 17 we passed an island of rock and a little later on we passed twelve rocky islands called The Twelve Apostles. One was very rough and quite a distance away from the rest. It is called Judas. One of the largest has a lighthouse on it. I would call that Peter. The formations seemed to be wonderful indeed.

At 2:30 P. M., Nov. 18, we arrived at Aden, Arabia. This was our second stop. We unloaded cargo until after midnight. This city is built on the crater of a volcano. They have had no rain for two years and get their water by distilling the water from the sea. Camels are used quite extensively. We left Aden at 1:50 A. M.

At 11:00 P. M., Nov. 23, we arrived at Karachi, India. Here we unloaded cargo two days and nearly all night. This is a very fine harbor and we went ashore. This is a good wheat country and a large amount of wheat, barley, and rice is exported. As we took the tramway car to the city we saw the grain being delivered here. On our way I counted a hundred camels, some loose but most of them hitched to carts, and as many ox-teams, one just behind the other.

Nov. 27, at 1 P. M., we arrived at Bombay, all safe and well. Bro. Kaufman was in the city on business and met us here. At 3:35 P. M., Nov. 28, we left Bombay, and arrived at Raipur the next evening, where three motors met us and at 7 P. M. we arrived at Sundarganj station.

The way these people welcomed the returning missionaries certainly was marvelous. I think all the Christians and orphans were on the spot with many others. They were strung all along on both sides of the road for a long distance. It took guards to keep them out of the road so that they would not get hurt by the motors. We went very slow and at times stopped altogether. They kept salaaming us from both sides. Bro. Ressler was in the first car. Their reception showed that there was joy in the hearts of these people at the prospect of seeing those who had labored with and for them.

When we finally made our way into the bungalow we found the evening meal awaiting us. We took supper with Bro. Kaufman and after a chat and prayer we went to different places for the night. All the missionaries were present except four. I can say that God certainly answered the prayers of His people in bringing us safely to our destination. I enjoyed the voyage as a whole and was well all the way. All the missionaries are well and we who came are enjoying good health.

I wish to say in closing, please remember India with your financial means and prayers, and pray for us who are visitors that we may be able to do just what God wants us to do.

Address, Dhamtari, C. P., India.

A MISSIONARY, HIS QUALIFICATIONS

By T. K. Hershey

We are conscious of the fact that much has been written about the qualifications of a missionary, but the importance of the subject warrants further consideration.

In visiting the many different churches many young people desired to know about the preparation required to enter mission work in the Argentine, South America. Having some conviction along this line I generally answered these questions in the following manner and order.

1. He must be born again. Missionaries to South America, India, or any other foreign or home field, must be born again. If the new birth is not a realization in a missionary's life, I dispute his calling. God never will call an individual to take up such a responsible work, knowing that he never has experienced a New Birth. If such an one gets to the foreign field, his calling must have been earthly, and not heavenly. "Ye must be born again." He must know that, "old things have passed away," and that "all things are become new." If the desire for old things has not vanished in a missionary, it will hardly do so in his converts. Like missionary like converts.

2. He must know his Bible. Bible ignorant missionaries fail, and they ought: the sooner they fail the better it will be for them and the Cause. It is necessary that a missionary should know his Bible to the extent that he can place his finger on texts that will help the individual that he is dealing with. Knowledge about the Bible is not sufficient. A "Thus saith the Lord," clinches the argument. If he has not been able to do this, he has lost his grip, and the one he desired to lead to Christ may forever be lost. The Bible is the missionary's **medicine case.** He must know what is in it, then through the aid of the Spirit, delve into it, and dish out to the different individuals according to their several needs.

In this day of short Bible terms, normals, and courses given in our schools, every individual who thinks of entering a foreign field should take advantage of these opportunities and study God's Word. It should be his daily Food.

3. He should be thoroughly indoctrinated. A missionary going to a foreign field, should know the doctrines of the church he represents. It is surprising to know how ignorant some prominent workers are in the doctrines of the Church. But having a knowledge of them is not enough. He must believe in them. He must be able to explain them to others. It is quite difficult to make one believe in a doctrine that he doubts himself. Our method of teaching these outstanding doctrines of the Church will either create a doubt or inspire faith in the person taught. We know of places in the foreign field where denominations were rent asunder, simply because certain missionaries taught and believed doctrines distinct from those of the board that sent them. There must be a oneness in teaching doctrinal subjects, if there shall be unity and power in the foreign field, or in the home field. To know, to believe, and to be able to teach the doctrines of the Church you represent in a foreign field is then, a most worthy qualification of a missionary.

4. Education. What education is necesary? is so often asked. First, one of the notions some have, of those we deal with, must be corrected. Not all these people are ignorant. Many are illiterate, but at the same time they may not be ignorant. A missionary is often called upon to deal with men of learning, college men, university men, business men, indeed, men of all professions, and if the missionary displays ignorance in the task at hand, he loses his grip.

Experience has taught some of us that no missionary should be sent to any foreign field, without at least a high school training, or its equivalent. Paul was an educated man, and where is there another who did so much in the mission field as this man of God?

The power of attorney to do business for the Board in the Argentine was given the writer, and he knows by actual evperience that one must deal with men of intellect. The getting out of incorporation papers, the looking up of deeds, the purchasing of properties, the erection of build-

ings, the making of transfers, and the handling of God's money in general —and all this in a strange land with strange customs, strange money, and a strange language—demands that at least a high school education be given a missionary to any foreign field, and in the words of another, "If he can stand it, give him a college training." Doctors, lawyers, government officials, and business men expect misionaries to know what they are doing, and they have a right to.

5. Language preparation. A volunteer to the Argentine should if possible have studied one year of the Spanish grammar before going. Two years is better. Every mission board has a right to know if the volunteer is capable of acquiring a foreign language. Failure in this means failure as a missionary in a foreign field. In my judgment there is a waste of time, energy, and money in waiting until the missionary arrives on the field to secure the language. This cannot be said of all foreign countries. I doubt if it would be advisable for those going to India as missionaries, but the Spanish is a language entirely different from that of India and can be studied at home. In order to receive the proper accent, pronunciation, idiomatic expressions, etc., one desiring to study Spanish, should study it under a teacher who has been on the field, or who has secured his training under a native of a Spanish speaking country.

6. Church History. A volunteer preparing for work in South America, should know Church History. He should know it from the time of the Apostolic Church to that of the present. Especially should he know the history of his own Church. The history of the Reformation, and a general knowledge of the history of the Catholic Church is very important. The lives of the reformers, especially that of Luther, should be studied, for this reformer above all others is referred to by the Catholic priest, with whom the missionary has to deal. Know church history.

Romanism as it exists today should be studied by the prospective worker for South America. There are a number of well written books on the subject that should be read. Here are a few good ones: America or Rome, Brandt; The Papal System, Catlicart; Popes of Rome, The Convent Horror, Romanism a Menace to the Nation, Crowley; Thirty Years in Hell, or From Darkness to Light, Fresenburg.

7. He should be a soul-winner. No worker should be sent to the foreign field, who has never led an individual to Christ in the home land. If sin in its various forms does not move a worker at home he should never be sent to a foreign field. A Board has a right to judge what a worker might be able to do in a foreign country by his activities and interest in souls in his own home community. A passion for souls must be one of the outstanding qualifications of a volunteer for work in any field. Personally I believe no worker should be sent to the foreign field who has not been tried out in some city mission or rural field work. His or her qualifications can thus be studied, and the individual helped in that which is lacking. Even though a proposed worker for South America, or India, might be a giant intellectually, having attached to his name many degrees, if he has no passion for souls, or is no soul-winner at home, we do not want such an one in the foreign field. O, for, "burden-for-soul" workers!

8. A Person of Prayer. There are many hard and difficult places to pass through in the foreign field. Thus the need for workers of prayer. One of the outstanding qualifications noticeable should be the prayer life. He should be one who knows how to get things from the Lord. He must, by his prayer life, inspire others to pray. His prayer life must be the secret of his success be it at home or abroad. "Not by might, nor by power, but by my Spirit, saith the Lord." When one learns that the way to get things done is not by power, might or strength of his own, but by and through the Spirit, and that this power comes by prayer, he has learned the secret of a successful missionary career.

Men like "Praying Hyde" of India, moved things through prayer. Thank God for men of prayer. Are you a volunteer? Have you learned the secret of prayer Are you a praying person? Missionaries of prayer are those that succeed. Oh, that there were more of them, in all fields!

9. Congeniality. Those who cannot work with people at home should not be sent to the foreign field. Love is the root of unity among all Christian workers, whether in Church or conference. When this is lacking all is wrong, and there will be constant discord. Where there is discord there is no power. "Love thinketh no evil," much less says it. There have been those who could not work in a congenial way with missionaries in the home land, then wondered why they were not sent to the foreign field. One must learn to agree to disagree. We must remember that the other fellow has a right to his conviction, and if it does not agree with ours, do not denounce the other person, but reason in love. Again I ask, Are you a volunteer, or perhaps a worker? Can you work in a peaceable manner with others? The Board in looking into your qualifications has a right to know if you are a congenial person or not.

10. Living the Victorious Life. He should himself live the victorious life. He should know how to get victory over every known sin for himself. He must be able to say as did Paul in Phil. 3:17, "Brethren, be ye followers together of me, and mark them which walk so as ye have for us an ensample." Also as he says in Phil. 4:9, "Those things which ye have both learned, and received, and heard, and seen in **me, do,** and the God of peace shall be with you." If a worker lives the victorious life, he is willing that others should take him as an "ensample," and desires that his followers **do** what they see him do.

We might have written at length of the faith necessary for one going to a foreign field. Suffice it to say here that there is no place for a worker in the foreign field who is faithless at home. We need today in the Argentine, and in India, not workers who say with the disciples (at least in action), "It can't be done," but those who have faith and believe that there is enough for all, and are ready to say, "It can be done." "Give ye them to eat."

Brother, Sister, Volunteer, do you measure up to the qualifications suggested in this article? If not, do not be surprised if the Board does not send you to the field. Both India and South America are calling for workers, but remember certain qualifications are necessary. We never did believe that God would call a worker who is not qualified. So be sure that your calling is heavenly and not earthly. Your labors then will not be in vain. "Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest."

Philadelphia, Pa.

REMEMBER INDIA

By G. J. Lapp

We know that loved ones are looking this way, especially those whose own are either here in the work or are present as guests. We rejoice that the brethren Ressler and Albrecht have come for a few months' visit, and that Bro. Lehman and family are again in our midst as workers. We praise God that the pioneer of our work can be with us at this time of celebrating the twenty-five years since the American Mennonite Mission has been established. A special committee is at work compiling available material for a special, enlarged, well illustrated report of the twenty-five years' work in India. We hope that under God's blessing it may be

of such a nature as to make a permanent contribution to the libraries of our home brethren and sisters who have so kindly remembered the work during all these years which are past.

As you have remembered the work in every way during all these years, will you not continue to remember it that God may much more greatly enlarge the borders of the Kingdom through the ministrations of His servants whom you have sent to the field and are supporting?

Remember India in your Prayers. The burden of responsibility is greater than ever before. Our first generation of Christians are passing into middle life. They have become settled in their convictions. They sit with us at the council tables, they are consulted in regard to policies relating to the work of extending the Kingdom and administration in the Church. As a first generation they still have ingrained in their systems superstitions and tendencies which greatly differ from what we ourselves consider consistent with Scriptural righteousness. But we are gratified that God has so blessed that our people show marked improvement in their lives and their relationships, and are not only willing but eager to be exemplary. We need your prayers in our and their behalf that greater progress may be made in every way in the future.

Remember India with Your Support. We cannot give you at this time the amount of money which has been sent from America for the support of the work in India. But it runs up into the hundreds of thousands of dollars. You have never regretted that you could give for the work. You have never missed it. It has helped you to understand that we all are God's stewards in this world and that what we have given for the mission work we have only given back to Him who gave to us. He has owned the sacrifices you have made for the Cause and blessed both donor and donation and that for which it was given. If you have given for famine relief you have had the satisfaction of knowing that thousands were saved from starvation. If you have given that they might learn to read and write you have come to know that hundreds have been rescued from illiteracy. If you have given for industrial training you have also come to know that many have thus been helped to independent lives. If you have given for orphans the money has been a means of helping hundreds from childhood to young manhood and womanhood and enabled them to receive Christian training and later establish Christian homes of their own. If you have given for evangelistic work your gifts have brought the Gospel to tens of thousands and brought the Light of Life to many who even to this day may not have openly confessed Christ but who know Him and are waiting to become His before the world. The gifts have spread far and wide the Scriptures, Christian literature, Christian Song, and opened the way for further effort. They have thus opened many a heart to the Message. If you have given for medical work you have thus enabled your agents in India to relieve the suffering, house many of them while they were under treatment, and to save many a soul who otherwise would have gone down to a grave of despair. If you have given for Bible training the means used have helped a large number to a better knowledge of the Bible and built a house in which to teach them.



In Charge of Heathen gods

The money also helped build living quarters for those who attend the Bible School. The dollars have been conscientiously and carefully spent and we feel safe in asserting that they have gone as far as they could have gone in any other home or foreign mission work of the Church. As the gifts have deepened your spiritual life and increased your interest in the cause of Christ so have they provided means of establishing and promoting the cause in India. They have been used of God in bringing the work to what it is, a growing, aggressive work based on the sound principles established by the founders of the work during their early labors in this needy field. It will take more to increase the work and carry the Gospel to more souls but God has given us the workers, the missionaries, and other facilities for service and we believe He will bless you that you may as His stewards remember India in a larger way than ever before.

Remember India with New Recruits. Praise God for the volunteers. Even though some have not for physical reasons been able to come, the fact that God has put the burden for India upon you will better enable you to encourage those who can come Young men and women have the conviction that the Lord wants them to come to India. They are seeking open doors for preparation for the work. It would be a grave disappointment to them if they could not follow the line of their call. It would be a great injustice to them were they side-tracked from carrying out their convictions. You with us are praying that the Lord would send forth more laborers into the harvest field and many of you have consecrated your loved ones to any service to which the Lord has called them, and with the field so needy and with our ranks being continually depleted because of missionaries going on furlough and none coming you need not wonder that we cry out to God and plead with you to send us new recruits, and give every encouragement possible to those who have received the call to come to this field. To remember India effectually each one concerned must be in a position to "Go, Let Go, and Help Go."

Remember India in Every Way. Remember the orphan, the widow, the aged men, the evangelists toiling in the heat of the day to win souls to Christ, the Bible women entering the homes and bringing Christ to the ignorant village women, your missionaries who are seeking by the grace of God to labor under most trying circumstances due to having to undertake three times the responsibility which should fall to one normally. Remember us at this dawn of the second quarter-century of the mission work in India, that the work may not become lessened but increased and that proportionately there may be the increase in means and consecrated men and women to carry it on.

REMEMBER INDIA.

Dhamtari, C. P., India.

It is not often that the very essence of Christianity is so clearly expressed as it was in the case of a foreigner, who, struggling with the difficulties of the English language, had to parse the verb "to love." He wrote it down as the perfect tense of the verb "to live." Love is indeed life perfected.—Tertius.

FOUR OPEN DOORS OF OPPORTUNITY FOR THE MENNONITE CHURCH

By J. L. Stauffer

Sometimes I think the Mennonite Church is situated very much like the Philadelphian Church in this that there is set before her an open door that no man can shut. Rev. 3:8. On the other hand, I fear we are entirely too negligent to enter in. **Who will be held responsible?** Is not every redeemed child of God called to enter in some definite way, the open doors about us? There are those who would enter, but lack encouragement. Others would enter, but are restrained and kept back. Others have no concern regarding eternal things because their affections are set on the temporal. Doubtless this latter class are children of God in name only. Others are willing to work, **but cannot see the opportunities.** Many are longing to do some great thing like Naaman, and almost, if not altogether miss the simple things that precede the great.

We, like other people, appreciate the privilege of telling good news, and yet what news are better than the Gospel of Christ that saves and satisfies for time and eternity? Why do we not tell the story more often? We can best preserve our faith by giving it to others. The writer desires to call attention to what in his mind appears to be four open doors of service that the Mennonite church can enter in every community.

Sunday Schools

How many boys and girls in your community are untouched by any Sunday school? How many, perhaps poor in this world's goods and timid about attending a church service because of their clothes, are yet hungry for an invitation and interest to be shown? Sunday school furnishes an opportunity to enter homes in the interest of the young and when we show interest in the young, we are touching a vital chord in reference to older people. It has often been observed that the easiest way to the parents of a home is through the children. There is a dire need of teaching the children. Multitudes are growing to maturity these days without the training and knowledge of the Bible obtainable through the Sunday school; only to show their lack of teaching by a loose social life, acts of dishonesty and a general menace to the safety of the community. **There is a responsibility for every untaught soul.** Let each reader ask the personal question, **Who am I responsible for?** Have I missed the opportunities at hand to win a soul for God and save from death through some little thing like an invitation or interest shown years ago? It has often been said that there is but little difference between success and failure. There is but little difference at the parting of the way for a soul to turn to God or continue on the downward course. Just a few words may mean the turning about. If I am conscious of having missed one opportunity in the past, **how many more am I willing to neglect, knowing I must give account before the Lord in the judgment?** It is recorded in the Word that we must give account of the deeds done in the body. Omission to do the right is as much a sin in the eyes of God as the commission of some great act of wrong. James 4:17. The majority of young men passing through our jails and penitentiaries, (hundreds of thousands every year) are usually found to be such as have not attended Sunday school. **Will not God lay most of the responsibility for these conditions upon the Christian people of America in the time of judgment?**

Visitation of the Sick

One of the great troubles of the age is that men will not stop to think. Oftentimes when a person is laid upon a sick bed, they become thoughtful and it makes an opportune time to approach them about the great need of salvation and the free offer that is contained in the Gospel. **A person need not be a relative, or a Mennonite in order to receive a visit from us.** Visiting the sick should not be thought of as only a work for the ministry. Any consecrated Christian can do effectual work in the sick room. Why not watch our opportunities along this line? I just recall an instance in the recent past, where a family was sorely afflicted. They were not members of the Mennonite Church but they were in need of assistance. A need should be a sufficient call for any Christian to step in and lend assistance. Some of our brethren and sisters did so. The afflicted were neglected by their own church people and after their health returned, they made this statement in substance, "The Mennonites looked after us when we were sick" and left the impression that they would associate themselves with us in health. Sickness is an open door of opportunity for the child of God to enter.

Jail Work

Practically all of our congregations are established near enough to towns and cities of sufficient size that work in the county and city jails presents an opportunity for Christian work. It is true that definite results may not be seen every time, and yet, if one soul is reached in a year it would be worth while. In jail work in our city some Sunday afternoons there have been as many as three that would take what appeared to be a definite stand for Christ. Time and the judgment alone will reveal the results of work faithfully done. Many of the city and county jails are without any religious services. A courteous approach to the proper authorities for the permission to hold an hour's service is usually well received and gladly given. There is nothing startling about a jail service. Your audience is there and they can't get away. They may not be attentive at first, yet prayerful, faithful, consistent teaching, witnessing or preaching will win. They can tell whether the work is being done by men who love their souls or not. It will be necessary to conform to the rules of the prison, ignore their claims as to innocence, and hold before them the Bible truths of sin, their need of a Saviour, and salvation awaiting them. Sing and pray and speak as you would in a revival meeting. Remember, they are men, even though behind iron bars. No need to tell them about the parable of the "prodigal son" as nearly every one else tells them that. Preachers, Sunday school workers, and Christians generally, why not look around and see if you can get an appointment in your nearest jail for a regular Sunday afternoon service? It will be a Sunday afternoon well spent. Time and space forbids a further discussion of this subject.

Tract Distribution

The power of the printing press for good or evil can hardly be estimated. The devil uses it very generously to sow false doctrine and worldliness, while saints are asleep on the job. There are good tracts obtainable from the Mennonite Publishing House or the writer, as well as a few other publishing houses, that are worthy of circulation.

Tract distribution is like the sowing of seed on new ground. You may not know the depth of the soil, nor "whether this or that will prosper," but if it is done in the fear of the Lord, the effort will be blessed to the salvation of many souls and the building up of souls in Christ. The Lord keeps the books and we do not need to concern ourselves about results. Time again fails to tell of the wonderful blessings that have come to the Church of God through this form of Christian service. Perhaps one illustration will suffice to show the results of winning one man. Dr. Scudder of New York City while attending a patient came across a missionary tract. After carefully reading the same he was convicted he should give his life in medical missionary

service, with the result that the Scudder family has already given more than five hundred years to foreign medical missionary service since the first one read this tract and definitely surrendered himself. The Lord only knows what may be accomplished through tracts. Any one can obtain them. Any one can distribute them. Opportunities abound everywhere. **Why not take up the work?** It has been said that we are to be "instant in season and out of season," therefore we cannot miss it.

Harrisonburg, Va.

OUR OBLIGATION TO OUTLYING DISTRICTS

By Harvey E. Shank

For the Gospel Herald.

Before reading this article I wish you could read or reread the article in the Mission Supplement for January 1, by "Brown" on "Shall the Church of Christ Advance?"

The Field

I am convinced that right here in the homeland within easy reach of nearly all our congregations are needy fields in which there is little if any religious teaching being done. Then in the West and South are vast neglected fields.

The cause for this decline in spirituality is due oftentimes, I believe, to the salaried ministry. The people who are interested and live in these needy fields are not financially able to support a minister, and the only provision for the propagation of the Church is through the teaching and preaching of the "Gospel." When this is neglected the Church declines.

Another cause for this decline is that the people did not work in harmony, often quarrelling and quibbling over little things of minor importance and neglecting to love one another and forbear as they should.

Places of this kind make a very fruitful field for false teachers, as the people are dissatisfied, but still crave for something to satisfy their spiritual needs. These false teachers come along and ridicule the work of the established churches and thus hope to build up their own cause. A true teacher will not try to tear down the faith that people have but will try to strengthen their faith and build up. The work of these false teachers is usually short lived.

Let us not proselyte. I believe the field is big enough and there will be plenty of room for all. And may we enter new fields only as

God Opens the Door

We ought to be continually praying for a lost world and especially the districts where we may be acquainted and as we pray and God brings about such conditions in their places that we may enter, may we as Christian people everywhere be willing to enter and complete the triangle of prayer as Peter did when the Lord opened the heart of Cornelius to receive the truth. If Peter had gone before this, Cornelius may not have received the message, but the Lord got Cornelius ready to receive it, and he had to get Peter ready to deliver the message. So may we live the yielded life, "Ready to go, or ready to stay," as the Lord directs. And may we also go only as we are authorized or sent by the Church. I believe every conference of our Church will be glad to help consecrated young people to enter the open doors which the Lord may place before them. The work at times will perhaps be so full of discouragements and disappointments that we would give it up were it not that we had a sympathetic conference back of us. That helps much according to our personal experience. The Church should not wait to be invited for the place that needs the Gospel. The worst will not want it, but should have it just the same. So there are other things besides an invitation that should be considered as an open door or call. We might give an illustration from our own experience of a

Poor Crippled Gambler

Who was so crippled and bent that when he walked it seemed as though every joint of his body bent. This man became sick and as we passed his house on our way to our daily work we stopped occasionally and spoke to him concerning his future welfare. He claimed he had partly yielded to the Lord some time before, but as there was no minister in the community at this time, he had no one apparently to show him the way. He seemed to have a very definite experience and placed his trust implicitly into the hands of his Saviour. He seemed anxious to do anything that would be required of him. And so, of course, he wanted to be baptized. We asked the brethren to visit him and he insisted on being baptized that very evening, and as his condition was serious, Bro. Hege baptized him and a few days later preached his funeral sermon. This, I believe, as well as a number of other definite providences of God, was His way for opening the door and calling our Church to Pond Bank. We also felt when just a boy that some one ought to work there, little thinking that when we would be willing to go that the door would be open. I do not suppose that God ever does two things exactly alike, so I believe for every field He would have His own way of opening the door. I am sure we will not make mistakes if we follow the Lord as the children of Israel did in following the "cloud by day and the pillar of fire by night." His orders to the Church are to go forward. Sometimes the way may seem dark or closed but when we are in the line of duty, all is well. We need to go forward by faith and expect the Lord to see us through, as when the children of Israel came to the Jordan, the priests bearing the ark had to march into the water until the soles of their feet touched it before it separated and made a way for them. We need to realize that after all

"The Battle is the Lord's"

And we need to roll the burdens of life, the difficult problems, etc., over on the Lord and let Him bear them for us. As a general thing there is much swearing and blackguarding carried on in these communities. If parents use such language, what can we expect of the rising generation? Gambling and drinking are ever present evils. Also the desecration of the Sabbath Day and many kindred evils. But by going in the name of the Lord as David met Goliath these evils may be overcome. Those who yield themselves to the Lord have many things to face that many of us in our bigger and more established congregations know nothing about. But we are glad that if people will depend on God and always flee to Him in times of trouble, His grace is sufficient, and He will fight our battles for us, if we only let Him. I am sure so far as we are concerned God is more concerned about our

Faithfulness

Than He is about the results. But God's Word is still true and He says that it shall not return unto Him void, and everywhere, where the Word has been taught and lived, there have been loyal converts to the faith. By loving people long enough and hard enough sometimes the hardest of cases can be won for the Master, even though we must often suffer persecution for the Cause. It more than pays for its cost, yes a thousand times more, when we see those who turn from sin and are loyal to the Lord and the Church. "He shall give thee the heathen for thine inheritance." (Psa. 2:8), and oh! what an inheritance! Beloved Church, this inheritance, which is given thee is better than stocks and bonds, gold and silver, houses and lands.

I fear often we want to do great things and if they are not great in the eyes of the world, or according to our own way of thinking, we get discouraged. It seems to me that if the Lord Himself was willing to preach some of His greatest sermons to one individual, why should not we be willing to "labor on," even if results are discouraging. I am con-

vinced that it is worth the effort of a life time to have been the instrument in God's hands of changing the destiny of one soul for eternity. But, whatever the results may be, may we all do all we can, for God's house is not yet full. It may be that if results are small we have too small a faith, are too small in prayer, in consecration, in reading the Word. It was said when things looked very discouraging the evangelist Finney would tell some one to pray with him and he would go off to the woods all alone with his God and often defeat was changed to victory.

May we all pray for a true revival of religion in the neglected districts. It seems that conditions are such in our own land that either a revival or calamity must come. I trust wherever we are, we may be looking for opportunities to be used for the Master. And especially among the larger congregations, may we have our eyes open. Often land could be had much cheaper in the outlying districts, and young people could thus encourage and help to build up the weaker congregations. May God give us the spirit of our forefathers who endured unflinchingly all kinds of hardships for the faith.

Chambersburg, Pa.

RENEWING OLD ACQUAINTANCES

By J. A. Ressler

For the Gospel Herald.

It might be interesting to a few people in America to have me write out a list of the names of people as I meet them and note what each is doing now—people with whom we were associated in the early work of the Mission. (Yes, Brother Editor, I meant to put that capital "M" right there at the beginning of the word "Mission." While we are in India I would like to have the privilege of regarding this term as a proper name. It has so many sacred memories that I feel that it is as much entitled to a capital initial as Scottdale, Dhamtari, or John Smith.)

But such a list would be a long one and to most of the readers of this paper it would only be a list of names difficult to pronounce—impossible, perhaps—and I will be content with generalities.

One mistake we are apt to make is to suppose that all Mission converts are staunch, ideal Christians. They ought to be so, for they have come from an awful depth of degradation and they should, by right, realize and appreciate the change that has taken place in their lives.

But to understand that there are weak and vacillating Christians in India we have but to remember the conduct of Christians in the home land. With all the advantages of Christian parentage for generations, Christian influences on every hand, Christian teaching every Sabbath and the opportunity for Christian teaching during the week, the Bible in every home and universal education sufficient to read the Bible, it is often seen that those from whom we might expect ardent support for the Lord's work and cause are lukewarm and indifferent, and on the slightest provocation, fall back into the seething, sinning mass of the wicked world.

And human nature is the same in all climates, in all ages, in all races. To these Indian people, idolatry and all that goes with it are no more repulsive than avarice, the tobacco habit, pride, and kindred sins are to many of our people at home. We need to remember this in estimating sincerity of life and effort.

A few of the old helpers remain who were with us in the beginning of the work twenty-five years ago. Of these I must mention at least two by name: Rajakhan, the Mohammedan messenger man, and Elisha, who was my Hindi clerk in famine time and was nearest to me in those early days, next to the fellow missionaries, and my standby when there were no fellow missionaries. Both are in Mission service at present, though both have been in other work at times within the period that the Mission is in existence.

Elisha is helping look after the building of the church building in Balodgahan. He looks older than he did, but otherwise is much the same as he was in the olden days, and he can help out with my Hindi, just as he used to in the famine of 1900. Rajakhan is growing old. I found him in the hospital undergoing treatment for a sore on his leg. It is a problem what should be done with him. His son has deserted him and he is in need. His wife and daughter-in-law are dependent upon the faithful old servant. Perhaps his services would entitle him to a pension, but the Mission does not have unlimited means and to pension a man like this might establish a precedent that would lead to complications just a little farther down the way.

The Mission has recently asked for support for the Old Men's Home with its thirteen inmates for another year. For this purpose they feel that they need about three hundred dollars—about one-tenth as much as it would cost to keep that number of men in the United States. And it is presumed that no new inmates will be admitted.

But the other morning when we were getting ready to come to Ghatula, on Bro. Miller's verandah I saw a crouching figure in attitude of deepest devotion and prayer. His joined hands pointed toward the door in which I stood. "What is that?" I asked of Brother Miller. "Well," he replied, "that is another applicant for admission into our Old Men's Home. You remember that we asked for support for only thirteen, and this one cannot be admitted." I had probably never seen this individual before, but the figure he presented seemed very familiar, recalling the many I had seen like him in 1900 and the few years following. As we drove out toward Ghatula he had resumed the standing posture and he looked the image of hopeless, helpless despair.

But our "old acquaintances" are not all of this type. When I wanted a sleeping suit made they told me one of the tailors among the ex-orphanage boys (there are several of them) would make it for me, and he did. These boys are making their own living, saving money, buying farm land, and are, generally speaking, faithful Christian men.

One of the converts from the Gosain caste learned the trade of shoemaking, and now he makes excellent shoes for the missionaries, they say as good shoes as those made in America. He is making a good living for himself and his family and living as a Christian. Others are earning a livelihood as carpenters, masons, wheelwrights, and farmers.

I want to confirm what I wrote a short time ago about the restrictions of caste breaking down. These Christian artisans work for non-Christians freely and without restraint or hindrance. Upon the recommendation of non-Christian Government officials the Christian boys in the carpentry school now receive scholarships the same as others, and the Government defrays almost the entire expense of the school. Such things would have been un-thought-of at the opening of this work.

In the Bible Training School we find the orphans of former years, now grown into manhood and womanhood, but with their features easily recognizable. Among them I recognized one whose one eye was a bit dim. His slow motions in former days seemed to have been jogged up a bit, for he is a very faithful student and a faithful and fearless witness. I remember how he used to carry water for our bath room. When the water did not come as per program, and we called up the other boy, his explanation was that they had divided their work (hissa bart dies), and it was the duty of our slow, faithful boy to bring up the water. I just heard that the "other boy" ran away and is in the tea gardens of Assam.

Whta a contrast these workers present with our memory of the same boys and girls when they came into the orphanage a quarter of a century

ago! Bro. Burkhard used to go out and run races with them to get them to exercise. All they cared to do was to sit and mope. The famine had reduced their strength and vitality to such an extent that many of them never fully recovered. But those who did recover and grew to adult stature and remain to this day are a continual proof of the wisdom of our heavenly Father in giving to the world the religion of His Son and of sending out His witnesses to make Him known.

Missions pay!

Some time ago in America I was talking with one who had a short time before listened to a traveler just returned from South America. And the traveler showed to his own satisfaction that it does not pay to Chrisianize the people of the neglected continent.

I'd like to take that man—yes, both the traveler and the one who listened to him and believed him—right thru the fields I have gone thru in the past week since we landed at Dhamtari. But I fear it would not be worth while. No powers of description could make them believe that conditions could have been what I know them to have been by my own observation. And the contrast is so great that they would turn away and say, "Impossible! You are painting the past too dark."

But there are some of us who know!

And we feel that our testimony is worth while. A hundred men may say they did not see this change and therefore it did not occur; but their testimony is nothing beside that of ours who with our own eyes have seen it and with our own lives have lived thru it.

I can never pay my debt of gratitude to our kind heavenly Father for permitting me to visit again these scenes of the wonders which He has wrought.

Ghatula, C. P., India.
Dec. 8, 1924.

THE MINISTRY OF THE PRINTED PAGE

By S. E. Weaver
(From the Rural Evangel)

There is no doubt in our mind but that the Bible plan of spreading the Gospel through the medium of preaching is very desirable and very commendable, but there are vast multitudes who are not thus reached, because they will not come to hear the Word. So it becomes our duty to reach them by some other means, and it is here that the use of the printed page fills an important place, and for this reason our District Mission Board has organized a Colportage and Tract Department whose duty it is to distribute religious literature into homes and to people who are not Christians, to the end that they learn of God and His plan of salvation and be saved.

It may be of interest to know what has been done along this line in the past. We shall therefore give a brief report of our efforts thus far. During the conference year ending June 1, 1924, over 40,000 tracts were distributed. As a result of our plan of sending weekly letters, containing a Sunday school lesson sheet for the following Sunday and also a tract or so, over 11,000 letters were sent into over 200 different homes. Granting that at least three persons read each letter, we had a weekly audience of over 600 people. This may not seem like reaching very many, but remember that God has said His Word should not return unto Him void, but that it should accomplish that which He pleases and prosper in the thing whereto He sends it. So while we may not have many visible results, it will remain for eternity to reveal the fruits of our labors. We are willing to leave the work in God's hands, and if one soul has been saved by this phase of work, we will feel well repaid, since one soul is worth more than the whole world.

So far this year, we have continued the work mentioned above, sending out over 400 weekly letters, and in addition have placed over 500 Gospels of John and 500 Gospel blotters in schools for the use of pupils, and have at this time orders for 500 more copies of Gospel of John and 2,000 Gospel blotters to be used likewise, which will be placed as soon as we receive them from the printers. We have also placed large mottoes, cards containing Scripture verses, in these schools and also have placed and have plans worked out to place blotters into banks, post offices, hotels, etc. This may not be much, but this department is only in its infancy. We are conscious of the great field of labor that lies before us, and the good that will result if we unite our labors with God and pray very definitely for the work.

The successful carrying on of the work will depend largely upon the support and encouragement we receive from the brethren and sisters. So far the response has been very commendable. Letters are being sent out from 8 of our congregations, and a number of individual workers are distributing tracts as opportunities arise. We believe many others would enlist in this work if they realized the possibilities of spreading the Gospel and of reaching people who otherwise will not be reached. A tract can go where individuals may not; it never talks back, never gets angry, but performs its mission in a quiet, unassuming way.

As a help to interested workers, we suggest a few ways of using tracts. Some take them along on market days and hand them out; some place them in automobiles and carriages on streets of our towns; some leave them with their produce customers; one shoe dealer places them in his shoe boxes. You may give them to your milk man, your oil man, your mail carrier, etc., or distribute them at public sales. Take them along on a trip; one brother and family distributed several thousand in this way. Take them with you when you go to conferences or other religious gatherings. Some hand them out each evening during revivals. A young sister hands them to her shop mates, to people on the streets, to her Sunday school class, puts them in letters she writes to her friends and relatives. You may have friends near you or at a distance and tracts handed or sent to them may be the means of winning them to Christ. If you are once interested, ways and means for distribution will present themselves and you will be surprised at not having thought of this means of preaching the Word through the printed page. Whatever you do, remember always to ask God to direct you in the choice of tracts and pray for His blessing upon the work.

"Ever do the duty that is best,
And leave unto the Lord the rest."

We aim to keep a supply of well selected tracts on hand at all times, also Gospels, motto cards, and blotters. We have at present 12 kinds of tracts with the imprint of our District Mission Board, and we invite you to write us for samples. Do not write and ask us to send you some tracts as we will not know what kind or how many of each kind you may be able to use. Different communities have different needs. So if you will report to us your needs, we will ever be at your service. We are using tracts from different publishing houses, since in our plan of weekly letters, we need a large variety of tracts, but for general distribution, we recommend using those with the Board's imprint as by this means inquiries will come to us and we will be able to work with them more effectually than if we used tracts from other houses. Always feel free, however, to ask for tracts just out by our Publishing House at Scottdale, Pa. No charges are made for tracts, as we believe the command to "freely give" means without price. However, any one who feels like helping the work along with their means may rest assured that we receive all contributions as from the Lord, and will use the same in the furtherance of the work. Whether you give of your ma-

terial means or not, remember, you may help the work along through the ministry of prayer.

There are yet other questions and problems peculiar to this phase of work which we hope to discuss in a later issue of the Evangel. We trust that something has been said that may arouse some one to action; that every brother and sister may see in the ministry of the printed page an open door to the hearts and homes of many, many people who will not be reached in any other way. We can work only as you help us, and we trust we may hear from you and assure you we will ever be ready to help you as God opens the way.

Elkhart, Indiana.

CHRISTMAS DAY AT PEHUAJO

By D. Parke Lantz

For the Gospel Herald.

Dear Brethren in the Home land:—Greetings in the blessed Name of our Redeemer and Lord.

Thinking that it might be interesting to you I am writing you about how we spent Christmas Day in Pehuajo, and in order to tell you what happened on that day and why the hall was packed with people it is necessary to begin the story several months back.

The last week of September the members met in a business session, when we reorganized the Young People's Meeting for the last quarter of 1924 and decided to use half of all the Sunday school collections for October and November and all of the offerings of December until Christmas to buy eatables for the poor and give them out on Christmas Day, all the Sunday school classes taking part in this work and saving their money to help some worthy poor family.

The Sisters in the Church also decided to open a "Clothing Fund for the Poor," meeting every Thursday evening for two hours at the hall, using the Hersheys' Sewing Machine and borrowing two others for the evening, making quite a number of children's garments.

On Oct. 16, we received thru Bro. Reiff the following contributions to this fund: Mr. and Mrs. M. L. Steiner, Ft. Wayne, Ind., $15.00; Erisman's Sunday School, Penna., $66.30; Mrs. Rohrer's Sunday School Class, Lancaster, Penna., $5.00. These were greatly appreciated, and helped a great deal in making Christmas a happy day for many poor children.

The day before Christmas the teachers with their classes bought with their money what they could and donated bread, macaroni, garlic, onions, fruit, etc. The bakers contributed with a bag of Galletas, (hard bread which is used here) and using the money sent by the above contributors we bought sugar, rice, salt, matches, tea, coffee, yerba, etc.

At eight o'clock Christmas morning the distribution began and kept up until noon, each class going with a basket in the Mission Ford to a poor home, where the children sang in Spanish, "Jesus Christ our Saviour." The teacher offered prayer, and all were invited to attend the afternoon service and the regular meetings of the Church.

Some of the Homes Helped:—Widow with 5 children; consumptive, wife not able to work if it was obtainable, 4 children; sick man, recent arrival, no credit at stores, 6 children; laborer in bed with bronchitis, 7 children; old woman, taking care of 3 grand-children; old woman, 105 years old, would wash for her living, but is so slow that any one who has sympathy for her would rather give her a peso and do the work herself; old man 80 years old, lives by himself in a house belonging to a convert, pays no rent; old couples, living in mud houses, with roofs made of tin taken from empty oil cans.

At three o'clock in the afternoon the mothers began to arrive and at once the Sisters went with them to the basement of the Church, where the garments were tried on the children until there were none left and then some of the mothers had to leave with their children without any garments for them.

At four o'clock the children of the Sunday school recited some verses, sang some songs, and after receiving some caramels all went to their homes contented, a great many coming out again in the evening to hear a sermon on the theme: "Why did Jesus Christ come into the world?" All went home thinking what a busy and blessed day.

Every day since then other persons have been at the Mission asking if we could not help a little. The people are doing what they can but work is very scarce on account of there being scarcely any wheat crop at all and also little threshing.

The corn crop was frosted; some will come thru all right but the greater part will not amount to much. Already the bakers have raised the price of bread, the butchers have raised the meat, and potatoes are almost a luxury, costing 10 cents U. S. Currency per pound.

Will you please pray for the poor people in our district and if the Lord has blessed you with the things of this life, won't you ask Him to guide you in using it?

"It is more blessed to give than to receive."

Pehuajo, F. C. O., Argentina.

THE CHURCHES ON THE PACIFIC COAST, AS I FOUND THEM

By J. A. Heatwole

For the Gospel Herald.

Dear Readers of the Gospel Herald, Greetings:—Our work began at the Bethel church, Aurora, Oreg., Dec. 8, and lasted until the 14th and consisted of a lesson in the forenoon in the book of Genesis, one in the afternoon in the book of Luke, and an evangelistic sermon in the evening, by the writer, and a lesson, morning, afternoon, and evening by one of the home ministers. While here we covered 25 chapters in Genesis and 15 chapters in Luke and had the brethren D. B. Kauffman, Henry Wolfer, Clarence Kropf, and Hugh Wolfer give lessons on Bible topics. Brother M. E. Brenneman labored with the congregation for a week before we arrived holding meetings every evening. In all the Lord blessed the work so that eight souls came forward seeking conversion, a deeper consecration, or a more definite experience. The congregation here is an outgrowth of the two congregations near Hubbard, Zion and Hopewell. At first there was only a Sunday school here and later a church was built and the brethren from the other churches would come and serve them. Now there is a good, commodious church building here, with Bishop Fred Gingerich as minister and Chris Snyder as deacon. In spite of the hindrances and hard problems the work is making good progress. The land here is of the best and much remains to be cleared, yet it is not so high in price as it is at some places.

Bro. Snyder and wife and Bro. D. B. Kauffman took me over to Sheridan the 15th, where we labored until Dec. 23. Here the work consisted of Bible topics and a sermon each evening. Two lessons were given in the day, and one in the evening before the sermon. Here we were assisted by the home ministers G. D. Shenk and D. F. Shenk. As a result of the effort there were twelve persons definitely helped, either to accepting Christ as their personal Savior, or to a more definite experience in the Christian life. Rom. 8:2. The congregation here was organized just a little over a year ago with 40 charter members and at present there are over 90. The city of Sheridan has given our brethren the use of the Congregational Church indefinitely and free of charge. As at many places here is an open door for real active extension work among the outsiders.

On Monday morning, Dec. 22, Bro. Ira Evers and wife took me on a 50-mile drive to Albany. The work here consisted of a lesson in I Corinthians

each morning by Brother M. E. Brenneman followed by a Bible topic and in the evening a lesson on the Book of Genesis followed by a sermon. As a result of the effort fourteen were definitely helped, some to an experience of salvation for the first time and others to a renewal of their former experience and a life of victory in the Spirit. The Holy Spirit was very manifestly present the last Sunday morning and evening in convicting power, so that the soul needs of many were revealed, and they were led out into a real experience of victory and blessing. May the good work go on and burn out all the dross and bring other lives to a complete conformity to the will of God and a life of separation.

Bro. John Schlagel, Jr., in company with his wife and father, took me over to the Zion Church near Hubbard, where with Bro. Allan Good we labored in Bible School and Normal work. Bro. Good gave lessons on the Bible and doctrinal subjects while the writer gave a lesson on Genesis in the forenoon and a lesson in the Gospel of Luke in the afternoon with a sermon in the evening. On Saturday, Jan. 3, the Quarterly Mission Meeting was held here. It was largely attended, with good interest and real inspiration. As a result of the meetings here, there are now over 20 applications for church membership and others being convicted and coming into the class. Others who had lost out and were not having victory over sin were brought back into fellowship with the church and a renewal of the Holy Ghost.

Work continued at the Hopewell congregation practically in the same community and in a measure the same pupils in school. Bro. D. F. Shenk, Henry Wolfer, and D. B. Kauffman assisted in the Bible topic work. We gave lessons in Genesis and Luke on alternate days and evangelistic effort. The work here was hindered by some unseen power during the week so that there were only two public confessions and several requests for prayer. In the special prayer service on Sunday evening among other things, special request was made that the Lord remove the hindrance to the work, which was granted in the meeting. So after an illustrated talk to the children, and a talk to the young people, and a sermon the invitation continued for over an hour, as long as the Spirit prompted personal work among the unsaved. Then came a season of prayer in which the Spirit really came to help our infirmity (Rom. 8:26), at which time hearts were melted and real intercession was made according to the will of God. After this another season was spent in testimony and our hearts were so fully blessed that we were made to say, "Lord, it is good for us to be here." When we were ready to leave the church it was after midnight.

On Monday, Bro. Harry West and wife took me to Portland to work with our faithful workers in the Mission, while the Spirit remained to continue the work of conviction and blessing. Our aged bishop, Bro. J. D. Mishler, was here in most of the meetings and took an intense interest in the work and rendered real service in personal work and in other ways. Notwithstanding his advanced age of eighty-three, he is earnestly contending for the faith and has a remarkable clearness of mind and seems to be willing to spend and to be spent for the church and its interests. Brother A. P. Troyer is also well along in years and is still serving the Zion congregation as Bishop in which capacity he has faithfully led his flock in spite of real hardship and opposition. We are glad to find him earnestly contending for the faith and the principles the church has stood for down thru the centuries. We were also permitted to visit our aged Bishop C. R. Gerig in his home. Physically he has not been in the best condition for some time,, yet in the Spirit we found him holding to his integrity and his greatest interest in the work of the Church and its best interests. Bro. L. J. Yoder, the first Mennonite minister on the coast, was with us during many of the meetings at the different places and gave us some real help. He, too, is past the four score mark and is real active in church work and best of all, he is a live example of, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

While these old veterans of the Cross of Christ are passing rapidly to the time where they will be taken from us we are glad to realize that the mantle of service is falling upon the shoulders of younger brethren, some of whose names I have mentioned above. There is one more, however, whose name I have not mentioned, namely, Bro. N. A. Lind, who has been called to the office and work of bishop and with whom we have had real blessed and helpful fellowship and service. His only desire and intention is to do the whole will of God and direct the work of the church in the old and tried paths of the Gospel. Let us hope and pray that he may have the support of the congregations he has been called to serve, and above all, that he may fully realize that the eternal God is his "refuge and that underneath are the everlasting arms."

The best of all good things I find here on the Coast is that the Lord of Hosts is with us and that together the congregations are laboring for the extension of the Kingdom of God.

Souls have been saved here in Portland and God is blessing the work, which will continue till Sunday night, Jan. 25th, a fuller report of which I will give later.

Portland, Oreg.

HOW ONE MOTHER RETURNED THANKS FOR A CHRISTMAS REMEMBRANCE

By J. D. Mininger

For the Gospel Herald.

A very poor family, which for years had lived in Kansas City, moved outside of the city limits. The husband besides being unable to read, has been an invalid for some time. Some of the children in the family are subject to fits.

Thru some source my wife found out that they were in need again, so we sent them a Bible with a good-sized type, wrapped in a comforter.

Below we append part of the acknowledgement we received to the Christmas gift:

"Dear Brother and Sister Mininger: A line or two to let you know, I received my dear Bible and comfort. I am so proud of the Bible that I don't know how to express my thankfulness to you. I have already read one book, besides several other chapters. The boys wanted me to read from it almost before it was opened. The biggest boy said, 'Now, mamma, you can read the Bible to me, can't you?'

"Well Mr. ..... sure is failing fast. Bro. Mininger, if he should pass away, and the weather would permit, would you come and preach his funeral? I wish I could be with all the dear old friends that have remembered me. May the dear Lord be with all of us till we meet again.

"And when our days are done on earth may we be gathered together in that home that is waiting for us.

"Respectfully,

"Mrs. ... ."

PRAYER FOR A LIFE OF LIBERTY

Unveil my eyes that I may see
All that Thou hast in store for me;
Unstop my ears that I may hear
Thy kind reproof, or words of cheer.

Unloose my tongue that I may give
Thy message, and some soul may live.
Unbind my feet that they may run
On Mercy's errands for Thy Son.

Inspire my mind that I may see
The fullness of Thy love for me.
Anoint my heart that I may feel
Thy sympathy with woe or weal.

Accept and use me in Thy way,
To hasten on the glorious day
When all the earth shall hear Thy Word,
And know Thy Way of Life, O Lord.

—Howard W. Pope.

"The pure in heart see God and His meaning, when others see nothing."

FROM OUR MISSION STATIONS

Toronto, Ont.
(2174 Danforth Ave.)

"Rejoice in the Lord alway: and again I say rejoice." We have been made to realize the providential hand of the Lord in guarding and guiding us. We can truly say with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord O my soul, and forget not all His benefits."

A week ago, we had a very exciting time in the Mission home. Early in the morning our electric door bell began ringing and ringing. It aroused us out of sleep; and we immediately noticed that the house was full of smoke. Bro. Weber discovered that the smoke came from the cellar, so he went outdoors and broke in the cellar window. He attached the hose and was able to extinguish the fire. By the time the fire trucks arrived the fire was about out. The cause of the fire is somewhat a mystery as the furnace was in good condition. There was only a little damage done in the cellar, since the Lord miraculously called us before the fire made progress. The door bell was set ringing by the electric wires dropping on the furnace chain, after the insulation was burned off the wires. It is wonderful how the Lord overruled in giving us the alarm. We certainly can praise Him for His protecting care.

We wish to express our thanks to the Sunday schools of Ontario for their Christmas offerings. Your helpfulness made it possible for us to distribute 300 bags of candies and nuts and oranges to the children at the Mission. There were also baskets of provisions and Christmas dinners sent to a number of the needy families in the district which were greatly appreciated. The Mission was crowded when the children and Sunday school workers had their Christmas service.

The Ontario branch of the Women's Missionary Society have shown their interest in the work here by sending us an electric washer. We want to extend our deepest gratitude to each one of the sisters for this useful and valuable gift.

Probably you have already received the "Booklet of Prayer for Missions of the Mennonite Church." The report of the Mission in Toronto, of the membership and Sunday school attendance is an error as it has been overstated. We are very sorry that the report we sent in, evidently, failed to reach the editors in time.

Will you pray for an aged brother who has been ill for a long time and suffers severely. There are many young girls and boys in the Sunday school in the teen age, who have not yet accepted Christ as their Savior. Pray for the salvation of their souls. Will you earnestly pray for a young lady, who has requested us not to pray for her because it makes her unhappy. It is evident that we need to pray perseveringly for the Holy Spirit to convict her until she yields to the Savior.

"For the Son of man is come to seek and to save that which was lost." God's way to the hearts of the unsaved is thru the prayers of the saved. There are people we love who are lost and may be lost forever, if we do not put ourselves in touch with God and pray.

Yours in His glad service,
Jan. 24, 1925. Edna B. Weber.

Lima, Ohio
(825 N. Jefferson St.)

Dear Herald Readers, Greetings:—We feel grateful to our heavenly Father for the blessings both natural and spiritual that He bestows upon us here at this place. As we look forward into the future and see the opportunities before us, it makes us tremble lest we fail in doing our part. We know God will not fail us. If we are faithful in giving the Word, He is faithful in blessing so that it will bear fruit in the lives of men and women.

Last Sunday we had 116 in Sunday school. That is the highest record since we are here. Our Sunday school was reorganized the last Sunday in December. The results of the reorganization are as follows: Supts., S. R. Blosser, Earl Miller; Primary Supts., Nellie Hagey, Mrs. Earl Miller; Home Department Supts. Mr. and Mrs. Earl Miller; Cradle Roll Supts., Anna Messinger and Emma Stoltzfus; Choristers, Lena Stoltzfus and Mrs. Earl Miller; Secretary, Zelma Messinger; Librarian, Earl Miller; Correspondence Secy., Earl Miller.

Bro. J. D. Mininger will begin a series of meetings here beginning Feb. 25. Pray that he may be used of God in bringing souls to Christ.

Yours for the Cause of Christ,
Jan. 27, 1925. Earl Miller.

WEEKLY LETTER FROM THE ARGENTINE

By Selena N. Gamber
(Dec. 23, 1924)

"Forever, O Lord, thy Word is settled in heaven. Thy faithfulness is unto all generations."

Pehuajo

Brother Lantz writes from Pehuajo, saying, "Last Thursday, Dec. 18, we went to Magdala and Henderson to distribute literature. On our arrival at Magdala we found some who desired that we have a meeting in their home. One half-hour later the meeting began with about 50 persons present who listened to the Word very attentively. During our journey we also met some very hard-hearted people, too. These cared nothing for the Word but endeavored to explain their way of life. They proved to be a mixture of Socialism and Spiritualism. And so we find the united forces of the evil one on many sides." Friday evening we had preparatory services and Saturday evening our communion. Some of the brotherhood could not attend these services because of having been out in the country, but all present expressed their feeling of gratitude for having had another opportunity of partaking of these services again.

Trenque Lauquen

Monday, Dec. 15, we had preparatory services in which all members present, except one family, expressed their peace with God and man. The difficulty of that family was dealt with and found to be a misunderstanding, and they too expressed their peace. Even though the forces of Satan threatened to disturb our meeting, it proved to be one of joy for all present. 45 persons took part in the meeting.

Two more girls have been added to Sister Hallman's sewing class. Some of the former ones will soon be able to begin to do sewing in their own homes and help to earn their living at home.

Carlos Caesares

Bro. Lauver writes, "It has been a grand pleasure for me to see the deep interest that has been shown in all the congregations during this season of communion services."

Maria Luisa Redoana, an Argentine girl whom the Lauvers and Lantzes met on their voyage to the Argentine, has been visiting in Carlos Casares and Pehuajo. She is a member of a strong Catholic family and this being her first visit among our missions, she seemed to enjoy all the meetings.

Santa Rosa

The work is going on here as usual. Attendance in our last meetings has been a great deal better. Bro. Garcia returned after a few weeks of travel with his horse and sulky thru the country. He again sold quite a number of Bibles and Testaments. There is quite a lot of sickness among children because of the intense heat.

The little flock at Madera have been having their meetings as usual with Bro. Pablo Cavadori, who makes weekly trips from Pehuajo to preach for them.

Brethren, continue to pray for us.

Trenque Lauquen, F. C. O., Argentine.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For December, 1924

FINANCIAL REPORT GENERAL

Mt Pleasant Cong O	$ 12 00
Cullom Cong Ill	18 75
Unknown	24 00
A Brother Va	125 00
Forks Cong Ind	30 50
O Grove & Pleasant Hill Congs O	85 00
N S Gingerich	25 00
Willow Spgs Cong Ill	18 18
Fulton Co Congs O	23 13
John Loewen	25
Zion SS Lower West Ia	15 00
Creston SS Mont	3 89
Manson Cong Ia	28 59
Clyde Park Cong Mont	10 00
Calkins Cong Mont	3 00
Spg Valley Cong N D	6 20
Morrison Cong Ill	10 25
Bethel SS O	2 45
Miss Meet Logan & Champaign Co O	81 48
Tuleta Cong Tex	5 00
E Union Cong Ia	21 67
Thurman Cong Colo	30 46
Sugar Creek Cong Ia	58 68
Lower Deer Crk SS Ia	40 71
Pike SS Va	89 57
Springs Cong Pa	2 75
	$772 51

INDIA

General

A Bro & Sister Mich	$ 5 00
Anna Bechtel	10 00
3 Missionary Friends	2 50
Clinton Brick SS Berean Cl Ind	3 60
Josiah Keim	20 00
Fairview Cong N Dak	10 00
Union SS Ill	18 79
A Brother O	1 00
O Grove SS Cham Co O	47 85
La Junta Cong Colo	13 79
Mt Zion Cong Mo	3 00
Salem SS Neb	64 00
Weaver Cong Pa	11 29
Midland Cong Mich	12 00
Shore Cong Ind	5 00
Rockhill Pa	52 75
Souderton T M Pa	38 00
Zion Cong Ore	17 00
St Jacobs Cong Ont	83 30
Floradale Cong Ont	34 00
Waterloo Cong Ont	77 27
	$530 14

Missionary Support

A Bro & Sister Mich	$ 5 00
Wom Miss Society	150 00
Friends O	75 00
Schertz Bros	60 00
Sonnenberg Thanksgiving Offering O	150 00
Harmony SS Ill	15 14
A L Buzzards SS Cl	6 25
Spg Valley SS Kan	37 50
Lockport SS & Cong O	28 00
Mrs J S Rohrer & Daughter	12 50
Blooming Glen SS Pa	112 50
Perkasie SS Pa	150 00
A Bro & Sister Ore	25 00
	$826 89

Missionary Children Support

Clarence Center SS Jr Earnings	$ 25 27
Belleville SS Pa Jr Earn	20 55
Weaver SS Pa Jr Earn	45 48
Weaver Cong Pa	21 00
Sonnenberg Cong O	19 03
Sonnenberg SS O Jr Earnings	56 22
Pleasant View SS O Jr Earnings	7 60
Deep Run SS Pa Jr Earn	3 00
Pleas Hill SS Ill Jr Earn	7 30
Leo SS Ind Jr Earn	11 75
Violet Stukey	1 00
Wilbur Witmer	25
S Union & W Grove SS O Jr Earnings	90 62
Prim Dep of these SSs Birthday Off	20 66
O Grove SS Cham Co O 4 Jrs	1 15
O Grove SS Cham Co O Jr Earnings	55 73
Maple Grove SS Pa Jr Earnings	80 95
Marion SS Pa Jr Earn	23 29
Shore SS Ind Jr Earn	47 02
Salem SS Ind Jr Earn	20 30
Cullom SS Ill Jr Earn	14 75
Clinton Frame SS Ind Jr Earnings	9 60
Pleasant View SS Okla Jr Earnings	33 33
Dorothy Stutzman	3 60
Roy Stutzman	3 60
Locust Grove SS Pa Jr Earnings	20 00
Sommer Children Ill Jr Earnings	10 50
Berlin SS O Jr Earn	3 65
Nappanee N SS Ind Jr Earnings	74 63
Zion SS Va Jr Earn	41 50
Berea SS Ind Jr Earn	30 25
Casselman SS Pa Jr Earnings	14 25
Wom Miss Society	37 50
Howard Miami SS Ind Jr Earnings	42 44
Blough SS Pa Jr Earn	39 55
Stony Brook SS Pa Jr Earnings	36 78
Wesley Yoder	25
Kaltrider Family	7 00
Elizabeth Newcomer	2 76
Anna Newcomer	2 76
Verna Rupert	2 00
Isaac Rupert	25
Warwick River SS Jr Earnings	57 07
Metamora SS Ill Jr Earn	55 76
Willow Spgs Ill Jr Earn	4 25
Anon	25
Ruby Bachman	2 50
Lucile Bachman	2 50
E Union SS Ia Jr Earn	86 50
Chambersburg SS Pa Jr Earnings	12 65
Waldo SS Ill Jr Earn	82 90
E Bend SS Ill Jr Earn	82 36
Clinton Br SS Ind Jr Earnings	21 00
Clinton Br SS	16 00
Martha Birky	1 50
Mary Sommer	1 00
Emma Sommer	1 00
Mildred Newhauser	1 00
Orva Schrock	50
Raymond Schrock	50
Myra Roeschley	1 00
Roanoke SS Ill Jr Earn	26 00
Walnut Creek SS O Jr Earnings	146 60
Trissel SS Va Jr Earn	9 50
Emma SS Jr Earn	46 50
W H Boyer	2 25
Laverne Schultz	1 00
Edith Schultz	1 00
Manson SS Ia Jr Earn	4 25
E Union SS Ia Jr Earn	6 00
Leo SS Ind Jr Earn	1 75
Waldo SS Ill	50 00
Pennsylvania SS Kan	96 10
Kaufman SS Pa	83 70
Oak Grove SS Pa	2 11
O Grove SS Pa Jr Earn	5 85
Walnut Creek SS O Beginners Cl	2 50
Plainview SS O Jr Earn	18 25
Emma SS Ind Jr Earn	3 00
Martins Creek SS O Jr Earnings	13 15
Scottdale SS Pa Jr Earn	20 05
C B Shoemaker	75
Bethel SS Mich Jr Earn	18 22
Elkhart SS Ind Jr Inv	42 00
Prim Dep Elkhart SS Ind	58 00
Snyder Miss Meet Ont	23 36
A Brother Ont	26 64
Shantz SS Ont	14 00
Latschar SS Ont	51 35
	$2198 72

Native Evangelist

Della Showalter	$ 25 00
Spg Valley Cong N D	5 00
A Family Berea Cong Ind	30 00
A Brother Lansdale Pa	10 00
Two Sisters Lansdale Pa	5 00
Baden Mission Ont	15 00
Biehn YPM Ont	60 00
	$150 00

Bible Women

Home Mission Ladies Bible Cl Ill	$ 4 50
Wom Miss Society	26 00
A Sister Okla	5 00
Bethel & Guilford Congs O	7 50
Stahl SS Pa	25 00
Freeport SS Cl 13 Ill	30 00
Sisters of Sycamore Grove Cong Mo	10 00
Salem SS Wayne Co O	6 00
Weaver Sew Cir Pa	12 00
Bowne Cong Mich	9 00
A Brother	10 00
	$145 00

Teachers' Support

A Bro & Sister Ill	$ 6 00
W Union Cong Ia	34 50
Scottdale SS Pa	17 73
Salem SS Ind	5 00
Sisters Lanc Pa	9 00
Ethel M Myer	7 00
Mary K Zimmerman	6 00
Mollie Weavers SS Cl	5 00
A Sister Mellinger Cong	5 00
	$ 95 28

Orphan Support

Chicago Mission SS Ill Beginners Dep	$ 30 00
Sue F Landis	5 00
Yellow Crk SS Ind Arthur Lehmans Cl	15 00
A Brother Ind	21 00
Manson SS Ia Jr Earn	114 99
Bethany SS Mich	7 50
Elizabeth Haldeman	30 00
Howard-Miami SS Mothers Cl	7 00
Norristown Mission Pa	22 00
A Brother Telford Pa	15 00
Ruth Detweiler	7 00
Pike SS O Mens Cl	7 50
Clinton Brick SS Cl 3 Class 9	7 50
Chappel Jr Earn Neb	28 00
Mrs Dora Myers	30 00
E J Varns & wife	60 00
C M Hochstetler	30 00
Hopedale SS Ill Prim Dep	5 00
I T Eash	60 00
Mary Eash	28 00
Martins Creek SS O Class 2	7 50
" 4	15 00
Nappanee West SS Ind Cl 6	7 00
A Bro & Family Ore	30 00
Fairview Sew Cir N D	11 00
Alpha SS Minn	8 34
Salem SS Alta	15 00
New Stark SS O	30 00
Clyde Park Cong Mont	13 00
O Grove SS Cham Co O Prim Dep	2 50
Interm Dep	2 50
Aged Sisters Cl	2 50
Edward Selzer	30 00
Bethel & Syc Grove SS Mo	14 50
C V Hartzlers Cl	3 50
Hesston SS Kan Prim Dep	30 00
Cherry Box Cong Mo	15 00
E E Hershberger	6 00
Sam Schlabaugh	15 00
Elkhart SS Ind Opening Buds	5 76
Mr & Mrs E T Eash	28 00
Manson SS Ia	30 00
Stauffer SS Md	41 00
Cedar Grove SS Md	28 00
Weaver SS Pa	75 00
Masontown SS Pa	24 50
Thomas SS Pa	18 00
Scottdale SS Pa Mens Cl	3 50
Womens Cl	15 00
Loyal Lads Cl	7 50
Olive Cong Ind	86 50
A Bro Olive Cong	28 00
Middlebury Cong Ind	1 50
Elkhart SS Ind Golden Rule Cl	7 00
C A Shantz & Wife	21 50
S E Roths SS Cl	7 50
Bethel SS Ore Cl 6A	7 50
Albany SS Ore Classes 1 2 3 4 5 & 6	67 50
" 7 8 9 10 & 11	15 00
Strasburg SS Ont	51 00
Kitchner SS Ont	120 00
	$1514 59

Widows

Kolb & Longanecker Congs	$ 10 00
A Sister O	5 00
Bethany SS Mich	8 29
Martins Crk SS O	20 00
Oba Miller & Family	10 00
Schertz Bros	40 00
S C Beachy	20 00
Fairview Sew Cir N D	4 00
Cullom SS Ill	20 00
Bowne Sew Cir Mich	2 45
Elkhart SS Ind Mothers Cl	7 70
Young Mothers Cl	5 00
Helping Hand Cl	5 00
	$157 44

Medical

O Grove & Pleasant Hill Congs O	$100 00
Wom Miss Society	50 00
Bethel & Guilford Congs O	10 00
Martins Crk SS O	8 10
Sonnenberg Thanksgiving Offering O	19 81
Cullom SS Birthday Offering Ill	8 00
Salem SS Ind	5 00
Levi Mann	4 00
Elkhart SS Ind Cl 15	4 25
Willing Workers Cl	7 50
Hagey SS Ont	16 37
Latschar SS Miss Meet	13 00
	$246 03

Lepers

Sue F Landis	$ 5 00

High School

Lela I Schertz	$ 12 00
A Sister Va	10 00

Teachers' Preparation

Ruby Beary	$ 25 00

Sankra Evangelistic

Lower Deer Creek Sew Cir Ia	$ 22 10

Dhamtari Girls' School

Forks Sew Cir Ind	$ 17 50

India Bungalow

Lower Deer Creek Sew Cir Ia	$ 50 00

Sundarganj Church

Moses Hunsberger	$ 50 00
Eph Knechtel	10 00
G E Schmidt	15 00
Isaiah Witmer	25 00
Mrs William Shantz	15 00
Selina & Florence Shantz	10 00
Leslie Witmer	25 00
Wendall R Shantz	5 00
Percy Snyder	10 00
A S Hunsberger	10 00
Josiah Bearinger	50 00
Abram Good	20 00
	$245 00

Balodgahan Church

Alta Troyer & Mother	$ 13 10
O Grove & Pleas Hill Congs O	25 00
	$ 38 10
Total for India	$6288 79

SOUTH AMERICA

General

A Bro & Sister Mich	$ 5 00
Sue F Landis	5 00
Mt Pleasant Cong Va	38 25
Josiah J Keim	10 00
Fairview Cong N Dak	10 50
Coalridge Cong Mont	5 00
E Bend Cong Ill	50 00
A Brother O	1 00
La Junta Cong Colo	13 78
Mt Zion Cong Mo	5 50
Plum Creek SS Neb	9 85
Shore SS Ind Y Wom Cl	1 86
Masontown Cong Pa	14 47
Blough Cong Pa	14 00
Midland Cong Mich	12 00
Middlebury Cong Ind	13 31
Souderton	37 50
Towamencin SS Pa	27 00
	$274 02

Missionary Support

A Bro & Sister Mich	$ 5 00
Anna Bechtel	10 00
Baden Mission Ont	50 00
Belleville SS Pa Jr Earn	41 85
Sycamore Gr Cong Mo	70 00
Harper SS Kan	15 00
Pike SS Va	18 00
Bethany SS Va	51 37
Mrs J S Rohrer & Daughter	12 50
A Bro & Sister Ore	25 00
Wilmot Dist Cong Ont	271 35
	$570 07

Missionary Children

O Grove Cham Co O Jr Earnings	$ 55 73
Other Children	1 15
Maple Gr SS Ind Jr Earn	18 41
Belleville SS Pa Jr Earn	41 85
Springs SS Pa Jr Earn	43 40
Waldo SS Ill	50 00
Bethel SS Mich	22 95
	$233 49

Native Evangelist

Mt Pleasant Cong O	$ 5 00
Della Showalter	25 00
E Union Cong Ia	50 00
Bowne SS Mich	32 00
A R Miller	1 00
	$113 00

Church Building Fund

A Bro & Sister Mich	$ 5 00
Alta Troyer and Mother	12 00
Mrs Smucker & Daugh	25 00
O Grove & Pleas Hill O	53 75
Fulton Co Congs O	350 00
A Brother Ind	15 00
Tri Co SS Conf O	23 47
Mt Zion Cong Mo	1 00
A Sister Reiff Cong Md	5 00
Shore Cong Ind	8 00
	$498 22

Bible Reader

Wom Miss Society	$100 00
A Sister Okla	5 00
Fulton Co Congs O	32 75
	$137 75

Dispensary and Medical

Wom Miss Society	$ 25 00

Literature

O Grove SS Wayne Co O Willing Workers Cl	$ 26 00
E Holbrook SS Colo	2 50
	$ 28 50

Kindergarten

Stahl SS Pa	$ 11 42
A Friend Pa	3 00
	$ 14 42

Horse & Cart Fund

Marion SS Pa	$ 25 00

Printing Press

Floradale Mission Meet Ont	$ 20 00

Personal

Kansas City Cong	$ 4 92
Mrs Rohrers SS Cl	5 00
	$ 9 92
Total for S. America	$1949 39

CITY MISSIONS

Altoona, Pa.

Casselman Cong Pa	$ 2 60
Stahl Cong Pa	9 87
Thomas Cong Pa	17 84
	$ 30 31

Altoona Auto Fund

Thomas Cong Pa	$ 22 00

Altoona Building Debt

Josiah J Keim	$ 5 00
Belleville Cong Pa	150 00
Allensville Cong Pa	14 23
	$169 23

Canton, Ohio

Leetonia Cong O	$ 18 37
Martins YPBM O	5 00
SS Meet at Leetonia O	12 89
J Y Smucker	12 00
Canton Mission SS	12 21
Walnut Creek Sew Cir	1 00
	$ 61 47

Chicago, Ill.

Three Miss Friends	$ 2 50
Home Mission Cong	23 00
Willow Spgs Cong Ill	7 25
Hopedale Cong Ill	25 00
E Bend Cong Ill	55 00
Thomas Cong Pa	7 23
Kaufman Cong Pa	8 80
J G Gingerich	5 00
Mrs A L Buzzard	2 00
Mrs H R Schertz	2 00
Ezra Yordy	6 00
Meck Bros	3 00
Thomas Windsor	1 00
Maurice Eby	5 00
J J Wagner	12 00
Roy Buchanan	6 00
A W Slagel	11 00
House Income Mrs Nitz (Oct)	13 00
(Nov)	14 00
(Dec)	14 00
Mrs Baumruk	16 00
	$238 78

Fort Wayne, Ind.

Salem, Nappanee, Yellow Crk SS Meet Ind	$ 14 20
Shore Cong Ind	5 00
Fairview YPM & Cong Mich	29 65
Matilda Speicher	5 00
	$ 53 85

Kansas City, Kans.

Mrs Charles Branner	$ 2 00
Clyde Park Cong Mont	5 00
Wichita SS Kan	25 00
Mt Zion Cong Mo	4 00
Plum Creek SS Neb	30 00
Miss Meet Sugar Creek Cong Ia	49 03
Woodriver SS Neb	32 62
Rockhill Pa	57 75
Caroline Yoder	1 00
W Union Cong Ia	30 00
Wichita SS Kan	8 45
Ben Gearig	5 00
A Sneider	5 00
Dak-Mont Dist Board	10 50
J B Stutzman	10 00
G S Nice	10 00
Doylestown Sew Cir Pa	5 00
Argentine SS K C Miss	13 85
Argentine Cong K C Mission	21 98
7th St SS K C Mission	8 38
Armourdale SS K C Miss	14 16
Armourdale Cong	46 29
	$375 01

Argentine Church Bldg. K. C.

A Bro & Sister Kan	$100 00
Miss Meet Sugar Creek Cong Ia	100 00
	$200 00

Knoxville, Tenn.

Souderton Pa	$ 43 47

Lima, Ohio

Miss Meet Logan & Champaign Co O	50 00
C D Brenneman	3 00
Sister Howard	5 00
Other sources	58
SS Offering at Mission	16 15
Eve Off at Mission	8 78
	$ 83 51

Los Angeles, Calif.

Albany Cong Ore	$ 10 18
Bethel SS Ore	10 00
	$ 20 18

Portland, Oreg. Bldg.

Mt View SS Sask	$ 98 75
Creston Mont	26 60
Duchess Alta	23 00
W Zion SS Alta	60 47
Palmyra Cong Mo	10 45
Mt Zion Cong Mo	11 50
Spg Valley SS Kan	25 00
Pleas View Cong Okla	4 00
Olive Cong Ind	33 00
A Brother Ind	5 00
Weber Cong Ont	10 00
Ste Elizabeth Cong Man	10 00
Fairview Val Cong N D	61 01
Spg Valley Cong N D	37 93
Woodriver Cong Neb	20 00
Bethel & Guilford Congs O	25 00
Lena Conrad	1 00
Clyde Park Cong Mont	5 75
Sheridan Cong Ore	2 97
	$471 43

Peoria, Ill.

Hopedale Cong Ill	$ 25 00
Science Ridge SS Ill	19 28
Science Ridge Cong Ill	15 30
Union SS Ill	34 71
Union Cong Ill	6 00
Freeport Thanksgiving Offering	43 31
Freeport Cong Ill	5 00
Willow Springs Cong	9 25
Cullom SS Ill	9 00
Cullom Cong	3 00
Edward Heiser	2 00
Visitors	7 60
P N Ulrich	5 00
G S Nice	10 00
E Bend Cong Ill	13 00
Waldo Cong Ill	15 30
Harmony Cong Ill	5 00
Roanoke Cong Ill	10 00
Morrison Sew Cir	2 00
	$239 75

Toronto, Ont.

Sand Hill Cong N Y	$ 28 88
Weber Cong Ont	6 00
Detweiler Cong Ont	7 25
Floradale SS Ont	3 26
First Mennonite SS Ont	19 55
Hagey Cong Ont	13 00
Mrs Daniel Knechtel	1 50
Addison Snider	10 00
	$ 89 44
Total for City Missions	$2076 43

CHARITABLE INSTITUTIONS

Home for Aged, Ill.

Alta Troyer & Mother	$ 10 00
Emma Cong Ind	30 00
Waldo Cong Ill	10 00
Hopedale Cong Ill	50 00
F W Hops	26 00
Mary E Ray	32 00
J T Isch	26 50
Ezra Yordy	78 00
Slagel Estate	10 00
William Canby	26 00
Carrie Leeds	34 66
George Andrews	10 00
George Andrews from Loyster Estate	50 00
Mr Wolpert	3 00
Joseph Ehresman	10 00
Eleanor Ray	12 00
Mrs Ray	16 00
Mrs West	1 00
Farm Income	102 36
	$537 52

Orphans' Home

Sonnenberg SS Jr Earn	$ 56 23
Sonnenberg Cong O	19 07
Sue F Landis	5 00
Aaron Nice	2 00
Beulah Nice	2 00
Cecil Nice	2 00
Rachel Nice	2 00
Mattawana SS Pa Jr Earnings	9 50
Miss Meet Logan & Champaign Co O	200 00
A SS Class Ill	7 00
A Sister Ill	1 00
Zion SS O	10 00
A Brother O	30 00
Farm Income	61 84
Special Support	308 43
	$716 07

Children's Welfare Home

Lower Deer Crk SS Jr Earnings	$ 63 88
Offering	3 00
Sugar Creek SS Jr Earn	27 72
Esther Graber	2 00
Mildred Wyse	3 00
Anna Bechtel	5 00
Harry & Wayne Wenger	9 00
La Junta SS Colo Jr Earnings	44 40
Offering by Cong	23 08
Spg Valley SS Kan Jr Earnings	52 84
Sycamore Grove SS Mo Jr Earnings	49 [illegible]
Offering by SS	7 00
Crystal Spgs SS Kan Jr Earnings	65 00
Harry Cooprider	15 00
W Liberty SS Kan Jr Earnings	40 40
Other contributions	8 75
White Hall SS Mo Jr Earnings	11 75
Cherry Box SS Mo Jr Earnings	44 91
Limon SS Colo Jr Earn	29 71
Souderton SS Pa Jr Earn	49 55
Roseland SS Neb Jr Earn	50 47
Manitou SS Colo Jr Earnings	11 50
Offering	8 67
E Holbrook SS Colo Jr Earnings	23 37
Bethel Cong Mo	4 00
Mt Zion Cong Mo	50
Hesston SS Kan	16 00
Berea SS Mo Jr Earn	8 07
A Bro & Sister Ore	25 00
Bethel Cong Ore	15 00
Ulen SS Minn Jr Earn	4 86
Robert Plank	10 00
D S Weaver	10 00
J G Roth	25 00
Lavina Miller	10 00
Ray Hackman	12 00
A Sister	6 00
Hydro Sew Cir Okla	8 00
Special Support	144 00
	$958 27

Mennonite Sanitarium

Dr Calogne	$ 5 75
Ernest Grimm	5 00
La Junta Sew Cir Colo	2 25
Rent	20 00
	$ 33 00

Old People's Home Elevator

Freeport Cong Ill	$ 43 31

Orphans' Home Barn

S G Yoder	$ 10 00

Children's Welfare Home Furnace

Miss Meet Sugar Cr Ia	$100 00

Millersville Orphanage

Souderton Cong Pa	$107 40
Total for Charitable Institutions	$2503 51

OTHER FUNDS

Aged and Disabled Missionaries

Bethel & Guilford Congs O	$ 12 50

Gen. S. S. Committee

Sharon SS Guernsey Sask	$ 5 00
Morrison Cong Ill	4 10
	$ 9 10

Annuity Contract

Fannie Amstutz	$1000 00

General District Funds

Coalridge Cong Mont	$ 25 00
Clydepark Cong Mont	23 00
Calkins Cong Mont	3 00
Lakeview Cong N Dak	4 00
White Hall Cong Mo	2 61
Bethel Cong Mo	4 00
Harper Cong Kans	41 00
Crystal Spgs Cong Kans	8 85
Albany Cong Ore	11 95
Bethel Cong Ore	5 09
Hopewell Cong Ore	2 93
Nampa Cong Ida	10 26
Casselman Cong Md	2 50
Berne Cong Mich	25 00
Midland Cong Mich	6 75
Clinton Frame Cong Ind	37 47
Holdeman Cong Ind	28 74
	$242 15

Limon Colo. Church Bldg.

Sycamore Gr Cong Mo	$ 26 36
Wichita SS Kan	25 00
Yoder Cong Kan	42 55
	$ 93 91

Maple Grove Church Building Ind.

Yellow Crk Cong Ind	$ 9 00
Nappanee Cong Ind	100 00
Salem SS Ind	2 00
	$111 00

Rural Missions

W Cloud Cong Mich	$ 8 75
Fairview Cong YPBM Mich	27 50
Bowne Cong Mich	47 50
Holdeman Cong Ind	27 43
Shore Cong Ind	5 00
E Holbrook Cong Colo	12 00
Cherry Box Cong Mo	6 65
Mt Zion Cong Mo	11 09
Scottdale Cong Pa	15 79
	$161 62

So.-West Penna. Conference Funds

Schellsburg Cong Pa	$ 3 00

Colportage & Tract Fund

Howard-Miami Cong Ind	$ 19 45
Salem SS Ind	5 18
A Brother Ind	14 00
	$ 38 63

Personal

Contributors Ind-Mich Dist	$408 00

Evangelistic

Pennsylvania Cong Kan	$ 11 55
Carver Cong Mo	1 00
Protection Cong Kan	2 00
Pleas View Cong Kan	21 55
Palmyra Cong Mo	7 00
Larned Cong Kan	14 00
Mt Zion Cong Mo	13 75
	$ 70 65

Mennonite Board of Education

Springs Cong Pa	$ 2 75

Old People's Home, Pa.

Thomas Cong Pa	$ 14 47
Kaufman Cong Pa	17 61
	$ 32 08

So-West Pa. S. S. Conference Mission Fund

Stahl SS Pa	$ 6 96
Masontown SS Pa	37 87
Weaver SS Pa	17 05
Blough SS Pa	8 25
Kaufman SS Pa	8 73
Scottdale SS Pa	31 89
	$110 75
Total for Other Funds	$2296 14

SUMMARY

Alta-Sask Dist Bd	$ 235 81
Canadian Treasurer	1221 08
Dak-Mont Dist Bd	247 89
E Menn Bd M & C (Nov)	231 24
E Menn Bd M & C (Dec)	771 07
Franconia Dist Bd	641 37
Illinois Dist Bd	524 64
Ind-Mich Dist Bd	1222 50
Ia-Neb Dist Bd	588 22
Mo-Kan Dist Bd	688 79
Ohio Dist Bd	433 17
Pac Coast Dist Bd	303 88
S W Penna Dist Bd	495 28
Virginia (Mid Dist) Bd	168 94
Wash Co Md & Fr Co Pa Bd	99 00
Menn Bd of M & C	8013 89
Total for December	$15,886 77

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

CONTRIBUTIONS

For Mennonite Relief Commission for War Sufferers For December, 1924

General

L E Miller	$ 5 00
Levi S Yoder	25 00
Creston SS Mont	1 89
Beech SS O	32 55
Maple River Cong Mich	20 00
A R Miller	5 00
	$ 89 44

Child Relief

Science Ridge SS Ill Prim Dep	$ 17 50
Classes 1 and 12	60 00
Bethany SS Ill	7 50
Phoebe Harshbarger & Others	2 50
Will Workers Cl YPM Topeka Ind	3 00
Belleville SS Cl 19 Pa	2 50
Sugar Creek Cong Ia	13 90
Catlin Cong Kan	5 00
Scottdale SS Pa	
Mens Cl	22 50
Young Mens Cl	15 00
Womens Cl	15 00
Int Girls Cl	7 50
Thomas Cong Pa	23 51
Blough SS Pa	27 50
Shore SS Ind	25 00
	$247 51

Germany

Ben Gearig	$ 5 00
A Bro & Sister Ind	10 00
Howard-Miami SS Ind	
Class 9	2 33
" 10	2 50
" 12	4 30
F C Schnell	25 00
Freeport Cong Ill	50 76
Christmas Offering Elkhart SS	100 00
A Bro & Sister Ore	25 00
	$224 89

Near East

A Bro & Sister Mich	$ 5 00
Sue F Landis (Armenia)	5 00
Ben Gearig	5 00
Clinton Fr SS Jrs Ind	11 71
Rosie Good	2 00
Catlin Cong Kan	5 00
Susan Blosser	1 00
A Brother O	15 00
Mrs Smucker and Daughter O	50 00
N Sharon Golden Rule SS Ia	190 00
Science Ridge SS Ill	23 39
S Sharon SS Ia (O O)	165 00
Portland Mission Ore	20 25
Blosser & Yellow Creek Congs Ind	111 00
Filer SS Children Ida	4 00
Cong near Pioneer O	5 21
Fulton Co Sew Cir O	70 00
A Bro N Sharon Cong Ia	6 00
Mary M Nafsinger	3 00
Josiah J Keim	5 00
John D Miller	5 00
Earnest Miller	1 00
John E Sommers	2 00
H H Sommers	2 00
M O Krabill	1 00
Eli Becher	4 00
Melvin Becher	2 00
Fred Yoder	50
Amos Schloneger	2 00
Herman Swope	5 00
D C Hofstetler	10 00
Reuben Steiner	10 00
William Eshliman	3 00
Irvin Amstutz	3 00
Allen Amstutz	1 00
A B Mumaw	1 00
Anna Amstutz	1 00
Celesta Amstutz	1 00
Myrtle & Nora Gregory	1 00
Martins SS Sr Girls Cl O	2 75
Mens Cl Martins SS O	2 55
Mt View SS Alta (Armenia)	20 00
Martins Creek SS O Class 3	9 75
" 9	2 60
H A Schnell	3 00
Fairview Cong N Dak	20 00
Pete Housholter	10 00
Roanoke Cong Ill	37 61
Emanuel Ulrich	10 00
Roanoke Cong Birthday Offerings Ill	10 00
C H Byler	2 00
Lizzie Yoder	2 00
A Brother O	3 00
La Junta Cong Colo	18 68
Carver Cong Mo	2 00
E Holbrook Cong Colo	11 86
Edwin R Bowen	1 00
Roy Kauffman	10 00
Clinton Br Cong Ind	34 84
Hopewell Cong Ind	6 75
Elkhart SS Golden Rule Cl Ind	45 05
Vineland YPM Ont	10 00
A Brother Md	25 00
A Sister Md	2 00
Strasburg Cong Pa	15 91
	$1,075 41

Russia

Roseland Cong Neb	$ 19 00
A Bro & Sister Mich	5 00
Allensville SS Pa	42 25
Sue F Landis	5 00
O Grove & Pleasant Hill Congs Wayne Co O	169 07
Wom Miss Society	10 00
Mattawana SS Cls 1 2 Pa	5 00
Belleville SS Cl 19 Pa	2 50
Salem SS Tofield Alta	12 50
Pigeon River SS Mich	25 00
Fairview Cong N D	5 00
O Grove SS Cham Co O Prim Dep	2 50
Inter Dep	2 50
Pleasant View SS O	17 15
Sycamore Grove SS Mo	49 68
E Holbrook SS Colo	11 72
La Junta SS Colo	14 18
Bethel Cong Mo	6 00
Cherry Box Mo	5 00
Crystal Spgs Cong Kan	19 00
Liberty SS Ia Classes 3 & 4	2 90
Class 7	5 00
Fairview Cong Ore	20 11
Isaac Kulp and Wife	5 00
Holdeman SS Ind	37 17
G Monroe Miller	5 00
Clinton Frame SS	20 00
Bowne SS Cls 7 & 8 Mich	15 00
Elkhart SS Helping Hand Cl	15 00
Good Samaritan Cl	12 75
C A Shantz & Wife	15 00
	$580 98
Total for Month	$2,218 23

Gratefully acknowledged and reported by
MENNONITE BOARD OF MISSIONS & CHARITIES.
V. E. Reiff, Gen. Treas.

GLEANINGS

The Promise to Two or Three

"Where two or three are met together in my name, there am I in the midst of them." So spake Jesus, and departed.

And still this is the humble and the only way of finding truth. There are some things which are not true, in the sense that they are not credible, face to face with some measureless aspect of life,—stark mountains, or a shoreless sea, or multitudes of men. There are some things which come home to us as true only within walls, in an upper room, with two or three.

The blessed thing will not happen, indeed, except the two or three are "met together," and this comes to pass only under the pressure of some common fear and common hope.

It may be, too, that this life of the group tends to become hard in turn, just like a lonely and individual faith, narrow, sour, unrelated to the common life of man. But our Lord, who thought of everything, thought of this also, and safeguarded us against it. For the promise is given not to two or three who merely meet together, though it be under the pressure of some common concern. The promise is to the two or three who meet together "in his name." In every upper room there must be that window open to the East.—John A. Hutton.

Knowledge, Faith, Prayer, Thankfulness

Sanctified Knowledge saith: "There is an infinite fulness in Christ, the fulness of an ocean."

Faith saith: "This is all for me, for He is mine."

Then saith Prayer: "If all this be thine, I will go and fetch it for thee."

And Thankfulness saith: "I will receive it, and will return praise to God for it!"

—Matthew Lawrence, 1659.

Every Believer an Evangelist

R. A. Torrey, at the close of an evangelistic meeting one night, said to a young lawyer, who was in the meeting, "Are you a Christian?" "Well, sir," the lawyer said, "I consider myself a Christian." Dr. Torrey said, "Are you bringing other men to Christ?" He said, "No, I am not, that is not my business; that's your business, I am not called to do that. I am called to practice law; you are called to preach the Gospel." I said, "If you are called to be a Christian, you are called to bring other men to Christ." He said, "I don't believe it." I said, "Look here," then I opened my Bible at Acts 8:4, and asked him to read, and he read, "They that were scattered abroad went everywhere preaching the Word." "Oh, yes," he said, "but these were the apostles." I said, "Will you be kind enough to read the first verse of the chapter?" and he read, "They were all scattered abroad except the apostles," and "they that were scattered abroad went everywhere preaching the Word." 'He had nothing more to say. What could he say?"—Alliance Weekly.

Some Christian farmers in Korea were talking about their difficulties with unbelieving farmhands.

"Why do you not hire Christian farmhands?" was asked.

"There are almost no believing farmhands. When one becomes a Christian he changes to a sober, industrious man, and soon sets up as an independent farmer."—Selected.

When Dr. Kinnear of Foochow was about to operate on the Ing-gieng for cataract, the old man said to his little son who had led him in:

"Get right down and pray! Pray every minute while the doctor is working!"

The little fellow, Dr. Kinnear reports, with his wondering, big eyes, went across the room, kneeled, put his hands together, and closed his eyes in prayer. The child remained on his knees praying until the operation was successfully finished, though his eyes opened widely some of the time to see what was being done. On the eleventh day the old man was given glasses, and the next day he remarked:

"My eye that was dead has been resurrected!"—Selected.

How the Good Seed Bears Fruit

The following is taken from a letter of Charles H. Larson, of the Bolivian Indian Mission.

"We have another very encouraging conversion in Acacio. When we first came here a man named Manuel Durandall came in five miles from the country to get medicine. As is always the case, he was given a tract. When he came next time he received another tract, and later on he asked for a Gospel. Then came the day when he purchased a New Testament, and still later, a Bible. Last November he came in bringing his wife and one son along, and they stayed for the Sunday meetings. From that time he and one or two of his sons, or his wife, have been coming to the services every Sunday. Mr. Wintersteen and I went out to visit them, and they then told us how they had come to see that the Roman Catholic faith was not a saving faith, and that they had therefore burned all their images and pictures and were now trusting in the finished work of Christ for salvation. They have since shown themselves to be genuine, and without any one telling them that they ought to do so they are trying to point others to the way of life."—Moody Monthly.

The Motives for Missions

Mission work is Christo-centric. In "The Holy Spirit in Missions," the late Dr. A. J. Gordon in expanding this thought said, "We take our stand at the cross and move out to the uttermost parts of the earth instead of grasping the uttermost parts of the earth that we may move them to Christ." The missionary motto should be "Christ for the World," not "The World for Christ." A quarter of a century ago and even before, there was moving upon the great "Christian nations" an unusual missionary fervor. It was in 1900 that John R. Mott wrote "The Evangelization of the World in This Generation." But his and our generation has well-nigh gone, and still the world is nowhere near complete evangelization. Is it not because the great missionary zeal of that earlier day was gradually dissipated into propaganda for more philanthropy, social improvement, and the like, that the uttermost parts have not been reached? To quote from Dr. Gordon again: "Not philanthropy, the love of man, but philo-Christy, the love of Christ, constitutes the greatest missionary motive." It is to be hoped that the great missionary conference called to meet in Washington City early in the year will place the emphasis at the right place.—S. S. Times.

The Scattered Returning

Twenty-five chiefs of an Arab tribe immemorially encamped in Upper Galilee have petitioned the government of Palestine for recognition as Jews and members of the Jewish community remaining in Palestine after the destruction of Jerusalem. This community, at present of a thousand members, was forced into Mohammedanism in the early days of Islam.

The Marranos of Portugal are Jews who were in like manner forcibly converted into Catholicism in the fourteenth century, but have remained Jews secretly to the present time. A group of them have recently applied to the Jerusalem rabbinate for reinstatement into the Jewish faith. "The baptism of our forefathers," they say, "was only pretended because of the terror of the Inquisition and the **auto-da-fe.** In the depths of our hearts, however, we their descendants have maintained our love and loyalty to our Jewish people. We marry only among ourselves, and even if we are baptized as children in Catholic churches, are married according to Catholic rites, and laid in our graves as Catholics, we feel ourselves Jews more than ever. We observe Yom Kippur (the Great Day of Atonement) devoutly, according to the command which we have handed down by tradition. We Marranos never cease to speak of our return to Jerusalem. We speak of it with our children, and we believe in it firmly. We take a joyful interest in the present reconstruction work of our Jewish brethren in the land of our fathers. Now the leading personalities among the Marranos believe that there is no longer reason why they should continue to hide their thoughts, under a mask. We wish to participate openly and honestly in the lot of our people throughout the world, for we belong to it by blood, race, and spiritual life."—S. S. Times.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 12, 1925 (Gospel Witness Established 1905) No. 45

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

Our Sunday schools are enjoying a very profitable series of lessons this quarter. Let us be diligent in getting the greatest possible good out of them.

The greatest problem in profit and loss ever propounded is that of our Savior's question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul"

Mennonite Year Book and Directory.—The Mennonite Year Book and Directory for 1925 is now off the press and may be had in any quantities as long as the supply lasts. See announcement on last page.

Annuities.—March 1 and April 1, to many of our people, means settling up day. To some it means the paying of debts and to others it means additional sums to invest. A number of important lessons could be drawn from this, but the thing we had in mind was the calling attention to the many opportunities given our people for investments in the Lord's work. Our Church Boards are being awakened to the possibilities along this line in the form of annuities, endowments, etc., as well as donations. Among these that we have in mind particularly is the Mennonite Publication Board. It is encouraging to think how many have already taken part in this work for the advancement of its institution. Others are solicited to participate. Whether you are interested in donations, annuities or loans it will be well to correspond with Bro. Levi Mumaw, Scottdale, Pa., Secy. of the Publishing House and complete information will be given. Our Mission and Educational Boards are likewise prepared to give you information along this line. If interested in Missions, write to Vernon E. Reiff, Treas., Elkhart, Ind. And if interested in Educational work write to Aaron Loucks, Treas., Scottdale, Pa.

Misdirected Comfort:—The Sunday School Times is a regular visitor to the homes of many of our Sunday school workers and, as a rule, is sound in its teachings. It is especially forceful in its defence of the fundamentals of the Christian faith. No modernist is able to withstand its philippics against what Peter is pleased to term "damnable heresies."

But, like all other publications edited by human beings, the Times sometimes makes mistakes. One of these is an occasional defence of the old Calvinistic doctrine of "once in grace, always in grace." In a recent article on "God's Grace Greater than Our Sin," the editor undertakes to give comfort to a former consecrated mission worker who confesses himself living in habitual sin. But instead of pointing him to the assurance that "all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost" (Matt. 12:31), and that in the light of this he could again be received into favor with God on condition of "repentance toward God, and faith toward our Lord Jesus Christ" (Ac. 20:21), he seeks to comfort him on the ground that he, even in his sins, is "saved, my dear brother;" that "it is impossible for a saved one to sin away his salvation." Such unconditional comfort to a self-confessed habitual sinner has the effect of still further hardening him in his sins. What that man needs is to study Rev. 21:8; 22:15 coupled with Isa. 1:18-20.

PRESENT DAY ISSUES and HOW TO MEET THEM

The observations and experiences of the editor during the past few years, and the consciousness that there is a rising tide of destructive influences which threaten to engulf the human family in ruin—together with the conviction that God through His people is able to save "whosoever will" from the power of such influences provided we do our part—is our explanation for attempting this series of articles.

This is to be the first among a series of articles discussing the more important issues before us. In each of the articles we aim to present facts, discuss causes, and offer suggestions as to how to meet the issue. The kind reader is invited to give these messages careful consideration and to form conclusions in the light of existing facts and Scripture bearing upon the issues.

I. IMMORALITY

We are too apt to consider this subject as one being so far away that there is no occasion for giving it serious attention. While we are glad for the thought that we are addressing a body of pure-minded people, we are conscious of the fact that the curse of immorality is making rapid headway, nearer our doors than many of us realize. Many who are still free from this pollution are nevertheless living in the "twilight zone" of influences that threaten to engulf them in the maelstrom of immorality if they continue to tolerate such influences.

It will not be necessary for us to enter into an extended discussion of present day conditions. A few hours with the daily newspapers will be enough for that. But a few illustrations will help us get to the heart of our subject:

In a periodical now on our desk we quote from an article on "Break-

down in New Zealand." The writer says:

"Of every 100 women who became mothers for the first time under twenty-one years no fewer than 77 had either illegitimate children or married for respectability's sake....An ex-soldier sends us a description of social vice in Grenoble, France, that is staggering beyond despair. The breakdown of morality is not peculiar to New Zealand; it is world-wide, and curiously enough does not seem to be recognized by many of our leaders in religious and uplift movements."

"It has been asserted by one of the leaders in social welfare work in Chicago that there are in the city about 200,000 youths who are entirely beyond their parents' control. Almost every large city tells a similar story."—Dearborn Independent.

Statistics show that in 1923 there were 165,139 divorces granted in the United States alone.

Recent developments in the now famous divorce case of a Michigan congressman bring to the fore once more the unsavory conditions in high society at the nation's capital.

Coming nearer home, there is hardly a denomination that has not, in recent years, had many cases of social impurity to deal with. Some churches are still attempting discipline on this subject, while others have almost entirely discarded it.

We are not handing out any new information. Page after page of such facts might be written. Papers are full of it, and books turning light on the social evil are easily obtainable. Present day facts prove conclusively that it is still true that "the whole world lieth in wickedness." It should open our eyes to the dangers confronting us, and cause us to redouble our efforts in the cause of purity and godliness.

Why this alarming increase? We have room only for a very brief summary of most prominent causes:

1. The decline in faith in the living God, and in the Bible as His Word, has lessened the moral restraint upon the masses.

2. The influences of the World War are still felt, as the social standard connected with army life was transmitted to the soldier-worshiping world.

3. The influence of public bathing resorts—where men, women, and children, scantily clad, tumble around promiscuously in the water, often shamelessly parading on public highways in their semi-nude costumes—has led many to practices which robbed them of their virtue and left them without a sense of shame.

4. The influence of silly novels, moving picture shows, pool rooms, ball rooms, etc., is a powerful feeder to the curse of social vice.

5. Immodest apparel—in the form of bared bosoms and arms, short skirts and flesh-colored stockings, knickers, etc.—is admittedly a fruitful cause of immorality.

6. Laxness of discipline — home, school, and Church—is responsible, to a large extent, for the looseness in morals existing in many places.

7. White slavers and bootleggers, fired by lust of unlawful gain, have a large share of the responsibility for the spread of this monstrous evil.

8. Lack of care in the choice of associates, coupled with a lack of due sense of propriety in respecting the persons of those of the opposite sex, has meant the ruin of thousands of well meaning people.

Recognizing present conditions as they are, and the causes for their existence, the next question arises, How meet the issue? This, after all, is the practical phase of our subject. Personally, we are responsible for three things: (1) to measure up to the Gospel standard of purity; (2) to safeguard, instruct, and properly prepare the rising generation to meet the issues of life aright; (3) to make a proper contribution to humanity in promoting the cause of purity. Here are a few things that we should do:

1. Personally attain to and maintain the standard as expressed by Paul to Timothy: "Keep thyself pure." This includes pure religion, pure thought, pure motives, pure speech, pure social relations, a life free from all forms of impurity. Personal purity must precede all efforts to work for the uplift of others.

2. Faithful teaching is necessary. Parents, teachers, and preachers owe it to the rising generation to inform them properly concerning the Gospel standard of purity as well as the dangers confronting us, especially our young people. And let us not forget that we need to be able to give facts as well as to warn and exhort.

3. We should remove, as far as possible, all questionable things that lead to immorality. The influences surrounding the modern dance are so hideous that no church should think of harboring dancing members. Immodest apparel should be discarded. Why any respectable woman should, in the face of all the light that is turned on such practices, insist on wearing clothing that turns her bosom out to the public gaze or otherwise displays her physical form in a conspicuous manner, is one of the unsolvable mysteries of the present time. Why respectable people should insist on patronizing public bathing resorts as now managed is another mystery that is hard to explain. Every form of worldly amusement should be avoided by Christian people as unsafe. No virtuous young woman can afford to keep company with a young man of questionable morals. Unduly late hours should be avoided by virtuous people, whether in taking pleasure rides with those of the opposite sex, or sitting in parlors with curtains drawn and lights dimmed. Practicing undue familiarity with the persons of those of the opposite sex are merely first steps in the direction of social impurity. Keep out of the "twilight zone," and you will never be enveloped in the darkness that follows it. Many who have made light of such advice have later been brought to repent in bitter tears for having failed to heed it.

4. Our young people should be supplied with pure and wholesome literature and provisions should be made for pure and uplifting associations. Space forbids an extended discussion of this most important point. Wherever possible, the young mind should be occupied in things that are conducive to growth intellectually, morally, and spiritually. Pure and wholesome environments while young mean noble, useful service later in life.

5. Wholesome discipline is needed in home and Church. In the home, every precaution should be taken to insure happiness and healthful, normal growth. In the Church there should be no hesitation to discipline promptly every member found guilty of licentiousness. A temporizing policy invites further drift. The "old leaven" must be cast out if the purity of the Church is to be maintained. In this way only can a church keep the commandment, "Keep thyself pure." True, in these, as in all other cases, we should attempt to win the offender; but it should be along Gospel lines.

6. Let there be a faithful effort made—on the part of every individual; in every home, community, and congregation—to keep purity and godliness uppermost and foremost in all things. "Whatsoever things are pure....think on these things."

IS MODERNISM CHRISTIAN?

By John H. Mosemann

For the Gospel Herald.

Living in this age of the world, we need to constantly become acquainted with new terms and their meaning. The term "modernism," ("liberalism") is one we need to understand, so that we as Christians may know what is the proper attitude to take towards it.

If it is scriptural and Christian it should by all means have our hearty commendation and approval. If on the other hand we find it unscriptural and un-Christian, it should equally have our condemnation and disapproval.

We must know therefore what "modernism" is, believes, and stands for, that we may judge it rightly.

Modernism professes faith in the religion of the New Testament, faith in the teachings of Jesus, and professes to be "devoutly" Christian.

Now who could find fault with

such a religion as above described? Certainly we also profess faith in the New Testament, faith in the teachings of Jesus, and to be "devoutly" Christian! That certainly does seem as though we believe alike and that we should be able to walk and work together! What could there be to hinder, since Jesus desires that all His followers should be one?

But wait a bit, we must remember that "things are not always as they seem," and that "not all that glitters is gold!" We must examine deeper than mere profession. We must learn to know their views and determine whether they are consistent with their professions.

We understand the modernist does not believe many things that the prophets have spoken in the Old Testament scriptures. They criticize much that is contained in the writings of the prophets, and thus we find a strong contrast between Christ and modernism. Jesus says not a word against any of the writings of the prophets. In fact, Jesus in the strongest manner possible not only endorses "all" that the prophets have written but urges that "all" that the prophets have spoken is to be believed! He says, "O, fools and slow of heart to believe "all" that the prophets have spoken" (Lu. 24:25). The faith of Jesus then clearly means to believe "all" that the prophets have spoken and not merely to believe "some" things and a rejection or a repudiation of the other things they have spoken.

Following are a few of the many irreconcilable differences between Modernism and Christianity.

(1) Christianity believes in the plenary, verbal inspiration of the scriptures (II Pet. 1:19-21; II Tim. 3:15, 16) while Modernism strongly denies it.

(2) Christianity urges faith in the writings of Moses. (Lu. 24:25.) Modernism urges unbelief in the writings of Moses.

(3) Christianity says Moses was learned in all the wisdom of the Egyptians, (Acts 7:22, Matt. 10:5) while Modernism says Moses was unlearned, ignorant, and incapable of even writing.

(4) Christianity says, Man was created "in the beginning" in God's own image and likeness. (Gen. 2:26, 27; Mark 10:6.) Modernism says man has evolved gradually from the lower animals.

(5) Christianity says, Man was created on the same day in which the cattle, creeping things, and beasts (monkeys included) were created of the earth. (Gen. 1:24-27.) Modernism says Man has come to be by the slow and long continued process of evolution.

(6) Christianity claims Man was created an intelligent being capable of naming the animals. (Gen. 2:19, 20.) Modernism holds that man has developed from ignorance to intelligence.

(7) Christianity claims Man was created a perfect being with wisdom (a little lower than the angels). (Psa. 8:5; Gen. 5:1.) Modernism asserts, that man at his early stage was an uncivilized and barbarous creature.

(8) Christianity claims that man was created pure and sinless; that thru sin he became a fallen creature. (Rom. 5:12-19; I Cor. 15:22, etc.) Modernism avows that man has never fallen downward, but has ever thru the ages been climbing upward.

(9) Christianity holds that Christ was conceived by the Holy Ghost and born of the Virgin Mary. (Lu. 1:26-35.) Modernism declares that Christ had a human father and that there was no miracle to the conception whatever.

(10) Christianity believes in the Biblical account of the Deluge. (Gen. ch. 6, 7, 8; Matt. 24:37-39.) Modernism stoutly denies it.

(11) Christianity fully believes in the Biblical account of Jonah being swallowed by the whale, (Jonah ch. 1-2; Matt. 12: 38-41.) Modernism vigorously denies it.

(12) Christianity believes in all of the miracles of the Bible, while rank Modernism believes in none of them.

From the foregoing contrasts it is very readily seen that Christianity and Modernism are not synonomous terms. While Modernism professes "faith" and "loyalty" to Jesus, their WORDS prove that they stand squarely against Christ and the Bible.

No one can consistently believe in Christ and reject the teachings of any part of the writings of the prophets. The Modernists, for instance do not believe in all the writings of Moses. Jesus says, (to a similar class of people): "If ye believe not his (Moses') writings, how shall ye believe my words?" (Jno. 6:47) Faith in Moses and faith in Christ go together. (Jno. 6:46.) Unbelief in Moses' writings means unbelief in Christ. (Jno. 6:47.) Christ and Moses either stand or fall together.

We remember Jesus said, "Man liveth not by bread alone, but by EVERY WORD which proceedeth from the mouth of God." In other words, we are to accept and live by the Word of God whether God speaks through Moses, David, Christ, Peter, James, John, Paul, or any other writer of scripture. It is written, "He that is of God heareth God's Words. Ye therefore hear them not, because ye are not of God" (Jno. 8:47).

Surely, in the light of the above facts Modernism is as un-Christian as Satan himself. Satan is a vehement contradictor of God's Word, and since Modernism plays the same role, we must conclude that Modernism is an offspring or offshoot of the evil one himself.

Modernism makes lovely claims. For instance, one of the leading Modernist preachers of the day, while rejecting practically all of the fundamentals of the Christian religion, writes me that he is "a devout disciple of the old faith of the New Testament." Surely these are "good" words. His speech sounds well and "fair." But we remember the apostle Paul warns us regarding this class of teachers, who by "good" words and "fair" speeches, deceive the hearts of the simple! (Rom. 16:18.) Had I not known anything of his utterances I would have imagined the man to be a sound, faithful, and loyal Christian. But what an evil and deceitful worker he really is. How dangerous such a man! Through such men thousands of unwary souls are led to believe that there is practically no difference between Christianity and Modernism. When the fact of the matter really is that there is as much difference in the two as there is between day and night, between Christianity and infidelity.

Scripture warns us against these men when it informs us that "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel, for Satan himself is transformed into an "angel of light" (II Cor. 11:13, 14). Again it says, "Now I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned; and **AVOID** them" (Rom. 16:17). To bid such men Godspeed is to be a partaker of his evil deeds (II Jno. 11).

This socalled Modernism had its origin thousands of years ago when the devil came to mother Eve and said, "Yea hath God said?" He puts a question mark upon God's Word, and a little later when Eve tells him the penalty for partaking of the fruit of the tree of the knowledge of good and evil, he says, "Ye shall **not** surely die!" Here he plainly and flatly contradicts the Word of God. He has not ceased this business and today carries on the same subtlety, having in his employ many agents.

Modernism is the old Satanic religion thrust upon our first parents and in these latter times dished out by "modern" preachers, teachers, and professors as the latest, best in religion.

Modernism is the Satanic religion of the times designed to rob Christianity of all that is vital and fundamental in the Christian religion and the Bible, and hands us "unbelief," "infidelity," and "atheism" under the guise of true Christianity.

Modernism is the religion of some socalled educated and cultured men and women of this world—natural men, unregenerated men, who cannot receive the things of the Spirit of God. (Jno. 3:3; I Cor. 2:14.)

Modernism is the religion of the above class who "rejecting the truth of God, are groping in the darkness of their own vain imaginations," and as a consequence are ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7).

Modernism is therefore, un-Biblical, unscriptural, un-Christian, wicked, and Satanic in design, and should be avoided as a venomous viper!! "Take heed that no man deceive you by any means!"

Lancaster, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

The Gospel Herald:—We have many reasons to be thankful for the blessings the Lord is giving us.

Sister Esther Lauver who was working in the city has gone to the Eastern Mennonite School, Virginia, to take the six weeks' Bible course. Sister Anna Yoder is attending the Bible school at the Stahl Church, Johnstown, Pa. Sisters Mary Lauver, Juniata County, and Sadie Martin, Chambersburg, have come to the city to work in private homes. We appreciate their help in the services.

Our congregation was made to mourn of the loss of the death of one of our sisters—Daisy Robinson, a mother of three small children. The funeral services were conducted at the Mission Hall Saturday, Jan. 24.

Brethren D. C. Sauders, Lancaster City, and C. Z. Martin, Mountville, were with us in services on Tuesday evening, the 27th. Brother Sauders conducted a very interesting children's meeting, followed by a sermon by Brother Martin.

We are having public instruction meeting every Friday evening in the interests of the converts.

The Weavers congregation Sewing Circle, Johnstown Dist., presented to the Mission a fifty-piece dinner set of dishes.

Cash receipts during the month:

East. M. B. of M. & C.	$ 5.00
Casselman Cong.	2.60
Stahl Cong.	9.87
Thomas Cong.	17.84
Belleville S. S.	10.00
Mattawana S. S.	10.00
	$55.31

Auto Fund

Thomas Cong.	$22.00

Cash Value Provisions and Clothing

Cedar Grove S. Circle	$ 5.64
Martinsburg S. Circle	6.00
Weavers S. Circle	20.00
Beech S. Circle O.	17.00
Greencastle S. Circle	6.00
Crown Hill S. Circle O.	12.71
Hagerstown S. Circle	3.56
Cross Road & Lauvers	5.00
Allensville Cong.	7.00
	$82.91

Many thanks for your support. We beg a continued interest and your prayers.

Feb. 2, 1925. Jos. M. Nissley.

Columbia, Pa.

(4th & Mill St.)

Dear Herald Readers, Greetings:—The work at this place is going on as usual. Attendance is not so good at present on account of the severe cold weather. Attendance, about 250.

Our sewing school is very interesting—about 85 girls ranging from 5 to about 14 years are learning to sew. It surely is a very important part in our mission work. Sisters Mary Mellinger and Bertha Harnish are lending a very helpful hand in this work, as well as the different circles that come every Saturday afternoon.

An important feature in our Sunday school work is memory work. It surely is wonderful how eager the children are to commit to memory—like, Books of Bible, Fruit of Spirit, or Beatitudes, and many others. May these truths be indelibly fixed on their young minds.

Our singings and prayer meetings are also very interesting and well attended.

We are glad for the kindness that is shown to us as we get into the different homes. How glad they are to hear the Gospel story as we endeavor to teach them from time to time. May His blessing accompany His Word.

We are looking forward to the time when we intend to hold a 2-day Bible meeting, also continued meetings in the near future. May you continue to remember us in our work both financially and in your prayers.

Following are the names and dates for the different sewing circles that come to this place:

Feb. 7, Salunga and Landisville.
Feb. 14, ———
Feb. 21, Millersville.
Feb. 28, Bosslers and Goods.
Mar. 7, Chestnut Hill.
Mar. 14, New Providence.
Mar. 21, Strasburg.
Mar. 28, Elizabethtown.
Apr. 4, Lititz.
Apr. 11, Paradise.
Apr. 18, Mellingers.
Apr. 25, Maple Grove.
May 2, East Petersburg.
May 9, Mt. Joy and Florin.
May 16, Manor.
May 23, Goodville.

David B. Groff, Supt.

Feb. 5, 1925.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Jan. 7, 1925)

By Florence B. Lauver

For the Gospel Herald.

Pehuajo

Sister Selena Gamber is visiting here at present. She came on account of the sickness of the Mechelli baby.

Juan Mechelli went to Buenos Aires to see his father who is in the asylum. May you remember him and the family in prayer.

Trenque Lauquen

We have had some very refreshing rains lately. The dry spell is seemingly over. We may have some garden things yet.

In Trenque Lauquen and Casares we had a business meeting the last night of the old year and afterwards had watch night meeting, to watch the entrance of the new year. Altho we had a rain-storm a number came out at both places.

The themes for Bro. Shank's last few sermons were as follows, "The Old Year," "The Balance," "The New Year," and "The Image of Gold."

Santa Rosa

The weather is extremely hot here at present.

On watch night, or the last night of 1924, we had a very nice meeting. Some decided to make a special effort to win souls for the Master during the coming year.

Born to Bro. and Sister Luayaza, a boy named Benjamin.

The German pastor from Alpachari expects to spend some time in Santa Rosa to learn better the Spanish language, as he can speak very little.

Carlos Casares

We felt quite lonely after Maria Louisa Redoano went home after spending almost two weeks here. She is the young lady from Buenos Aires who taught us Spanish on the ship. She is a professor in the B. A. schools, speaks English well, and is a Catholic but seemingly was greatly interested in our work and the Gospel truths. She intends to make a systematic study of the Bible. We are praying for her and also believe she will become converted. We wish there were more young girls like her in the world. Altho of the higher class, she wears no jewelry nor ear rings and has no low cut dresses. Remarks were passed on the ship of the simplicity of dress of this young lady.

In our watch night meeting we had the subject of, "Ways in which we can better the coming year." As the whistles blew at midnight we were all on our knees in prayer when the new year was ushered in. Let us take this verse as our motto this year:

"Speak a shade more kindly than the year before.
Pray a little oftener, Love a little more.
Cling a little closer to the Father's love,
Thus life below, shall liker grow to life above."

Bro. and Sister Swartzentruber visited us over last Sunday. He preached his first sermon in Spanish here. The attendance and attention were very good.

Last Saturday night we had the

children's program in the other hall. The same one we had here on Christmas with the exception of some new things added and the things that were for Christmas omitted. Many were there who cannot attend here because it is so far away from their homes.

A business meeting was held here on last Wednesday. Bros. Shank and Swartzentruber and Bro. and Sister Lantz came in the auto from Pehuajo.

Amadeo Cumbo, a young man a member in Pehuajo, visited us recently. He is engaged to be married to one of our faithful members, Honoria Luenga. May you pray that these young people will be a blessing to the Master and have a real Christian home. They will live in Santa Rosa as that is where he has work at present.

Carlos Casares,

F. C. O., Argentina.

THE ANNIVERSARY MEETINGS

By J. A. Ressler

For the Gospel Herald.

I am writing this on the last day of the year 1924. The annual conference for the deepening of spiritual life is in progress, called in the Hindi the "Jalsa," and many of the Christians from all over the Mission are attending the meetings—three sessions a day for three days.

Exactly twenty-five years ago there were daily "meetings" with "attendance" of several thousand men, women and children, not for any spiritual benefit they might obtain or give, but for the purpose of earning from one and a-half cents to two and a-half cents a day to keep from starving.

The date of the founding of the Mission is technically given as Nov. 22, 1899, because on the morning of that day two men came to the plot of ground that had been obtained as a building site for the Mission. Several other dates might also be pointed out as the beginning of the work. For instance, the landing of the first missionaries at Bombay on March 24, 1899; or the date of the appointment of Dr. Page and the writer as missionaries, Nov. 4, 1898; or perhaps the date of the signing of the contract for the land.

It had been the original intention to have the observance of the twenty-fifth anniversary take place Nov. 22, 1924. A combination of circumstances made it impossible for Bro. Albrecht and myself to get here by that time, so the anniversary meetings were held Saturday and Sunday, Dec. 27 and 28, 1924, in the mango grove on or near the very spot where the first bamboo huts were located to shelter the new missionaries.

On the 27th was a meeting for the missionaries and it was conducted in English. The Sunday meetings were in Hindi and 820 persons were counted in attendance—nearly all Christians or children of Christians.

It was a great meeting. It represented a Christian community of about two thousand—communicant members of the Church, over eleven hundred. Incidents of the early days of the Mission were recalled by missionaries and others, many of these new to most of those present, even to the younger missionaries.

The material growth of the Mission has been marvelous. When we began the work of building we had less than one hundred dollars of mission money on hand. Famine came on and there was a wonderful amount of building done during the first year of the work. Since then, in addition to the two bungalows built originally, eight bungalows were built for the residence of missionaries. One of these is now occupied by Indian Christians and one (Rudri) was taken by the Canal Works, so that there are still eight residences for missionaries in the Mission. One large bungalow is under construction, and this will bring the number up to nine.

The largest tract of land in control of the Mission is the village of Balodgahan, 834 acres, purchased some time ago for Rs. 8000—or about $2,330.00 It is said that when the Mission obtained control of this village there were only two carts in the whole village. People were too poor to own such luxuries. Now there are sixty carts owned by tenants, twenty by servants, and besides these, eleven light carts for pleasure riding (ox-buggies, if you please!) and this is only an index, by no means the only way in which the village has grown materially.

When it comes to measuring spiritual growth, we cannot speak with any degree of accuracy. The records of this growth are in heaven and not yet accessible to us. It is well that they are not, for we would often be tempted to peep into them to our own and others' hurt and damage. As we look upon the bright faces of the younger generation of believers, however, and the sturdy forms of their parents who a few short years ago were the famine waifs of our orphanage or recruits from heathendom in the villages, we cannot but feel that God is in this work and if we missionaries keep humble at the feet of Jesus, He will with greater might and mightier blessing shower His benedictions on it.

Did you notice the expression "we missionaries?" Of course I consider myself one of the number without a question. But the missionaries are not all in India, or South America, or in our city missions at home. Those who do their duty at home, staying by the stuff, are truly missionaries too. And on their faithfully doing their part depends the outcome of the work as much—yes, fully as much—as on the workers actually on the field. What part are you doing?

Dhamtari, C. P. India.

OUR GOSPEL TOUR

By J. R. Shank

For the Gospel Herald.

Greeting to Readers of the Gospel Herald:—At this time by request, I shall attempt to inform our readers of some of the things God is permitting us to experience while out on our Gospel tour.

During the months of November and December, Bro. J. F. Brunk and wife were in the Carver and surrounding communities helping us in preaching the Gospel among the people. We labored at Holst schoolhouse for two weeks, with a fair attendance at our meetings. No persons confessed during the meetings, yet we have reason to expect good fruit from the seed sown, for we have marked in our hearts the conviction upon souls who heard the message.

A similar effort was put forth for about 10 days at Sagrada, Mo., with similar attention and conviction and none yielding. Where we cannot work, God will, and since the close of meetings providences have loudly proclaimed the Gospel which we trust will be heeded ere too late.

Another effort of about 8 days was put forth at Pierson Br. S. H. near Thornberry, Mo. Here is a place where we have only been having appointments for about a year. Very good attention was given to all our messages. There are difficulties here to remove which we feel sure the efforts put forth will be in the line of progress in removing. We closed with the good wishes of the people and a growing conviction.

We also spent about 6 days at Purvis and were fairly begun when a severe winter storm closed our efforts for the time being. We hope to renew this work later.

Bro. Brunks then came to the Carver community where we spent Christmas week and the week following in Bible conference and preaching. The brotherhood has been revived, and we believe the work is still counting in convicting and drawing. We are trusting that souls will yield to their convictions

(Continued on page 902)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WHO WILL IF WE DON'T?
A Question for Life's Afternoon

Sel. by J. C. Fretz

When St. Aurelia was a little girl, suddenly, one evening when they two were alone in the big house, she missed her mother.

There were the familiar mending-basket and glasses on the sitting-room table, with the rocker drawn up beside it as usual. But mother herself? The pleasant rooms were forlorn and empty.

"Mother, oh, mother, where are you?" she called.

No answer.

A sense of desolation never experienced before weighted the child's sensitive spirit. Why, mother was always there!

From room to room in a kind of panic hurried the little girl.

"Mother, mother, where are you?" she half sobbed.

"Here I am, dear."

Opening the spare-room door she found mother—on her knees by a chair. And mother held out a welcoming hand!

Into the room slipped our little Aurelia and knelt by her—awed, but glad,—so glad for that warm, protecting, beloved presence. Oh, mother!

And St. Aurelia's mother prayed softly, aloud, for this dear, loving-hearted little daughter who in the distant, unguessed years was to battle desperately for her shining Victory, alone; spoke intimately to the Father for each of her family, name by name.

Every full life comes to its crisis times. Every little passionate-hearted grain of wheat has its chance. But not all who come from tempest-swept gardens come crowned and royal. Some wheat abides forever alone—not having had grace to die.

Are there some who will go thru life remembering you on your knees? Some who in their hours of greatest weakness and anguish, shall have been strengthened for Victory by the faithfulness of your prayers.

"I pray for them which thou hast given me," Jesus prayed.

If we do not pray for our own—who will? Who will pray, loved name by name, ungrudgingly, for our Bible classes, if we do not? Who will pray for the pastor in his spiritual ups and downs—till a "coal off the altar" burns his poor, longing, very human lips into power with God and men—who will if we don't?

Who will do the interceding for a hungry, wilful, spiritually uninstructed generation—if we don't?

Hard? Than availing intercession, "the prayer that is heard," there is no harder, finer, rarer, more joyful Christian effort.

It is to you, sweet Comrades of the Afternoon, that one is constrained to write—you who sit now, wondering and gentle, at life's western windows.

There was the rush of the Morning years—the light-hearted absorption of youth with its own development and interests; the happiness and fulness and bitter-sweet discipline of early married life—or, indeed, life unmarried.

Then there was the getting of the children through school; the Noontime of a new, rich, thoughtfulness—a culture deeper than the schools can give.

Then presently, with a kind of bewildered astonishment we find ourselves middle-aged—"we girls,"—girls only to one another and our own hearts now.

Cares have lessened. Our young people have grown up and gone sweetly and bravely to their own high adventures. We are not needed as we have been, not really indispensable any more!

Grandmother now, actually, really! "Auntie"; even "Old Mrs. —— or Miss So-and-so"!

In the quiet, star-watched nights now we wake to remember; to wonder, to regret, to appreciate; to deduce—to learn our lessons. For some of us it means a great patience:

"I am not eager, bold, or strong—
All that is past.
I am ready not to do
At last, at last!"

Afternoon. Life's golden Afternoon! Here is the place of spiritual perspective. What if, also, it is the place of Opportunity, unique, unparalleled?

St. Aurelia says, firmly—and she knows—that every year may be richer, more satisfyingly beautiful.

We may think for the thoughtless, now; look out for the overlooked; find the words "fitly spoken" that shall be the "faithful wounds" of a friend.

Who will if we don't? We, love-learned now, spiritually aware.

We may pray. Kneeling in the hush of the Afternoon, it is given to us to love and pray.

What if the earlier years have been for this—led up to this divinely? What if here was a ministry, an opportunity incomparably more needed than the service of those full, hurried, younger years?

Oh, the strong build the altars—but who will call down the fire from Heaven?

What if God shut some out from other activities for this; this costly, quiet place of secret communion; of divine enabling; of blessing others and their efforts; this culminating, crowning Victory-place of the Day?

It is a force unestimable; the mightiest factor and responsibility in life—prayer; finer than duty, sweeter than obligation.

Oh, never need the deepening years be drab, useless, unglorified while we have a part in the mystery and might of Intercession; while "in the secret places of the stairs" we meet with the Lord of love himself!

Hush! To think for my prayer's sake, broken and slow—but lifted in Jesus' wondrous name—He will intervene—undertake! He will vitalize and sanctify my own loved ones in the strong outer places of contact; He will touch blind eyes again, and make the deaf to hear and the lame to walk! It is Love's way.

"Lord, teach us to pray!"

Not how, but to pray.

Let us lose no time. We may not understand. The wisest, mightiest saint may not comprehend this mystery of prayer.

Let us be like the babe who, not knowing how to walk, not understanding either the technique or the significance of those first few steps to his mother's outstretched arms—takes them.

Pray! Who will if we don't?

—The Sunday School Times.

OUR GOSPEL TOUR

(Continued from page 901)

as from time to time they receive the call of God.

Bro. Brunk has had to labor in some difficulties by reason of bodily weakness. He has not been able to accompany the much contemplated Gospel Tour. But he and Sister Brunk have remained at Carver to assist in labors there as they are able, while their stay is making it possible that the writer with Bro. J. M. Kreider could go forth.

We left home at noon, Jan. 29, going as far as the Harder Bros., Excelsior, Mo. From here we took a direct route to Linn, Mo., via Jefferson City. Here amid the hills we arrived about 5 P. M., in the home of Bro. Philips, renewing fellowship of former years and spending our evening hour in devotion and meditation on the Word of God seeking the Lord's guidance in further service. After visiting his son Allison in his R. R. tie camp, we returned to the father's home where we have opened services in a church building of the community. We are looking forward in hope of sowing seed that may fall upon prepared hearts, and ask the prayers of the brotherhood in our behalf.

Linn, Mo.

Sunday School Lesson

Lesson for Feb. 22, 1925—Rom. 13:1-14

OBEYING THE LAW

Golden Text.—Love thy neighbor as thyself.—Rom. 13:9.

Introductory.—This lesson is taken out of the ordinary series, in accordance with the established custom of having a "temperance lesson" once each quarter. Considering the efforts that are being made to break down the prohibition laws at present, the idea of being subject to the higher powers as a temperance lesson is not so far out of the way. Whatever you see fit to call this lesson, the importance of being law-abiding and subject to the higher powers should never be lost sight of. We desire to notice a few of the very important things taught in this lesson:

1. **Submission.**—"Let every soul be subject unto the higher powers." The reasons why appear later in this lesson. At this time we wish to emphasize the power of submission. While most people seem to think that to submit is a sign of weakness, it is in reality a great power. Christ, in humbly, meekly submitting to all that His enemies heaped upon Him, by His death on the cross won a greater victory than if He had summoned the legions of heaven to His assistance and overcome His enemies by sheer force. Peter, in advising wives to submit to their own husbands, sees fit to add that thereby the unbelieving husbands might "be won by the conversation of their wives." Other things being equal, that nation is strongest that is blest with a nation of submissive, law-abiding citizens.

2. **Why Rulers?**—"The powers that be are ordained of God." "Rulers are not a terror to good works, but to the evil." "He is the minister of God to thee for good." "Render therefore to all their dues." God has wisely made provisions for His people, that while they are "in this present evil world" they may have the shelter and protection of some civil government. For this we should thank the Lord, and because of this we should pray for our rulers, that we may live "a quiet and peaceable life, in all godliness and honesty."

3. **Our Obligation to Rulers.**—The first that the Bible enjoins upon us is to be subject unto them, to obey. We are also to pay tribute. Neither Christ nor the apostles asked the whys and wherefores but paid their taxes uncomplainingly and cheerfully. Moreover, we are enjoined to be subject, not because we must, but "for conscience' sake." If Christian people are not the most valuable citizens in any government under which they live, they have missed their mark. If all citizens were real Christians, there would be no expense for police force, courts, or any governmental machinery called into being to subdue lawlessness.

This does not mean that we should call all laws good, or that we must consent to do evil because of the commands of unworthy rulers. If we were citizens of Turkey, for instance, none of us would think it our Christian duty to enlist in an army to exterminate Christians in a so-called "holy war" against them. So with other evils that might be enjoined upon us. But it does mean that we should calmly submit to everything that is laid upon us, and when we can not conscientiously do what is enjoined upon us we should meekly suffer wrong rather than rise in rebellion against authority. Neither should we get the idea that a submissive attitude means that we should dabble in the world's politics and otherwise mix in affairs that either directly or indirectly involves the grasping of carnal weapons to inflict violence upon others. When we live "a quiet and a peaceable life," "obey magistrates," are "subject unto the higher powers," pay tribute, pray for our rulers, and as citizens of the heavenly kingdom do all we can to advance the kingdom of God among men, we have discharged our full duty as citizens here.

4. **Love.**—This is the impelling motive of every child of God. It is love that impels us to "in honor prefer one another," to obey magistrates, to work for the good of others. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." If you are perfect in love you are perfect in citizenship, perfect as a neighbor.

5. **Honesty.**—This follows as a natural result of love. It belongs to upright citizenship. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." In this, Paul was writing for all time, for human nature is the same in all ages. It brings back to our remembrance the fact that mere obedience to the law does not adequately fill tht bill. We must first of all be obedient to the law of God, with His Spirit in our souls. This will make of us desirable citizens in the fullest and highest sense of the word and lift us above any and all laws against evil-doers.—K.

Bible Meeting Topic

WHAT SHALL I DO WITH MY LIFE?—Rom. 12:1, 2; II Cor. 5:14, 15

Topic for February 22

MOTTO

"As we have therefore opportunity, let us do good."

MEDITATIONS ON THE TOPIC

I. **Finding an Answer to the Question of Our Life Work.**—The question may be answered in general and then it needs to be answered in detail. Everyone is choosing in general to serve either one or the other master. No man can serve two. "Either he will hate the one and love the other; or else he will hold to the one and despise the other: ye cannot serve God and mammon." It is but wisdom that we choose to serve God. No other course is reasonable or safe. No other course could be right and true. No other way could harmonize with the law of gratitude and love. We ought to serve God because He has created us and has given us everything that we have and are. It is God who daily and hourly sustains our being. It is He who has power to save or to destroy. He has power over the soul to bring it to heaven or cast it into hell. And when He knew our lost condition, He prepared a salvation through the sacrifice of His Son which ought to fill us with unspeakable love which would prompt us to serve Him all the days of our life.

The particular work which we do in life should be subject to the will and direction of God. His Word should set forth the line of action. His Spirit in us should be the moving power to direct us. Being filled with the Word and led of the Spirit, our minds are open to suggestion of the various activities in His service that can be done and which He has given us talent to do. His Church should be recognized as over us. Her work should be our first consideration. His call through the Church, His Spirit in our hearts, His Word as our counsellor, our common sense enlightened and consecrated in all things, will lead us aright.

II. **The Text.—Rom. 12:1, 2; II Cor. 5: 15, 16.**—These passages set forth the motive of life and enable us to choose how to spend our life. Because of the mercy and the sacrifice God has made for us we ought to devote our all to Him.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Word, **"Serve."**
2. Serving Jesus.

For Young People

1. What God Wants in Every Life.
2. A Life to the Glory of God
3. The Spirit-led Life.

For Older People

1. Finding Our Place in Service.
2. Choices we Need to Make.

PERSONAL THOUGHT

Nothing should be too hard for us to do for our Lord. His choosing of our life work will make our life richer and better and more successful and will bring the greatest returns in riches that endure.

Shall I grudge to spend my life for Him who did not grudge to shed His life-blood for me?—Beverage.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 12, 1925

Field Notes

Bro. **Alvin Hostetler** of Louisville, Ohio, preached an acceptable sermon at the Mennonite Mission in Canton, Ohio, on Sunday, Feb. 1.

January receipts of the Eastern Mennonite Board of Missions and Charities amounted to $3325.05. The report will be published next week, the Lord willing.

Thirty-one public confessions is the last report we have from the continued meetings at Kitchener, Ont. We praise the Lord. We hope to hear of many more by the time the meetings close.

Brethren H. V. Albrecht and J. A. Ressler have made arrangements to sail from Bombay, India, on the S. S. "City of Paris" March 23 and expect to reach the shores of America soon after the middle of May.

It was the editor's privilege, recently, to spend a half day with the instructors and students in the short term Bible school at Canton, Ohio. They are having a live interest and are doing good work.

Bro. A. O. Histand of Doylestown, Pa., who has been in the southern field for some time in the interests of the Master's Kingdom, was expected at the Knoxville Mission over last Sunday.

Bro. Abner G. Yoder of Parnell, Iowa, spent the first two weeks in February with the little flock worshiping at Berlin, Ohio. A letter from that community speaks appreciatingly of the work done by our brother.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following total receipts for the month of January, 1925:

For Missions,	$17,509.33.
For Relief Work,	1,370.69.

Safe Arrival.—Word from Buenos Aires, Argentina, tells of the safe arrival there, Feb. 3, of Bro. and Sister J. L. Rutt, newly appointed missionaries to South America. May God bless and prosper their labors while there.

Anniversary Service.—The anniversary services in memory of the founding of the American Mennonite Mission at Dhamtari, India, twenty-five years ago, is graphically described by Bro. Ressler in an article printed elsewhere in this issue.

The Pacific Coast Mission Board has recently purchased the mission property in Portland, Oreg., for a consideration of $7500. As there is still a debt of $6000 on this property, it is hoped that the friends of the Mission will generously lend a helping hand.

Bro. J. A. Heatwole of La Junta, Colo., returned recently from an evangelistic tour among the congregations and scattered flocks of the far Northwest and hopes to send his impressions of the work in Portland, Oreg., later.

The appointment of our India missionaries to the various stations for the year 1925 are reported as follows:

Ghatula.—G. J. Lapp, Fannie Lapp.
Mahodi.—R. R. Smucker, Alma Smucker.
Medical Station.—G. D. Troyer, Kathryn Troyer, Mary Wenger.
Sundarganj.—M. C. Lehman, Lydia Lehman, E. E. Miller, Ruth Miller.
Shantipur.—C. D. Esch, Mina Esch.
Balodgahan.—A. C. Brunk, Eva Brunk, Anna Stalter, Mary Good.
Sankra.—P. A. Friesen, Florence Friesen.

Correspondence

Lansdale, Pa.
(Plain congregation)

Greeting in the Master's Name:—On Jan. 4, Bro. Arthur Ruth of Line Lexington gave an interesting talk to the Sunday school. Subject, "Life."

On Jan. 11 there were five precious young souls received into church membership. It gives us courage to keep on in the good work, to see souls witnessing for Christ in their youth. They need the prayers of the Church, as the enemy is working hard.

We hold a teacher's meeting every Saturday evening in the church building.

Jan. 28, 1925. A Sister.

Tofield, Alta.

Dear Herald Readers, Greetings:—Bro. J. Gingerich, Ulen, Minn., held Bible school here for two weeks, beginning Jan. 13. On account of the cold and stormy weather the attendance was small. However, those who braved the weather were doubly paid for their effort. Morning and afternoon sessions were held. Bro. G. preached Sunday and several evenings. There was one confession.

The new officers for Sunday school took their places Jan. 12 as follows: Supts., Ezra Stauffer and Elmer Maurer; Sec-treas, Ed Reil; Chor., Reuben Roth and Erma Stutzman.

Pray that the work here will grow.

Jan. 28, 1925. Cor.

Wolford, N. Dak.

There is some sickness in our community at present, scarlet fever being among them. None serious at present, that I know of.

The Lord willing, the Bible school for our district began the first of this week at Surrey, N. D. Our prayer is that the Lord will be glorified in all this work. We need the prayers of God's people in behalf of this

Bible work. There are a number of problems to be solved continually, in order that this work may prosper. We herewith encourage our committee to toil faithfully at this work.

We realize as never before that the "fields are white already to harvest" and that the "labourers are few." We encourage the brotherhood at home and abroad that we "pray the Lord of the harvest for more labourers."

"Brethren pray for us."

I remain yours till He come,

Jan. 29, 1925. Eli G. Hochstetler.

Lancaster, Pa.

(Mellinger congregation)

Greeting:—It has been our privilege to meet in God's house on another Lord's day. We can say with the poet, "Safely through another week God has brought us on our way." We also have reasons to rejoice when this day 32 precious young souls were received into the Church by water baptism, and one who is an invalid was received the day before. We wish them God's blessing that they may be bright and shining lights for the Master and be means to bring others to Christ. We were richly admonished by our bishop brethren, C. M. Brackbill and Abram Martin, who received the class. Text, Acts 16:30, 31. We noticed some were with us this morning who had not been with us for quite a while on account of affliction, for which we are glad. We are having a great deal of snow which makes travel a little difficult; but after all, our house was well filled and we have reasons to praise and thank our heavenly Father for all these blessings.

The brethren who visited us since our last writing are as follows: Abram Landis, Ephrata; Bishop Ben Weaver, Goodville; John Bressler, Lancaster. We were glad for these visits, and say, Come again. May we pray one for another.

Feb. 1, 1925. H. B. B.

Nappanee, Ind.

(Salem congregation)

Dear Herald Readers, Greetings:—Our Sunday school was reorganized and we have Bros. Joel Weaver and Martin Fisher Supts., Joe Weaver Sec-treas., Leander Garber Chor., and Sisters Lottie Ramer and Ella Yoder Prim. Supts.

On Feb. 1, J. W. Christophel was with us and preached an impressive sermon from Luke 14:33. At this time three young boys sealed their vows by water baptism. May they always remain true to Christ that they may be of service to Him. We were again reminded of the promise we made in the past. Pray for us that we may be true, and shining lights in these dark ages.

Feb. 2, 1925 Saloma Welty.

Wooster, Ohio

(Salem congregation)

Dear Herald Readers, Greeting:—We are few in numbers, yet we claim (or have) the promise, "Where two or three are gathered together in my name there am I in their midst."

We are laboring together harmoniously, reorganized our Sunday school the first of the year retaining the officers with a few changes in the classes and teachers. We recently received a letter from India written by Sister Mina Esch, telling of the work done by the Bible woman we are supporting, which encourages us not to "grow weary in well doing."

Our aged minister, Bro. David Hostetler, has been faithfully admonishing us. On Jan. 25, Bro. E. F. Hartzler preached from Dan. 9:17.

A visit from traveling ministers would be much appreciated. We need your encouragement. We ask an interest in your prayers.

Feb. 2, 1925. Cor.

Wichita, Kans.

Dear Christian Friends:—We were glad to have Bro. N. E. Miller with us on Feb. 2.

We were richly blessed during our recent revival when Bro. J. D. Mininger gave us some very helpful and inspiring sermons. The weather was quite favorable, and the attendance was good. On Jan. 22, which was the closing day of the revival, we had an all-day meeting—a real spiritual feast. There were quite a number of visiting friends from Hesston on Sunday, and also during the week. We love to hear the message of Jesus. It made us happy to see several souls born into the Kingdom. Sometime in the near future we expect to hold a baptismal service.

We wish to extend a hearty invitation to any who may be passing through or near Wichita to stop and visit us.

May we ever glory in the cross of our Lord and Savior, Jesus Christ.

In His glad service,

Feb. 2, 1925. Bertha S. Weaver.

Continental, Ohio

(Mt. Pleasant congregation)

Dear Herald Readers:—We have reorganized our S. S. and Y. P. M. for this year. The following officers were elected: Supts., Bros. Earl Britsch, Noah Good; Sec-treas., Bro. Frank Myers; Chor., Bro. Emanuel Good; Supts. for Y. P. M., Bros. Wesley Elstan, Gabriel Brunk, and Frank Myers.

Jan. 6 we held our annual business meeting. As Bro. L. E. Strite has moved to Bluffton, Bro. Frank Myers was chosen for trustee in his stead.

On Jan. 18 Bro. David Garber came in our midst and conducted a series of revival meetings, closing Feb. 1. Although there were not many visible results, yet we feel the church has been strengthened.

On Feb. 1 we had baptismal services, when two precious souls sealed their vow by water baptism. Brothers and sisters, pray for these two that they may ever live true to their vow and for those that have again rejected Christ. There are many here that we desire to see saved. There are many aged members here that could not get out to the meetings, but we tried to give them a taste of the good things by the brother going to their homes and having a season of song and reading of the Word and prayer which they all enjoyed so much. One aged sister (Maggie Shenk, 96 years old) fell and broke her left arm Jan. 24. Another sister (Barbara Myers) fell and hurt her shoulder and she wasn't able to get out to the meetings. Remember these afflicted ones in your prayers.

Feb. 3, 1925. Vera V. Brunk.

Scottdale, Pa.

Since our last report from this place, we were pleased to have with us Sisters Martha and Frances Smith of Eureka, Ill., and Bro. David Toews of Rosthern, Sask. The former attended our midweek services Feb. 4 and the latter was out in the interests of Russian colonization.

Bro. Aaron Loucks expects to spend Feb. 9 and 10 in Chicago meeting a number of committees.

We are looking forward to a series of meetings in the near future, with Bro. J. W. Hess of Akron, Pa., in cha ge. The prayers of God's people in behalf of the meetings are desired.

Feb. 6, 1925. Cor.

Question Drawer

What place does a literary society fill among our young people in the Mennonite Church? A. K.

Literary societies, when rightly conducted and supported by people having right ideals, contribute to the intellectual and moral qualities of those attending them, and ought to contribute to one's usefulness in practical life. The trouble with most of them is that after a time they degenerate into something that is far from useful and edifying. Even if social and intellectual or ethical culture is the leading aim, the standard held forth in I Cor. 10:31 should be insisted upon by young people.

Miscellaneous

HOW TO BE A BLESSING

By S. P. Yoder

For the Gospel Herald.

Are our lives a blessing unto others whom we meet
In this world of trials, joy, and pain?
May we pause a moment and this question fairly face,
Do we bring to others loss or gain?
There is good and evil all around from which to choose,
Choosing aright, according to God's will,
Makes our lives a blessing unto others day by day
Right in the place He has for us to fill.

Seeking first God's kingdom and His righteousness alone
Brings peace and true abiding quietness.
Saved to be of service now we ardently desire
That others too might find true blessedness.
Then to shine for Jesus in a dreary world of sin
Where doctrines false oftimes obscure the light,
Will insure a blessing unto others 'long the way
Who by our light may find the path of right.

While we work for Jesus in an humble, honest way;
E'en though direct results we may not see,
Blest will our efforts for the good of others too,—
Faithfulness is all He asks of you and me.
Lowly be our station here, our name and place unknown,
Unnoticed by the great though we may be,
We can be co-workers with the One who never fails,
And win the crown of heavenly victory.

Just to be a witness, loyal to the Church of God,
Quite unashamed to stand and testify,
Means to work for Jesus with the sweet assurance that,
Though worlds decay, our work can never die.
If we live for Jesus we will love our fellowmen,
Our faith through love to others manifest;
Giving faithful service for the good of those we meet
That we with them may be forever blest.

Denbigh, Va.

AFTER DEATH, WHAT?

By Florence B. Lauver

For the Gospel Herald.

(A talk prepared for our Y. P. M. and given just before the day when all the people go to the grave yard to have the priest pray for their dead friends.)

This is an important subject. Every believer knows that if we are faithful our eternal home is in heaven; if not, we are denied eternal life.

According to **God's Word** there are two places after death. If we refuse to accept Christ as our personal Savior we are lost; after death there is heaven or hell. One thing sure—there is no such a place as "purgatory," and that the greater part of the people go there but by paying the priest a certain amount of money he offers prayers that are the means of relieving their suffering. This is a false doctrine. Not a word is found in the Bible concerning this place. All believers in Christ have peace with God and know their sins are forgiven. There is no fear of death unless some sin has been committed and not made right with the one wronged. We know thru His Word that if we are in Him and die, or if Christ should come, we are ready to go. When a friend who is saved dies his departure is not so sad, because we know he is happy in Christ. "Blessed are the dead which die in the Lord that they may rest from their labors and their works do follow them" (Rev. 14:13). Paul was sure of salvation. He said, "For me to live is Christ but to die is gain." It is worth while to leave off the worldly things and follow Christ. Daniel says, "And many that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt." Let us hope that none here will awake to shame. Let us leave off all that robs us of spiritual life—such as envy, worldly pleasures, pride, anger, fashions, lying, tobacco, drink—and do the things that bring us closer to our Savior; such as associate with those who love the Lord, prayer, Bible study, and help others to know Christ too. Rev. 21:7,8 says, "The fearful, unbelievers, murderers, idolators, and all liars shall be cast in the lake of fire." Some think a small lie or to cheat someone a few cents is nothing.

The criminals and robbers began by doing only small things. A man of the world once told us that the people of this country were so accustomed to lying that no one could trust another and that it was useless to teach our religion, as they could not fulfill it anyway, converted or not. But Paul says, "I can do all things through Christ who strengthens me." Naturally it is bad enough along these lines, living for centuries without the precious Bible teaching; but the devil has liars and thieves in all parts even where they know the Gospel from childhood. But Christ can free us from the power of sin.

How many people will pay out a lot of money tomorrow to the priest to have their dead friends taken a little farther out of purgatory! The prayers the priests make are of no value except to fill their pockets with money, as there is no such a place as purgatory. If they had the power to hasten the pardon of these souls that suffer there as they say, and would not do it for a poor person without money, they are heartless and do not feel the value of a soul. If there is such a place, some one should be in the graveyard all the time, not only one day a year. We have salvation without silver or gold. Christ paid the price for us. Life is like a dream. Soon we will awake in our eternal destination, Now is the time to prepare. When we take a journey we prepare. If we do not prepare for this journey that we all must take we are very foolish indeed. May we all be up and doing. Christ in the heart casts out all fear of death, and with Him as our guide and captain we are well prepared for death. May we help more to take Him as their personal Savior and Guide.

Carlos Casares,
F. C. O., Argentina.

HABITS

By Clinton A. Beachey

For the Gospel Herald.

> There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.—I Cor. 10:13.

Although not all habits (that is, bad ones) are formed from yielding to temptations, many are the results of doing so.

As habits are the result of actions, which are repeated without change until they are automatic, we should try to overcome the temptations by prayer, by thinking of good things only, and if necessary to change environment. Of course, the last one depends upon one's mission and the kind of temptation. For some it would cause them to lose prestige by leaving, for instance, Christian workers.

As young children are not of the age of accountability, it is the duty of their parents, teachers, and others who work for or with them, to help them overcome their temptations.

It is a sad fact that many of the bad habits are formed in childhood, for the child does not have the faculty of knowing good from bad unless the results from experience prove unpleasant or it is taught to know the difference. The repeating of the actions without interference will soon ingrain in the child's system a habit, which may be good or bad.

There is a way to overcome bad habits in later years, but the person must be taught that they are bad, repent and be baptized, and live a new life—a better one.

For a person who has formed a bad habit it is much harder to over-

come it than it is to keep from it.

The one who tries to give up the habit, must fight against the taunts of his evil companions and possibly needs to find a new environment and substitute a good habit in place of the old. The new environment should be a good one, where the surroundings and people are uplifting. He must try to forget what he apparently loses thru the giving up of the habit, but think of the gain he obtains by so doing.

To the person of good habits there is often that temptation, similar to Adam and Eve's temptation, of wanting to know—and this cannot be found out without yielding, which generally proves more or less disastrous to the persons or everyone as it did in Adam and Eve's case and is the starting of a bad habit.

Young people and even older ones find people, who have ways they like and really are good ones, and unconsciously, unless they are very discriminating, will repeat the habits (good and bad) of those people, who are their ideals. Many get their bad habits thru imitation. A place where that is done is in movies, in the "funnies" of newspapers or magazines, and often in associating with bad companions.

You may know a good companion (and also a bad one) from the following verse:

"A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh" (Luke 6:45).

As temptations of every kind are around us we must constantly be on our guard lest they overcome us.

And may we finally say, as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7,8).

Shipshewana, Ind.

OPPRESSION

What is it? It is the something that presses against your life and mine. It comes and goes or like an unbidden, unwelcome guest it remains till it makes life a burden. The oppression may arise from the injustice, or harshness or severity or cruelty of those with whom we are associated in daily life.

Such oppression long continued tends to the crippling of all our powers of mind and body with consequent "dullness of spirit." "Man's inhumanity to man makes countless hearts to bleed." Ah! who does not know what it is to have some one or something whose presence or actions so oppress us that we are ready to exclaim with David, "These are too hard for me," to his own after great regrets, as ours when under pressure from persons or circumstances, we are betrayed into speaking inadvisedly with the lips.

"God is our refuge and strength, a very present help in trouble." We may safely resort to Him in our distresses and pour out our complainings before Him. And how "a little talk with Jesus makes it right, alright," whereas to make a confidant of man may be wrong, all wrong. "We kneel how weak: we rise how strong!" The burden so heavy we now find light, and it is now easy to bear and forbear with that one or thing so trying.

Paul knew more about pressure than falls to the lot of any ordinary man, as indeed did his fellow apostles. "Pressed out of measure, above strength insomuch as we despaired even of life" (Acts 19:23; 12:17; II Tim. 2:14). Far from being crushed by it or fainting under it or through it giving way to volcanic outbursts or unbridled passion, the apostle could say, "We glory in tribulations also." The greater the pressure, the greater their triumph, till it came to glorying in things in themselves unbearable.

Viewed from the standpoint of earth, tribulations were no more pleasing and desirable to the apostles than to ourselves. But as they viewed them from the standpoint of eternity, of spiritual advancement they too could "endure as seeing Him who is invisible;" they recognized in them assets of exceeding value, and had "respect unto the recompense of the reward," and saw in them the passports to regal honors, "If so be that we suffer with Him, that we may be also glorified together" (Rom. 8:17). "If we suffer, we shall also reign with Him" (II Tim. 2:12).

Whether Paul's thorn in the flesh; the care of all the churches; the treachery of foes; the pressure that in itself made him "weak as other men," and reduced him to the last extremity of human endurance he, as the chief spokesman could say, "When I am weak then am I strong," He could afford to glory in such a condition as giving occasion and opportunity" that the power of Christ may rest upon me" (II Cor. 12:9). You and I, reader, have the same source of power, even Christ "mighty to save;" mighty to keep, and so from the apostle's own experience of the exceeding grace and power of God, he could pass on to his converts and comrades in life's sore struggles and besetments: "God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

Of the God-man we read, "A man of sorrows and acquainted with grief;" His visage was so marred more than any man, and His form more than the sons of man; that He suffered being tempted; that he learned obedience by the things he suffered; He was oppressed and He was afflicted, statements which might make us picture Him as a man of impenetrable gloom or sadness. But not so! He "endured the cross" because of the joy set before Him: a joy that flooded His life and relieved it of all that was somber. Heb. 12:2.

Some few are in the secret of this endurance, are in His holy succession. Are you, am I?

"Meek souls they are who little dream,
Their daily strife an angel's theme;
Or that the rod they take so calm,
Shall prove in heaven a martyr's palm."

Cannot you and I, beloved, because of what follows the "nevertheless afterward bear the chastening," now so grievous? "It yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11). There can be no fruit found unto God without pressure, and the tools the Master Gardener uses are those to hand our little world of men and circumstances; no service can we render our fellow men that relates itself to eternity save as it bears the impress of eternity a life identified with Christ upon the cross. Is your experience, reader, pressed out of measure? Is despair dogging your steps? Are you in desperate plight? Are you overwhelmed by tasks, duties, conditions from which there seems no release? Then our extremity is God's opportunity and as we definitely commit each cause of distress to Him His inflow of divine grace and strength will meet our need. Let us not lose aught of "the treasures of darkness; let songs of triumph beguile the tedium of the night. "The Lord is at hand;" yes, and soon to end our night of pain by coming to claim His own and bear them to that bright place where sin and sorrow are no more. "The blessed hope of the glorious appearing of the great God, and our Saviour Jesus Christ;" we cannot then mourn and fret as those who have not this hope.—Selected by Eva L. Yost, Columbia, Pa., Composed by Gertrude Cockerell.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

VICTORY

By L. J. Heatwole

For the Gospel Herald.

TEXT: And this is the victory that overcometh the world, even our faith. —I Jno. 5:4.

There are perhaps few words used in any language that convey a broader and deeper meaning to men than the word **victory.** In its general form and use it is most remarkable because it carries the same form and meaning in most all other languages with the English.

Associated with it there appears no synonym having a parallel definition, so that when other forms—such as conquest, triumph, and vanquish—are used, reference is made to the human side of mortal combat and consequent bloodshed. In the word "victory" there is the higher and loftier meaning of overcoming an opposing force without the expenditure of mortal energy or the shedding of human blood.

Again, there is perhaps no other word that suggests deeper and more sincere and lasting joy to such as reap the full measure of victory through bloodless contests. Hence the thought to be sensed from this text is that the victory obtained follows from the exercise of love and good-will, and the returning of a good act for an evil one. It is the arraying of counteracting forces that are prompted by the spirit of truth againt the spirit of error, the disposition of un-selfishness against the disposition of selfishness, and best of all, it is fully tested and proven in the silent promptings that invariably induce one to give rather than to take.

The text implies the possession of a constant and an abiding faith in the promises of God. It is that princely and priceless trait of character that adorns, and wreathes, and crowns the true Christian and man of God as the greatest conqueror in the world. In all these qualities he exceeds by far in greatness, the world-subduing Alexander the Great, the renowned William the Conqueror and the widely famed and ambitious Napoleon. In neither of the three cases mentioned was the victory complete, but was only short-lived because they had been gained by force of arms through the exercise of great violence, bloodshed, and frightful losses in human life.

The name of the victor and the victory that endures, goes ringing down the centuries as a memorial to the life that has been marked by the unstinted sacrifices that have been made in time of prosperity, and the sweet submission that has abounded in time of adversity, suffering and despair, and, which has been maintained through all the gloom and sad experiences that were strewn along the course of life.

In Sec. 3 of the Fourteenth Amendment to the Constitution of the United States there is a clause that provides for the removal of disabilities incurred on the part of statesmen who from 1861 to 1865 had taken up arms against the Federal Government. In all the annals of American history no nobler act is recorded. In all its wars and conflicts no greater victory has been won by our government. In forgiving and forgetting the hostile acts of those who were once mortal enemies, and allowing them to return to the floor of the United States Congress, just as though nothing had happened, is a record that seems without parallel in secular history.

In the years following the great war between the States, many of the larger cities of the South were stricken with pestilence that came in the form of the two great plagues of cholera and yellow fever. Being helpless in combating successfully with the great epidemics, there came from the North and the West the necessary contribution in money, doctors, nurses, and hospital supplies for relief. This army of Good Samaritans held their ground and remained at their posts of service, at the sacrifice, in some cases, of their own lives, until the frosts of autumn brought final relief. In these magnanimous promptings and acts of assistance coming from the northern heart in a time of dire distress, there came the response from all over the war-trodden Southland, the deep, hearty and sincere acclaim: "We are conquered at last!"

The conflict between Christian endeavor in face of the forces of this world is a contest because of its great inequality, before which angels stand in awe and wonder because the weakest and most vulnerable parts are the point of approach. Man, for instance, in flesh is like a castle in ruins and in which the exposure is always great. From the angle of the flesh he is never able to overcome or vanquish the assaulting enemy. When the weapons of his warfare are no longer carnal, the true Christian becomes valiant and mighty to the pulling down of the strongholds of Satan and all his agents in this world and his cohorts in his realm that are unseen to men.

To stand free and apart from Satan's domain, flesh and blood with the spirit and life is completely surrendered into the hands of God as a willing instrument to do His will in all the walks of life. With His free grace to sustain, along with the constant and abiding faith that is maintained, the conflict against the powers of darkness is won and the victory becomes the greatest gain to be acquired by man in this world.

Christ Himself first won the conflict with Satan and all the evil forces of this world combined, and the greatest foe that men have ever met has been overcome at last.

The apostate emperor Julian of Rome, with his dying breath exclaimed, "Oh, Galilean, thou hast conquered."

"On to victory—On to victory, cries our great Commander, On,—
We'll move at His command,—We'll soon possess the land,—
Through loyalty, loyalty, yes, loyalty to Christ."

Dale Enterprise, Va.

IS TOBACCO USING A SIN?

By John D. Burkholder

For the Gospel Herald.

God made man just a little lower than the angels, for His glory. He made man's spiritual being, and the physical laws for his welfare. Can spiritual laws be broken without sin? Can physical laws be broken without sin—since God made both laws?

Man may ignore God's physical laws because of custom, and he may break God's spiritual laws—but can he do either without sin?

Is it not a sin to step deliberately over a high precipice and have the laws of gravity hurl you to death below? Is it not a sin to throw your body into a burning mass of flames to have the consuming laws of fire destroy your life? Is it not a sin to throw your body before a moving train so that the law of forceful mechanism will crush your life out? Is it not a sin to commit suicide with a dose of poison? Does it make any difference in the sin, if you take a single dose or a number of doses, when the effect is the same?

There is only one question to be

settled in the hearts of every fair-minded person. Is the habitual use of nicotine poison intended by God, or is it not? Animals will not touch it. A normal man or boy cannot use it without getting woefully sick the first time he smokes or chews tobacco. Does this prove that it is contrary to natural laws? Does this prove that a physical law has been violated or does it not? If this does prove that God's natural law has been broken, does it not also prove, beyond question, that tobacco is a poison?

The use of tobacco is a slow poison, from which there is no escape. That sooner or later the penalty must be paid, has been proven over and over again in hospitals and private practice. It has been proven that those who do not use tobacco do not die as readily from pneumonia, fevers, heart troubles, apoplexy, and other diseases. Those who do use tobacco do not have the resistance to disease or the power to pull through when sick. How can they, when the penalty must be paid for violating God's law?

Reliable authorities claim that buzzards did not eat the bodies of men lying on the battlefield, who had been heavy tobacco users. Can you imagine why? Fellow Christian is your body clean and holy? Is it fit for the temple of the Holy Ghost? Are you defiling it with tobacco? If so, are you not committing a sin and a crime? How about it?

Lancaster, Pa.

PARADOXES OF THE LORD JESUS CHRIST IN SCRIPTURES

He was the Light, yet He hung in darkness on the Cross.

He was the Life, yet He poured out His soul unto death.

He was the Rock of Ages, yet His feet sank in deep waters.

He was the Son of God, yet He died a felon's death.

He was holy, undefiled, separate from sinners, and knew no sin, yet He was "made sin" when He took the guilty culprit's place, and suffered in his stead.

He bade the weary come to Him for rest, yet not on earth could He find rest until He said, "It is finished," and gave up His life to God.

He was the Lion of the tribe of Judah, yet He was led as a lamb to the slaughter.

He was the root and offspring of David, yet He grew as "a root out of a dry ground."

He was the chiefest among ten thousand, and the altogether lovely, yet it is written, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him."

He was the Ancient of Days, yet He was "cut off in the midst" of His days.

He was the father of eternity, yet He became the Babe in the manger at Bethlehem.

He was the mighty God, yet He became a Man, and "was crucified through weakness."

He upholds all things by the word of His power, yet in Gethsemane an angel came to strengthen Him.

He was the image of the invisible God, yet His visage was "marred more than any man."

All the fulness of the Godhead dwells bodily in Him, yet He took on Him the form of a servant, and was made in the likeness of men.

"He spake and it was done, He commanded and it stood fast," yet He humbled Himself and became obedient,—obedient unto death.

He was the desire of all nations, yet He was despised and rejected of men.—From "The Wonderful Word."

ARE WE HIS MINISTERS?

By A. E. Good

For the Gospel Herald.

(Page 27. By Wm. Ridgeway, S. S. Times")

What does wealth amount to if the world does not love you?

John 15:19

If ye were of the world, the world would love his own:....I have chosen you out of the world, therefore the world hateth you.

Money has its faults, yet it is needed in many ways in this world's affairs.

Good, able Christians are very much needed in this age of much darkness—how scarce they are.

Lancaster, Pa.

WITNESSES AGAINST TOBACCO

There is enough nicotine in the average cigar to kill two men.

Our annual tobacco bill would build five Panama canals.

The new slogan of the Anglo-American Tobacco Co. is: "A cigarette in the mouth of every man, woman and child in China."

In 1919, 1,901,200 acres of American land were used to cultivate tobacco.

Color blindness is about fifty times as prevalent in men as in women. Oculists say this is due to tobacco.

In four hundred years the tobacco habit has fastened itself on half the population of the world.—Selected.

You cannot whitewash yourself by blackening others.—Aaron Mast.

THE TEST

By Fannie Ulrich

For the Gospel Herald.

Often times as we journey on this earth we meet people and teachings as well, that try our faith until sometimes we are at a loss to tell which way is right. But God has given us certain tests by which we may try both people and creeds, and find wherein they fail. "By their fruits ye shall know them" (Matt. 7:16).

Have you come in contact with some persons who are teaching a contrary doctrine and trying your faith? Well, what are their fruits? Did their coming bring a season of refreshing and a baptism of peace and holiness, and joy, or did it bring about nothing but an upheaval of strife, envyings, jealousies, and controversy? This is a test, whereby you may know if they are true servants of God, or are among those deceived by Satan.

Again, "Believe not every spirit, but try the spirits....every spirit that confesseth that Jesus has come in the flesh is of God; and every spirit that confesseth not that Jesus is come in the flesh is not of God" (I Jno. 4:1, 3). How might we confess that Jesus has come in the flesh? Any person who says that it is impossible to be free from sin, confesses not, that Jesus has come in the flesh, for Jesus Himself says that He came for this very purpose, "to seek and to save that which was lost." We are living in a deceitful, sinful age. It is true, sometimes individual members are driven astray by their own leaders. Through faithful, earnest prayer they may be brought back into the fold.

Thanksgiving day is over but we have many reasons to thank God. We that live in comfortable homes, where sickness has not entered and peace reigns, know little of conditions and hardships in the poverty-stricken districts in the cities. Our sympathy goes out for these. God bless the missionaries that are willing to help them. "Prayer Changes Things." Life is no joke. There are perplexities, trials—fiery trials—persecutions, but throughout the inspired Word of God, we find many precious promises and written messages to awaken people to righteousness, (faith, hope, patience, forbearance, love, joy, peace).

Manson, Ia.

Rehearse your words as you would a telegram. Condense them; it won't cost so much.—Aaron Mast.

The measure of our success is the help we give others to succeed.—Aaron Mast.

ARE YOU LOYAL?

Are you a member of a church?

Yes.

How many disciples have you made since you joined?

How many what?

Disciples. Jesus told His disciples to make disciples. How many have you made?

It is not my business. It is the business of the preacher or minister.

But Jesus spoke His command to lay members. There were no ministers in the group He addressed. He said "go make disciples" to a group of disciples. How many have you made since you became a disciple?

Not any. I am too busy making money. Let the minister make disciples. What do we pay him for?

And is it any wonder with a church full "disciples" like that we do not convert the world from hate to love, from lust to purity, from self to service, from war to peace? C. M. S.

SPECIAL MEETINGS

For the Gospel Herald.

Leetonia, Ohio

Report of the seventeenth annual Sunday School Meeting held at the Mennonite Church, East Columbia St., Leetonia, O., Dec. 25, 1924.

Organization: — Mods., David Lehman, Menno Nussbaum; Secys., Lois Stouffer, Caleb Yoder.

Subjects discussed: — **Thoughts gleaned from Matt. 2:1-12,** Gladys Clark; **Thoughts gleaned from Luke 2:13-23,** Letha Brunk; **Thoughts gleaned from Luke 2:25-38,** Seth Yoder; **Thoughts gleaned from Luke 2: 39-52,** Emanuel Swope; **Sermon, The Prince of Peace** (Isa. 9:6), O. N. Johns; **The Individual in his Bible Study,** Norman Bauman; **Children's Meeting,** Martha Steiner; **My Personal Responsibility to the Church,** Pearl Detwiler, Paul Yoder; **Our Silent Partner, The Holy Spirit,** Amanda Wisler, Eli Blosser; **Our Goal for 1925,** I. B. Witmer.

Some Thoughts Presented:—The birth of Christ brought about the reconciliation between God and man. The people were not expecting Jesus to come as a babe but as a great King. We should accept Him as a great gift and praise God for this privilege. Be sure Jesus is with you in your daily life. Jesus is giving peace but not in full until His second coming when He will be the Prince of Peace. Our power as a Christian worker depends on our Bible study. Take time for daily study. Study the life of Christ, the heart of the whole Bible. Be subject to the Church. Be ready for service. Our responsibility is not to the church only but our responsibility is to God. The Holy Spirit takes the place of Christ on earth. Without the power of Christ's friendship we cannot have this silent partner, without the Holy Spirit our lives will be powerless. We should make good use of every moment of our lives by filling our place of service. Now is the time that our service is needed. Our aim should be to do our Father's will which means more faithfulness to the Church and Christ. We should profit by our past mistakes.

Secys.

Sherkston, Ont.

Report of the Sunday School Meeting held at Sherkston, Ont., Thanksgiving Day, 1924.

Topics Discussed:—**Thinking for the Glory of God; "Ye are the Salt of the Earth;" Blessings of a Live Sunday School to a Community; A Glance at God's Open Hand; A Talk to the Children; Prayer Preeminent; "Charity Never Faileth;" Wayside Opportunities; The Power of the Gospel; The Useful Life; The Peaceable Life; The Self-denying Life; The Unfinished Task.**

Some Thoughts Presented:—If we are thinking for the glory of God our conduct cannot help but be to the honor and glory of God. If our lives are consecrated to the service of Christ our thoughts will be for His glory. Christ's thoughts were ever for others. Salt is needed in the home to get along well with one another. It is essential in the community. Receive the Word of God as food not as a stimulant. Pray for a knowledge of divine things and for revival. New born children of God love to keep His commandments. We need more grace to grasp the opportunities that come. God's Word quickens and convinces men. It cleanses lives and preserves communities.

Aurora, Oreg.

Report of meetings held with Bethel Congregation, beginning Sunday evening, Nov. 30, 1924, and continuing two weeks.

First week evangelistic services by Bro. M. E. Brenneman of Albany, Oreg., preaching each evening with good interest resulting in two confessions. Monday, Dec. 8, Bible Conference began, with Bro. J. A. Heatwole in charge, assisted by local brethren. Three sessions were held daily, including evangelistic services in the evening. Lessons from Genesis and The Gospel of Luke were discussed morning and afternoon by Bro. Heatwole.

Bible readings and lectures were also given by the several brethren, as follows: **Holy Spirit,** C. I. Kropf; **Intemperance,** D. B. Kauffman; **Apostasy,** C. I. Kropf; **Importance of Church Membership,** H. A. Wolfer; **Obedience,** Hugh Wolfer; **Devotional Covering,** D. B. Kauffman; **Divorce Evil,** H. A. Wolfer; **Salvation and Drug Evil,** E. Z. Yoder; **Christian's Relation to Civil Government,** J. A. Heatwole; **Indifference, Apostasy, and Fanaticism,** Paul Roth.

Sunday morning, a sermon on the **Home** was given by Bro. Heatwole, a most timely and impressive theme.

Secretary.

Annville, Pa.

Report of the Bible meeting held in Gingrich's Mennonite Church, Lebanon Co., Pa., Nov. 22, 23, 1924.

Organization:—Mod., John Darcas; Sec., Isaac Smith; Chors, Amos Kauffman, Elmer Strickler; Instructors, Daniel Kauffman, C. K. Lehman, J. H. Mosemann.

Topics Discussed:—**Inspiration of the Bible; Influence of the Christian; Results of Sin; The New Birth; Repentance, Confession and Restitution; Separation; Liberalism and how to Counteract it; The Value and Loss of a Soul; Lord's Day Desecration.**

Some Thoughts Presented:—All of the Bible is inspired by God, from the first verse in Genesis, to the last verse in Revelation. Holy men of God spake as they were moved by the Holy Ghost. The Christian's influence should be the means of winning others to Christ. Sin separates us from Christ. Without the new birth we are lost. The new birth cannot be explained but some of the evidences are faith, love, and obedience. Repentance, means not only godly sorrow for sin, but also a hatred for it. Heaven is closed to all sinners, but open to all who are right with God. God's children are to be separated from unbelievers. Liberalism will undermine our faith in God's Word, unless we counteract it. There is nothing in all the world, that can be compared with the value of a soul. Deeds of mercy may be performed on the Sabbath day. Whosoever will can be saved.

Secy.

Hesston, Kans.

Report of the Christian Workers' Conference held at Hesston College, Hesston, Kans., Jan. 9 to 11, 1925.

Organization:—Mod., Allen Erb; Secy., Esther Kulp.

This Conference was held for the special benefit of the Mennonite congregations in Kansas. Weather conditions hindered in the attendance somewhat but a keen interest was manifested throughout the meetings and the possible results underlying such a spiritual outflow can not be measured in words. More than a dozen ministers were privileged to be here and listen to the discussions on the following subjects:

Study of the Book of Ephesians, Allen Erb. The working program of the Church was the main consideration. In Christ I have been lifted up by grace through faith. Salvation is the gift of God, measuring both the love and the ability of the giver.

The World System, John Thut. (1) The test of faith, (2) a vision of faith, and (3) the prayer of faith. The search-light of truth according to the prophet Habakkuk was used in analyzing some of the characteristics of the World System.

Constant Victory Through Prayer and Bible Study, J. D. Mininger. God has provided constant and complete victory for "whosoever." This constant victory is in Christ and is made ours through prayer and Bible study.

Church Loyalty, N. E. Miller. A definite decision on your part regarding your relation to the Church is essential to a strong Christian character. It is necessary to live out in detail what the Church stands for in principle.

Book Review, "Modern Religious Liberalism" (Horsch), Milo Kauffman.

Five-minute Talks, "Be thou an example"—In Word, Floyd Good; In Conversation, Ada Yoder; In Charity, Hattie Sommerfeld; In Spirit, Ida Hostetler; In Faith, Edwin Weaver.

The Christian's Peace Program, Irvin Burkhart. The Christian's peace program of hope, confidence, and goodwill can only be brought about by an inflowing of Christ into our hearts.

Christ: His Sacrifice, L. O. King; His Resurrection, N. E. Miller; His Second Coming, John Thut.

Children's Meeting, held in the dormitory, conducted by a number of sisters.

Sermons by R. M. Weaver, John Thut, and J. D. Mininger. Texts: I Tim. 6:19; Luke 9:22; Mark 16:15.

The following resolution was adopted:

Whereas, The forces of unbelief are prevalent in the professed Christian Church, we as a Christian Workers' Conference, in session at Hesston, Kans., Jan. 1925, hereby place ourselves on record concerning the following fundamentals of the Christian faith:

I. **The Bible as the Word of God**
   (a) Is verbally and plenarily inspired.
   (b) Is infallible, authoritative, and true.

II. **Christ as the Son of God**
   (a) Was divine in a unique sense.
   (b) Was conceived of the Holy Ghost.
   (c) Was born of the Virgin Mary.
   (d) His death was expiatory.

(e) Was bodily raised from the dead.
(f) Is coming again in bodily, visible form.

Therefore be it

Resolved, That we reaffirm our belief in the aforementioned fundamentals, and that we will propagate and teach them in harmony with the rulings of our General Conference.

Secretary.

REPORT

Of Souderton, Pa., Sewing Circle for 1924

For the Gospel Herald.

No. of regular meetings	12
Average attendance	44
No. articles of clothing	564
" miscellaneous articles	83
" comforters	9
" large quilts	23
" crib quilts	3
Balance on hand beginning of year	$204.52
Collections	322.95
Donations	62.50
Received for quilts	52.73
Money expended	345.53
Donated to India Orphan Support	28.00
Donated to T. K. Hershey for sewing machine	55.00
Donated to Sallie Godshall for India	50.00
Balance at end of year	$164.17

Elverda Clemens, Secretary.

Married

Snavely—Bless.—On Dec. 25, 1924, at the home of the officiating bishop, Bro. Noah W. Risser of near Hershey, Pa., occurred the marriage of Edward M. Snavely and Levina Bless. May God bless them through life.

Algers—Myers.—On Dec. 3, 1924, at the home of the officiating bishop, Bro. Noah W. Risser of near Hershey, Pa., occurred the marriage of Herman A. Algers and Violet Myers. May the Lord be their guide through life.

Maust—Kipfer.—On Nov. 27, 1924, at the home of Earl Maust, Bro. Sherman Maust of Bayport, Mich., and Sister Laura Kipfer of Pigeon, Mich., were united in marriage by Bro. Alfred Weidman. May the Lord richly bless them through life.

Marner—Gingerich.—On Sept. 30, 1924, Bro. Chris Marner and Sister Mary Gingerich, both of Lower Deer Creek Church near Kalona, Iowa, were united in marriage, Bro. John Y. Swartzendruber officiating. May God's richest blessings attend them through life.

Drescher—Mumaw.—On Nov. 20, 1924, at the home of the bride's parents, Bro. and Sister Abram Mumaw near Mt. Joy, Pa., Bro. John Drescher and Sister Anna Mumaw were united in marriage by Bish. Noah W. Risser. May the Lord richly bless them throughout their lives.

Wenger—Shearer.—On Jan. 1, 1925, at the home of the bride's parents, Bro. and Sister Jacob Shearer of near Lawn, Pa., occurred the marriage of Bro. Noah S. Wenger and Sister Ellen S. Shearer, Bish. Noah W. Risser officiating. May the Lord bless them on their journey through life.

Mumaw—Risser.—On Jan. 27, 1925, at the home of the bride's parents, Bro. and Sister Jacob Risser of near Elizabethtown, Pa., occurred the marriage of Levi Mumaw and Almeda Risser, Bish. Noah W. Risser officiating. May they take God as their guide through life.

Obituary

Zook.—Annie M., the only child of Moses and Malinda Zook, near Holsopple, Pa., died Jan. 25, 1925; aged 1 y. 9 d.

"A little one for the holy land,
Has left our lonely door;
A little one for a better land,
Has reached the promised shore."

Yoder.—Alice Adell, daughter of Jerry and Katie Yoder, died Dec. 22, 1924; aged 6 m. 3 d. Alice died of scarlet fever, and was buried privately Dec. 26, 1924. Funeral services were held at the Lakeview Church near Wolford, N. Dak., Jan. 28, by Eli G. Hochstetler. Text, I Thess. 4:13, 14.

Ringler.—John, son of Calvin G. and Anna Ringler, was born in Rolette Co., N. Dak., Nov. 12, 1912; died Jan. 7, 1925; aged 12 y. 1 m. 26 d. John began with that dread disease, tuberculosis, about a year ago, and gradually grew weaker and weaker until the end came. Funeral services were held at the Lakeview Church Jan. 10, by Brethren L. S. Glick and Eli G. Hochstetler.

Green.—Harry Wesley, son of Bro. and Sister Edw. Green, was born Sept. 3, 1922, in Ft. Wayne, Ind.; departed this life Jan. 18, 1925. He leaves parents, two sisters (Pearl Mae and Bessie Marie), one brother (Paul Wilbur), his grandparents, and many other relatives.

"Go, little pilgrim, to thy home
On yonder blissful shore;
We miss thee here but soon will come
Where thou hast gone before."

Galley.—Sarah, daughter of Jonathan and Anna (Johnson) Galley, was born in Fayette Co., Pa.; died Dec. 29, 1924, at the home of her brother, Jacob W. Galley; aged 81 y. 8 m. 2 d. She united with the German Baptist Brethren Church in 1870. She had been a sufferer from hardening of the arteries for some time. Funeral services were conducted at the home by Elders Jacob A. Miller and Jacob A. Trimmer. Text, II Cor. 5:1. Interment in the Mechanicsburg Cemetery.

Robinson.—Sister Daisy Robinson was born June 6, 1884; died at her home in Altoona, Pa., Jan. 22, 1925; aged 39 y. 7 m. 16 d. She is survived by her husband (James), three sons, and one daughter. She united with the Mennonite Church four years ago. On account of her health she had not the privilege of attending services very often. She enjoyed her Christian experience. Funeral services at the Mennonite Gospel Mission Hall, conducted by Joseph M. Nissley. Text, Psa. 116:15. Interment in Oak Ridge Cemetery.

Frey.—John M. Frey died of heart failure Dec. 27, 1924. Only his companion and youngest son could witness the last breath of their beloved, who was aged 61 y. 1 m. 15 d. He was a faithful member of the Mennonite Church of Hanover, Pa., for many years. He was married to Emma L. Herr, Oct. 27, 1887, and to this union were born three boys and three girls, one of the girls preceded her father by 18 months. Surviving are the widow, Oliver H. Frey, Mrs. Roman H. Bowersox, Paul D. Frey, Mrs. Clarence L. Miller, and Alvin D. Frey. The funeral was held Dec. 31, 1924. Short services at the house by Bro. Harvey S. Grove and further services at Bair's Church, York Road, by Bro. John H. Mosemann. Text, Psa. 8:4. Burial in York Road Cemetery.

Shetler.—Clayton, son of Bro. Henry and Sister Emma Shetler of Huron Co., Mich., died Jan. 25, 1925; aged 2 y. 9 m. 22 d. He had appendicitis, suffered a day, was taken to Memorial Hospital and while undergoing an operatino he passed away. He leaves father, mother, a sister (Elizabeth), a brother (Leslie), two grandmothers, a grandfather, 10 aunts, 15 uncles, and 13 cousins to mourn his departure. Funeral services at the home and at Pigeon River Church by Bros. Michael Zehr and Alfred Weidman. Burial in adjoining cemetery.

"All too short was the stay of Clayton,
Too soon was his sweet life o'er;
But 'tis bliss to know that he liveth,
On that bright and happy shore."

Sauder.—Annie A. Sauder (nee Schrock) was born in LaGgange Co., Ind., Sept. 6, 1881; died at her home near Archbold, Ohio, Jan. 27, 1925; aged 43 y. 4 m. 21 d. She united with the Amish Mennonite Church at the age of 16, and lived an exemplary Christian life until the death angel came to call her to her heavenly home. On Nov. 22, 1903, she was united in marriage to Daniel J. Sauder. This union was blessed with three sons and four daughters. Two sons and two daughters preceded her to the spirit world. She leaves a sorrowing husband, one son (Erie), two daughters (Lucretia and Herma), an aged grandmother, father, three brothers, one sister, and many relatives and friends. Funeral at the Central A. M. Church near Archbold, Ohio, Jan. 30, conducted by E. L. Frey, O. S. Hostetler, and Daniel Kauffman. Buried in the Pettisville Cemetery.

"Jesus, guide our erring footsteps,
As our weary steps we tread,
That some day we'll meet our mamma,
In the palaces of God."

—By the family.

Wiker.—Christian Wiker was born Nov. 24, 1836; died of the infirmities of age at the home of his son-in-law, Alfred Snyder, Soudersburg, Pa., Jan. 17, 1925; aged 88 y. 1 m. 24 d. His companion and three children preceded him to the spirit world. He is survived by five children (Lydia, widow of the late Elias Hoover; Sarah, wife of Alfred Snyder, Oliver, Christian, and Cora, wife of Jacob Bachman); also twenty-nine grandchildren, and twenty-three great-grandchildren. Bro. Wiker with his wife united with the Mennonite Church a good many years ago, and was always a faithful member and regular attendant at services if possible. He was a good citizen, a good neighbor, a good friend, and a good Christian. He was keenly interested in his family, in his neighbors, in his Bible, and in his church. He had his chair in a sunny window in his daughter's home, where he was usually found with his Bible and his church paper when not out of doors or away from home. His mind was good until a few days before his death, and he realized what was before him and submissively awaited the end. Funeral services were held Jan. 20, with a short service at the home by Jacob H. Mellinger, and at Strasburg Mennonite Church by Jacob H. Mellinger and John B. Senger, the latter speaking from Matt. 25:34. Interment in the adjoining cemetery.

Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5:22, 23.

"I can not pity one who is willing to fit into the plan which God has for his life."

This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.—I Jno. 5:14.

ITEMS AND COMMENTS

A bill has been introduced into the Ohio state legislature making the daily reading of a portion of the Bible compulsory in the public schools of that state.

That the divine injunction, "Remember the sabbath day, to keep it holy," might be more properly observed at the nation's capital, a bill has been introduced into the national senate at Washington, providing for a proper observance of the Lord's day in that city. This bill, known as the Jones bill, S.3218, will probably suffer a similar fate as many other bills in similar ones did in the past.

The state senate of Nevada, one of the states ratifying the Eighteenth Amendment, has recently passed a resolution favoring the calling of a constitutional convention to soften the dry law. The resolution proposed putting the whole matter of regulating the sale of intoxicating liquors into the hands of Congress, but the ostensible purpose of the move is to do away with the prohibition law. What is needed, more than anything else, is a willingness to respect the law already on the statute books and lend encouragement to those who are trying to bring about its general observance.

Again the world has been found to move on after some date set by false prophets when the world would surely come to an end. February 6 has come and gone, and those Adventists who predicted the world end then can follow in the wake of Russell and other prophets of former times and produce new figures showing that while they were correct in the main they simply made a mistake in figuring. Better let the prophecy of Christ stand which says that no man can know the day nor hour of His return.

"One of the greatest cathedrals ever erected," is the goal of those having in charge the erection of the Protestant-Episcopal Cathedral of St. John the Divine in New York. Ground was broken for this structure thirty-two years ago. Millions have already been spent on the building, and millions more will be spent, if the present interest in it continues. These millions, if used in evangelizing the world on an economical basis, would have brought the Gospel within the hearing of millions of heathens who are still without the Gospel.

In the midst of a general wish that we might have less of religious controversy, perhaps the following may be of interest to some:

"War in the churches has not hurt religion, it has helped it. During the last statistical year, a year of such conflict as Christianity has not seen since the reformation, the churches of the United States made the greatest gains in their history. Figures given out by Dr. E. G. Watson, statistician of the Federation of Churches, show an increase of 1,220,438 members over the year before—an increase approximately 50 per cent greater than the average annual growth for the preceding five years."

While we welcome the news of substantial progress, most people would prefer to see it accomplished through other means.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
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S. E. Allgyer, Field Worker, West Liberty, Ohio
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Manodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin, Pastor.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Earl Miller, Supt., B. B. Stoltzfus, Pastor.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

ANNOUNCEMENT

The General Sunday School Committee is prepared to offer the following course of study in Sunday School Teacher's Training:

I The Bible, four lessons
II Bible History, eleven lessons
III Bible Geography, thirteen lessons
IV Bible Institutions, nine lessons
V The Pupil, twelve lessons
VI The Teacher, seven lessons
VII The Sunday School, seven lessons

This is not a correspondence course but will be offered in any congregation where satisfactory arrangements can be made for a class. Further information will gladly be given to any Sunday School wishing to form a class.

Noah Oyer, Goshen, Ind.

THE MENNONITE YEAR BOOK AND DIRECTORY

For 1925

will soon be ready for delivery. An interesting line of reading matter pertaining to the activities of the Mennonite Church and its Boards will appear as usual. The Calendar of events will be found very interesting. The Church Directory has been carefully revised as well as the names and addresses of Bishops, Ministers, and Deacons.

The distribution will be made in the usual way. Advance copies will be sent to the different congregations with a request for the amount needed to supply the congregation. The request will be filled either "on sale," or at the following prices:

Single copies .....$ .10
Dozen copies ..... .75
100 copies 5.50

Address all orders to

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

BOOK REVIEW

Children's Hymns and Songs

A new publication of songs for the children for use in the Home and Sunday School. The collection was gathered by some of our workers in the congregation at Atglen, Pa. The manuscript was submitted for publication for them. The list of songs and hymns appealed to others and arrangements were made to print additional copies for the general public. The book is now off the press and ready for distribution.

The book is published in Word Edition only. The music is familiar to our Primary workers and the children will be able to follow the words where they could not read the music even if it were placed before them. The collection consists of 144 hymns and songs. Bound in durable fabroid paper.

Price: Single copies 45 cents; Dozen copies $4.50; 100 copies $30.00.

Address,
MENNONITE PUBLISHING HOUSE,

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 19, 1925 (Gospel Witness Established 1905) No. 46

EDITORIAL

"And the very God of peace sanctify you wholly."

We do our best work when we commit our all to God. Faith begets love, love begets obedience, and obedience means faithful, loyal, wholehearted, efficient service.

Do you know of anything real good that you are not anxious to tell your friends about it? Then "go home to thy friends, and tell them how great things the Lord hath done for thee" —but before you tell, be sure that you first have the experience.

If you are without anything to do in the Christian service, you might improve the time by reading the Bible and thus getting as much as possible of this sacred message into your hearts and upon the end of your tongues. The more of God's Word you thus hide in your heart and get at tongue's end, the less liable you are to say that you have nothing to do.

Signs of approaching spring are appearing. These signs are not only apparent in the weather but also in the movements of the people who are eager to begin their summer's work. And should we not be equally as eager for the summer's work in the service of the Lord. When the autumn of life appears and the final harvest of souls is at hand our opportunities to labor for a bountiful harvest are at an end.

We thank the Lord and our subscribers that our subscription list is in better shape than it has been in a number of years. If you have renewed lately, and the label on your paper has not been changed, drop us a card. If you see by this label that you are still in arrears, we will advance your subscription one year for every two new subscribers, accompanied by $3, that you send in. Help us get a hundred per cent list by April 30, 1925.

In a recent discussion before a Bible class this thought was brought out: When faithful overseers in the Church are using the Gospel keys in binding and loosing members, those opposing their work should reflect that they are opposing not only God's ministers but God Himself. From this we get two thoughts: (1) Let the overseers be sure that they have hold of the right key before they begin to turn it. (2) Let us obey the divine injunction, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, and they that must give account."

Colonization.—This is the time of the year when many people are interested in seeking locations. Some are interested in a new home in communities where congregations are already established, others in forming new colonies and establishing new congregations. We have recently received communications from both Ulen, Minn., and Limon, Colo., holding out opportunities to prospective homeseekers. Should this reach the eye of any one interested in either of these places, get your almanac or year book, look up the address of either of the ministers there, and ask for further information. Others in other pioneer congregations will be glad to give you information concerning their fields. Wherever you go, be sure to make careful inquiry before you invest or move. And be sure, always, to let moral and spiritual considerations take precedence over the dollar.

PRESENT DAY ISSUES and HOW TO MEET THEM

II. Spiritual Indifference

"Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," is God's stinging rebuke to the Laodicean leader and every one like him.

The last will and testament left by our Lord was that the Christian Church should "preach the Gospel" to "all nations." The first generation did nobly. By the time of the death of the last apostle the Gospel had been carried to the farthermost parts of the then known world and the church had grown from a few hundred to about half a million members. The question is, Why could not the present day churches, said to number over half a billion members and having an estimated annual income of something like $100,000,000,000, complete the evangelization of the world in the present generation? Answer: **Spiritual Indifference.**

Some might answer this question differently; naming the divided churches, lack of faith, worldliness, selfishness, hardened condition of a sinful world, etc., as being the underlying causes. But whatever you may have to say about any of these causes, all must admit that all of these conditions would sooner or later pass away entirely if by some means every one naming the name of Christ would be and stay "white hot for God." And may we say more: **If any one church now in existence**—Mennonite, or any other denomination—**should suddenly be raised to the spiritual level of every member being an earnest, devout, Spirit-filled, obedient, hard working growing member, it would only be a question of time until that church would be unified, solidified, have a marvelous growth, and other church-**

es would be set on fire for God. Acts 1:8 and I Jno. 1:7 are assurances that are as real today as they were when they were uttered.

We need not dwell very long on present day indifference. Notwithstanding the fact that SALVATION is conceded to be incomparably the greatest issue before us, and the service and worship of the Lord the paramount Christian privilege and duty of all believers, it is a fact that only about a third of the world's adult population is nominally Christian, that only a very small percentage of the present day (socalled) Christian churches lay any claim to the evangelical Christian faith in its entirety, and that in these, as a rule, there is less than a majority of members who are active, self-sacrificing, born again, hard working Christians living a consistent, holy life. We who are members of small, struggling churches think that there is much indifference among us—and there is—but the indifference among us is scarcely to be compared with what it is among the more popular and populous churches. We still have a fairly good attendance, but among them in the more populous districts there is but a very small percentage of members who are regular in their attendance at church and who can be depended upon to do a Christian worker's part. They must be fed up on entertainments, lured by special music and entertaining pulpit performances and stirred by thoughts of pleasure, or they will either stay at home or go where their fleshly desires may be gratified. It is not an uncommon thing for any city to have more of its resident church members attend its theaters and movies and other places of amusements than to attend Sunday services in its churches. If such conditions are not the rule in most cities, we will welcome correction. We know that there are exceptions—but that there is a general drift in the direction we have mentioned, few will deny.

But let us not get the idea that because we are a rural people, mostly, and members of small, struggling churches, that we are exempt from this general lapse into a state of spiritual indifference. Our modern improvements have put us closer to the alluring vices of this world. The telephone, the automobile, the school system, and the radio have all but wiped out the distance between city and country, and the lure of wages and pleasure have drawn many of our young people right into the very centers of ungodly influences. Prayer meetings are usually attended by but a handful of members, and very often such meetings are very formal. Bible study is becoming more and more professional and less and less habitual. The people who have enough religion to interfere with their business, their social affairs, their pleasures, and their politics are gradually becoming less. The fires are dying out on many family altars. In some of our own communities entertainments are drawing larger crowds than religious services are. These are facts which few thoughtful people deny.

But the practical question is, What can we do, and what ought we do, to meet this issue? INDIFFERENCE, like the otherwise harmless and perhaps useful gas that shuts the air out of the lungs and kills the individual, has a similar effect on the spiritual life of individuals, communities, and churches wherever it strikes. It first chokes the life out of the soul and then either empties churches or turns them into playhouses and social clubs. What can we do to curb and to drive out this enemy?

1. Let us open our eyes to the facts as they confront us. There is no use in becoming either despondent or hysterical. Christ did neither, though our load is nothing compared with His. But He did keep His eyes open to what was around Him and met each issue squarely and fearlessly. So should we. Neither blind optimism or panicky pessimism will avail when there are dangers around.

2. We should recognize the causes—lack of spiritual life, present day apostasy, "the cares and pleasures and riches of this life," love of the world, etc.—and seek to have them removed from the lives of as many members as possible. The wise physician first diagnoses the case, then seeks for the causes, then seeks remedies to remove them.

3. We should turn the Gospel light on ourselves as individuals to see how it is with us personally. How about our prayer lives? our business life? our home life? our business associations? our social relations? our daily habits? our personal purity? our likes and dislikes with reference to Christian service and ordinary affairs in the community? our attitude of obedience or disobedience to God? our attitude of loyalty or disloyalty to the Church? our readiness to obey the voice of conscience? our preferences in regard to worldly pleasures and the joy of the Lord? our reading habits? our whole-souled or half-hearted Christian service? These things determined, we are ready to determine whether we are in proper frame to tackle problems outside of ourselves.

4. Having decided in the light of God's Word that we are right with Him, we should labor as God gives us opportunity to help others rise to the same standard. Every child of God should carry a ready testimony for Christ, a testimony on the Gospel side of all issues before us.

5. All churches need to return to the old-fashioned Gospel message. The living faith which accepts without doubt such established facts as the absolute reliability of the whole Bible as God's Word, the duty of living a sinless life, the grace of God which reaches the most hardened sinner that comes to repentance, an eternal hell for the unrighteous as well as an eternal heaven for righteous, the certainty of a swift and unerring judgment for all men, needs to come back into evidence. To preach the Gospel and to shape our lives as though we only half believed these things is but very little better than to reject them altogether. When the conviction that God's whole Word is true—absolutely true—grips the soul, it will also quicken the soul and give the individual an attitude that will also stir the souls of others.

6. All churches need to return to the old-fashioned Gospel discipline. As churches we may sometimes err in our written discipline; but thoughtful people agree that there is more frequent error in failing to carry out our discipline than there is in the way we write our resolutions. With or without a written discipline, the Bible is so positive and clear in its requirements of both churches and members that there is no excuse for churches retaining members who are absolutely without religious experience or who are in open rebellion against the teachings of God's Word. A faithful administering of Gospel discipline will result in two things: (1) restoring the lukewarm and holding them for God and the church; (2) getting rid of members who are without religious experience.

7. We need to lend greater encouragement to means of grace in home and Church. The family altar, the daily Bible reading habit, more frequent conversations along spiritual lines, appropriate wall hangings, activities among our young people along lines that will turn their eyes heavenward, diligent instructions in the home, proper associations for young people, proper social standards, the exclusion of literature that is positively harmful in its influences, church schools affording proper safeguards and proper training for young people, plenty of wholesome literature that upholds Gospel standards, wide-awake meetings of whatever needed to bring out that which is purest and best in people—these are

a few among many things that help raise the standard, awaken interest, and extend the borders of Christ's Kingdom.

WORSHIP

Selected by A. Z. H.

God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.—Jno. 4:24.

This is a most important verse and treats of a most important but sadly misunderstood subject, namely that of worship. Much of that which is termed "worship" today is fleshly rather than spiritual, and is external and spectacular rather than internal and reverential. What are all the ornate decorations in many church houses for? the stained-glass windows, the costly hangings and fittings, the expensive organs? But people at once reply, "But God's house must be beautiful and He surely loves to have it so." But why will not such objectors be honest and say, "We love to have it so, and therefore God should, too"? Here, as everywhere else, God's thoughts are entirely different from man's. Look at the tabernacle which was made according to the pattern which Jehovah Himself showed to Moses in the mount! "Yes," people reply, "but look at Solomon's Temple!" Ah, **Solomon's,** truly. But look at it and what do we see? Not one stone left upon another. Ah, dear reader, have you ever stopped to think what the future holds for this world and all its imposing structures? The world, and all that is therein will be burned up! Not only the saloons and the picture shows, but also its magnificent cathedrals and stately churches, erected at enormous expense, while half of the human race was hastening to the Lake of Fire without any knowledge of Christ! Does this burning up of them look as though God esteemed them very highly? And if His people pondered this, would they be so ready to put so much of their money in them? After all, is it not the lust of the flesh, and the lust of the eye—denominational pride—which lies behind it all?

"God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth." Note how emphatic this is—MUST. There is no alternative, no choice in the matter. This "must" is final. There are three "musts" in this Gospel, equally important and unequivocal. In John 3:7 we read, "Ye **must** be born again." In John 3:14, "The Son of Man **must** be lifted up." In John 4:24, God **must** be worshipped in Spirit and in Truth." It is indeed striking to observe that the first of these has reference to the work of God the Spirit, for He is the One who effects the new birth. The second "must" has reference to God the Son, for He was the One who had to die in order for atonement to be made. The third "must" respects God the Father, for He is the Object of worship, the One who seeketh worshipers. And this order cannot be changed. It is only they who have been regenerated by God the Spirit and justified by the atonement of God the Son who can worship God the Father: "The sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8).

What is Worship? We answer: First, it is the **action of the new nature,** seeking, as the sparks fly upward, to return to the divine and heavenly source from which it came. Worship is one of the three great marks which evidences the presence of the new nature—"We are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3)—in the Greek there is no article before "spirit" or "flesh"; the spirit refers to the new nature, which is born of the Spirit.

In the second place, Worship is the activity **of a redeemed people.** Israel did not worship Jehovah in Egypt; there they could only "sigh" and "cry" and "groan" (see Ex. 2:23, 24). It is not until Israel had passed thru the Red Sea, we are told, "Then sang Moses and the children of Israel this song unto the Lord and spake, saying, "I will sing unto **the Lord" (Ex. 15:1)**—and note, this was the song of redemption—the words "redeemed" and "redemption" are not found in Scripture until this chapter is reached. (see v. 13.)

In the third place, Worship **proceeds from the heart.** "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their **heart** is far from me: But **in vain do they worship me"** (Matt. 15:8, 9). Worship is a redeemed heart **occupied with God,** expressing itself in adoration and thanksgiving. Read through the Redemption Song, expression of Israel's worship, in Ex. 15 and notice the frequent repetition of "Thou," "Thee" and "He." Worship, then, is the occupation of the heart with a **known God;** and everything which **attracts** the flesh and its senses, **detracts** from real worship.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." There is no choice in the matter. This emphatic **"must"** bars out everything which is of the flesh. Worship is not by the eyes or the ears, but "in spirit;" that is, from the new nature. The more spiritual our worship the less formal and the less attractive to the flesh will it be.

Oh how far astray we have gone! Modern "worship" (?) is chiefly designed to render it pleasing to the flesh; "a bright and attractive service" with beautiful surroundings, sensuous music, and entertaining talks. What a mockery and a blasphemy! O, that we all would heed that pointed word in Psa. 89:7—"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him"—how different things would then be.

Is a choir needed "to lead" worship? What choir was needed to aid the Savior and His apostles as they sung that hymn in the upper room, ere going into the Garden? (Matt. 26:30). What choir was needed to assist the apostles, as with bleeding backs they sang praises to God in the Philippian dungeon? Singing to be acceptable to God **must** come from the heart. And **to whom** do the choirs sing—to God or to the people? The attractiveness of singing has been substituted for "the foolishness of preaching." The place which music now holds in many of our public services is a solemn "sign of the times" to those who have eyes to see. But is music wrong? Has not God Himself bestowed the gift? Surely, but what we are now complaining about is church singing that is professional and spectacular, that which is of the flesh, and rendered to please the ear of man. The **only** music which ever passes beyond the roof of any church in which it is rendered is that which issues from born again people who "sing with grace in their hearts **unto the Lord."**

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." We must worship "in spirit," and not merely with the physical senses. We cannot worship by admiring grand architecture, by listening to the peals of a costly organ, or the anthems of a highly trained choir. We cannot worship by gazing at pictures, smelling of incense, or counting of beads. We cannot worship with our eyes or ears, noses or hands, for they are all "flesh" and not "spirit." Moreover, spiritual worship must be distinguished sharply from **soulical worship,** though there are few today who discriminate between them. Much, very much, of our modern so-called worship which is soulful, that is, emotional, music which makes one "feel good," touching anecdotes which draw tears, the magic oratory of a speaker which thrills his hearers, the clever showmanship of professional evangelists and singers who aim to

(Continued on page 925)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.
(1308 W. 4th Ave.)

Dear Friends:—One of our workers, Bro. Dewey Emswiler, left on Feb. 4. He returned to Cootes Store, Va., by request of his father to aid in the saw-milling business which is rushing just now. Dewey is a faithful worker and we were loath to see him go.

On the evening of Feb. 6, Bro. A. O. Histand and son, Paul, arrived here, returning from visits to points farther south. We were glad for their presence here over this Sunday. After being in the morning service at Concord, where Bro. Histand preached, their efforts were put in at the Mission. They expect to go home on Wednesday, Feb. 11.

A very encouraging meeting was held here Sunday afternoon. After an appropriate sermon by Bro. Histand, according to previous arrangements five applicants, who have been under instruction for some time, were received into the Church by baptism, Bro. Jennings officiating.

Tennessee is having an unusually fine winter. We have had no severe weather at all, and now it is quite warm.

Feb. 9, 1925. Stella Jennings.

Portland, Oreg.
(739 Savier St.)

Greetings:—"The Lord hath done great things for us, whereof we are glad."

Since our last writing we have reorganized our Sunday school: Supts., Paul Roth, Chester Hartzler; Chors., Minnie Roth, Amanda Yoder; Sec., Sadie King; Librs., Sadie King, Joe Yoder.

On Jan. 12, Bro. J. A. Heatwole came into our midst to proclaim the Word. He continued his labors with us until Jan. 26. During this time the Lord strove mightily with souls, about eight confessed Christ, a number more resolved anew to live the victorious life, and all who attended the services received soul food. Yet some were not willing to take the way of the Cross.

Also during this time five souls were received into the Church by water baptism and two reclaimed.

A number feeling that the work of the revival meetings was not done, it was decided to continue for a week with Bro. Paul Roth in charge. Though the attendance was good, no souls took a definite stand; but we believe the Lord blessed the sowing of the seed. He says, "My word shall not return unto me void."

Our number has increased also our responsibility. Pray for us.

The Workers.

Feb. 6, 1925. Per Viola Wenger.

Lancaster, Pa.
(112 E. Vine St.)

Dear Gospel Herald Readers, Greetings:—"The Lord hath done great things for us whereof we are glad." Since our last correspondence we had a series of meetings at this place continuing for two weeks. Bro. A. A. Landis of Ephrata conducted them. The meetings were well attended and good interest manifested. Bro. Landis preached the Word fearlessly and with power. One soul was willing to openly confess Christ as her Savior. She is a mother of six children and her husband unsaved. Later a little colored girl made application for membership. We would desire your prayers in behalf of these souls that they may be willing to go all the way with Jesus. We feel the workings of the Holy Spirit as some have requested our prayers who feel themselves sinners and seem to be seeking for light. We claim God's promise that "His word shall not return void." It means much for one who was not brought up in a Christian home to take a definite stand for Christ, but Jesus is able to keep us and give the needed grace and strength.

We take this opportunity to thank all those who have so liberally contributed toward the Christmas baskets, in money, or food and provisions of various kinds. We were enabled to fill 110 baskets this year, which was the means of gladdening many hearts. May the Lord bless you all for your help along this line.

Pray for the work and workers.

Yours for the Lost,

Feb. 7, 1925. D. S. Krady.

WEEKLY NEWS NOTES FROM SOUTH AMERICA
(Jan. 13, 1925)

By Florence B. Lauver

For the Gospel Herald.

Trenque Lauquen

Bro. Shank writes that the weather there is very hot and the attendance in Sunday school and services were less on this account; also many were sick and had colds.

A class is now started for special instruction for the Sunday school teachers, Bro. Shank translating from a book that is specially good on teacher training and other Bible points.

Many poor have been coming with a tale of woe as to their wants, as many are out of work who desire to support their families by honest labor.

Pehuajo

Bro. Shank preached in the Pehuajo church on last Wednesday night on his return from the business meeting in Carlos Casares. The sermon was of great interest to all present.

After being visited by the missionaries in Pehuajo a lady confessed faith in Christ as her Savior. She was sick and we are glad she had the opportunity to hear of the only **way** to heaven and could die with Christ who is "the **way**, the **truth** and the **life**" in her heart. She died, leaving a husband and children.

Again the country is very dry and we should remember in prayer daily those who are without work and food. The corn is not doing so well. It seems as if the winter would bring with it a time of much suffering. We are now giving bread and milk daily to a number of families.

Carlos Casares

We are having warm weather but notwithstanding all this, the attendance in the meetings is increasing. On Sunday night the hall was packed and we had to bring chairs from the house to accommodate all. We also had a larger attendance in Sunday school. More adults are coming, for which we are glad. But the lack of room for classes makes it a little inconvenient at times. On Tuesday night, in Y. P. M., the women's side was crowded; but as there are so many of our men members in the country there were few men present.

The Bible coach of the church of the Evangelical Union was here four days recently. They appreciated attending the meetings and also rested their horses for a few days. In the coach they have a nice book store. They sell all kinds of religious literature, mottoes, Bibles, good books for every home. We feel they are doing a great work in a country where they have no opportunity to hear the Gospel. They work mostly in the country, not in large towns. They were here in the yard with the coach, where they usually do their cooking and also sleep there. They ate several meals with us. We were glad for their visit, and their messages in the services were appreciated by all.

The poor are coming here also for help but the farm products are not harmed so much here as in the other towns where we have work. A little

girl just now came for food. We visited the home and decided the cause of begging is not so much because of lack of work as they have always been begging and the father is young and healthy, also the mother, but a little lazy. We feel that Christ will enter their lives and the home and change conditions. There are many other homes here that are in real need.

Carlos Casares,
F. C. O., Argentina.

GHATULA

By J. A. Ressler

For the Gospel Herald.

We had hunted the name on the map of the region around Sihawa, but it took us a long time to realize that the name spelled "Ghortola," was intended to mark the spot where this prosperous station of our Mission is located. The English surveyors of long ago had their difficulties in getting by ear the names of the villages they found in their travels and they did the best they could. "Ghat-oo-la" (accent on second syllable) is the correct pronunciation.

Bro. G. J. Lapp and his Lois and Harriet, with the colporter of Ghatisilli, were in Dhamtari last week with the Oakland attending committee meetings. They came back Saturday morning, and I was with them.

Ghatisilli is an out-station 26 miles southeast of Dhamtari. Mahlon Lapp and I had been out on the road that far once on some business and, from a hill near the village, we had seen the hills, twelve miles distant, that are round about Ghatula. Jacob Burkhard and his assistants on tour had once climbed the hill near Sihawa (36 miles from Dhamtari) and had knelt in prayer and asked the Lord to give us this beautiful region for the spreading of the Gospel message. Ghatula is 38 miles from Dhamtari.

And now these prayers and dreams have come to pass.

On the way from Dhamtari we pass thru long stretches of jungle. As we came along last Saturday there was a flock of a dozen or more of pea-fowls in the road just before us. The only reason we did not have pea-fowl meat to eat all this week was that we had no gun. No; the chances of missing a shot so near at hand as that are so remote that they may be counted negligible!

And on beyond Ghatula there are jungles and hills, forests with the finest of building and cabinet timber, and men living among the trees engaged in various sorts of jungle occupations. Wild animals, too; but I somehow have lost my ambition to get after them.

But right here in Ghatula is the center of an open valley, fertile and accessible, thickly settled with a simple-minded and lovable people, industrious and frugal, and as susceptible to the influence of the Gospel as any people of India.

Ghatula is more than an evangelistic station. It is the seat of the American Mennonite Mission Bible Training School. Among the pupils I had no trouble in recognizing some of the old Orphanage inmates. They looked older, more mature, the hair of some was turning gray, but the features are much the same as they were sixteen years ago when we went away.

But there is also a contrast. I cannot help recalling the worn, drawn features of the boys when they came begging to be admitted to the orphanage and comparing them with the bright, intelligent faces of these Bible school students. I wish I could show these faces to those who talk about the "failure of missions!" As I am writing on the little Corona there are three boys and two girls standing around the table making remarks about the way the machine is working. They are children of Christians who have come to practice a song for the Big-day (Christmas). And they are as healthy and robust, as bright and intelligent, as children of their age are in America, and much more polite about their conduct under such circumstances than most American children would be. Their remarks are in broad Chattisgarhi, and it is very interesting to me to hear their comments. There'll be something done when these chaps grow up!

Ghatula was opened as a mission station in 1916. Bro. G. J. Lapp and Esther Lapp started the work here. After the death of Sister Lapp and Bro. Lapp's furlough Bro. Lapp again took up the work here and brought with him to the work Sister Fannie Hershey Lapp, who had been in India for a term of service before. With substantial buildings, an open plain to admit the sunshine, and good water and plenty of fresh air available, the station is as healthful as any in the Mission, and perhaps more so than some.

There have already been a few converts here from among the village people, but we need hardly expect the great, real harvest to be visible until in the next generation. But the promise that the seed of God's Word shall bear fruitage is as steadfast for Ghatula as for your home in America.

Pray for the work in Ghatula!

Dhamtari, C. P., India, Jan. 9, 1925.

LIZZIE JOHNSON'S QUILT

When I was in the United States to attend the General Conference in 1904, about twenty people said to me on as many occasions, "You should not go back to India until you have seen Lizzie Johnson." I had not heard Lizzie Johnson's story, but was impressed that I shuld go to see her.

She lived in Casey, in the southern part of the state of Illinois. I took a night train out of Chicago, arrived in the early morning, and asked the station master where the Johnson family lived. Following his directions, I found a nice little house in a garden plot on one of the side streets, and rang the door-bell. A sweet-faced mother came to the door. I told her who I was and why I was there, and asked if I might see Lizzie.

After an interval, I was led to a small room shaded with such heavy curtains that only the faintest light could enter, and I saw upon the bed a face marked with pain such as I had never seen and have never seen since.

Then I heard Lizzie's story from the family, which in outline is: When Lizzie was a little girl, about thirteen, she heard that apostolic missionary, William Taylor, say that fifty dollars would redeem an African slave girl, and she made a covenant with the Lord Jesus that somehow she would earn fifty dollars for such a redemption.

Shortly afterward she was so afflicted with softening of the bones of the back that about an inch of the spinal column was left without support, and Lizzie was compelled to spend the rest of her life upon her bed; even her head could not be raised lest instantaneous death should result.

Lizzie lay there, her head not being lifted from her pillow more than two or three inches, for twenty-eight years—years of constant and intense suffering. **She fully realized she was a life-long invalid, and she thought of her covenant day and night. She kept saying, "I must keep my covenant to redeem an African slave girl."** She prayed and meditated, and at length devised the plan of having her father make an invalid's table which would rest on either side of her on the bed, so arranged that she could put her hands upon it and work, for she had conceived the idea of making a quilt which she hoped would sell for enough to enable her to keep her covenant and accomplish the great desire of her heart.

On this task she daily toiled until she had completed what I think is a very beautiful and wonderful "crazy quilt," concerning the making of

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Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

KIND WORDS

Drop a pebble in the water, just a splash!
and it is gone,
But there's half a hundred ripples circling
on, and on, and on,
Spreading, spreading from the center, flowing out into the sea,
And there is no way of telling where the
end is going to be.

Drop an unkind word, or careless—in a
minute it is gone,
But there's half a hundred ripples circling
on, and on, and on,
They keep spreading, spreading, spreading,
from the center as they go,
And there is no way to stop them, once
you've started them to flow.

Drop an unkind word, or careless—in a
minute you forget,
But the little waves are flowing and the
ripples circle yet;
For perhaps in some sad heart a mighty
wave of tears you've stirred,
Or disturbed a life all happy till you
dropped that unkind word.

Drop a word of cheer and kindness, just
a splash! and it is gone,
But there's half a hundred ripples, circling
on, and on, and on,
Bearing hope, and joy, and comfort, on
each splashing, dashing wave,
Till you couldn't tell the volume of the one
kind word you gave.

Drop a word of cheer and kindness, in a
minute you forget,
But there's gladness still a-swelling, and
there's joy a-circling yet,
And you've rolled a wave of comfort
whose sweet music can be heard
Over miles and miles of water, just by
dropping a kind word.

—Selected by a Sister.

CHILDREN A HERITAGE OF THE LORD

By Ida Johnson

For the Gospel Herald.

Lo, children are an heritage of the Lord.—Psa. 127:3.

A heritage is a gift, something that we receive. We have other scriptures that bear us out in the thought that the Lord has given them to us; also that the Lord can withold them if He sees best. In Gen. 12:1,2 we find these words: "Now the Lord said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." Later on in the same chapter we learn that Abram departed as the Lord had spoken unto him and took with him Sarai his wife.

In Gen. 17:15,16 we read: "God said unto Abraham, As for Sarai thy wife thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."

At one time Jacob had to flee from his brother Esau. After many years he returned again. And when Esau met him he said, "Who are those with thee?" And Jacob answered, "The children which God hath graciously given thy servant" (Gen. 33:5); as much as saying that God had given these children to him.

Later on we learn that Joseph, one of Jacob's sons, was sold into Egypt by his brethren, and how after many years because of a famine Jacob and his other sons went down into Egypt to live. Joseph, in speaking to his father about his sons, said, "They are my sons whom God hath given me in this place" (Gen. 48:9).

We think of the boy Samuel. All of us who know our Bible remember how Hannah prayed that the Lord would give her a son. We know also how the Lord heard and answered her prayer. She herself said afterwards when she brought him to the temple: "For this child I prayed, and the Lord hath given me my petition which I asked of him" (I Sam. 1:27).

In the first chapter of Luke we learn about a certain priest named Zacharias and his wife Elizabeth who were both well stricken in years and childless. They also prayed for a child. An angel appeared and said, "Fear not, thy prayer is heard." To them was born a son whom we know as John the Baptist. Truly children are an heritage of the Lord. They are living jewels given to us by a loving Father who requires us to keep them polished brightly that they may eventually shine with Him in glory. If we love our children with a true heart we will strive to train them rightly. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." He has given them to us to bring them up as true men and women to be used in His services for the upbuilding of His kingdom. The Word says, "Bring them up in the nurture and admonition of the Lord."

Parents, our duty begins in the home. Our duty to the child begins at its birth. How beautiful is the child in its infancy. Great possibilities are wrapped up in its little life. From the beginning it has an immortal soul and is capable of growing in wisdom and statue. How we should watch over these innocent children whose lives are spotless and guiltless. The things that it sees and hears make deep impressions that are not easily erased, so we need to be careful of the things that concern the children that we may not think are of importance. The things which they come in contact with are what molds their lives for time and eternity. Then we wonder why they do as they do sometimes, but we probably have failed in doing our full duty. How the true parents always welcome the infant with joy. Its life brings anxiety and trials for the parents. Yet the joys that it brings with it will repay it all.

Parents, we should sow the good seed in infancy, before the world has a chance to sow the tares. Even though the cares and evils of the world seem to have the good seed choked for a time, if the seed has been sown it will spring up and bear fruit in its life.

These precious jewels which have been placed in our care are like flowers in our hearts and homes. We know if we tend to flowers well by keeping the weeds out how they will grow. So with children—the more we teach and train, the less chance the tares will have to find a place. The better the training, the better men and women we can expect. Prov. 20:11: "Even a child is known by his doings, whether his work be pure and whether it be right." So we have a way of telling whether the good seed has been sown.

In training we need to chasten sometimes. You will find these words in Prov. 19:18: "Chasten thy son while there is hope, and let not thy soul spare for his crying." We take from these words that it will lead to their destruction to let them have their own way. In Prov. 23:13,14 are these words: "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt deliver his soul from hell." True parents need to use the rod sometimes—not because they don't love the child, but because they do love them and do it for their good. Indeed "children are an heritage of the Lord." Oh that we might be willing to lend them to the Lord, as Hannah was willing to lend Samuel to the Lord, and that we might also be willing to inquire like Manoah when he said, "How shall we order the child and how shall we do unto him" (Jgs. 13:12)?

Once more I say, "Children are an heritage of the Lord."

Ulen, Minn.

O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture.—Psa. 95:6,7.

Sunday School Lesson

Lesson for March 1, 1925—Matt. 27:11-26

CHRIST BEFORE PILATE

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities.—Isa. 53:5.

Lesson Story.—After the Jews had what they contended was sufficient evidence against Christ, they brought Him before Pilate the governor to be sentenced to death. But they found hard work to get the governor's consent, for while he was unprincipled enough for any kind of dastardly deed he was not convinced that such a course would be to his interest. Moreover, his wife had sent him warnings not to have anything to do with this just man, having suffered many things because of Him in a dream. Pilate asked Jesus, "Art thou the King of the Jews?" "Thou sayst," was the reply. Jesus said nothing in response to the clamor of the Jews. Pilate asked Him if He did not hear what the Jews were saying against Him, but He maintained His silence. Pilate marveled, and tried to devise ways and means of releasing Jesus. He proposed to the Jews that they might choose between the release of Jesus or that of a notorious criminal called Barabbas. But in this the governor failed in his calculations, for the Jews immediately set up a clamor for the release of Barabbas and the crucifixion of Jesus. When Pilate wanted to know what evil Jesus had done he was met with renewed clamor for the blood of Jesus. Pilate then washed his hands as if to disclaim all responsibility for the crucifixion of an innocent man, but the renewed clamor of the people for the crucifixion of Jesus caused the weak governor to weaken still more, and he delivered Jesus to the Jews to be crucified.

Lesson Thoughts.—1. Jesus was not slow to acknowledge His Messiahship, but He was silent in the face of a clamor for His life. In other words, He was at all times willing to "give answer to every man that asketh a reason of the hope that is within" but never joined in a disgraceful scramble. When you are called upon to answer charges against you, be free; when persecutions are heaped upon you, be silent. This is one case where "silence is golden."

2. The less reason people have in their charges against any one, the more vehement they are in pushing them. The entire innocence of Jesus did not cause His enemies from bringing the most vehement charges of the vilest of sins aginst Him. We do well to bear this in mind when we hear grave charges, accompanied by great noise, brought against faithful defenders of the faith and overseers of the flock of God.

3. Pilate, not being a Jew, did not share their prejudices against Jesus. But he was weak in that he put expediency above principle. Though he declared Jesus innocent, and knew that for envy the Jews delivered Jesus to be crucified, he lacked the moral courage to stand by his convictions. He was more of a politician than a dispenser of justice. He failed because he lacked the courage of his convictions. For his weakness he passed a temporary crisis, but his escape was only short-lived, for a few years later found him removed from office in disgrace. He that shows himself too weak to withstand popular clamor in behalf of error will sooner or later prove himself too weak to maintain any kind of position of honor or trust.

4. The very people who ought to have been Christ's most sturdy defenders were his bitterest enemies. It was to the Jews that Jesus came. The Pharisees were the most conspicuous champions of the Jewish faith, supposedly the custodians of the revelations from God and looking steadfastly for the coming of the Messiah of prophecy. When that Messiah finally did come they rejected Him, and because He told them of their sins they were determined to murder Him. The most pitiless persecutions ever heaped upon the people of God were by those who themselves claimed to be God's people. During the recent world war among the bitterest persecutors of the nonresistant C. O.'s were the preachers who now again are proclaiming the blessings of peace.

5. Subterfuges are beneath the tactics of the courageous man. Pilate at first tried to induce the people to release Christ by offering an alternate so vile that he thought nobody would choose him, but in this he was mistaken. Next he washed his hands in supposed innocency, but the people kept on clamoring until he finally consented to the death of Jesus. Had he from the start taken his stand for justice he would have saved his honor, saved the spectacle of his humiliating weakness, and put upon the Jews the responsibility of not only being murderers of an innocent man but also rebels against the power of Rome. Be firm in your stand for truth and righteousness, and straightout in your defence of what you conceive to be right. Weakness invariably ends in defeat and disaster.—K.

Bible Meeting Topic

THE MAN WHO SPOILED HIS OPPORTUNITIES—SAUL. (Jr.).

I Sam. 15.

Topic for March 1

MOTTO

"To obey is better than sacrifice."

MEDITATIONS ON THE TOPIC

I. **The Price of Disobedience.**—We cannot estimate the loss occasioned by disobedience, until we consider the vast treasures that are lost that might have been ours if we had obeyed and add to that the woe and despair that will be ours if we take the way of disobedience. The result in other words is—the loss of heaven and the receiving of the doom of hell—a price so dear that no soul can afford to pay it. Such in a similitude is the history of the life of Saul.

He started out with golden opportunities. He had a strong body and an active mind. He came from a good home and had a godly training. He was humble in his own sight and was chosen to be the first king of Israel. By obedience he would have won the blessings of God and have remained in God's favor and had his children upon the throne of Israel. But after he had become successful in a few things, his heart became proud and selfish and he imagined that his own ways were better than the way God had commanded. therefore he disobeyed God and did as he pleased.

Instead of leaving behind him a history of continued blessings, he has left a record of failure and disgrace which will forever leave a blot upon his name. By his disobedience he went downward in sin until he would no longer seek the good but followed after that which is sinful and against God. He was defeated by the enemies of Israel and fell upon a sword and took his own life. What a fearful price he paid for his folly! What a loss to Israel! What a loss to his kindred and friends! What a loss to his own soul! He spoiled all that he might have been.

II. **The Text.—I Sam. 15:**—This chapter tells the story of how God gave Saul a command and how Saul only partly obeyed and received the disfavor of God so that God did not hear his prayers or bless his work any more—"The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Obedience."**
2. When Saul Was Little in His Own Sight.
3. Opportunities that God Gave Saul.
4. How Saul Spoiled His Opportunities.

For Others

1. Our Opportunities.
2. How to Improve Our Opportunities.

PERSONAL THOUGHT

Nothing that we may do for God is good enough to pay the price of one act of disobedience.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 19, 1925

Field Notes

Bro. D. B. Raber of Aurora, Ohio, has spent the past few weeks in the Johnstown, Pa., district, attending Bible school at Stahl Church, and filling appointments in a number of other churches in the district.

Sister Anna Blough, wife of Pre. L. A. Blough of Holsopple, Pa., is in the Memorial Hospital, Johnstown, Pa., a sufferer from cancer. Bro. and Sister Blough have the sympathy and prayers of many friends.

The annual meeting of the Mennonite Board of Missions and Charities is to be held this year with the Virginia brethren near Harrisonburg, some time during the fore part of May. Fuller announcement later.

Request for Prayer.—Pray that God may open the way for me to visit my parents in Chicago this summer. I have not seen mother in ten years.—Robert McMurdo, Arizona.

The first copy of the Mennonite Year Book and Directory for 1925 was laid on our desk Feb. 11. Subsequent copies of this annual messenger will be sent out in the usual way. See announcement on last page.

Brethren J. H. Mellinger and Eli G. Reist of Lancaster Co., Pa., spent a few hours at the Publishing House one day last week. They were on their way home from a meeting of the Mennonite Colonization Committee, held in Chicago on Monday, February 9.

A letter from Lancaster, Pa., states: "A series of meetings will begin (D. V.) in the East Chestnut St. Mennonite Church on April 5, in charge of Bro. Wilson Moyer. We trust the Lord may meet with us and bless the work greatly."

During the series of meetings at Stauffer's Church, Dauphin Co., Pa., conducted by Bro. J. C. Clemens of Lansdale, seven precious souls became willing to confess Christ as their Savior, others are counting the cost, and the congregation has been greatly strengthened. R.

Good reports continue to come from the recent meetings held at Kitchener, Ont., by Bro. C. F. Derstine. In all there were some 45 public confessions—some to renew their vow, most of them to make the start in the Christian life. May the Lord add His blessings.

The Executive Committee of the Mennonite Board of Missions and Charities met in Chicago on Tuesday, Feb. 10. Among the things considered was a report from the Hospital Committee. Several propositions were considered, but no final action taken.

Correspondence

Gordonville, Pa.

(Hershey's congregation)

Dear Herald Readers, Greetings:—No letter has been in print for some time from this place, but nevertheless the Lord is prospering the work here, as three precious souls have counted the cost and desire to be received into the Church. We trust they will be bright and shining lights and let the Lord work in and thru them. There are still others that are outside of the fold. May they begin serving the Lord and receive the blessing promised.

We surely are having beautiful winter weather.

The sewing circle has met at our home this month with 18 present, 1 quilt made and 31 garments finished. We feel thankful for the work that can be done in this way for the needy. On March 5 it will meet at the home of Bro. Daniel Kurtz of Spring Garden. We desire your prayers.

In His name,
Mrs. Henry K. Hershey.

Feb. 7, 1925.

Lake Charles, La.

There was a mistake in the last article from this place. There were three boys that were baptized, instead of two, when Bro. Andrew Shenk was with us.

Today we pruned our grape vines While cutting off the branches that were dead I thought of the 15th chapter of John. It says,"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." I was just thinking when God purges me how much must He cut off, and how much will there be left to bear fruit for Him? May we live as shining lights to glorify His name.

Feb. 7, 1925. Sarah B. Leidig.

Topeka, Ind.

(Maple Grove congregation)

Greetings to all Herald Readers:—We have been deprived of usual church privileges for some time. The new house of worship is almost completed. The Lord has blessed us in the work, for which we are thankful to the Giver of all good.

The first service in the auditorium was held Sunday morning, Feb. 1, at which time Bro. J. S. Hartzler of Elkhart preached a very interesting sermon. A young people's meeting was organized on Sunday evening, Feb. 8. We pray that the Church

may stand on the solid Rock, Christ Jesus in whose service we gladly work. We ask an interest in the prayers of God's people in our behalf.

Feb. 8, 1925. A sister.

Cazenovia, Ill.

(Metamora congregation)

Dear Herald Readers, Greeting:—On Sunday, Jan. 25, we reorganized our Sunday school at this place with the following results: S. P. Imhoff and Emanuel Neuman Supts., Arthur Schrock Sec., Andrew Schrock, Jr., Treas., Walter Yoder Chor.

On Monday, Feb. 2, we held our annual church business meeting. P. B. Schrock was chosen trustee, Walter Yoder Chor., William Schrock Treas., and the writer correspondent to the Herald. May the Lord add His blessing to the work. Remember us in your prayers.

Feb. 8, 1925. S. P. Imhoff.

Montgomery, Ind.

(Berea congregation)

Greeting in our dear Master's Name:—Bro. J. M. Kreider of Palmyra, Mo., having been with us we closed our series of meetings on Christmas day. There were fourteen confessions. Let us pray for them that they may prove faithful.

Bro. Menno Graber and wife of Wolford, N. Dak., have moved into our midst and were received by letter.

Bro. J. K. Bixler of Elkhart, Ind., was with us on Sunday, Feb. 1, giving us four helpful and uplifting sermons and also receiving eleven precious souls into the church by water baptism.

May these services and additions make us feel our responsibilities and bring us closer to our blessed Savior and make us more like Him. Pray for us.

Feb. 8, 1925. Cor.

Kenmare, N. Dak.

Dear Herald Readers:—We have had some real winter days, but at present are having mild weather.

Bro. J. C. Gingerich of Ulen, Minn., who is conducting a three-weeks' Bible course at Surrey, was with us over Sunday, Feb. 8, and preached two edifying sermons. We are always glad for the visits and help of our brethren and sisters from other congregations. Pray for us.

Yours in His service,

Feb. 9, 1925. Lina Kauffman.

Harper, Kans.

(Crystal Springs congregation)

Dear Herald Readers, Greeting:—On Jan. 21 Bro. Harry Diener of Yoder, Kans., came in our midst and remained till Feb. 8, preaching 21 sermons while here. Some of the visible results were 15 souls were made willing to serve the Lord. Some of these stood to manifest their willingness to live closer to God.

Weather was good and the attendance very good throughout the entire meeting with exception of one evening or two. We believe that the church was very much strengthened. May heaven's blessings be with our dear brother. Pray for the church at this place.

Feb. 10, 1925. Cor.

Lancaster, Pa.

(Mellingers congregation)

Dear Herald Readers:—Sunday, Jan. 31, we had the privilege of receiving thirty-eight precious souls into the Church by Bishop Christ M. Brackbill and Bishop Abram Martin. Bro. Martin preached the Word from Acts 16:30, 31. May they ever be bright and shining lights, standing for His cause. Some would say they are so young, but they are sometimes the ones that stand firmly—it depends much on the training they get, as a twig is bent so will it grow.

What do parents gain to dress their children with clothes they say are not becoming for them to wear themselves? Bring up your children in the nurture and admonition of the Lord that when they grow up they will not want to depart from it. When we give our hearts to the Lord we will not care to dress to suit the lust of the eye. Ever do the duty that is best and leave unto the Lord the rest.

Feb. 10, 1925. A Sister.

Harrisonburg, Va.

(Eastern Mennonite School)

Dear Herald Readers:—We have been receiving many blessings during the last month of school. The word of life was handed out by the following ministers: Bros. Noah Mack, Daniel Augsberger, Amos Hurst, S. H. Rhodes, J. L. Stauffer, and J. W. Hess.

Bro. Hess conducted the revival meetings which closed on Monday evening. The meetings were very well attended, the chapel often being overcrowded. There were a number of confessions. The entire congregation was made to feel the presence and operation of the Holy Spirit as the Word was preached in its power. May we all continue to live close to the Lord until He comes.

Bro. Orie Miller of Akron, Pa., gave three lectures on the following subjects: The Mennonite Immigration, Finding God's Will for One's Life, and Our Church Schools.

On Jan. 30, death entered into our midst and took away one of our Bible Term students in the person of Bro. Clayton Kauffman of Richfield, Pa. He was sick for several days with pneumonia and passed away at the home of Bro. Daniel Lehman where he was rooming. A funeral service was held in the chapel on the evening of the same day when Bro. Mack preached a short sermon. Further services were held in Pennsylvania on Feb. 3. This was the first time that death claimed any of our number. May we all consider this as a call of the Lord to live close to Him.

The Bible Term will close on Feb. 17. A number of the Bible Term students have registered for the second semester and will remain for that work.

Remember the school in your prayers.

Feb. 11, 1925. Gertrude Nissley.

Elizabethtown, Pa.

The program for the workers' meeting of the Elizabethtown Sunday school, to be held Thursday evening, Feb. 26, 1925, is as follows:

Lesson for Mar. 1, "Christ before Pilate," Bro. Raymond Good.

Lesson for Mar. 8, "The Savior on the Cross," Bro. Amos Rutt.

Lesson for Mar. 15, "Our Lord's Resurrection," Bro. Monroe Garber.

Lesson for Mar. 22, "The Forty Days and the Ascension," Bro. Christian Heistand.

Anna Mae Miller,

Feb. 11, 1925. Ada E. Garber.

A certain preacher whose sermons converted many souls received a revelation from God that it was not his sermons or works by all means, but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may be in the all-revealing day, so with us. We may believe after laboring long and wearily that all honor belongs to another builder whose prayers were gold, silver, and precious stones, while our sermonizing being apart from prayer are but hay and stubble.—C. H. Spurgeon.

We never have to choose between service and prayer. We never have to choose between working or praying. For prayer is service; prayer is work of the most efficient kind that any human being can render. The commonly used expression "Prayer and service," often on the lips of sincere Christians, is a mistaken one. It implies that prayer is one thing and service another, whereas those serve best who pray, and they serve **while they are praying.**—Charles Gallaudet Trumbull.

Miscellaneous

GETHSEMANE

In golden youth when seems the earth
A summerland of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies,
A garden which we all must see—
The garden of Gethsemane.

With joyous step we go our ways,
Love lends a hallow to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are.
We hurry on; and hurrying go
Close to the borderland of woe
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shady lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may
You cannont miss it on your way;
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine but thine"; who only pray
"Let this cup pass," and cannot see
The purpose of Gethsemane. —Sel.

DUTIES AND PRIVILEGES OF CHURCH MEMBERS

By Myrtle Shenk

For the Gospel Herald.

Duty and privilege refer to an obligation coupled with a peculiar advantage or favor. God is very good to His people. Though He may impose rigid rules for our guidance He will also grant privileges such as no other power or authority does.

The duties of a church member are various. His first is to obey God. The Bible abounds in facts and illustrations concerning the extent to which He demands obedience. Samuel told Israel that their offering of the very best of the herd and flock was not acceptable when done in disobedience. To disobey God is a very serious offense. He is all-powerful, all-knowing, and perfect in every way; to disobey Him is to go directly opposite to all that is good. Obedience promptly rendered should be emphasized. A laggard loses half his reward. Voluntary, free, and cheerful obedience (such as the angels render) is due Him from His people.

It is a duty to listen for the voice of the Spirit. God does not frequently speak to us loudly, but rather pleadingly. The cares and pleasures of this world and the deceitfulness of riches can choke out the Spirit as readily in the heart of the church member as in that of the unsaved.

As a member of the Church of God, read His Word. He gave of the richest of heaven to establish that Word on the earth. Men have given their lives to keep it here. Shall we neglect to read it? It is not possible to establish and maintain direct communion with God without reading His Word. The best way to read it is to commit it to memory—make it our own—so that we can say with David: "Thy Word have I hid in my heart, that I might not sin against Thee."

Church members owe allegiance to the Church in which they hold membership. "There is one body and one Spirit, even as ye are called in one hope of your calling." ' In order to keep the Church on Gospel lines it is necessary that it should have a form of discipline, and it is the duty of members to adhere to that discipline. Otherwise there could not be a unity—a one body. Church rules are not given to enforce obedience, but as sign-boards showing us that we are on the right road. Members also should admit and foster that "oneness" that does and should exist between brethren. The psalmist, in fine language, describes the blessedness of brethren dwelling together in unity: as the dew descending upon the mountains of Zion, where the Lord commanded the blessing of everlasting life. It is not true that any individual can live to himself alone. Though one should build him a castle upon an inaccessible rock, thinking thus to evade the power of influence, yet history would record him and ages hence would know him as the embodiment of selfishness. Members should live and work in harmony, that the "oneness" for which Christ prayed may be found in their lives.

It is duty to be a worker. To be saved and not try to save others is beneath the calling of a Christian. The Bible does not mention any class of church members for whom no work has been provided. In the Parable of the Talents the least number given was one. The apostle Paul is a notable example of a worker. One can not imagine him idle, or unable to find work, or excusing himself for lack of talent. He went where the work called, though the Spirit testified that in every city bonds and afflictions awaited him. Members of that mystic Church of which he was an Apostle should espouse the cause of the Lord—make it our own. Then only can we do His work effectively.

Having mentioned a few of the obligations coexistent with church membership we turn to some of its privileges. A church member is permitted to be a son of God. The apostle John marvelled at the love bestowed upon us that we should be called the sons of God, a mystery which the world can not understand. Paul wrote to the Philippians as "Sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Being a son of God makes one a brother of Christ. Of such the apostle says Christ is "not ashamed to call them brethren." What a priceless favor does grace bestow on man to make him—vile as he is—a brother of Christ.

He is also an heir of heaven. We do not know all that heaven contains, but John the revelator gives us a glimpse of its glories. In that city there shall be no night, neither sighing, pain or death; for these things will have passed away. To be heir to this is it not worth while to live consistently here?

The Christian is God's ambassador. He is also Christ's representative. When Jesus ascended to Heaven He left the work of the Kingdom in the hands of men.

"Our Master has taken a journey
To a Country that's far away;
He has left us the care of the Vine-yard
To work for Him day by day."

The child of God is possessor of a charmed life, the power of which uplifts and sustains to such an extent that the world marvels. When Paul was making his defense before King Agrippa the eloquence and power of his words caused Festus to exclaim, "Much learning hath made thee mad." Paul replied that he spoke only words of truth and soberness. The world wonders because it can not understand.

Now there are some earthly advantages of church membership. The consistent member of a church holds a prestige before the world which no isolated Christian does. There is power in organization.

Then there are ordinances belonging to the house of God which His people are asked to observe. Together we may observe these and blessings will follow.

One strong point in favor of church membership is given in Heb. 10:25—"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." It is essential that we meet at intervals to worship God. From these meetings come power—power such as is hardly possible where one worships alone. When Paul wrote this letter to the Hebrews he was looking toward the end of earthly things to

Christ's coming to reign. The injunction reaches down to us to be faithful "Till He Come."

Oronogo, **Mo.**

THE HONEST LIBERALIST

By D. H. Bender

For the Gospel Herald.

Excepting true children of God, among whom there is no hypocrisy, all groups of individuals may be divided into two classes—the honest and the dishonest. Those belonging to the first division are to be found out in the open. Their declarations are clear. There need be no doubt as to the position taken on any and all questions that present themselves. Every one may know their exact attitude.

Those of the second class are not so. They are evasive. They are non-committal. They endeavor to avoid the light. They keep you guessing as to where they stand. Their attitude is such that unsuspecting people are deceived. Their language is elusive and by giving their words a certain twist you can interpret them one way and by giving them a wrench in another direction they may mean just the opposite. A character of this kind does more damage than one that is out and out on the wrong side of the question. I always disliked fleas, not only because of the torture they inflicted upon me but when I undertook to put my thumb on them they would show up in some other place, and flea-natured men draw little more respect from real thinking people.

It has been said that the primary and fundamental (?) qualification of a truly modern liberalist is the disposition and ability to state a position relative to the teachings of the Bible standards of Christian living, or doctrines of the Church, without committing himself definitely to anything. The more I study this group of present-day religionists the more fully I am convinced that this trait is absolutely characteristic of this group of teachers.

Occasionally, however, one of these modern teachers or preachers breaks through his native shell of hypocrisy and, either honestly or unwittingly declares clearly his attitude and belief. The other day there fell into my hands a clipping from one of our prominent newspapers giving an account of the final trial of one such honest liberalist. As a closing test of his standing this "bishop" read the fundamental creed of his Church, which is largely vested in what is usually termed "The Apostles' Creed," and gave his interpretation relative to its various divisions. Here are a few characteristic statements. Reading from the confession of faith:

"I believe in Jesus Christ, his only Son our Lord." The Bishop said, "Not literally but as the symbol of the human manifestation of all that is true and beautiful and good."

"Who was conceived by the Holy Ghost, born of the virgin Mary." "Not literally. Modern biology has made the acceptance of this belief impossible. It has released the symbol for greater usefulness."

While we can not for a moment justify such heretical statements, still one can not help but respect the open and apparent honest declarations of this poor, deluded preacher. The rank and file of liberalists would gladly allow people to believe that the teachings of the Word and the creed of the Church were fully accepted by them and would cover up their false interpretations by silence or by an eloquent "beating about the bush."

No more scathing denunciation of this class of religionists can be found anywhere than given by Jesus Christ Himself as recorded in Matthew 23 and other portions of the New Testament. Hypocrisy is one of the leading sins of the age. It corresponds to the camouflage in war. It is synonymous with such terms as deceitfulness, intentional misleading, "wire-pulling," etc. It is the outstanding method used by Satan, the enemy of souls to entrap and lead men astray. It is akin to the character of those who "love darkness rather than light" and the reason for this is clearly stated in Holy Writ: "Because their deeds are evil." God detests the hypocrite. He who beclouds his own standing and thereby misleads others must take his place with those whom Christ denounces.

Hesston, Kans.

THE CHRISTIAN'S HOPE

By Alice Hummel

For the Gospel Herald.

Hope means to desire with belief and expectation. The Christian's hope is a firm expectation of all promised good things pertaining to God's glory and our good. "Happy is he that hath the God of Jacob for his help, whose **hope** is in the Lord his God" (Psa. 146:5). "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people zealous of good works" (Titus 2:14, 15). "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

We as Christians are looking forward with a blessed hope to the glorious appearing of our Lord and Savior Jesus Christ, in the living hope for eternal life; for "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates unto the city." ".....In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised." "And there shall no wise enter in anything that defileth, neither whatsoever worketh abomination, or maketh a lie. But they which are written in the Lamb's book of life."

Let us strive for that hope of eternal life, that we may go with Him into the New Jerusalem, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, whether it be good or bad."

Rockton, Pa.

CONVICTION

By M. G. G.

For the Gospel Herald.

Conviction, what is it? Webster's Imperial says of the word: "Strong belief on the ground of satisfactory evidence, without any implications of previous error; the state of having such a belief; also, a proposition going to make up such a belief; as conviction of right."

Conviction is based on knowledge. One may labor under wrong convictions, not being rightly informed. Our convictions are true to the extent that our knowledge of the matter is complete. It is always safe to look up the details on the other side before we turn down another person's convictions. Convictions obeyed deepen; if disobeyed, they are short lived.

To have convictions as to the Truth and openly deny Him who is the Truth is to give Satan a chance to cry, "crucify Him."

Beautiful, indeed, is the life of that fisherman, who in the prime of life had convictions and "immediately followed Him," was spurred on thru the rigors of middle life by the same but deeper convictions, and in the evening of his life we see him looking away from his long shadow and saying in happy assurance, "Even so, come, Lord Jesus." Let us thank God for many in the Church today who have courage to stand for the truth.

Denver, Pa.

Thou art my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall.—II Sam. 22:29, 30.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

THE LIVING CHRIST

By J. I. Lehman

For the Gospel Herald.

TEXT: I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1:18.

Jesus was not always alive, for in one dark hour He "was dead;" How dark that hour must have been and how deep the anguish of the disciples, but He did not remain in the tomb long, but arose triumphantly and is "alive for evermore."

Before John on Patmos received the revelation he had a vision of the glory and personality of the **Living Christ.**

If we want to grow and be victorious in our Christian life, it is necessary for us to be definitely assured that our Jesus is **living,** and that He has a vital interest in our lives.

Sometimes when we pass thru dark periods in our lives—such as misfortune, disappointment, or sickness—it is hard for us to believe that Jesus lives and that He has a living interest in us; but by His grace we may look up through "our tears" and say, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

We know that Jesus is alive because of the testimony of Scripture, which comes to us in a three-fold nature. First, we have the testimony of history. Jesus has been living in all ages. In Old Testament days He was the "I am" that spake to Moses. In His earth life He again was the "I am" of the sheep-fold and vine parables, and in the Revelation He refers to Himself many times as the I am; that is, Alive.

The resurrection and continuous life of Christ is the best attested historical fact of all ages.

Secondly, it is a revealed truth. When Paul saw his first vision of Christ he said, "Who art thou, Lord?" The answer was, "I am Jesus." Paul thought Jesus was dead, but Jesus "showed himself alive after his passion by many infallible proofs." John, after the resurrection, had been with Jesus, had talked with Him, had fellowshiped with him; but at the time of our text He again reveals Himself to John as the one "that Liveth."

Thirdly, we have the testimony of prophecy. Jesus said (in our text), "I am alive **for evermore.**" This is a prophetical word which we believe, for Peter speaks (II Pet. 1:19) of prophecy as being "more sure" than personally hearing the voice as He did on the mount of transfiguration.

We say, Oh yes, this evidence proves that Jesus lives, but we may not know Him by experience in our lives because we will not accept the evidence God has given us.

Paul stood by when Stephen in his dying moments said, "I see Jesus standing on the right hand of God," but went on persecuting the Church as before. But if we accept this evidence it is our privilege to see Him anew as the Holy Spirit impresses the vision of the living Savior on our hearts and souls. How precious the Living Jesus becomes to us when friends seemingly forsake or are taken away by death; He stays by us for He "is a friend that sticketh closer than a brother." We are not friendless when the living Jesus is near. How precious when passing through intense suffering and pain we can look up and say, Dear Jesus, Thou hast suffered for us; by Thy grace we are willing to suffer, for soon we shall be glorified with Thee; or, how precious that when we need strength and courage He comes as He did to John on Patmos and places His right hand on us and says, "Fear not.....I am he that liveth." Dear friend, do you know **The Living Christ** by experience in your own life? Has He spoken to you? Have you heard His voice, and opened the door, that you may fellowship together? He desires that this be our experience.

"Oh, to have no Christ, no Savior!
How lonely life must be!
Like a sailor, lost and driven
On a wide and shoreless sea.

"Oh, to have no Christ, no Savior!
No hand to clasp thine own!
Thro' the dark, dark vale of shadows,
Thou must press thy way alone.

"Come to Jesus, He will save you
He is the friend of sinners;
Then, when thou hast found the Savior
How bright this world will be."

Chambersburg, Pa.

I am the way, the truth, and the life.—John 14:6.

LIZZIE JOHNSON'S QUILT

(Continued from page 917)

which she wrote: "Each stitch caused pain, but the hope and expectation that my work would some day help others was a stimulus to work and a compensation for pain. **The stitches were inte woven with prayer that the quilt might in some way aid foreign missions.** My special desire was to redeem one of the little African slave girls, but if unsuccessful in that direction I was willing and anxious for it to be used otherwise to advance mission work."

Fourteen years had intervened between the time she had completed the quilt and my entering that sufferer's room, but unbelievable as it may seem, during all these years of terrible testing no one entered sufficiently into loving sympathy with Lizzie's abiding heart burden and covenant either to buy or sell the quilt.

When I looked into her suffering face and thought of her quilt lying in her room as a test of her faith, unsold and unused for fourteen years, it almost broke my heart. I fear that I wept like a child, but I said, "Lizzie, I will sell your quilt."

My ticket to India was in my pocket, and I was to sail in three weeks, but everywhere I went, whether in train, hotel, private house or church, I told the story. It was with unbounded satisfaction that **before I sailed to India I mailed to Lizzie her** quilt and six hundred dollars.

During those fourteen weary years in which her faith was being tested constantly and severely, because it seemed as if her painful toil had been in vain, she was not discouraged, but devised another method of raising money by which she became very widely known, namely, her making and selling book-marks. She devised the plan of having either Scripture verses or choice poetical quotations printed upon ribbons for book-marks, which she mailed to almost all lands and some ship officers on the seas, and found volunteers everywhere who sold them for her. She sent them on condition that they need not be paid for until sold.

Although she suffered incessant pain, she attended to all correspondence, kept her own accounts, and forwarded her money to the various mission fields, with such marked success that **before she died she had through this method earned and sent to our foreign mission fields over twenty thousand dollars,** and had supported workers whose combined years of service as her representatives exceeded a century and a half.

The following motto, found on one of her book-marks, reveals the secret

of her long, devoted, successful, and suffering service:

"Only one life—it will soon be past—
Only what's done for Jesus will last."

—Frank W. Warren in "Evangelical Visitor."

TRADITIONALISTS

Here is language which some people may not understand. But every one who has ever come in touch with Modernists, especially if his faithful testimony for the truth has aroused the ire of the critics, knows that the writer hit the exact spot. —Editor.

Many preachers and teachers enjoy taking a jibe at their fellow-preachers and teachers by calling them traditionalists. But a certain writer recently has surely gone too far and clean forgotten himself when he says: "Many Christian people today are turning from Christ. They suffer loss; but the sin rests chiefly with the traditionalists, who, too lazy and too cowardly to think, misrepresent God and make the Gospel ridiculous."

A statement like this is certainly untrue and unscientific, and yet it comes from one who pretends both to be scientific and honest.

Not all the lazy preachers are in the orthodox camp. We think we know quite a few of the critics who are strangers to perspiration in the great business of the Kingdom. And as for being cowards, we know too many who are ready to die for the old faith which makes it impossible for us to believe such a statement.

It is no longer true (we doubt if it ever was), that all the scholars and thinkers are in the liberal school. A glance at the Bibliography in Dr. Keyser's book "Contending for the Faith," will make this fact plain. He has eleven pages of Writings and Writers who are stanch Contenders for the faith once delivered to the saints. All of these men are scholars of some repute. We venture to think (although there are no orthodox thinkers), that some of these works would tax our critical friends to the limit if they would only begin to read. Brain power is not all in the one camp, and as to strenuous service for the winning of souls, we hardly if ever see our modernistic friends at it. Such business requires sweat and "lazy people" hate to perspire.

Who do our liberal-preacher-friends come after to give them assistance in their churches when for a long time they have had no additions? In which camp are the preachers who sacrifice their own work to help the little churches around the country?

Another charge that is often made is "unbrotherliness," and "lack of love," but we can cite more instances of real satanic spirit among the critics than among our orthodox brethren. We have marveled recently at the ease in which these mild, sweet-dispositioned, know-it-alls can fly into a rage, and say the most unbrotherly things, when their position has been successfully attacked. We believe there is a deliberate and organized attempt of suavity in the liberal camp. It is imagined that a suave manner can win when arguments fail. But we have been surprised, lately, with the real spirit within, when the surface suavity has been scratched away.—A. H., in The Evangelical Christian.

A NOTABLE VISION

By L. J. Yoder

For the Gospel Herald.

Not long ago I heard the story of a notable vision, or dream, which a young woman had, and which impressed me very much. For the benefit of our readers I will pass it on.

She thought she saw the Lord who told her that He would come to see her on a certain day. That day she started early to do her work and, sure enough, very early in the morning the Guest came but she failed to recognize Him.

There came an old woman who was sorely afflicted and in great The young lady told her that she was too busy to grant her request.

Next there came a small boy who was ragged, hungry, forlorn, and distressed. But she was too busy to minister to his necessities and sent him away.

By and by there came an old man who needed help. She was greatly annoyed by his request and sent him away also.

Her work finished, she was now ready for her distinguished Guest. As she was sitting down waiting for Him she fell asleep. The Lord appeared to her in a dream and told her that He had already appeared unto her three times that day, in the form of the three persons in need, but that she had turned Him away every time; and that now, since she was so busy with the affairs of this world that she could not entertain Him, she had missed the great blessing of His association and that her soul would be eternally lost.

Brethren, be busy; but be sure that you are busy in the Lord's work, or busy in things that redound to His glory.

Aurora, Oreg.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—I Peter 3:10.

WORSHIP

(Continued from page 915)

"produce an atmosphere" for worship (?) and which are designed to move the varied emotions of those in attendance, are so many examples of what is soulful and not spiritual at all. True worship, spiritual worship, is decorous, quiet, reverential, occupying the worshiper with God Himself; and the effect is to leave him not with a nervous headache (the inevitable reaction from the high tension produced by soulical activities) but with a peaceful heart and a rejoicing spirit.—Arthur W. Pink.

FINANCIAL REPORT

Receipts of Eastern Mennonite Board of Missions and Charities, for January, 1925

For the Gospel Herald.

Children's Home, Millersville, Pa.	
Diller Cong	$ 7 00
Weaverland Cong	96 85
Manheim Pa Cong	20 00
Manheim S S	16 70
Rissers Cong	32 00
	$172 55
Columbia, Pa. Mission	
E Petersburg Sisters B C	$ 7 65
General Mission Fund	
Hersheys S S	$ 52 21
Kauffmans S S	12 60
Anna F Perry	5 00
Class No 7 New Danville S S C B E	10 00
Class No 8 E Petersburg S S	1 60
New Danville Pa Cong	777 00
Gingrichs S S	14 25
Dohners Mission Meeting	14 35
Habeckers S S	40 00
Mellingers S S	192 30
Samuel O Martin	200 00
Florence R Leatherman No 8947 Pa	5 00
A Worker Mennonite Home	10 00
	25 00
	$1369 31
India Mission	
Bowmansville Mission friends	$ 72 26
Cash Phila Pa	1 00
Landisville Pa S S	29 38
E Chestnut St Cong Lanc Pa	20 49
A Cheerful Giver	10 00
	$133 63
India Native Worker Support	
E Petersburg Y M B C	$ 7 50
Three Classes E Petersburg S S	15 00
H L Shank	65 00
Manheim Bible Study Class	7 50
	$ 95 00
India Orphan Support	
Elmer E Zimmerman & Wife	$ 13 00
Lauvers S S 2 orphans	15 00
A Sister E Petersburg S S	58 00
Girls B C Mt Joy Pa S S	28 00
Mrs Samuel Longeneckers Class	14 00
Barbara Mussers Class	14 00
Allen Gantz	7 00
Y Womens C Mt Joy S S No 37	30 00
Lebanon Co S S Workers	28 00
Florence R Leatherman No 244	28 00
Mabel Buckwalter No 128 & No 4	58 00
Jno K Hershey No 41	30 00
Samuel Ressler & Sem Eby No 82	30 00
Sisters Class Mt Joy S S No 145	28 00
	$381 00

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Widow Support

A Millersville S S Class 1st Quar	$ 6 00

Near East Relief

Stauffers Cong	$ 43 50
E Petersburg Y M B C	10 00
Columbia Mission S S	5 00
Anna Longeneckers Class	2 50
E L Heiseys Class	5 00
Mens Bible Class Elizabethtown S S	5 00
Ephraim Shearers Class	15 00
Barbara Mussers Class	5 00
Anna Gish Class	5 00
Ada Garbers Class	5 00
Samuel Longeneckers Class	5 00
Irvin Kraybill	15 00
Allen Gantz	2 00
David Garber	5 00
Alta Nunemaker	5 00
Hanover Pa Y P B M	25 00
No 8910 Pa	20 00
Churchtown Lanc Co S S	33 00
Goodville S S	27 50
Weaverland S S	58 67
	$297 17

Russian Relief

Cross Roads Cong	$ 9 91
E Chestnut St S S Lanc	27 50
Weaverland S S	58 67
	$ 96 08

South American Mission

A Millersville S S Class	$ 4 00
E Chestnut St Cong Lanc	20 48
Frazer Pa S S	40 00
Primary Class Frazer S S	10 00
Clarence Malin	4 00
Anna May Malin	4 00
A Cheerful Giver	10 00
	$ 92 48

S. A. Church Building Fund

Ephrata Pa Cong	$140 50
A Brother Bowmansville Pa	65 00
	$205 50

S. A. Missionary Support Salena Gamber

Salunga & Landisville Cong	$125 00

S. A. Missionary Support Bro. and Sister Rutt

Several members Elizabetht'n Cong	$ 30 00

S. A. Automobile T. K. Hershey

Weaverland S S	$ 58 68

S. A., J. W. Shank Automobile

Lanc Co Brethren	$250 00
Total receipts for January	$3,325 05

Gratefully acknowledged,
Eli G. Reist, Treas.

Married

Kulp—Landis.—On Jan. 31, 1925, Bro. Warren R. Kulp of the Deep Run congregation and Sister Lizzie M. Landis of the Blooming Glen congregation were united in the holy bonds of matrimony at the home of the officiating minister, Bro. I. Frank Swartz of Blooming Glen, Pa. May they enjoy the richest blessings of God.

Roth—Stutzman: Stutzman—Roth. — On Thursday, Jan. 29, 1925, Bro. Arthur Roth of Chappell, Nebr., and Sister Ida Stutzman of Beaver Crossing, Nebr.; and Bro. Bert Stutzman of Beaver Crossing, Nebr., and Sister Alma Roth of Chappell, Nebr., were united in marriage at the West Fairview Church, Bro. J. E. Zimmerman officiating. May God abundantly bless them.

Martin—Hess.—On Feb. 7, 1925, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Frank H. Martin and Sister Cora W. Hess, both of the Byerland congregation, Lancaster Co., Pa., were united in marriage. May God's blessing attend them thru life's journey.

King—Fisher.—On Feb. 7, 1925, Bro. Earl W. King of Stauffer congregation, Pa., and Sister Lillian L. Fisher of Elizabethtown, Pa., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Noah W. Risser of near Hershey, Pa. May the Lord bless them on their journey through life.

Esch—Wideman.—On Dec. 25, 1924, at the home of the groom's parents, Bro. and Sister Dan Esch, Bro. Lewis Esch and Sister Maggie Wideman, both of the Berne Mennonite Church, were united in the holy bonds of matrimony by Bro. Peter Ropp of Imlay City. May God's blessing be theirs through life.

Obituary

Wambold.—Hannah, daughter of Abraham and Hannah (Wanner) Wambold, was born March 26, 1851; and died at Centreville, Ont., Jan. 30, 1925; aged 73 y. 10 m. 4 d. There are left to mourn her departure six brothers and one sister. Sister Wambold accepted Christ and united with the Mennonite Church more than fifty years ago, and remained a faithful Christian until she was called home. The funeral was held on Feb. 2 from the home of her niece, Mrs. N. Schaefer, 20 Eby St., Kitchener, to the First Mennonite Church for services, and adjoining cemetery for burial. The services were in charge of Bro. Oscar Burkholder.

Cantwell.—Dorris D., son of Sanford and Nettie Cantwell, Eldon, Mo., died of bronchial pneumonia, in addition to whooping cough, Jan. 29, 1925, aged 1 y. 11 m. 1 d. He was buried at Purvis, Mo., Jan. 31. Donald G., his twin brother, followed him to that brighter home four days later, having died of the same disease. He was buried beside his brother Feb. 4. They leave a baby sister, father, mother, one grandfather, and two grandmothers, besides other relatives and friends. Burial services were conducted by E. C. Bowman of Carver, Mo. Texts, Matt. 19:14 and Job 1:21, two latter clauses, respectively.

Zook.—Benjamin, son of John R. and Mary (Lauber) Zook, near Tofield, Alberta, died at his home Dec. 19, 1924; aged 11 m. 1 d. His death was caused by scarlet fever, after an illness of three days. He leaves parents, one sister (Ida), grandparents, 10 uncles, 7 aunts, 2 great-great-uncles. On account of the contagious disease no funeral services were held. Memorial held later (Text, Psa. 39:4) by N. E. Roth and by J. K. Lehman. Text, Luke 12:32.

"All is over, hands are folded
On a quiet peaceful breast;
All is over, pains are ended,
Now dear Benjamin is at rest."

—By an Aunt.

Weber.—Noah Weber was born in Waterloo Co., Ont., Sept. 24, 1835; died at Strasburg, Ont., Jan. 26, 1925; aged 89 y. 4 m. 2 d. He was united in marriage with Elizabeth Kolb Apr. 4, 1858, who predeceased him in 1885. To this union were born nine children, three having preceded him to the glory world. There remain to mourn his loss six children, 28 grandchildren, and 53 great-granchildren. Brother Weber united with the Mennonite Church nearly thirty years ago and remained true to the faith until God called him home. The funeral was held from his late home in Strasburg on Jan. 28, to the Weber Meeting house for services and adjoining cemetery for burial. Services conducted by Bro. Oscar Burkholder.

Guenther.—Lucile Deloris, infant daughter of Birt and Virgie Guenther of near Dagmar, Mont., died at their home Feb. 2; aged 4 weeks. When she was only one week old she contracted whooping cough, which was the cause of her death. She was the only daughter in a large circle of grandchildren. She leaves her parents, three brothers, and grandparents to mourn her early death.

"Only a little blossom,
Plucked for heaven's shore,
Planted by the Master,
To bloom forever more."

Funeral at the house conducted by L. A. Kauffman. Text, Mark 10:13-16. Interment in cemetery nearby.

Miller.—Barbara, widow of John L. Miller, Lancaster, Pa., was born Aug. 5, 1822; died Feb. 5, 1925; aged 102 y. 6 m. Two daughters survive, as well as a number of grandchildren and great-grandchildren. The daughters are Fannie and Mrs. Elizabeth Snavely. Sister Miller was a faithful member of the Mennonite Church for 73 years. She was remarkably well preserved both mentally and physically until her recent illness, retaining her faculties perfectly up to the very last hour of her life. She could easily have been taken for a woman of 75 or 80 years of age, having less wrinkles than many at the above ages. Funeral services were conducted by Bishop Daniel Lehman and Pre's David H. and John H. Mosemann. Interment at Millersville Mennonite burying grounds.

Kauffman.—Clayton H. Kauffman was born in McAlisterville, Pa., Aug. 10, 1904; died in Harrisonburg, Va., Jan. 30, 1925; aged 20 y. 5 m. 20 d. He leaves mother, stepfather, 2 brothers, 2 sisters, 1 step-brother, and 1 step-sister. He, in company with some of the brethren and sisters, went to take the six-weeks Bible course at Harrisonburg, Va., and while there took pneumonia, which was the cause of his death. He was baptized and received into the church May 4, 1918, and lived a faithful and obedient life ever since. His mother and one sister were called to his sick-bed a few days before he passed away. Funeral services were held at the E. M. S., before the body was sent home, and at the Lauver's Church on Feb. 3, by Menno Brubaker and W. W. Graybill. May God's richest blessing attend the sorrowing friends.

Clemmer.—Asher Elmer, son of Elmer and Alice Clemmer of Spring Mount, Pa., died Jan. 15, 1925; aged 10 y. 4 m. 6 d. He was fatally injured by being run over by a truck. Funeral on Monday, Jan. 19, in the Salford Mennonite meeting house, was largely attended. Nearly all his school comrades were there. Services conducted by H. Clemmer, R. Alderfer, J. Clemens, and J. Minicher. Asher is sadly missed by all. He is survived by 2 sisters and 6 brothers. He suffered nearly 24 hours.

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin can not harm him there.
Free from the blight of sorrow,
Free from all doubts and fears,
There by his love o'ershaded,
Sweetly my soul shall rest."

—By Grandmother.

Detweiler.—Sister D. Katie Detweiler, wife of Elmer Detweiler, was vorn Jan. 6, 1884, near Telford, Pa., died Jan. 20, 1925 (aged 41 y. 14 d.); after an illness of two weeks. She was a member of the Rockhill Mennonite

Church and remained a faithful sister in the Church. There remain to mourn her early departure her husband, one son (Weston), and one daughter (Laura Mae), her aged mother, one sister, and many other relatives and friends. Funeral services were held at the home Jan. 25, with further services at the Rockhill Mennonite Church, conducted by Bro. Alfred A. Detweiler and Bro. Edwin A. Souder. Text, Psa. 37:5. She is gone but not forgotten.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By the Sister.

Miller.—Nora Elizabeth Miller was born April 22, 1885; died Dec. 30, 1924; aged 39 y. 8 m. 8 d. She is survived by her husband John D. Miller, two daughters, one son, her father and mother D. W. and Annie Maust, five brothers and four sisters. She was the second of twelve children. She had been ailing for some time, but the family and neighbors had good hopes that she would soon be well when a sudden change took place. She was hurried to the hospital and the doctors did all they could but could not help her. She suffered great pain, and in her agony looked at her husband and asked, "Is no one praying for me?" He said there was. Yet with all the pain she was concerned about her children. Funeral at the Springs Mennonite Church to wheih she united when she was young. Services conducted by G. D. Miller, assisted by Ed. Miller and L. P. Young. Text, II Cor. 1:3, 4.

Mosemann.—Elizabeth Herr Mosemann was born in Bayern, Germany, Aug. 25, 1842; died at her home in Lancaster, Pa., Jan. 9, 1925, in her 83rd year. She came to America in her youth, living for some time with relatives in Ohio. She later returned to Lancaster where she was married to Philip Mosemann. To this union were born eleven children, eight of whom survive her. They are as follows: David, Philip, Lena, John, Elizabeth, Christian, Barbara, and Abram. Her husband preceded her in death one year and three days. She was a faithful member of the Mennonite Church from her youth. It was her earnest desire that her children turn to the Lord early in life. The Lord granted her this request and all were brought to Christ in their teens. The funeral services were conducted on Monday, Jan. 12, in the E. Chestnut St. Mennonite Church by Bishops Daniel Lehman, Benj. Weaver and Pre. Jacob E. Brubaker. Interment at Mellinger's cemetery.

Ringler.—Mary Katharine Ringler was born Aug. 3, 1880; died Feb. 4, 1925; aged 44 y. 6 m. 1 d. She came to her sudden death by drowning. She was carrying water from the river for the cows, and started to walk across when the ice broke where the water was deep. No one saw this happen, but when she did not return to the house they searched for her, but did not find her until the next day. She had made her will stating because of the uncertainty of life she wanted to be ready when the time comes. The neighbors and friends realize that the Levi Kinsinger family deserve much credit for adopting her when a little child, and training and teaching her with the same care as their own child. When she came to the years of knowing right from wrong she united with the Mennonite Church and was a faithful member. This sad accident occurred just above the covered bridge near the Casselman Church, 2 miles south of Grantsville, Md. The funeral was held at the Casselman Church on Feb. 7, conducted by G. D. Miller, assisted by M. B. Miller. The call is to the living to be ready.

King.—Leona Mae, daughter of Irvin J. and Cora E. King, was born in Halifax Co., Va., Jan. 4, 1913; died in Montgomery Co., Pa., Jan. 10, 1925; aged 12 y. 6 d. During the last four winters she suffered attacks of inflamatory rheumatism, leaving her heart in a weakened condition. Two weeks before death she took la grippe which developed into congestion of the lungs, proving fatal. She leaves father, mother, three brothers, one sister, besides many relatives and friends. On Oct. 5 she was received into the Amish Mennonite Church by water baptism, having accepted Christ as her Savior a short time before. Only a brief life, but the few months of her Christian life were well spent and full of heavenly joy. Funeral services at East Vincent Mennonite Church near Spring City, Pa., Jan. 15, conducted by Brethren John A. Kennel, John S. Mast, and Amos Kolb. Text, Job 1:21. Interment in adjoining cemetery.

"We miss thee from our home, dear Sister,
We miss thee from thy place.
A shadow o'er our life is cast,
We miss the sunshine of thy face."

King.—Christian King was born in Butler Co., Ohio, Oct. 13, 1840; died at his home in Deer Creek, Ill., Nov. 23, 1924; aged 84 y. 1 m. 10 d. He was married to Phoebe Zehr Nov. 7, 1867. To this union were born 9 children (Mrs. Mary Heiser, Joseph, Jacob, Samuel, John, Mrs. Elizabeth Heiser, Mrs. Phoebe Heiser). Two sons (Christian and Andrew) preceded him in death. On April 16, 1897, his wife was called to the great beyond. Later, in 1901, he was married to Mrs. Kate Oesch, who was called by death in 1903. In the year 1904 he was again married to Mrs. Lydia Lehman, who with 7 children, 21 grandchildren, 6 great-grandchildren, 1 brother (John King), 1 sister (Barbara), also a host of relatives and friends are left to mourn his departure. The deceased united with the Mennonite Church in his youth and was ordained to the ministry in 1899 at the Goodfield congregation, where he remained a faithful worker in the Lord's vineyard until death called him to his reward. The funeral services were held from the M. E. Church at Deer Creek, Bro. Samuel Gerber of Tremont and Bro. J. A. Heiser of Fisher, Ill., officiating.

Steckley.—Rachel Steckley (nee Kuepfer) was born Aug. 29, 1867, near St. Agatha, Ont.; died at the home of her sister, Mrs. C. C. Steckley near Albany, Oreg., Jan. 23, 1925; aged 57 y. 4 m. 25 d. She was united in marriage to David Steckley and lived in matrimony 32 years. She is survived by a sorrowing husband, son, mother, sister, relatives and friends. The deceased had been in good health until a short time before she died. She suffered much pains at times, but a week before she passed away she wanted to be anointed. The elder was called and he anointed her and prayed, and the pains all left her. But she gradually got weaker and weaker, until she peacefully fell asleep in Jesus. Sister Steckley united with the A. M. Church in her early youth and remained a faithful member till death. Her desire was to leave this world and be with Christ.

"Our kind and loving mother's gone,
To join the saints on yonder shore;
She left her loved ones here alone,
Her footsteps we shall hear no more."

Funeral services were held at the Albany Mennonite Church, Jan. 26, conducted by N. A. Lind (Text, Jno. 14:16-19) and J. A. Heatwole, La Junta, Colo. (Text, Psa. 25: 1-5). This was the sister's own text. Interment in Riverside Cemetery.

Denlinger.—Elias B. Denlinger was born near Leaman Place, Pa., Oct. 15, 1843; died at Kinzer, Pa., Jan. 22, 1925; aged 81 y. 3 m. 7 d. In early life he connected himself with the Mennonite church, of which he was a faithful member at the time of his death. Dec. 10, 1868 he was married to Elizabeth H. Weaver, who survives. To this union 5 children were born all living (Mrs. Martin D. Kurtz, Mrs. Amos Hershey, David W., J. Frank, and Emanuel W); also 4 brothers, 24 grandchildren, and 4 great-grandchildren. In 1869 he engaged in farming, which occupation he followed until 1900, at which time he retired, but in his old age was very active in the duties of life. Feb. 2, 1924 he was stricken with paralysis, which left him helpless. All was done that loving hands could do to make him comfortable, but the Lord in his own good way saw fit to call him peacefully home, where there will be no more suffering or distress, but happiness and peace at God's right hand. O how his heart would bleed with tears of joy, when our beloved ministers would visit him, read a portion of Scripture and offer a word of prayer. Funeral services were held at Kinzers Mennonite Church Jan. 26. A scripture reading by Bro. Amos Hoover at the home with further services at the church by Bro. John B. Senger and Bro. C. M. Brackbill. Texts, II Tim. 4:7, 8; I Cor. 15:53-57. Interment in Hersheys Cemetery.

Go to thy rest, dear Father,
Go to thy dreamless bed.
God grant that we,
May pass so calmly,
To the realms of glory beyond.

J. F. D.

Steiner.—Sister Fianna Steiner, who had been a resident of Whiteside Co., Ill., for the past 56 years, passed away at her late home in Morrison, Ill., Feb. 4, 1925. Death was due to complications from which she suffered for one week although she had been an invalid since Apr. 17, 1921, having been stricken with a paralytic stroke at that time. She was a loving mother, a true friend, and a good neighbor. She was very patient during all her illness, thus proving the pure Christian spirit. In 1860 she united with the Mennonite Church. When told that her stay on earth would be short she said, "That's good, then I can go home." Fianna Longanecker was born near Orrville, Ohio, Feb. 2, 1841, being 84 y. 2 d. at the time of her death. She was united in marriage to Adam Steiner Sept. 23, 1858. They came to the vicinity of Morrison in 1869 and settled on a farm. In 1904 they moved to Morrison where on Feb. 12, 1911, her husband passed away. For a number of years she cared for her aged blind mother (Mrs. Lydia Longanecker) with an untiring devotion. She was the mother of nine children, eight of whom are surviving. These are Mrs. Elsie Deter, Jacob W., Leander S., Mrs. Lydia Green, Noah W., Mrs. Anna Jamison, Daniel L., and Mrs. Eva Fisk. William passed away June 2, 1902. In addition to these members of her immediate family there are 24 grandchildren and 18 great-grandchildren. She is also survived by three brothers (Joseph, Henry, and Samuel Longanecker) and four sisters (Mrs. Nancy Null, Mrs. Lydia Gsell, Mrs. Mariah Browand, and Mrs. Rebecca Nice). Funeral services were held at her home Feb. 8, with further services at the Mennonite Church in charge of Bro. John Nice and Bro. Aaron Good. Text, II Cor. 5:1, 2, 3. Interment in cemetery adjoining.

And this shall be a sgn unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke 2:12.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. —Prov. 27:1.

ITEMS AND COMMENTS

In a frightful mine explosion at Dortmund, Germany, Feb. 12, 136 lives were lost. It is said to be one of the worst disasters in German industrial history.

President Coolidge's insistence that strict economy be exercised in the coming inauguration ceremonies at Washington, D. C., appeals to most people as being both timely and sensible. They could make considerably more advancement in the economy plan without injuring any one. The present spendthrift habit must be checked or widespread bankruptcy is inevitable.

China is furnishing another object-lesson on the folly and destructiveness of war. The following is a reminder of but one phase of the results of war:

"London, Feb. 12.—One thousand persons died this week at Chao Tung Fu alone, China victims of an unprecedentedly seriously famine in the province of Yun Nan, according to a Central News dispatch from Tientsin."—News Item.

The New York minister who criticised one of the leading denominations of that city for obligating itself to erect a $15,000,000 cathedral before wiping out a debt of $900,000 hit the nail squarely on the head. In the first place, no church needs an edifice costing that much money. In the second place, if such a building were needed, a church should first set a proper example of paying honest debts before contracting more.

According to a statement from the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, 90 per cent of the present U. S. Congress are members of some church. Of these the Methodists lead, with 90 members in the House and 27 in the Senate. The other churches next in strength are the Presbyterians, Episcopalians, and Catholics. The report does not attempt to say whether religion or politics holds first place in the loyalty of these men.

What may prove to be a meeting of farreaching importance is a meeting to be held in Washington, D. C., March 4, 5, of representatives of all the anti-tobacco organizations in America. The purpose of the meeting will be to turn the light on the use of tobacco in general and especially on the destructive cigarette habit which is a rapidly growing evil. This meeting is being held under the overshadowing influences of the inaugural ceremonies, but the presence of so many strangers in Washington at the time affords an opportunity for the Anti-tobacco Convention to drive the truth about the tobacco habit home to representatives from many communities.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask him.—Matt. 6:6, 8.

He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city.—Prov. 16:32.

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari C. P., India, A. C. Bruuk, Secretary.
Stations: Kurudganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin, Pastor.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Earl Miller, Supt., B. B. Stoltzfus, Pastor.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

ANNOUNCEMENT

The General Sunday School Committee is prepared to offer the following course of study in Sunday School Teacher's Training:

I The Bible, four lessons
II Bible History, eleven lessons
III Bible Geography, thirteen lessons
IV Bible Institutions, nine lessons
V The Pupil, twelve lessons
VI The Teacher, seven lessons
VII The Sunday School, seven lessons

This is not a correspondence course but will be offered in any congregation where satisfactory arrangements can be made for a class. Further information will gladly be given to any Sunday School wishing to form a class.

Noah Oyer, Goshen, Ind.

THE MENNONITE YEAR BOOK AND DIRECTORY

For 1925

Is now printed and ready for delivery. An interesting line of reading matter pertaining to the activities of the Mennonite Church and its Boards will appear as usual. The Calendar of events will be found very interesting. The Church Directory has been carefully revised as well as the names and addresses of Bishops, Ministers, and Deacons.

The distribution will be made in the usual way. Advance copies will be sent to the different congregations with a request for the amount needed to supply the congregation. The request will be filled either "on sale," or at the following prices:

Single copies .....$ .10
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MENNONITE PUBLISHING HOUSE,
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BOOK REVIEW

Children's Hymns and Songs

A new publication of songs for the children for use in the Home and Sunday School. The collection was gathered by some of our workers in the congregation at Atglen, Pa. The manuscript was submitted for publication for them. The list of songs and hymns appealed to others and arrangements were made to print additional copies for the general public. The book is now off the press and ready for distribution.

The book is published in Word Edition only. The music is familiar to our Promary workers and the children will be able to follow the words where they could not read the music even if it were placed before them. The collection consists of 144 hymns and songs. Bound in durable fabroid paper.

Price: Single copies 45 cents; Dozen copies $4.50; 100 copies $30.00.

Address,
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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 26, 1925 (Gospel Witness Established 1905) No. 47

EDITORIAL

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

Tracts.—A tract distributor from Yorkshire, England, writes us as follows: "I have received your parcel of tracts and cards, for which I thank you very much. They are the real Gospel, which has still its ancient power.....Anything you have to send will be prayerfully and carefully distributed." We will pass the word on to those interested in contributing toward making tract distribution possible: Anything that you have to contribute toward this cause will be prayerfully and carefully applied toward the cause intended. It is an effective and economical way of spreading the Gospel message.

Answered Prayer.—The subject of prayer was being considered before a Bible class. The question was raised as to why there were so many prayers that were apparently unanswered. To this one brother replied: "We are not always conscious of the nature of our prayers. If there were a shorthand reporter around to take down all my prayers as I offered them during the day and at the close of the day he would bring them back to me for me to read I'd be surprised. If all my prayers were answered just as I offered them, I would have the whole world with a fence around it." In our petitions to God for needed blessings we should not forget to offer them in the spirit of Christ's prayer: "Father, glorify thy Son, that thy Son also may glorify thee." James says that when we ask for things that we may consume them on our lusts we ask amiss. The Spirit of God in the soul will insure the sending of the right kind of petitions to the Throne. "We know that if we pray according to his will he heareth us."

The Story of Collins.—Seldom, if ever, has there been the general interest awakened in a similar event than in the attempt to rescue Floyd Collins from his tomb in the Kentucky cave. For over two weeks there was a heroic effort made to rescue him before death overtook him, and neither pains nor money were spared to accomplish this end. Why this effort and universal sympathy? There was a life at stake. The more that the suffering of the unfortunate victim became evident the greater the efforts to save him. When finally his body was reached and it was definitely determined that Collins was dead, appropriate burial services were held, and the nation joined in mourning.

In this attempt the rescuers deserve all the credit that was accorded them. But, may we ask, why this great concern and self-sacrificing effort to rescue a man when only his physical life is in danger, and so little interest shown in the millions of lost souls around us who are pinioned under the boulders of sin and threatened with a death infinitely more terrible than that which faced the entombed man in the cave? Collins, if he made the necessary preparations, is safe in glory, and his untimely death simply hastened the time of his deliverance. Lost souls, pinioned under the boulders of sin which only the power of God can remove, are facing the eternal doom of the lost, "where the worm dieth not and the fire is not quenched," where "the smoke of their torment ascendeth for ever and ever." The example of the men at Collins' tomb ought to open our eyes to our Christian duty and spur us on to greater efforts in behalf of the rescue of lost souls around us.

PRESENT DAY ISSUES and HOW TO MEET THEM

III. Camouflage

This word came into general use during the World War. At first it was applied to artificial scenery designed to hide military secrets, but gradually the meaning of the word was extended until it was understood to mean any form of disguise or deception designed to confuse issues or mislead others who might be disposed to interfere with cherished plans. It is in this sense that the word is here used.

While the word is new the thing for which it stands is very old. Satan, the great practitioner in the art of camouflage, first resorted to it in the Garden of Eden, has been practicing it ever since, and the practice is becoming more and more general in religious circles.

The seriousness of this issue is apparent to all who are familiar with its results. When there is a confusion of issues, well meaning people, because they do not understand or fail to grasp all that is involved, are as liable to take the wrong side of a question as they are to take the right side; and so it frequently happens that God-fearing men are found on opposite sides.

A Few Illustrations

will, we trust, make this matter clearer.

1. Let us notice Satan's method in misleading our first parents in the Garden. His real object was to corrupt man and thwart God's purposes. On such an issue he could never have succeeded. So he came as an angel of light, made Eve believe that by yielding to temptation she would rise to greater light and more perfect liberty, and the shameful fall was the result. This first attempt at camouflage, so far as it influenced man, was successful.

2. For centuries men of the Vol-

taire-Paine-Hume-Ingersoll type endeavored to overthrow the Christian religion and Christian Church by openly and avowedly opposing it. But while they succeeded in overthrowing the faith of some, it was not until men of the Abbott-Eliot-Mathews-Kent-Coe-Clark-Fosdick type, through posing as Christians yet holding practically the same unorthodox views as the other type of men did, that any considerable number of schools and churches called "christian" were captured by the forces of unbelief. How was it done? Through camouflage. Posing as Christians, claiming to be interested in leading the people to greater heights and higher light, the men now known as "Modernists" succeeded in capturing one educational stronghold after another, confusing and finally capturing one church after another, until today there is scarcely a church that is not more or less affected with the heresy. Is it because Christian people want to forsake their God and their Bibles? No; it is because the issues have been beclouded until many earnest souls have espoused the un-Biblical side of the controversy. The case of former Bishop Brown of the Protestant Episcopal Church throws some light on this question. Because of his radically liberal views he was tried for heresy and convicted. In his appeal for a new trial he submitted the following confession of faith: "I believe in God, Maker of Heaven and earth: and I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary." Who can give a more clearcut expression of the orthodox Christian faith? Certainly no man making that kind of a confession should be tried for heresy! But let us read this confession again, as modified by himself:

I BELIEVE IN GOD

Not, to be sure, with arms and legs and with that human attribute which we call personality, etc.

MAKER OF HEAVEN AND EARTH

Not, to be sure, a manufacturer or a sculptor, as the minds which first codified this creed conceived their anthropomorphic God to be. Because of the revelations of science, which were denied them, my heaven and my earth are infinitely more complex than theirs.

AND I BELIEVE IN JESUS CHRIST, HIS HOLY SON, OUR LORD

Once again, not literally. In matters of history I must be guided by the researches of historians, who were necessarily ruthless in their criticisms of ecclesiastical lore. Etc., etc.

WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY

Not literally, of course. Modern biology has made the literal acceptance of this belief impossible for us.

Here is a clear, orthodox confession of Christian faith — interlined with explanations which make the confession void. Many an unsound teacher, for the sake of expediency, proclaims the confession as borne in the lines, and reserves for himself the explanations found between the lines which he uses for propagandist purposes when he thinks he dares. Such men become very indignant when accused of being liberalists, at the same time defending the outspoken liberalists of the former Bishop Brown type in the form of pity because they are so cruelly "persecuted" by champions of the orthodox Christian faith whom they brand as being "narrow," "bigoted," "ignorant," "hypocritical," "uncharitable," "mediaevalists," "blind," etc., etc., etc., etc. Thus, partly under cover, the leaven of unbelief is propagated under guise of up-to-date and improved "methods" — resulting in a confusion of issues through which thousands who would stand by the Word of God in a straight-out conflict between faith and unbelief are won for the un-Biblical side.

3. Here is a story which, with a few modifications, applies to a number of congregations which have come under our personal observation: Alarmed over the rapid strides of worldliness in the Church, an earnest effort is made to hold the congregation in line for God and the Church. Some members refuse to yield. When an attempt is made to either win them to an obedient life or to discipline them for their disobedience, friends rise up in their defence. But they are careful to make it clear that they themselves are loyal, only the Church is not using the right methods; that there are others who are guilty of worse things than the accused members are, the accused have been used very uncharitably, others are let go, there is partiality practiced, and such a bishop is not fit to have his place—better commence on him first. In the confusion that follows the alleged "mistakes" of the overseers and of the Church become the main topic of conversation, an honest attempt at discipline is degraded into a factional scrap, the real issue is lost sight of, strife settles over the congregation, and souls are lost to the Kingdom. How was it brought about? Largely through camouflage. The real point at issue becomes clear when — after the self-styled "loyal" critics become convinced that a sufficient number of conservative leaders have become discredited in the eyes of their people and a sufficient number of members have become either bewildered, discouraged or liberalized so that the Church is no longer able to maintain its position—an open and undisguised effort is made to capture the entire congregation or Church for the liberal program.

4. One more illustration: A church makes a faithful effort to maintain the whole-Gospel standard in its faith and discipline. It meets with opposition, which finally results in division. Years after, another division occurs; then another; then another, until there are a dozen or more detached bodies of the parent church. The greater the number of divisions the more vehement the denunciation of the parent body because of the divisions. In the discussion of who is responsible for so many divisions the question of "What saith the scripture?" is largely overshadowed and the work of division (in parent body as well as in detached portions) goes on.

Such illustrations are both painful and illuminating. Many others might be given, but enough have been submitted to illustrate the point we are aiming to make. Through camouflage there is a confusion of issues and a bewilderment of minds—and through lack of conception of what we are really deciding on people often get on the wrong side. There is probably not one of us but that remembers deciding wrongly on some question, simply because we had a wrong conception of the issues before us. There is no question but that in the majority of cases where there is serious trouble in any church, the trouble may be laid largely to this cause. This prepares us for the consideration of the more practical part of this message, namely:

How Meet the Issue

1. Meet it squarely — from the standpoint of truth. Two facts are fundamental: (1) The Bible (from Genesis to Revelation) is God's Word. (2) God's Word is TRUTH. In this truth we must stand—otherwise we fall. "What saith the scripture?" must be the determining factor in every religious controversy, and no other issue should be allowed to becloud it. Moreover, this TRUTH must not only be on our lips—it must be in our hearts, the mainspring in our daily life, both as individuals and as churches. When the whole-Gospel truth forms our Church discipline and saturates our whole lives as individuals we are not soon shaken by contrary winds or led astray through a confusion of issues. With "the whole truth and nothing but the truth" in our hearts and upon our tongues, we are protected with the girdle of truth which arms us against the bewildering power of all confusion of noises.

2. Meet it squarely — from the standpoint of clearness. Every church should have a clear statement of what it believes, a confession of faith so clear that none may misunderstand its meaning. In our discipline we should be simple, clear, direct, prompt, charitable. With issues clearly defined and things most sure-

ly believed made clear in all the churches, there should be no difficulty on the part of thinking men and women to align themselves with churches which come nearest to what they conceive to be the requirements of the Gospel and thus save much of the present confusion arising from a misfit in membership.

3. Meet it squarely — from the standpoint of wholesome teaching. The things most surely believed should be faithfully, intelligently, clearly taught from the pulpit, in the Sunday school, in the home, and wherever there is opportunity. In this connection it is well to note that much of our modern confusion of tongues may be laid to the door of the fact that there are so many conflicting standards held forth in the literature welcomed into different homes in the same community, in the same communion. The three essentials to wholesome teaching are soundness, wise presentation, and unity. Let us strive for all three.

4. Meet it squarely — from the standpoint of discipline. And let us not forget that discipline includes training as well as restraining. Without being harsh or uncharitable, a working harmony should be sought and insisted upon in all congregations. Clearness in teaching and team-work between preachers and parents mean much in the way of making discipline easy, edifying, and efficient. And let there be no confusion of issues when any one is disciplined for alleged irregularities. If one member is being dealt with, let the other member who did things "just as bad or even worse" alone till the first case is disposed of, which should be determined wholly upon the question of his guilt or innocence. If the preacher or some other high official is under fire for unsoundness or unwisdom, let not this case be complicated by striking at some one else who did something else that was much worse. Let every case be decided upon its own merits, disentangled from all other cases, and the discipline of the Church be administered impartially as the Word of God directs; and much of the confusion of issues, so often in evidence, will be avoided.

5. Meet it squarely — from the standpoint of charity. In our battle for righteousness let us not forget that love is one of the most powerful of weapons. Stronger than any bond of law, mightier than any terrifying carnal weapon, is that drawing power which the beloved apostle sees fit to call "the bond of perfectness." Put yourself into the other man's place, and prayerfully consider, before you pass judgment upon him. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

6. Finally, meet it squarely—from the standpoint of loyalty. Whether we stand alone or with others, we can not afford to stand at any other place than on the side of the Lord, in full obedience to all His commandments, no matter what issue may be up for consideration. Again we say, "What saith the scripture?" must be the decisive factor in all our decisions. And standing by the side of the Lord we must of necessity stand loyally by the organization (the Church) which He instituted for the well being of His people on earth. Having settled the question as to whether the church to which we belong is nearer the standard of the Gospel than any church we know of, the only remaining duty we have before us is to throw our whole life into the work of giving that church loyal, vigorous support. Preachers make mistakes, members are imperfect, many lead inconsistent lives, all are weak, congregations sometimes get into a seemingly hopeless tangle; but none of these things should be allowed to swerve us from our position of unwavering loyalty to God and the Church. In course of time these clouds will pass away; but "the word of our God shall stand forever," and "the gates of hell shall not prevail against" the church that maintains a steadfast loyalty to the standard of the Gospel.

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Question Drawer

Please explain the difference if any, between a mock marriage and a mock funeral? Is there any danger of the same finally leading into idolatry? A Herald Reader.

Mockery is both inconsistent and sinful, regardless as to the nature of the mimicry. Any act if it is an imitation, or a mimicking of something real for the purpose of sport or amusement, or for ridicule or derision, has a tendency to lead people to become sacrilegious, and sometimes to a very serious extent. The effect of a mock marriage or mimicking the act of getting married would be of an entertaining or amusing nature, while on the other hand, a mock funeral would be manifesting a contempt for the solemn obsequies which follow in the wake of death. In the case of a mock marriage, both the entertainers and entertained would be led to commit sacrilege against the sacred ordinance of marriage. In the act of a mock funeral it would be a profaning of the sacred and solemn funeral rites, which would be not only very inconsistent, but absolutely sinful. Neither act may lead to idolatry, yet both imitations would be anti-scriptural, hence sinful, therefore to be carefully avoided. J. S. S.

Please explain the difference between one that denies the creation of man and teaches according to his own way of thinking, and one that denies the teachings of Christ and teaches accordingly. A Herald Reader.

There is practically no difference. The first has to do with the creation of man, of which we have a definite record in the book of Genesis; the latter refers to the redemption and salvation of humanity, which is clearly revealed in the New Testament Scriptures. Both the Old and New Testament writers were divinely inspired to write as they did for the enlightenment and salvation of lost humanity. Paul clearly states that "all Scripture is given by inspiration of God" (II Tim. 3:16) and Peter says, "Holy men of God spake (or wrote) as they were moved by the Holy Ghost" (II Pet. 1:21). Hence the Scriptural accounts, both of the creation of man and that of Christ's labors and teaching, are revealed to humanity thru the Holy Ghost. To deny either account and teach something to the contrary would be to withstand the Holy Ghost. J. S. S.

Would it be wrong not to return thanks after meals? Do we have any record of Jesus giving thanks after He had partaken of a meal? L. S. K.

The Bible makes no attempt to go into the details of Christ's daily life. But we have every reason to believe that if such details were given it would show Him to be prayerful, devout, grateful for every blessing. That is His proven record so far as we have the light; that would undoubtedly be His whole record had God seen fit to give us greater details.

It is wrong for us not to be thankful for blessings received, both before and after meals. Whatever the custom in the way of a formal giving of thanks, "let every man be fully persuaded in his own mind." Usually a spirit of devotion and gratitude is evident in the formal giving of thanks, either before or after meals, or both.

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Prov. 17:1.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Reading, Pa.

(13th & Douglass Sts.)

Dear Herald Readers:—Since the last report from this place, we have been richly blessed. The first week in January we had a series of meetings conducted by Bro. C. Z. Martin of Mountville, Pa. We appreciated his stay with us and he gave some very helpful and inspiring sermons. There was one confession. We workers were encouraged, as well as others, and eternity will reveal the good that was done.

The change in location for our services is for the good of the work at this place. Our Sunday school is growing and we are thankful for the boys and girls who are willing to come and study the Word of God.

Sister Lizzie Musser has returned to help in the work here, after spending some time at the Children's Home in Millersville. We are glad to have her with us again.

Bro. Amos Miller of Maugansville, Md., has come to work in the city and give of his time to the cause of Christ. His coming is an answer to prayer. May the Lord reward him for his willingness to heed the call. We are still in need of other help. We need a chorister and a teacher for a boys' class. Who will be willing to come and help in the Lord's work?

The visitation work is growing and many homes that we could not get into at first open a welcome door to us now. Visiting in the homes has an important place in mission work. We can reach many in that way, who will not come to the services.

Some of the fruits of the labors put forth at this place are the willingness of three to leave all and follow Jesus. Pray for them that they may be bright and shining lights for the Master and lead others to Jesus.

Interest in the sewing class is good and we think it is a profitable way for the girls to spend their Saturday afternoons.

Attendance in our Friday night Bible Study Class is better than what it had been. Bro. Gehman is using part of the time in giving helpful instructions to the new converts.

May the rich blessings of God be upon the ministering brethren who come into our midst, and also upon those who are interested and pray for those of us who labor at the mission stations. We need your encouragement and help.

Continue to pray for us.

Feb. 18, 1925. Mabel C. Landis.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers:—On the evening of February. 17, we were agreeably surprised in having a few Pennsylvania people stop with us, returning from a tour in the South. They were Bro. O. H. Shenk, wife and son, Lancaster; Bro. P. W. Baker and wife, Landisville; Bro. Benj. Groff, Whitmer; Sister Marion Herr, Lancaster; Mrs. Sarah Hisey, Manheim; Miss Hattie Hahn, Reading. They spent the evening at the Mission, then returned to their Pullman coach for the night. The time here was spent in worship and in an informal meeting with profitable experiences related by different ones. Helpful impressions: help and encouragement we get by meeting in Christian fellowship, the more we feed on the Word and are filled with the Love of God the more we can encourage others in their efforts for the cause of Christ. We were glad they were impressed and saw the need for Christian workers in the South. All were thankful for the meeting and feel anew our indebtedness to the Cause and our sympathy should go out for the unsaved.

Thank you for your visit. Come again!

Anno G. Jennings.

Feb. 18, 1825.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Jan. 22)

By Florence B. Lauver

For the Gospel Herald.

This week we received news notes only from Trenque Lauqen, but we happen to know some of the happenings in Pehuajo because on last Tuesday our family with Sister Hernandez motored to Pehuajo, returning the same day. The auditing committee met there that day, consisting of Bros. Shank, Lauver, and Lantz. We went in the auto because we wished to return to Casares for the evening meeting and the train does not return till 12 o'clock at night.

Pehuajo

The Bible coachmen were here over Sunday. On Saturday night they were in Madero and on Sunday night Bro. Perez preached in the Pehuajo church. Their messages were appreciated by all.

Bro. and Sister Swartzentruber and Bros. Lantz and Lauver, went to Henderson last Thursday, to look over the town. Later on more of the towns in the district will be visited, and as the Lord directs one will be decided upon as the place where Bro. and Sister Swartzentruber will move to and open up a new work. May you pray that His will may be done and that we may have the guidance of the Holy Spirit in the selection.

Trenque Lauquen

Bro. Shank writes that they had a very hard rain last week. The whole town seemed like a large lake. Since living there they had never seen so much water in the streets. The people came to Sunday school, even if there was water, but there were few in the evening meeting because it rained about meeting time. Bro. Shank's sermon was based on I Cor. 1:18—"The Preaching of the Cross."

A woman in one of the homes where the missionaries visited in Trenque Lauquen was taken to a B. A. Hospital. She had lost her mind thru the religion of the spiritualists.

Ambrocia Valerdi the Bible reader has gone to Forteen again where she must help her brothers, although her desire is to stay where Gospel privileges are enjoyed.

Carlos Casares

On Sunday night, altho there was cloudy weather, a large crowd came to the meeting. A number of our brethren, who are working in the country and had not been here for some time, were present. They were Bros. Swartz, Carranza, Tenedo, Gorgon. We were glad for their presence and they were happy to be present again.

One of our converts returned from Buenos Aires where she had been visiting a son. A long while ago she had decided to follow Christ and take the lessons for baptism, but went to Buenos Aires and came home discouraged. Then later, after attending the meetings regularly, she said she could not sleep at night, she wished to be baptized. So just when she was again enthused she had to go to Buenos Aires. Her sons took her to see a play, of a Protestant minister in North America who had been tried in court for killing his wife so as to be able to marry another girl he loved. So now she has again returned and is somewhat discouraged. May you pray for her, as she is somewhat advanced in years and may not have long to halt between two opinions. She was in the meeting on Sunday night. The sermon was on "The seven churches of Asia," or the danger of leaving the first love and being neither hot nor cold. May it help her on the right way. She is not a poor lady and has given for the Lord's work freely when not discouraged. The devil has

many means or agents to hinder the Lord's work. We have thru prayer a greater power. So let us spend more time in the so-much-needed prayer that neither Catholicism, Spiritualism, nor false reports can do harm to the work which is the Lord's, not ours. We are only His servants so may we ever be faithful to preach the Word in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine, as we are admonished in II Tim. 4:1, 2.

Carlos Casares,
F. C. O., Argentina.

CO-OPERATION

By J. A. Ressler

For the Gospel Herald.

The official report of the India Mennonite Conference is either on its way to the United States or will soon be on its way, so I shall not attempt to give a report of its proceedings. I merely want to record a few impressions before they cool off.

It will be remembered that the aim of our missionaries is, and always has been, to "make themselves useless" to the Indian Church; that is, to do, act, and proceed in such a way that in case the missionaries should all be removed in some way or other the work would proceed, the Gospel message would be proclaimed, and the Church would spread just the same. In measuring progress and results of the first twenty-five years of the Mission's activities this standard has formed the background of my mental estimate of the success of the work.

Now, imagine yourself dropped down into the midst of the India Mennonite Conference during its recent session at Balodgahan, and imagine yourself able to understand and speak the Hindi. You will be struck by the remarkable similarity between a conference in America and one on this side of the water.

The moderator happens to be a missionary, but the assistant moderator is an Indian. Devotional exercises are conducted by an Indian. The conference sermon is preached in Hindi without the need of an "interrupter." One secretary is a missionary, the other an Indian. The Committee on Resolutions consists of two Indians and one missionary. The Rules and Discipline are read and voted on—unanimously endorsed. Then come the reports of committees and officers. These produce the normal amount and quality of discussion. No one seems critical, but all seem intent on having everything done decently and in order.

Then come the Questions and Resolutions. Once one Indian member of the Resolutions Committee presented a "minority report," much to the amusement of both Indians and missionaries. The "majority report" carried. On some of the questions there was an honest difference of opinion, and there was prolonged discussion. It is remarkable that in all of the discussions there was a marked absence of personalities. There was a freedom of discussion that to me was almost astounding—remembering the social distinctions that once were taken as a matter of course, and that still prevail, yet without apparent detriment to the feeling of brotherly love.

There was prevalent thruout the discussions the utmost of good feeling, and never in any of the questions was there a division of opinion in which missionaries were ranged on one side and Indians on the other. Where there was a difference of opinions Indians were divided among themselves and missionaries similarly among themselves.

And the sum total of the impression?

Well, the Indian Church is not yet ready for the dismissal of all the missionaries, but the progress in that direction has been very commendable.

How about an Indian delegate to the Mennonite General Conference?

Not yet! There are two reasons: First, the Church in India, and, Second, the Church in America.

Among the Indian Christians I do not know of one yet that could be trusted to stand the shock of being lionized, made a hero of, and petted generally. On the other hand, there are none that could be trusted to stand the shock of seeing Mennonites using tobacco and doing a lot of other things they have been taught from the Bible to regard as wrong. If you want to see any of our Indian Christians in America, clean up at home! At least that is the unanimous decision of the missionaries now on the field.

There seems to be the utmost of co-operation between missionaries and Indians on the field. The Church has been loyally standing by the work all these twenty-five years. Now, let us continue the co-operation —and extend it!

Dhamtari, C. P., India.

WE MUST KNOW

By Lewis C. Garretson

For the Gospel Herald.

In reading the article, "A Missionary, His Qualifications," in a previous number of the Gospel Herald I was especially impressed with the thought that the missionary must know his Bible. After studying the Sunday school lesson and paying special attention to John 17:3—"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" —I was made to ask myself, How many verses such as John 17:3, which point out God and Christ as our only means of salvation, could I point out to some unconverted person?

After searching through the Scripture for a little while I found that there were many precious verses which pointed out Christ as our only hope of a home on high. If we are Christians we are missionaries. Therefore it is necessary that we be able to point the unconverted to Christ. It is easy to say that Christ is the only way of salvation, but can we clinch it with, "Thus saith the scripture?" If not, our efforts are liable to be in vain.

We as Christians need not only these particular Scriptures which I am referring to, but we must have a thorough knowledge of the Bible. But, as I asked myself, how many Christians are as I am—unable to give very many verses referring directly to the plan of salvation? I was made to consider this special part of the Scripture.

The portion of Scripture which, in my mind, should stand at the head of the column is John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is one of the most familiar portions of the Scriptures but do we consider it in its fullest meaning, and could we at the spur of the moment point some wretched sinner to this part of God's Word: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:17)?

"And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I Jno. 4:14, 15).

"For the Son of man is come to save that which was lost" (Matt. 18:20).

See also Matt. 20:28, John 12:47, and John 6:33, 51; I Tim. 1:15.

I have only presented a few of the many portions of Scripture, and referred to several which should ever be on our lips, ready to be given to the unconverted. If we feel our inability in doing something for the Master, let us do as Jesus tells us in Matt. 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Wauseon, Ohio.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

CHILD PROBLEMS

Thoughts Gathered from Heart-to-Heart Talks with Mothers

After I have corrected or reproved my child, I sometimes find that I have been too severe, or too hasty. What should I do under such circumstances? Would it be best to pass these mistakes by unnoticed, and thus continue to hold my position after I have once taken it, or should I let my child know that I realize that I have been too hasty?

Children are beings possessed of sense and reason, and often have an acute sense of justice. Any act that leaves with the child a feeling of unfairness or unreasonableness, will sow feelings of resentment in the heart of the child. Such feelings separate the parent from the child. The attitude of the parent and child to each other should be one of absolute frankness and confidence. If the child has been misjudged, too severely punished or reproved, he deserves an apology. It will not lessen his respect for his parent, but rather, will strengthen it.

What ought I to do if I see that I have wounded the feelings of my child? A little girl was acting rather rudely in the presence of company, and had been gently reproved a time or two. The mother then turned to the company and made a remark of a rather sarcastic nature, meaning in this way to reprove the child. The child gave one look at the mother and fled from the room. The mother was possessed of a little common sense, and she saw in the child's look that her words had cut deep. She hurried out after the child, and begged her forgiveness so earnestly that finally the anger of the child was abated and she granted it. Then the mother apologized to the company for her rudeness, and did all in her power to make it right. The child never repeated her act of rudeness that called forth the mother's remark, and yet the mother prevented the child's carrying a wounded, grieved feeling. There was perfect confidence between mother and child, and a solemn promise between them to be more careful with their manners in the future.

If you have wounded your child's feelings, by all means ask his or her forgiveness; but do not humor a pettish disposition that is always getting hurt. A child who is naturally sensitive, and whose mother is quick to beg the pardon of her child for every little breach of etiquette, may become supersensitive and burdensome. When this is the case the mother should take the child aside, and help him or her to see how foolish and annoying it is. But never, at such times, should the mother ask forgiveness of the child. The parent is to guide the child in the use of reason.

It sometimes happens that parents, especially mothers, after they have given just correction to their children are overcome with pity, and thus undo all that they have done for the children by their sorrowful behavior. Such parents do their children wrong, for children should learn that every disobedience has its own just recompense of reward. If the parent is in the wrong, let him apologize, but if he was in the right, let him hold to the right with firmness.

Are there ever times that a parent can safely consent to a thing that has previously been refused? If a parent has a reason for his change of mind and judgment, why should he still cause the child to hold his opinion? Why not tell the child his change of opinion, with his reasons? But if the change is made, let it be made of a just change of opinion, and not because of the child's coaxing.

Every parent has the right to choose those associates for the child that they may deem best. Bad associates make bad children. But it is not good to shut the child entirely away from other children even though such children are below the required standard. Children need the association of other children. But when they are allowed to play with others it should be done where the mother can know what is going on. It is a mistake to let a child go to spend the night, to play long in the barn-loft or in the woods, with other very bad children. When children are thus permitted freedom it is liable to result in the learning of many evil habits. It is needless to throw our children open to such temptations. Sometimes parents will allow their children to be in company with others who have a bad effect upon them because they fear that to do otherwise would bring misunderstanding between themselves and the parents of the other children; but while we want to be careful to keep the goodwill of our neighbors, yet our children's welfare ought to be our first interest.

Besides all our care in choosing associates for our children, they will yet need much counsel and many confidential talks to make them ready for the temptations which they must meet. Every child should be able to look upon its parent as its fountain of knowledge in all secret things.

Children need amusement and much recreation. To deny them this is to make them unnatural children. But there are different kinds of amusement and recreation. Some forms leave the mind invigorated, the body refreshed, and the heart and thoughts pure, while other forms leave the nerves exhausted, the brain excited, and the thoughts tainted. See that your children are kept from everything of an impure nature and that they are prepared to discriminate between the good and bad as circumstances require.

Sometimes parents deny their children something simply with the excuse that the world does it. We are living in the same world that all other people live in, and we have the customs and manners in general that all others have, so let us have a better excuse for what we deny our children, and let them know what our reason is. Our children have a right to all the good that we can give them.

The ideals set before many children are such as to make them feel that independence and disobedience are praiseworthy. If you keep your children as obedient as you desire them to be, they may be laughed at by their playmates. Even after you have done your best to protect and guide them, they will meet with temptations that, under like conditions, would severely tempt even you. Surely, then, the dear little children need the strength of good, humble, God-fearing parents, who will take them into their confidence and hold them there. While your child is young you can hold him by fear and discipline alone; but as he gets older you must have his confidence, or your influence with your child is gone, and if you would have his confidence when he is older, you must keep it while he is young.

Most important of all, let each one of us see to it that our children have the example of humble, God-fearing parents.—The Vanguard.

"You ought to preach unusually well to pay me for coming to church in this hot weather," said a parishioner to his minister one torrid summer day. "You ought to listen unusually well to help me in preaching at all in this hot weather," was the reply. And there is a good deal in that. We remember an evangelist who used to say, "It takes two to make a good sermon—the man who preaches it and the man who hears it." When hearers are good, sermons are seldom poor.—Watchman Examiner.

Sunday School Lesson

Lesson for March 8, 1925—Luke 23:33-46

THE SAVIOR ON THE CROSS

Golden Text.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.—Rom. 8:32.

Christ on Calvary.—After Pilate had delivered Jesus up to the Jews to be crucified they led Him to Calvary, or Golgotha, a hill just outside the walls of Jerusalem. There they nailed Him to the cross, put Him between two criminals, and there He hung bleeding, dying for the sins of the world. The first utterance we have from Him on the cross was a prayer for His persecutors. "Father, forgive them," He cried, "for they know not what they do." Never did His life shine out in greater nobility of soul than during the hours of pain and anguish on the cross. He was mocked, derided, spit upon, challenged to verify His claims for Himself by coming down from the cross, but never a word of resentment escaped His lips. To the penitent thief by His side He spoke the words of comfort and salvation. He looked down upon His poor mother, and made provisions for her comfort by committing her to the care of the disciple whom He loved. After having done all that was possible to do while on the cross, He said, "Father, into thy hands I commit my spirit," bowed His head, and died.

Heaven was not silent in witnessing on this occasion. The sun was darkened, and for three long hours there was darkness over all the land. The veil of the temple was rent in twain from top to bottom. There was a mighty earthquake, graves were opened, and many of the dead arose and appeared after the resurrection of Jesus. So impressive was the scene that the Roman centurion and they that were with him cried out in fear, saying, "Truly, this was the Son of God."

Points for Meditation.—Well may we continue the meditations of the centurion and others. Truly, this **IS** the Son of God, the loving Friend and Redeemer of our souls. So long as we live, let us cherish the memory of the cross, own the blessed Savior as "the Lamb of God which taketh away the sin of the world," and serve Him with reverence and godly fear. Here are a few thoughts which should never pass from our minds:

1. The crucifixion of Jesus shows to what lengths men will go when once the passion of hell is aroused within their souls. These men made great claims as to their own sanctity and godliness. In fact, they claimed to be the custodians of the only true religion there was. But they had rejected Jesus of Nazareth as the Messiah of Scripture, and the more they were brought face to face with their own sins and the shallowness of their own cause, the more they were determined to remove the One who stood in the way of their claims. Jealousy ripened into hatred and hatred into an insane and furious passion of murder. There is no sin too vile for those who reject Christ, regardless as to their claims for themselves, when once their baser passions become fully aroused. Only the blood of Jesus Christ can cleanse our souls and lift us above the domain of sin and crime.

2. Jesus was not crucified because He was overpowered by superior force. In fact, He had the power to call to His assistance more than twelve legions of angels from heaven. The same power which He exercised three days later when He rose triumphant over every foe could have been exercised at the time of His crucifixion. But He laid down His life, as He said, for our sakes, and afterwards took it up again. He was, as Peter afterwards declared, "delivered by the determinate counsel and foreknowledge of God." It was a part of the divine plan for our redemption. He died, not as a martyr, but as a voluntary sacrifice; as "the Lamb of God, which taketh away the sin of the world."

3. It is in the darkest hour that we have the opportunity to shine with the brightest light. Such was the record of Jesus on the cross, such has been the record of thousands of Christian martyrs who followed our Savior in the path of sacrifice for the sins of others. It is in such times that we really show the genuineness of our faith and Christian experience. Christ had shown us how to withstand the temptation of popularity when after the triumphant entry into Jerusalem He chose the crown of thorns rather than the crown of royalty. He now showed us how to meet and overcome the power of the tempter in adversity.

4. Our greatest victories are won through sacrifice. The disciples were bewildered when their Lord, instead of manifesting great physical power, allowed Himself to be arrested, tried, persecuted, condemned to death, and hung as the weakest of mortals. But who is bewildered now at the sight of this apparent weakness? All are of one accord in proclaiming the victory of the cross as the greatest conquest ever made. The unnumbered millions of souls in glory will stand as an everlasting monument to Christ's victory on the cross.—K.

Bible Meeting Topic

THE BELIEVER'S STANDING—JUSTIFICATION.—Rom. 5

Topic for March 8

MOTTO

"Being justified freely by His grace through the redemption that is in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. Cleared Before the Court of Heaven.—"Not Guilty"—is the sentence from the judge which brings relief to the prisoner at the bar. As the records of the trial are put down and the prisoner passes out into freedom he may not again be arraigned before the court for the same, but has a clear standing in the sight of the law. Just so it is with the soul who comes before the courts of Heaven through the great Advocate, "Jesus Christ the righteous." Although He might have been condemned and pronounced guilty before he took refuge in Jesus' blood, yet after this means of salvation has been resorted to, he can confidently stand in the presence of the Judge and make satisfaction for all offence and have his name put down clear and receive his acquittal. His standing before God is now a peaceful one and he can approach God without fear of condemnation.

The pains and penalties of the judgment have no longer any terror to the man who is justified by faith in Christ Jesus. The accuser may cast up the sins and crimes in which the past life of this justified person has been occupied, but all to no avail for his refuge is secure behind the blood of Jesus. There is only one way in which this blessed condition may be reserved: as in the days of Israel, when the slayer, who fled to the city of refuge from the avenger of blood for safety, would again come out from under his protection and be in danger (Num. 35:26-28), even so he who despises his deliverance will fall under the fearful vengeance of God (Heb. 10:26-31). But we shall stand before God "holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel (Col. 1:22, 23)."

SUGGESTIVE ASSIGNMENTS

For Children
1. Text word, **"Righteousness."**
2. How Jesus Saves.

For Young People
1. Standings of People Unsatisfactory to God.
2. How Faith in Christ Brings a Satisfactory Standing.
3. The Grace of God in Christ Jesus.

For Older People
1. Justification Defined.
2. Justification Made Evident by Good Works.

PERSONAL THOUGHT

What is the basis of my hope before God? Since nothing will pass before the judgment that can clear me except the blood of Jesus, it is only wisdom to cling to what is satisfactory to my judge.

Gospel Herald

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THURSDAY, FEBRUARY 26, 1925

Field Notes

Eleven converts are under instruction at Manheim, Ont., and expect to be received into fellowship in the near future.

The Lord willing, there will be baptismal services at the Mennonite Gospel Mission, 1614 8th Ave., Altoona, Pa., on Sunday morning, March 8. N.

The Mission Board in the Missouri-Kansas Conference district reports a total contribution of $1188.40 to that Board during the month of January.

Baptismal services were held at the Zion Church near Hubbard, Oreg., on Sunday, Feb. 8, with twenty-one accessions to the Church by water baptism. E.

Bro. Joe C. Driver of Garden City, Mo., filled the regular appointments at Birch Tree, Mo., over Sunday, Feb. 15. He expected to pay brief visits at several points before returning home.

By the time this reaches the eye of the reader a series of meetings will be in progress at the Scottdale Mennonite Church with Bro. J. W. Hess of Akron, Pa., in charge. Remember the meetings at the Throne.

Bro. T. K. Hershey, missionary on furlough from South America, will conduct a series of meetings at the Norristown Mennonite Mission, beginning on Saturday evening, Feb. 28. The prayers of God's people are desired. L.

Bro. Andrew Shenk of Oronogo, Mo., writes interestingly of his recent preaching tour among the scattered flocks in the South. His article will appear in the Mission Supplement next week, no providential hindrances.

Brethren J. H. Mosemann and T. K. Hershey of Lancaster Co., Pa., were among those attending the missionary meeting at Harrisonburg, Va., Feb. 15. On Monday night they filled an appointment at Weavers Church near Harrisonburg.

The recent closing of the short term Bible school held at Kitchener, Ont., with Brethren S. F. Coffman and Oscar Burkholder as instructors recalls the fact that a very successful term was held, a number of favorable comments coming to this office.

If previous plans were carried out, dedicatory and ordination services were held at the new Mennonite Church in Kansas City, Kans., last Saturday evening and Sunday. On the program in our possession there are the names of six members of the Local and General Mission Boards.

The regular appointments at Rainham Church near Selkirk, Ont., are being supplied by Brethren Benjamin Shantz of Hagey's congregation and A. L. Fretz of Wideman's congregation. Several applicants for membership are to be received into fellowship there in the near future.

Mennonite General Conference.—It has been definitely decided, by the Executive Committee of General Conference, to hold the next regular meeting at Eureka, Ill., on the ground of the Mennonite Home for the Aged, Aug. 26-28, 1925. Fuller announcement will be published later.

Bro. C. Z. Mast of Elverson, Pa., desires all the information he can get hold of concerning the Burkholder family in America, especially those in Canada. Those interested will please write him at once, as he is preparing a writeup of the family and would like to have the information at an early date.

Eastern Mennonite Board of Missions and Charities.—A meeting of the Executive Committee of this Board is called for Feb. 25, for the purpose of arranging a program for the annual meeting, which is to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., Tuesday and Wednesday, March 24 and 25.

Bro. C. F. Derstine, editor of the Christian Monitor, spent two days at Scottdale, Pa., the latter part of last week. He had just held a three-day Bible conference with the congregation worshiping at Selkirk, Ont., and expected to be engaged in a similar meeting at Weavers Church near Johnstown, Pa., the beginning of this week.

Correspondence

Filer, Idaho

Dear Herald Readers, Greeting:—

We had the privilege of having Bro. M. E. Hostetter of Hubbard, Oreg., with us a short time to conduct a singing class. He had planned on giving us fourteen lessons but on account of his health and receiving word that his wife was sick he only gave us seven lessons and returned home. We enjoyed his stay very much and we (as well as himself) were very much disappointed to be unable to finish his work; but we all felt God overruled hoping he may be able to be with us again sometime.

Sunday Feb. 1, our hearts rejoiced when a brother and sister were taken back into the church on confession and their daughter was received by water baptism. May we all remember them at the throne of grace.

We are having rain and disagreeable weather. Pray for the work at this place.

Feb. 8, 1925. A Sister.

Allemands, La.

Dear Readers of the Herald:—

After spending eight months in Slidell, La., I came here five months ago, and was taught the experience to sympathize with few of our members that had no preaching service for one year and no communion observed for two years—up to Jan. 23, when Bro. Andrew Shenk came and preached one sermon. Bro. Stutzman accompanied him from Mississippi, then on the 28th Bros. A. O. Histand and son Paul came and stayed until Feb. 3rd. We need not say that the glad tidings of joy as our spiritual food were relished as never before. We also had communion services and observed feet washing, conducted by Bro. Histand, and the Word was plainly taught.

We are looking forward to the Mississippi brethren to come and preach for us every first Sunday of the month; also to have revival meetings about the beginning of April, as the Lord directs.

Bro. Paul Histand gave us good cheer by conducting children's meeting. All of the meetings awakened quite an interest. A few days ago as I passed by the place of the meet-

ings held, several children gathered around me and asked, "Have you church tonight?" A middle aged lady remarked. "I heard more in these meetings than I did for thirteen years." The colored people also are well pleased for the two nights services Bro. Histand gave them in their Church—which is the only church (beside the one Catholic) at this place.

God bless the brethren as they go from place to place.

At present the weather is fine, peach trees in bloom, garden truck is good.

Our sister, wife of Otto W. Schmill, has kindly offered me their spare room instead of living by myself, which is appreciated and accepted. Our sister is much afflicted in body. May I ask an interest in your prayers for her—and also for all of the rest of us here, for our spiritual needs.

Lizzie M. Wenger.

Feb. 11, 1925.

Bellefontaine, Ohio

Greetings of Love to all Herald Readers:—Our Bible conference at the South Union Church, was held Jan. 19 to 24, and the blessed inspiration "still lingers." The instructors, Brethren D. D. Miller and B. B. King, very faithfully and impressively taught us from the Word. The weather and the roads were ideal, and the house was well filled. Brethren and sisters, let us now be "doers of the Word, and not hearers only."

Our theme, selected by Bro. Miller was repeatedly sung from the Church Hymnal: "O, for a closer walk with God."

After the Bible conference Bro. B. B. King remained with us for a week, holding revival meetings, bringing to us messages of salvation, warnings, and admonitions with power. Surely we have great reasons to praise the Lord for manifestations of grace and love among us in these meetings. The results were a number of confessions and the brotherhood very much encouraged.

Feb. 13, 1925. L. P.

Kitchener, Ont.

Greetings to the Readers of the Herald:—We have abundant reason to thank the Lord for His wonderful blessings showered upon us.

The revival meetings recently closed resulted in the confession of about 45 persons. A number of these are at home in the surrounding congregations including Mannheim, Strasburg, Breslau, and Waterloo. Yesterday nine were received into full fellowship again with the church and also one by letter. Last Sunday two were received by letter while a number of others who are under instruction will be received by baptism on March 1.

In the death of Sister Swartz, wife of Bro. Abram Swartz, the congregation is losing one of its faithful members.

Bro. Derstine expects to start for Scottdale, Pa., this week in the interests of the new Song Book. While away he also expects to engage in Bible conference work at Selkirk, Ont., and Johnstown, Pa. The closing exercises of the six weeks' Bible School were held last Thursday evening. The program consisted of addresses, essays, recitations, and spiritual singing. It was much enjoyed by the church full of interested listeners.

Feb. 16, 1925. G. A. Weber.

Kalona, Ia.

(Lower Deer Creek congregation)

Dear Christian Friends:—We were richly blessed during our recent Bible conference, held from Feb. 11-15, conducted by Brethren J. D. Mininger and Perry Blosser. The following subjects were treated upon: The Tabernacle; Why Some Men make Shipwreck of Faith; The New Birth; The Holy Spirit; Love; Prayer Changes Things; The Christian Home; Four-fold Peace; Standards of Right and Wrong; The Church—Her Dangers, Church Loyalty, and Simple Life; also a number of inspiring sermons were preached by the brethren. Although there were no public confessions, yet we feel the Church has been strengthened. May the seed sown spring up and bring forth much fruit. May we ever glory in the Cross of our Lord and Savior, Jesus Christ. Pray for the work at this place.

Feb. 16, 1925. Cor.

Schellburg, Pa.

Greeting to all Gospel Herald Readers:—We have many reasons to be thankful to the Lord for the blessings He is giving us day by day. Bro. E. J. Blough has been filling the regular appointments during the winter.

Feb. 15 was a day long to be remembered. Bro. E. J. Blough, wife and family; Bro. E. J. Varnes and wife; Bro. Paul Jacobs, wife and family were with us. Bro. Blough preached in the afternoon, when Bro. and Sister Replogle were received into the Church. I hope and pray that the testimony Bro. Replogle gave will help us all to live nearer to our God. May God help them to be faithful, that they can be used just where God wants to use them in His service. May those who do not have Christ in their lives be willing to accept Him as their Savior. Oh may we all live truly consecrated lives in His service.

Pray for us and the work here.

Feb. 16, 1925. Effie Hoover.

Lancaster, Pa.

(East Chestnut St. congregation)

To all Herald Readers, greeting in the Master's Name:—Since our last report from this place the brethren who visited us are as follows:

On Jan. 4, in the evening, Bro. Benjamin Weaver, Goodville, Pa. Text: Luke 22:10.

On Jan. 11, in the evening, Bro. D. N. Lehman, Millersville, Pa. Text: John 10:27-30.

On Jan. 18 and 25, both in morning, Bro. Abram Landis, Ephrata, Pa. Texts: I Thess. 5:8; Psa. 51:12.

Officers for Sunday school for current year are as follows: Supts., Bros. H. E. Godshalk, Daniel Forry; Secy., Bro. J. Ross Goldfus; Treas., Bro. Levi Lehman; Libs., Bros. Lloyd S. Kemrer and John Bechtold. Average attendance at S. S. for past year was 325.

I wish all God's children a happy and prosperous year in the Lord.

Lloyd S. Kemrer.

Feb. 16, 1925.

Denver, Pa.

(Bowmansville congregation)

The forenoon of Feb. 15, will be a time long cherished by the believers who assemble at Bowmansville. On said day 35 souls "were added to the church"—34, just entering the teen age, were baptized. One was a renewal.

Our bishops, Bros. Weaver and Mack, being present, discharged their duty as overseers of the whole flock most impressively. Bro. A. A. Landis, who labored with us over the meetings was also with us and the Lord too had a message for us thru him.

To put our trust in numbers alone is the height of folly. Yet, like the apostles of old, the parents, the teachers, the ministers, the bishops and all "laborers together with God" have great reason to rejoice when the young people can be "added to the church," in the present time.

There are at this writing 352 communicant members in this congregation. The oldest pilgrim has passed the 80nd mile stone and is still holding on to the cross. The youngest one is 12 years. What a variety of experiences will come to a Christian from 12 to 82! Dear readers, will you kindly remember these young souls in your prayers day by day, as well, as all of us here in this little corner of the Lord's great vineyard?

How soon the personnel of a congregation changes! In the short space of 10 years 32 of the numbers of this body left the scenes of earth.

(Continued on page 944)

Miscellaneous

GOD'S IMMUTABILITY

By S. P. Yoder

For the Gospel Herald.

Immutability is seen
In all the works of God;
In heavens above and earth beneath,
'Tis plainly shed abroad.
That which His written Word reveals
Forever settled stands;
Holy and right are all His words
And just are His commands.

While men suppose, infer, and guess,
Unchangeable remain
The principles that Jesus taught
Which men would change in vain.
To add thereto or take therefrom
Can never overthrow
Those everlasting truths revealed
The way of life to show.

In what we know as nature's laws
The power of God we see,
And perfect wisdom e'er the same
Through all eternity.
Man may improve his plans and works
As he in wisdom grows,
God's finished past, the future, too,
He as the present knows.

God's word is ever "up to date"
Though men may think it strange
That they can not improve the same
As times and customs change.
As well blot out the noonday sun,
Or change the night to day:
The words that Jesus spoke, we know,
Shall never pass away.

Denbigh, Va.

FOUR HUNDRED YEARS

By J. A. Ressler

For the Gospel Herald.

According to the best available authorities it is now four hundred years since the first Mennonite congregation was organized in Zurich, Switzerland, and that organization has continuously been kept intact as a denomination until the present time. It is true that the name Mennonite was not applied to this people until some time after this, but the organization has remained the same.

Among Mennonite societies in Europe, and among some of the Mennonite branches in America there has been some effort made to commemorate in a suitable way the four hundredth anniversary of the founding of the Church. In India there are three Mennonite branches at work. One is in South India, the Breudergemeinde from Russia, who had formerly worked in connection with the Baptists, another is the Mission of the General Conference of Mennonites of North America, working about two hundred miles northeast of Dhamtari, and the third is our American Mennonite Mission, centered about Dhamtari, Central Provinces.

When the matter of an Indian Mennonite commemoration of the four hundred years was mentioned, those who dealt with the matter felt that the gain from such a meeting would hardly justify the expense involved. The South India Mennonites would have had to make a long journey to come here and they did not feel able to invite our people to come to visit with them. So the matter was dropped.

However, a few days ago there happened to come into our Dhamtari community, all unpremeditated and without thought of any anniversary, three families of the General Conference missionaries. One family was traveling by train, the others by two autos. And the two "visitors" from America were on hand. And some one had a bright idea.

Over at Maramsilli, where the storage reservoir for the Great Mahanadi Canal is located, is a spot where nature and man's art have united to make one of the most beautiful places in the Central Provinces. The road from Dhamtari is beautiful. Why not take the visitors out there for an afternoon lunch and spend an hour in a meeting for mutual spiritual help and uplift?

And so it was arranged. All of the American Mennonite Mission families were there except two who were out on tour. The meeting was not planned for in advance, but it was a success, nevertheless. The meeting was opened by Scripture reading, prayer, and song. Missionary problems are much the same, and the temptations that come to converts are the same in most of the missions we come in contact with. These facts were brought out in the talks that were given. The missionaries returned to their stations in the late afternoon feeling that the day had been well and profitably spent.

A feature of the return journey that was not on the schedule was a free entertainment given by a panther of immense size. This beautiful creature of the jungle was quietly seated by the side of the road as the cars came by. Not all of us saw him, but those who did declared he was a very fine specimen. When the young folks in the car saw him they called the attention of the Doctor to him. The car was quickly brought to a standstill, and the panther politely withdrew into the jungle!

Dhamtari, C. P., India.
January 20, 1925.

Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.—Isa. 43:1.

THE AIM OF THE SUNDAY SCHOOL

By Olive Hartzler

For the Gospel Herald.

The Sunday school is the Bible studying and teaching service of the Church. It is a church service. Every member of the Church should feel that he has a distinctive part in it. It should be under the care of the Church. Its aim or purpose is to present the Word of God to every man, woman, and child for the purpose of leading them to Christ, developing their Christian characters, and training them for service.

Even in the time of Abraham there existed schools for the study of God's Word. In Moses' day schools were maintained for the religious training of the young. We also find these schools numerous in Ezra's time. No doubt Jesus attended such a school in His boyhood days. The schools of that time resembled the modern Sunday school in some of their methods, in this that there were elementary schools for children and senior schools for adults and children. These senior schools were connected with the synagogue. It was through these schools chiefly, that the Christian Church was extended and built up.

The first Sunday school of which we have record, was started in England, in the kitchen of a dwelling house. It soon became very popular and spread over Great Britain and into Europe. Sunday schools are known to have existed in the United States as early as 1786 and probably much earlier than that. They found good soil and multiplied rapidly until now there are more than a quarter million Sunday schools in the world, enrolling more than twenty-five millions of people. More than one-half of these people may be found in North America.

The Sunday school has a two-fold function: The first is to develop intelligent and efficient Christian lives, consecrated to the extension of God's kingdom. It seeks to give each pupil that personal experience with God. It develops God-consciousness. It gives boys and girls a spiritual view of life, and teaches Jesus Christ as the standard by which to measure the life of a spiritual person.

But the school must do something more than develop religious lives, it must support the agencies and institutions necessary for the growth and conservation of the religious life.

The second function of the Sunday school is to train efficient leaders for all phases of church work. If the Church is necessary for the propagation and growth of the religious life, the school of the Church must sus-

tain the Church as well as the religious life. Does the Church need consecrated lives? The Sunday school must develop them. Does the Church need trained leaders? The Sunday school must furnish them.

A Sunday school must have a definite aim, something for which to work. Each individual has an aim in life. Life would not seem worth living if there were not something to strive for. The aim of the Sunday school can be no higher than the aim of each individual. As the individuals, so the organization.

Each member of the school should feel responsible for some share of the work. Have you ever thought that if you fail to do your part, that part may go undone? Have you ever refused when asked to take an active part in the Sunday school? Teaching a class, perhaps. Why is it that most Sunday schools have a scarcity of teachers when the one aim is to train leaders for this special work? Is it the fault of the school or the individuals? It is true we can not all be teachers or leaders but let us all live for something larger and better every day, and do things as they come to us. We can at least help support those who are active in the work with prayer and sufficient funds.

The Sunday school, itself, is an evangelistic opportunity; and this being true, every individual should sieze and make use of these opportunities. Now what are some of the opportunities that come to us? I would say, It is the opportunity for the older and younger people getting in closer touch, exchanging ideas and gaining confidence in each other and this brings about willingness to work and do things together. There must be co-operation in the work, every one working together with the aim of making it an ideal Sunday school, a standard of perfection or duty, something to strive for.

We should cultivate the vision of larger and better things for the Sunday school. If we believe the best work of the school is in the past we are working on a down grade.

Let us not always be looking for thistles and thorns but also the flowers along the way, as did one of two men who were touring around the world. The one man, when they were on the mountain top, saw all the beautiful things around them—the clouds, the trees, and the wonderful scenery. While the other was always looking for pins, never having time to look up and see the bright and better things around. The thing for us to do is always be looking for larger and better things ahead. We must have high ideals and strive toward them.

The great aim of the Sunday school should be evangelization, teaching the doctrine of Christ's mission. You may say, How may the Sunday school do this? It is through the school we have the opportunity of learning much of mission work—the many missionary lessons we have been having, the new thoughts and ideas we can all glean from them, the books we may get from the library. From these we can learn the great importance of Jesus' words: "Go ye into all the world."

Where can we make use of these opportunities? There is a great need right at home. How often one can stand on the steps of a church house and looking all around see many homes from which the people attend no Sunday school or church service. There are twenty-eight million children of Protestant families which are not attending any such service. How many of these may be in our community? What dent are **we** making in our community? How many of these people are we trying to bring to know more of the doctrine of Christ's mission? Each one should consider this a personal question, What am I doing to help make this world better? When men are honestly concerned for the welfare of their neighbors, "the kingdom of heaven is at hand." A good neighbor is always alive to the opportunity of doing good.

But are the people in our community our only neighbors? No. The African, the Japanese, and the Indian children should share our concern as well. In the Near East there were 500,000 orphans after the war. Now only 64,000 remain. Small children of the age from 5 to 15, who have never had the opportunity to know about Christ. What a promise of 64,000 Christians in the future where before there were none—a splendid opportunity of leading more to Christ.

"Go thou," he said, "and in my name,
Tell some one why it was I came."

And so the Sunday school has a very grave purpose in the training of lives for service.

Missionary work is the one all-important work of every church, every Sunday school and every Christian. Without intelligent missionary interest there can be little spiritual power. Every Sunday school should be, in fact, a missionary organization and set itself to definite far-reaching missionary tasks.

William H. Taft said, "However we differ in other matters, we all agree that Sunday school education is absolutely necessary to secure moral uplift and religious spirit.

The Sunday school needs individuals whose walk with God is close and confiding, whose prayer lives are absolutely vital to their every-day work, whose interest in their fellow human beings is heartfelt and sincere, whose patience and tact are under constant cultivation, whose hopefulness and courage are not to be disturbed by difficulties and whose best for themselves and for their work is always ahead. And if we are not all this today, we ought, for the sake of the school and of the service that we are called to render, to pray and to strive for the perfecting of these qualifications in our lives. We may well be hopeful about the result, for we are not alone in this work.

Let this be the aim of every Sunday school scholar: Every scholar in his place, on time, with a studied lesson and a liberal offering.

West Liberty, Ohio.

"RETROSPECT OF THE OLD YEAR AND PROSPECT FOR THE NEW"

By Esther E. Studer

For the Gospel Herald.

As we have passed the brink of a new year, let us take a backward view of our lives. Those things performed in the past year can never be changed; it is only in the new that we can hope to make our sheet of life more pure and white. As the years roll by, let us remember that our eternal destiny is determined by the condition of our past records.

During the past year all Christians could not help but notice the condition in which the world lies; and in spite of the efforts of Christ-like people, humanity only rushes deeper into sin. Older people in our home community can testify that such has been the case in the by gone days. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (II Pet. 3:3).

We have seen individuals whose lives have been hideously wrecked by sin because they have found no place for Jesus in their hearts. On the other hand, how beautiful is the character of a consecrated Christian, when compared to that of a wretched sinner. Homes have been saddened time and again by the death angel—some have gone to their great reward, while others we are led to believe are awaiting the terrible penalty of sin. When we consider the joy of the first and the sorrow of the second we can readily say, "The best path lies by the strait and narrow way." Such warnings are of benefit to us and should not be passed by.

We have heard things which gave us joy and things that gave us pain. Our ministers have given us Gospel messages each Sabbath day, and we

ought to examine ourselves to see if we have profited by them. Have we paid close attention to the Word? or rather have we allowed the precious truths to slip by? Our Sunday school teachers too mean much in our lives, if they possess the true Spirit and are given our undivided attention. The advice of Christian parents is as pure gold, and we hope and pray that none have unwisely disobeyed it. During the past year we have heard many things that are not pleasing to the ear of a righteous person, such as vulgar language, foolish, senseless talking and even profanity. Let us be thankful if we can conscientiously feel that we have taken no part in these wrongs.

Can we truthfully look back over the old year with complete satisfaction for the deeds we have shown and done? Have we visited the sick as often as we might have? Did we lend a helping hand to the poor, needy, and outcasts? Have we shown kindness at every opportune time? Have we prayed without ceasing as we are admonished to do? Did we make any definite spiritual growth during the past year so that we can see the effects in our lives and its influence upon others? Have we taken as active a part in the Sunday school and Church work as we might have? Have we given of our very best for the Lord's cause?

There is always work for the willing hearts and minds, and always room for improvement. Let us not be discouraged if we cannot at once see the results of our labor. "And let not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

The closing of the old year and the beginning of the new always finds us making resolutions. Let us remember there are two kinds, those which are broken in a short time, and those of a sincere Christian who strives to overcome the defects in his life. A good one for all of us to keep in mind is the resolution to be a Christian, and adorn that name by a consistent life.

Then too we have before us the wonderful opportunities in Sunday school which some of us may have rejected during the past year. As a Sunday school teacher, do you feel a greater responsibility than ever before? Are you really sincere in your teachings and doings? Or do the surrounding conditions have an effect upon you? As Sunday school scholars, we are responsible to assist our teacher in bringing our class to reach the goal, that it may shine out and bring forth good fruit. The work of a true, consecrated Christian begins in the home. It is the duty and responsibility of every Christian parent to teach the children of God's great love, to guard and influence them against the wickedness of this great world, so that they may let their light shine out among their unchristian school associates and friends or with whoever they may come in contact. During the new year may we all, old as well as young, strive to show a greater influence among ungodly people than ever before, for we should have great confidence in the golden promise, "Lo, I am with you alway." It is every Christian's duty to testify for Jesus, and should be a delightful privilege to look forward to. The sinner can readily detect at a glance the character which is so pleasing to God—not only in speech, but in his actions, habits, and apparel.

So let us boldly step into the new year casting our complete reliance upon the Savior. Though trials and temptations beset our path, we know there are always the mercies of God to be gained by prayer.

"I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears.
While, brushing them aside, a sweet surprise
Breaks like a day-dawn on my upturned face,
As I remember all thy daily grace.

"Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest."

Roanoke, Ill.

"LAZINESS"

By Clinton A. Beachy

For the Gospel Herald.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.—Prov. 10:4.

He also that is slothful in his work is brother to him that is a great waster.—Prov. 18:9.

Benjamin Franklin, noted for his wise sayings, said, "Laziness travels so slowly that Poverty soon overtakes him."

All of the preceding wise sayings teach their own lessons—what happens when laziness leads!

Webster's dictionary tells us that laziness is: "Indisposition to action or assertion; sloth with natural or habitual disinclination to action."

According to another reliable authority, laziness is a disease, whose symptoms are described in all newspapers, and is **apparently** considered by doctors as a serious disease, and which is socalled in front of the patients when it would not be wisdom (in the doctors' estimation), to tell the truth! For instance, (the following is a true case): A doctor gave pills, consisting of only flour and water, to one of his patients, who had no other "sickness" than pure laziness! The same authority also states: "The nation's sofas groan with chronic invalids, whose subconscious minds put them on their backs to save them from the distress of work."
nize it as such!

It has been said that those who are always trying to find new and better ways of doing work, are lazy. In one sense, they may be—in that they are trying to accomplish the work with less effort, but it cannot be that their efforts are laziness!

Laziness is of different kinds: Mental laziness, which handicaps the mental worker from obtaining the best results in his line of work; physical laziness, which handicaps the worker in succeeding in doing exacting physical work; and "spiritual" laziness, which handicaps the Christian worker from "attaining unto the stature of the fulness of Christ." It is a serious handicap to success in any pursuit.

The results of laziness are many, some of which are: work not completed, or only done haphazardly or done by halves; crimes, among which thievery is one of the greatest, for thru it, attempts to obtain with little or no labor, that which belongs to others, are made.

To that class, who are afflicted with it, the following verses, those of Prov. 6:6-11, (which see), would be good advice, if they would only heed it! But will they? Hardly! It is a good warning to the workers, not to allow themselves to fall into the sluggard's ways of living.

It is also true that people do not always judge rightly. They are not sure:—Call a person lazy who, really, is sick, or whose business they do not know.

To the accusers there is a timely admonition: "Judge not, that ye be not judged" (Matt. 7:1), and to the accused, especially, in the latter case: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven" (Matt. 5:16).

There is only one good way to cure laziness and that is to use a strong, pleasant incentive, the person to whom it is applied, being carefully studied beforehand, so that the right one may be used.

May we always bear in mind the following, Be "not slothful in business" (Rom. 12:11a) no matter what kind it is so long as it is good in the sight of God.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

FAITHFUL SERVICE

By W. W. Hege

For the Gospel Herald.

TEXT: Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

These simple words form an incentive to loyal service with the blessed assurance that the Christian warfare will be followed by distinguished honors in the august presence of God and the celestial inhabitants who dwell eternally in His presence.

The ideal for Christian service is Jesus Christ. Paul referred to this fact when he said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

No man is saved without an ideal; and it is essential to our salvation that we set our ideal high, for no man lives above his ideal.

God has an eternal claim to our most faithful service because we belong to Him—

First, by creation.

Second, we are His by redemption. He bought us back. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ; as of a lamb without blemish and without spot."

Third, we are His children by regeneration; born into the family of God, and joint heirs with Jesus Christ. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Fourth, we are His by adoption—which means that as strangers God has taken us into His favor and protection as His own sons and daughters. We have not chosen Him, but He has chosen us.

Jesus spoke of two ways. One is broad and leads to destruction, and the other is narrow and leads unto life everlasting. The choice we make and the service we render designates which path we are on, and our daily life brings about the development! "for His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness:" Satan deceives many people by causing them to be satisfied with past experiences. The Christian does not look back five or ten years for evidences of his conversion, but his continual daily experiences are evidences of his adoption into God's family. "His Spirit beareth witness with our spirit that we are the children of God." "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Our lives will not be estimated by the number of years we live but by the volume of faithful service we render to God. It was only after the children of Israel were liberated from bondage, and had arranged for their first Passover feast before taking their departure from Egypt in obedience to the commands of God, that God said, "This month shall be unto you the beginning of months, and the first month of the year."

"Bodily exercise profiteth little, but godliness is profitable unto all things; having the promise of the life that now is, and the life which is to come."

Some people say all they want is to say a prayer before they die and talk as though religion were designed for an admission ticket of no use here but to be presented at Heaven's entrance. But a religion that is of no value while we live will be of no value when we come to die. Jesus said if we want Him to confess us before His Father which is in heaven, we must confess Him here on the earth.

God keeps a strict account of our deeds. This is proven by his reckoning with the unjust steward. "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" We also have His record of the rich man in two words: **"Thou Fool;"** also of the poor widow casting two mites into the treasury, and of Mary. They both did what they could. They chose that good part which could not be taken away from them. There are many reform movements in the world endeavoring to better conditions by human effort, patching up the old, ragged garment with a piece of new cloth, but when the old garment gives away the rent is made worse. God demands that we throw aside these filthy rags and put on the robe of righteousness which He has provided for us, that we be transformed by the renewing of our mind so it will conform to the mind of Christ, and pray for our enemies, do good to those that despitefully use us, see as God sees and love the things He loves and by which we are able by God's mercy to present our bodies "a living sacrifice, wholly and acceptable which is our reasonable service."

"Unto death"—this faithful service is to be perpetuated and there is no discharge in that war. The crown is not in the beginning, or in the midst of life, but "He that endureth unto the end shall be saved."

The crown of life is a reward of magnificent splendor, a sign of a mighty conqueror, a symbol of royalty. Peter calls it "a crown of glory," and Paul refers to it as a "crown of righteousness that fadeth not away."

Earthly crowns soon fade, but in millions of years to come, before the celestial inhabitants in the presence of God and the shining myriads, the crown of life will shine on and on in all its unfading brilliancy as a permanent, visible evidence of faithful service rendered while here upon the earth.

Marion, Pa.

MODERN EXAMPLES OF FOUR KINDS OF SOIL

By Ella Musselman

For the Gospel Herald.

No doubt most of us have familiarized ourselves with the parable of the sower as Mark gives it in Chap. 4:3-9. "Behold, there went out a sower to sow." As he sowed, some fell by the **wayside** and the fowls of the air came and devoured it. Some fell on **stony** ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among **thorns,** and the thorns grew up and choked it, and it yielded no fruit. Others fell on **good** ground and did yield fruit that sprang up and increased, and brought forth some **thirty,** some **sixty** and some an **hundred.**

Luke says the people came from every city. So we can know that Jesus' popularity was at this time almost at its height.

The people, no doubt, in general had received the direct teaching with scorn, unbelief, and hardness of heart. So at this gathering, near Capernaum by the Sea of Galilee, He gave them this parable of the **sower** and the different kinds of soil for the purpose, no doubt of giving out truths to those who **would** receive it, and at the same time, partly conceal it from

those who loved darkness rather than light. Again, it may have been a means of sifting the true followers from the false or selfish ones. Those who were conscientiously in sympathy with Jesus' teaching would not be satisfied until they understood the real meaning of His work or teaching. The soil here was supposed to be prepared for the reception of the seed.

The seed was good, and of the right kind. **Some,** He says, fell by the **wayside,** the soil, no doubt being trampled by many feet going to and fro would become hard and seed could not sink into it; naturally the birds would quickly eat them up. In Luke 8:11 the seed is called the "word of God."

Jesus Himself sowed the **word.** While He was on earth He commissioned His followers to sow it after He went away and this is His plan to this day. In Mark 28:19, 20, "Go ye therefore, and **teach all** nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And again He says, "Teach them to **observe all things,** whatsoever I have commanded **you.**" Whatever seed your heart received and contained was to help some other soul to become fruitful, and then He says, "Lo, I am with you alway, even to the end of the world."

It seems the modern example of this teaching is largely left to the teacher. Every one seems too much engaged in other pursuits and the **Word** does not find a lodging place in the hearts of men and women as we think it should.

Pleasure soil reaps her own harvest. She flits from one place of pleasure to another in search of amusements to while away the time, as it were; time is often too short in which to grasp all that pleasure's hand extends to us, so little time is left for the seed or **"Word** of God." Consequently it is Satan who comes quickly and catches away the word, just as the birds gather the seeds by the wayside.

We spoke of the **modern** example. We hear it said so often that we must change with the **times,** be more **modern.** These are phrases we hear nearly every day, either concerning ourselves or some one else who may seem to be too conservative. Modernism has been explained by men of Christian faith as being "The religion of Voltaire, Paine and Ingersoll brought up to date." Would that the seed these men had sown had passed into oblivion ere it reached the press. Again they say: **"Embellished in ecclesiastical costume** and labeled **Christianity."** How true, in a teacher's garb one of authority in many of our schools and colleges teaching infidelity and labeling it **Christianity:** "It is the science which makes a **playhouse** out of the Churches, dignifies a clown and gives him an honorable position in the pulpit, and makes it possible for the same man to be a **politician,** a **sportsman,** an unbeliever and a champion of religion. In other words it is a system which ignores the **authority of Scripture,** deifies science, denies the supernatural in religion and seeks to **discredit** both the orthodox Christian faith and its defenders." It takes the heavenly fire out of Christian endeavor, gives false hopes to unconverted people."

Matt. 7:15: "Beware of false prophets, which come in sheep's clothing but inwardly they are ravening wolves. Ye know them by their fruits." Gal. 1:8, 9: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." II John 10: "If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him Godspeed."

These and many other scripture sayings, tell us plainly **how** we shall meet the foe or enemy of the Christian faith. Our whole life is bounded and governed by laws ordained and established by God and it can be so easily observed that exactly what we sow, that shall we reap, whether we regard sowing to the flesh or sowing to the Spirit. If sown to the flesh, the evil harvest of sin will follow in abundance, likewise the harvest of righteousness will be as sure to follow the sowing as the harvest of wheat and corn. Paul makes it so plain it is as if he said, "that every man, as he goes through this life is scattering seed at every step; the seeds consist of his thoughts, his words, his actions, they pass from him and sooner or later they will spring up and bear fruit."

Some seed fell on **stony ground.** Naturally seed sown in light, shallow warm ground will soon shoot tiny plants, which have not far to go to get to the air and sunshine.

There are people who love to hear the "Good News" preached and seem anxious to follow Christ. But they do not think deeply about religion. They lack depth of conviction, and when tribulations or persecutions come, they soon feel faint. It is not enough to **know** about Jesus; we must receive Him as our personal Savior.

(To be continued)

The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—Luke 17:20, 21.

MENNONITE BOARD OF MISSIONS AND CHARITIES

Statement of Cash Balances

For the Gospel Herald.

Mission Funds

General Miss Fund	$5,644.36	
India General	1,109.93	
Missionary Children	2,449.33	
Native Worker	231.04	
Bible Women	271.77	
Sankra Evangelistic	6.64	
Orphan Support	2,677.59	
Widow Support	111.44	
New Missionary	278.25	
Bungalow	50.00	
Teachers' Home	9.00	
South America General	1,596.39	
Missionary Children	122.53	
Native Evangelist	865.90	
Bible Readers	321.90	
Church Buildings	1,149.44	
City Missions—		
Chicago Home Mission	438.41	
Argentine Church Bldg.	125.50	
Lima	2.42	
Chil. Home, Kans. Cy.	263.04	
Home for Aged Maint.	1,154.44	
Orphans' Home, Ohio	2.91	
Orphans' Home Barn Ac.	99.75	
LaJunta Sanitarium	149.12	
Jr. Quarter Investment	561.50	
Bible Fund	12.50	
Church Bldg. Fund	126.00	
Evangelizing Fund	158.43	
Missionary Preparation	2.00	
Rural Missions	31.91	
Menn. Bd. of Education	18.06	$20,041.50

Funds Overchecked

India Missionary Support	746.77	
Medical	359.12	
Teachers	3,743.41	
Ressler Trip	300.00	
S. Am. Missionary Sup.	947.12	
New Missionary	271.22	
Kindergarten	7.09	
Ft. Wayne Mission	170.86	
Kansas City Mission	113.17	
Peoria Mission	241.02	
Canton Mission	20.57	6,947.35
		$13,094.15

Relief Funds

General	1,084.31
Germany	15.00
Russian Colonization	100.00
	$14,293.46

Married

Lehman—Steiner.—On Feb. 8, 1925, Ezra Lehman and Alma Steiner, both of the Swiss Mennonite Church near Dalton, O., were joined in marriage at the home of the groom, Bro. C. N. Amstutz officiating. May the Lord bless them on their journey through life.

Sutter—Roth.—On Thursday, Feb. 12, 1925, Bro. Daniel D. Sutter and Sister Lena U. Roth, both of East Fairview Church near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman officiating. May God attend them through life.

Stoltzfus—Mast.—On Feb. 5, 1925, at the Maple Grove Church near Atglen, Pa., occurred the marriage of Bro. Elam N. Stoltzfus and Sister Naomi S. Mast, both of Atglen, Bishop John S. Mast officiating. May God's richest blessings attend them thru life.

Obituary

Yost.—John Yost was born July 15, 1835; in Lancaster Co., Pa.; died at his home in Intercourse, Pa., Jan. 4, 1925; aged 89 y. 5 m. 19 d. He leaves 4 sons, 4 daughters, and 9 grandchildren. Funeral services were held Jan. 7 at the home by John A. Kennel and at Millwood Church by Christian King and Daniel Stoltzfus.

Shenk.—Miriam Jane, child of Clarence and Blanche Shenk of near Witmer, Pa., died with pneumonia Jan. 19, 1925; aged 9 m. 2 d. Besides her parents she is survived by these brothers and sisters: Melvin J., Claire, Blanche Evelyn, and Mildred. Services were held at Mellingers Mennonite M. H. by brethren David and Sanford Landis. Text, Psa. 16:6. "Budded on earth to blossom in heaven."

Schrock.—William Kenneth, son of Clarence P. and Fannie Schrock, near Hubbard, Oreg., died Nov. 9, 1924; aged 1 d. He leaves father, mother, one brother, and many relatives and friends.

"Sleep on dear child,
And take your rest;
God called you home,
He thought it best."

Funeral services at the home Nov. 10, by Bros. E. Z. Yoder and D. B. Kauffman. Texts, Luke 18:15; John 14:13. Remains laid to rest in the Zion Cemetery. Bro. A. P. Troyer conducted the close of services.

Neuenschwander.—Benjamin, son of Abr. and Miriam Neuenschwander, was born near Berne, Ind., Aug. 1, 1904; died at his home near Dalton, O., Feb. 2, 1925; aged 20 y. 6 m. 1 d. He was not of robust health from childhood up, and was suffering with heart trouble although in his usual health. His death in a way was rather unexpected. He was baptized and received into the Swiss Mennonite Church April 2, 1920, and had been a faithful member until death. He leaves father, mother, five brothers, 5 sisters, and a host of other relatives. Funeral services were held Feb. 5, by Bro. C. N. Amstutz.

Swartz.—Susannah E. (Bergey), wife of Abram Swartz, was born Oct. 5, 1854; died Feb. 9, 1925; aged 70 y. 4 m. 3 d. She was united in matrimony to Abram Swartz Nov. 19, 1872. This union was blessed with ten children, four dying in infancy. She left a beloved husband, six children, many grandchildren, and several great-grandchildren. She has been a faithful member and much concerned for the welfare of the Church. She was a member of the Kitchener congregation. Her body was laid away at the Manheim Cemetery where Brethren C. F. Derstine and Manassah Hallman conducted the funeral service. Peace to her ashes awaiting the resurrection morn.

Leasa.—William Leasa was born in Southern Germany June 8, 1838; came with his parents to America when he was 8 years old, settling in Rockingham Co., Va., where he grew to manhood; married to Amanda Gibson Sept. 8, 1872; moved to Kansas in 1887, where he lived until 1911, he came to Cass Co., Mo., and in 1919 he moved to his late home near Blue Springs where he peacefully passed away Feb. 5, 1925; aged 86 y. 7 m. 28 d. He leaves a loving wife, 4 sons, 7 daughters, 37 grandchildren, 35 great-grandchildren. He united with the Church of the Brethren in early life to which faith he clung till death. Funeral services were conducted by Bro. Geo. Eller, assisted by Bro. J. D. Mininger. He was laid to rest in the Blue Springs Cemetery.

Wideman.—Lambert Alvin, beloved son of Bro. and Sister Ralph Wideman, died at his home near Richmond Hill, Ont.; aged 19 y. 4 m. 20 d. He suffered much from the after effects of scarlet fever which he contracted last April. Bronchitis and pleurisy at last was the cause of his death. Jesus was a precious friend to him and he left a bright evidence that all was well with his soul. He leaves two sisters, two brothers, father, mother, grandfather, two grandmothers, one brother-in-law and a niece. Funeral services were conducted by the brethren D. W. Heise and Alvin Winger. Text, Eccl. 12:1. Interment in Gormley Cemetery.

"Dearest Lambert, thou hast left us,
Here thy loss we deeply feel,
But 'tis God who has bereft us
He can all our sorrows heal."

Wanner.—John Wanner died at his home, near Lititz, Pa., Jan. 31, 1925, after a nine days' illness of pneumonia; aged 55 y. 4 m. 6 d. When a young man, he with his wife (who was Miss Mary Zimmerman before marriage) united with the Mennonite Church, and was a faithful member to the end. He is survived by his widow and three children (Walter, Mable, wife of Abraham Landis, and Samuel). Three brothers also survive. The funeral was held Feb. 3 at the Landis Valley Church, conducted by Brethren N. L. Landis and J. W. Weaver. Texts, John 16:22, and Matt. 24:44. Burial in the adjoining cemetery.

"Just a closing of the eyelids
Just a hush—why mourn and weep
So it, our heavenly Father
Giveth His beloved sleep."

R. H. H.

Mast.—Mary A. Mast (nee Zook) was born in Wayne Co., Ohio, April 18, 1868; died at her home in Smithville, Ohio, Feb. 11, 1925; aged 66 y. 9 m. 22 d. She was united in marriage with Gus. A. Mast Dec. 24, 1882. To this union were born two sons and a daughter (Wm. F., Clement Z., and Augusta May). Father preceded her in death. She leaves three children, three grandchildren, four brothers, two sisters, with many relatives and friends. She confessed Christ as her Savior when quite young, united with the Mennonite Church, with which body of believers she worshiped until called to her reward. She was a faithful and devoted sister in the Master's work. In her suffering she was patient and resigned, expressing peace with God. Services were conducted at the Oak Grove Church by the brethren, C. Z. Yoder, I. W. Royer, and J. S. Gerig. Text, Psa. 90:91. Interment in cemetery nearby. Peace to her ashes.

Hunsberger.—Mary Ann Shantz, beloved wife of Noah Hunsberger, was born Oct. 7, 1881; died Feb. 6, 1925; aged 43 y. 3 m. 30 d. She united in holy matrimony with Noah Hunsberger March 1, 1905. To this union were born 1 daughter and 2 sons. The daughter predeceased her 15 years ago. She leaves to mourn her departure her sorrowing husband, 2 sons, 2 brothers, and 2 sisters. She was converted and united with the Mennonite Church at the age of 15, remaining faithful to the end. Before Sister Hunsberger passed away she had wonderful experiences of joy, asking constantly whether those at the bedside were not seeing the sights and hearing the singing. She committed her husband and sons to God, urging her husband to faithfully stay by the Word of God in his ministry. The funeral was held at the Waterloo Mennonite Church, Bros. Jonas Snyder and C. F. Derstine preaching the Word of comfort and life.

Shantz.—Rachel Harshberger was born at Dayton, Va., Oct. 11, 1852; died at her home near Hydro, Okla., Jan. 22, 1925; aged 72 y. 3 m. 11 d. On Dec. 29, 1881, at Lima, Ohio, she was united in marriage to Isaac Shantz who preceded her in death July 31, 1921. To this union were born 3 sons and 5 daughters. She has been a chronic sufferer from asthma and some time ago suffered a paralytic stroke which affected her right side. Several days before her death she contracted influenza which with the other complications caused her death. She leaves 3 sons, 5 daughters, and a host of friends. Funeral services held at the Pleasant View Church (of which she was a member) conducted by Alva Swartzendruber. Text, John 14:1. Interment in cemetery nearby.

"Sweetly sleeps our dear mother
She with the Loved one gone before;
May we all prepare to meet her,
Her toils and cares are over.
We hope again to meet thee on yonder shore."
"Gone, but not Forgotten."

From the family.

Stahl.—Bro. John Stahl was born in Somerset County, Pa., Sept. 9, 1847; died Dec. 14, 1924; aged 77 y. 3 m. 6 d. He was a faithful member of the Mennonite Church for many years. For many years he was superintendent of the Sunday school and served in different other positions in the Church. When the Stahl congregation was organized, he was one of the original members and gave the plot of ground upon which the church is built. He was first married to Gertrude Miller, and to this union were born five daughters and one son. Two daughters are dead. Being preceded in death also by his wife, he was married to Lizzie Eash Miller, who died about four years ago. He is also survived by 25 grandchildren and 15 great-grandchildren. He was always interested in the activities of the Church and rejoiced in her growth. As long as health permitted he was a very regular attendant and for many years was the principal chorister. As the evening of life was approaching, he made his home with his daughter, where he passed away. Funeral services were conducted in the home by S. G. Shetler and at the church by John W. Hess, S. G. Shetler, and W. C. Hershberger. Interment in the Stahl Cemetery.

Brubaker.—Abraham L. Brubaker was born in Lancaster Co., Pa., Oct. 20, 1840; died of acute indigestion at the home of his son, Freeport, Ill., Feb. 11, 1925; aged 84 y. 3 m. 21 d. Bro. Brubaker was a faithful and devoted member of the Mennonite Church for 47 years. He was twice married—first to Mary E. Hime, on Jan. 30, 1868. She was called hence by the hand of death Jan. 11, 1869. To this union was born one son named Walter, with whom he resided at the time of his departure. Feb. 22, 1876, he was remarried to Sabina Reitzel, of Sterling, Ill. To this union was born one daughter which died in its childhood. His last wife preceded him in death, dying in March, 1917. Besides his son, he is survived by three brothers and two sisters (Benjamin, Daniel, and Rudolph Brubaker and Mrs. D. L. Ebersole, and Mrs. J. S. Shoemaker), five grandchildren, and five great-grandchildren. Bro. Brubaker was loved by all who knew him because of his kind, cheerful, sunny disposition. He was very desirous to depart and be with Christ. In recent years he often expressed himself as being desirous to leave this world and go home to glory. While still enjoying good physical health he had made full arrangements for his funeral services. He had chosen Job 5:26 and II Tim. 4:6-8, as texts to be used at his funeral. Funeral was held Feb. 13, with a short service at the home, followed with a service at the Mennonite Church conducted by S. E. Graybill and A. C. Good. Interment in the Mennonite Cemetery.

ITEMS AND COMMENTS

If the people of the United States were as emphatic in their support of law enforcement as they are in their praise of the U. S. delegates in their withdrawal from the opium parley in Europe because a number of nations were determined to carry on their opium traffic, the United States would be "dry" in fact as well as in name, in a very short time.

Roy A. Haynes, federal prohibition commissioner at Washington, D. C., announces a change of policy for prohibition enforcement. Hereafter all responsibility for enforcement is to be centered in one man, in the federal employ. State prohibition directors are to have no responsibility except in connection with liquor permits. As under previous regulations, the effectiveness of this order will depend largely upon the faithfulness of the men charged with the responsibility of putting it into effect.

Plans are under way for another disarmament conference between representatives of the leading nations. It is understood that the conference will not be called unless there are assurances beforehand that there will be no serious obstructions put in the way of a substantial reduction in armaments all around. It is to be hoped that all will join heartily in this enterprise. Under the most favorable circumstances it will take the nations many years to get out from under the load imposed upon them as a result of the World War, and a continuation of the present military burden threatens the downfall of many nations.

CORRESPONDENCE

(Continued from page 937)

As to who is next is a secondary matter; but will we be found faithful when the call comes is of primary importance. "Prepare to meet thy God, O Israel."

Feb. 16, 1925. Cor.

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers, Greeting:—The Lord has richly blest us since the beginning of the new year.

On account of bad roads our semi-annual Sunday school conference program could not be given until Feb. 8.

The evening of Feb. 10 Bro. N. E. Miller of Springs, Pa., preached for us. Text, Acts 1:11. The thoughts presented were centered around the time between Christ's ascension and His second coming.

Sunday, Feb. 15, Bro. D. H. Bender of Hesston and Bro. Harry Diener of Yoder came for the purpose of ordaining a deacon. In the forenoon Bro. Diener preached on the qualifications of a deacon, using for his text Acts 6:3. After the sermon the council of the church was taken to decide who should be chosen to fill this office. In the evening Bro. Bender delivered a sermon on the work of the deacon.

After imploring the Lord's help and guidance the lot was cast. It fell upon Bro. Oliver Hostetler. May the Lord bless him in his work.

Pray for us at this place that the Lord may have His way in the lives of His followers.

Feb. 16, 1925. Cor.

Minot, N. Dak.

Dear Herald Readers:—Greetings to you all in the dear Master's Name. Our annual Bible school is again in the past for 1925. It lasted just three weeks, and they seemed short even for those who could not attend regularly.

J. C. Gingerich of Ulen, Minn., was the teacher, and he did his part well.

The attendance was not as large as was formerly anticipated, partly on account of sickness, but the interest was keen from beginning to end.

We trust the students have received help for the future days in His service.

Bro. G. left for his home immediately after the school on Friday the 13th, after being from home nearly 3 months.

The Lord of heaven has again blessed us with a beautiful winter. February has been unusually mild so far.

Some one spoke of farming in February as they did here twenty years ago, but it will need to get warmer before they will be able to do that.

Health at present is fair.

Yours in His service,

L. S. Glick.

Feb. 17, 1925.

Johnstown, Pa.

(Johnstown Bible School)

The fourth term of the Johnstown Bible School closed Feb. 13, and many pleasant events of the term have gone down into history, as we hope, for good.

The year's enrollment was fifty-four, of which number seven completed their four-year course.

The term thruout was featured with faithful instruction given by our teachers, helpful influences cast by students from other congregations and districts, a unity among students and instructors, helpful Christian fellowship, and the leading and direction of the Holy Spirit.

We were also favored by lectures, addresses, and sermons by the brethren Daniel Kauffman, Scottdale, Pa.; S. C. Yoder, Goshen, Ind.; J. M. Nissley, Altoona, Pa.; C. Z. Martin, Mountville, Pa.; D. B. Raber, Aurora, O.; David Sauder, Lancaster, Pa.; Harry E. Kauffman, Mattawana, Pa.; and W. B. Stoddard, Washington, D. C. These were given besides some of the Wednesday evening and Saturday evening lectures that were given by S. G. Shetler and E. C. Bender, instructors.

We were also favored with many visits made by interested friends of the school. About one hundred fifty different persons gave us over three hundred visits. We were glad for these and solicit others also for the coming terms.

The interest in general was good thruout the term. Every day or so we could hear such expressions as, "It's getting better every day," and those who attended only the latter part of the term said, "I wish I would have started right away." As another evidence of general interest we can point to our evening meetings which were all very well attended. In fact they were better attended than at any of the previous terms, which indicates that the interest has been growing all during the four terms of school.

The Workers' Meeting of Jan. 28, was well attended and was termed as, "A good meeting."

Near the end of the term a board meeting was called at which time a tentative four-year and six-year course was arranged. Also it was decided to open the next term of school Jan. 4, 1926, and that the present faculty be retained and enlarged as needs present themselves.

We urge all who can to be with us for the coming term, as this is a proposition which if you will accept you will not regret.

Let us pray and labor that the school may be maintained on Gospel principles and be a glory to our Heavenly Father.

Feb. 19, 1925. Lloy A. Kniss.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 5, 1925 (Gospel Witness Established 1905) No. 48

EDITORIAL

"The harvest truly is plenteous."

Not only plenteous, but right at hand. The Master wants harvest hands NOW.

"Sheet Music of Heaven."—In response to a number of inquiries concerning Bro. C. F. Derstine's forthcoming book on this subject, we will say that the publication of the book has been held up because, for a number of reasons, the author was unable to supply the material as soon as he had hoped. The music plates are nearly all in now, and the book ought to be out, paper covers, in a few weeks. It will take some longer to get the cloth-bound books out. The book, when completed, will contain nearly 300 songs and nearly a hundred pages of reading matter. A fuller description of the book will appear in next week's Gospel Herald, the Lord willing.

Our Subscription List.—The other day the editor had a little talk with one of our subscription clerks concerning the condition of this list. This, in substance, is what he said: "The subscribers responded very generously over the end of the year. But there are still several thousand in arrears who ought to renew."

This reminded us of what a number told us while out visiting congregations: "My subscription is overdue, but I just neglected sending in my renewal." We are always glad for renewals, even though they are in arrears several years and decide to pay up and in advance. May we suggest a number of things:

1. If you find, by looking at the label at the top of this page that you are in arrears, a check of sufficient size will wipe out the arrearage and put you ahead a year or two.

2. Ministers or others who have been looking after this matter in their congregations would do well to make mention of it once in awhile. Should you so desire, we will send you a proof list of subscribers in your community.

3. April 30 is the close of the present fiscal year for the House. We invite the aid of all interested ones to the end that by that time every subscription may be fully paid up and in advance.

4. Drop us a card when you fail to get proper credit for your renewals.

5. A $30 annuity will bring the Gospel Herald to your door once a week during the rest of your natural life time.

WANTED: A thousand interested workers to help us bring this subscription list up-to-date and add a thousand new subscribers to the list. We thank you for your help during the past. We ask your continued interest, help, and prayers.

What you believe does not affect your life so much as what you want to believe. If you accept the philosophies that make a reasonable (?) excuse for your position in life whether right or wrong, you are open for any errors into which it may please the enemy of souls to lead you. But if you are open to TRUTH regardless of how that may affect your life or fleshly desires you are in position to be led "into all truth." The difference lies in the life motive. "As a man thinketh in his heart, so is he." God may lead us "into all truth" or send us "strong delusions," depending upon how we desire to be led. For example, notice the case of Balaam (who had his affections set upon Balak's bribe) and of Saul of Tarsus (who "in all good conscience" was in error till God showed him the higher light).

PRESENT DAY ISSUES and HOW TO MEET THEM

IV. Indoctrination

Indoctrination involves two things: (1) a knowledge of God's Word; (2) a conviction that this Word should be hallowed and obeyed.

With all our improved methods and modern helps—reference books, Bible schools, Sunday schools, young people's meetings, teacher training, Bible conferences, correspondence work, etc.—there is a denser and more wide-spread ignorance of the Bible, and less reverence for this sacred message, than there was a generation ago. The causes we shall notice later; it is the fact that we wish to face now.

There are today some fathers and mothers who are known to have the Bible as their daily companion, but not so many as there were a generation ago; some people whose habit it is to talk religion, but not so many as formerly; some who can talk familiarly about the message as found in all parts of the Bible, but that number of people is apparently growing less all the time. If you have never thought seriously on how little we (who claim to be Bible students) know about the Bible, try yourself on a few test questions like these:

1. Repeat one verse from each of the books of the Bible.
2. Repeat, word for word, without a single mistake, Psalm 23 and Matt. 6:9-13.
3. Sketch briefly the message found in the book of Obadiah.
4. For what are the following noted: Nimrod, Elihu, Aristarchus?
5. What writers, in Old and New Testaments, speak of the resurrection?

Are these questions hard? No; very simple. Only they strike us unprepared—throw light upon how little we know of the Bible, even though we may have made a careful study of Biblical themes, and by the best and most approved methods. The average Bible student being thus convicted of a very scanty

knowledge of the message with which he is supposed to be familiar, what must be true of the average individual who scarcely ever looks into his Bible, except, perhaps, to look up a point in connection with some Sunday school lesson or other topic? Yes, we need to waken up, and pay more attention to the only message that unlocks the mysteries of life and holds the key to the eternal destiny of man.

The importance of a thorough indoctrination is evident from the following:

> Thy word have I hid in mine heart, that I might not sin against thee.—Psa. 119:11.
>
> Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.
>
> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man....not tossed to and fro, and carried about with every wind of doctrine....but speaking the truth in love, may grow up into him in all things.—Eph. 4: 13-15.
>
> Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4:16
>
> Sanctify the Lord God in your heart: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as evil doers, they might be ashamed that falsely accuse your good conversation in Christ.—I Pet. 3:15, 16.

Here, in the language of Scripture, is the standard which should be held up and striven for by every church, by every member. With a living faith in the entire message of the Gospel, there should be a living effort made to get this entire Gospel message firmly embedded in the minds and consciences and lives of every member. But because there is a growing laxness along this line the present-day apostasy is making frightful headway among professing Christians. The question arises as to

Why so Few

are fully indoctrinated in the faith and service of Jesus Christ. Briefly let us enumerate a few of the most fruitful causes.

1. Too many church members have lost their first love. With them the affairs of this life have first place, while the things pertaining to the life to come are treated as of secondary importance. Under such circumstances it is but natural that the Bible should be neglected, crowded out of their lives, its truths erased from their memories.

2. There is too much talking about the Bible and not enough meditation upon what is in it; too much speculation on the philosophy of religion, and not enough importance attached to an actual experience of it in daily life; too much stress laid on method, and not enough daily absorption of this sacred message. So pronounced has been this drift that today the religious education in America is largely in the hands of men who either reject or ignore the fundamentals of the Christian faith, hence valueless as a means of educating people in the real faith of Jesus Christ.

3. Since the advent of the Sunday school, and of religious education in Bible schools and colleges, religious training in the home has been neglected. Especially is this to be deplored, as in many schools the real Christ has been crowded out of the so-called Christian training.

4. Denominationalism, combined with interdenominationalism, has obscured the important question, "What saith the scripture?" Denominationalism, in itself, is bad; but when denominations, instead of coming together on Gospel grounds and wiping out "the middle wall of partition" between them, unite in interdenominational work that ignores the convictions and Bible doctrines not held in common by all the parties thus confederated, it means the destruction of Christian faith and the substitution of a social platform for the platform of the Gospel. No wonder that people are becoming more and more indifferent as to what the Bible teaches on anything connected with present day activities.

5. The influence of Modernism has much to do with the present laxness in indoctrination. How can any one be stirred by anything that is only half believed? Many who are not yet enveloped in the darkness of present day liberalism are after all living in the "twilight zone" that surrounds it and therefore indifferent to what the Bible has to say with reference to many of the issues before us. Could such people be fully awakened out of their spiritual slumbers they would hear and respond to this loving appeal to young men: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

How Meet the Issue

1. Let every faithful member cultivate the Bible reading habit. "Reading maketh a full man"—so full that you can not help talking about what you read. The Bible reading habit starts people to talking about the Bible in the home, in social circles, in business life, wherever we go. And that is what is needed today to get people back to the idea that SALVATION is the overshadowing issue that should hold the serious attention of all men. Show us a family or a congregation where all members have the Bible reading habit, and we will show you a family or a congregation in which every member is well indoctrinated.

2. Let there be diligent home training. "But my children are not interested in reading the Bible." Why not? May it not be, at least in part, because you yourself are not interested in the Bible as you ought to be? Suppose you try the Bible reading habit yourself for a year or two. After awhile you will begin to talk about the things that you read about, and after you have the habit of talking religion well established in your own life, you will in all probability find increased interest in religion and Church on the part of your children. The greatest commandment given to parents concerning the religious training of their children is the command to "bring them up in the nurture and admonition of the Lord." Deut. 6:6-9 is good for parents to read frequently. It was this advantage that helped make Timothy the godly man that he was.

3. Doctrinal teaching should form a part of the record in every home, in every Sunday school, in every church. "Faith cometh by hearing, and hearing by the word of God." "I have not shunned to declare unto you all the counsel of God," was Paul's testimony. It ought to be the testimony of every living preacher and teacher of experience today. Christ commanded His disciples to teach "all nations....all things whatsoever I have commanded you." Every church blessed with well indoctrinated preachers and teachers and parents who are faithful in teaching those who have been put under their charge is also blessed with a membership that is well indoctrinated and ready to defend and promulgate the things "most surely believed" among them.

4. We should "keep house" according to the Word. "Law enforcement" is no more a live issue in the nations than it is in the churches. Nothing breaks down the morale of citizens or of members more effectually than to uphold a standard in theory without putting it to practice; passing laws, but failing to enforce them. Every church should be governed strictly by the Word of God—the weaker members honored by giving them more than ordinary care, the erring restored in the spirit of meekness, the burdened members assisted, the unruly warned, the dead branches severed from the body, the whole membership built up in the faith of Jesus Christ and encouraged to live a life of faithful service in His name.

5. We should practice what we preach. Do we believe in a pious, holy life? Let us show it by our living. Do we believe that when Christ taught His disciples to teach

"all nations....all things whatsoever" He commanded them that He meant what He said? Let us show it by a perfect obedience to all His commandments. Do we believe that "the whole world lieth in wickedness" and that "if any man love the world, the love of the Father is not in him?" Let us give evidence of such faith by living a life "unspotted from the world." The most effective teaching is done by those who are moved by conviction to back up their testimony by a consistent Christian life.

6. Let us continue steadfast in prayer. You have never known of any great event in the history of the Christian Church that was not preceded by a season of earnest, fervent prayer. The gift of the Holy Ghost and the three thousand converts on the day of Pentecost, the sending out from Antioch of Paul and Barnabas as apostles to the Gentiles, the great upheaval along spiritual lines during Reformation times, and every great revival in the history of the Church were all preceded by earnest, fervent, continued prevailing prayer. Are we longing for a revival of interest in the unadulterated Word of God, a revival in spiritual fervor and consistent Christian living, a revival in indoctrination and the coming of an irresistible wave which is to sweep many into the Kingdom of our God and restore many cold or lukewarm members to an attitude of spiritual fervor and loyalty in faith and service? Then **P R A Y ! ! !**

A SUGGESTION

By Daniel Shenk

For the Gospel Herald.

I have read with deep interest the article "Lizzie Johnson's Quilt," in last Gospel Herald. My feelings were deeply stirred. How such untiring, unselfish devotion to God, such self-sacrifice, such hol zeal and activity for the Master's cause and kingdom, under such painful and uncongenial conditions as set forth in that article, puts to shame a very large majority of Christian people, even in our own Mennonite church. I have felt for a number of years, felt it keenly at times, that the work accomplished—the number of souls saved, etc., is entirely too small, judging by the reports as given from time to time in Gospel Herald.

Some attribute this to the doctrine of self-denial which we preach, and to the rules and restrictions of the Church. I am willing that due stress in full measure should be laid to that.

I am fully convinced, however, that the cause in large measure is the inactivity and the lack of a full consecration to God and devotion to His cause on the part of the Church in general, though there are some noble exceptions.

We have a doctrine which I am sure is sound and saves those who accept it; but the Church is weak, it seems to me, in this that too little effort is made in bringing our doctrines before the people. Some other denominations whose doctrines we condemn as being erroneous and misleading put forth ten times greater effort to propagate and spread their pernicious doctrines than the Mennonites do in spreading theirs.

Now, my main object in writing this is to suggest that the article above referred to be put in tract form for free distribution, as a stimulus to greater effort, greater zeal, activity and self-sacrifice in the great work of bringing lost souls into the fold of Christ and in the advancement of the cause of Christ in general.

Denbigh, Va.

IS OUR CREED "MERELY WHAT WE BELIEVE"?

By John Horsch

For the Gospel Herald.

A periodical that makes bold claims for its loyalty to the Mennonite Church and the faith of our fathers has felt itself called upon to state repeatedly that Mennonites place too much emphasis on creed and doctrine. In a recent editorial article it says: "Our creed is merely what we believe:" and again: "The supreme mission of Christ's followers is to win souls for the Kingdom of God, and not to perpetuate any set ideas or creeds." Similar thoughts have again and again been expressed in the same paper. Indeed, there are persistent efforts made to propagate such views among our people at the present time.

Giving this question a little thought will reveal the fact that it is not possible to work for the kingdom of God without standing for a definite creed. This point is well illustrated by the fact that one of the contributing editors of the paper referred to above has reviewed and warmly recommended a book which defends a doctrineless Modernism. It declares all Christian doctrine to be not only unimportant but a positive obstacle to winning the world for the Kingdom. It expressly denies the deity of Christ and other fundamental doctrines.

The view that creed is a secondary matter and that working for the kingdom of God is the principal thing has led to conditions such as we have before us today. The greatest opponents of the Christian faith, the most outspoken enemies of the Biblical Gospel of salvation, advance the claim that they are working for God's kingdom. Men who deny not only the deity of Christ but hold that God is nothing more than a concept of the mind and that answer to prayer is out of the question, men like Foster and Coe and Case and scores of others, such men are great church leaders, professors in the theological seminaries of America, the educators of the coming preachers of American Protestantism. They are very much offended when some one sounds a note of warning and expresses the opinion that they are not engaged in the work of extending God's kingdom. They are ever ready to speak of the narrowness and bigotry and Pharisaism of the Fundamentalists who refuse to recognize them as co-workers for the same cause. They claim that to contradict them and to contend for the old Bible faith is contrary to Christian love and to the principle of nonresistance.

Again there is another type of church men who do not go quite so far in openly repudiating the Christian faith. Yet they deny such cardinal doctrines as the virgin birth and resurrection of Christ, the Atonement, etc. We have in mind men of the type of Harry Emerson Fosdick and Shailer Mathews. The editor of the paper referred to above has criticized those who speak of men like Fosdick as "traitors" and "wolves in sheep's clothing." Clearly this is a criticism of the position of the Church in regard to its attitude to Modernism. A practical question is, Is there something to be said in defence of the Church's position? Or is it to be assumed that the last word has been spoken on the subject? It must be admitted that if our creed were "merely what we believe," it would scarcely be worth while to say much more on the question. The Church's position has always been that when our Lord spoke of wolves in sheep's clothing, He had in mind the men who come in a Christian cloak but deny some of the vital Scripture teachings and requirements.

We do not know whether the said editor would admit a radical difference between the two types of Modernists, or whether he would object to referring to the more radical type, represented by such men as Foster and Coe, as wolves in sheep's clothing. Yet it should be borne in mind that men like Fosdick and Mathews believe that they are in substantial agreement with the more outspoken Modernists. In their view the points on which they differ are, like all other points of doctrine, nothing more than human opinions. They class themselves with men of the Foster and Coe type. They teach in the same institutions and are engaged in the same work. In the great conflict between Modernism and the Christian faith they take their place at the side of Coe and Foster. On the other hand, they believe that they are separated by a deep chasm from those who stand for the old Bible faith, and on this point we for once agree with them.

In a word, the men of the Fosdick type believe that they are working for the extension of the same kingdom as the men of the more radical Modernist type, and they prove their claim by their works. The fact is that in our day Satan is achieving his greatest success by pretending to work for the kingdom of God. It was

(Continued on page 957)

PREACHER'S PAGE

SERMON OUTLINES

For the Gospel Herald.

PRACTICAL CHRISTIANITY

TEXTS: Jno. 1:12, 13; 10:10.

Introductory.—The whole Word of God lived out in the life of Jesus Christ.

I. **Activity toward God.**
1. Fear and obedience.—Eccl. 12:13; Acts 5:32.
2. Worship.—Jno. 4:23, 24.
   a. Family worship.
   b. Public worship.
   c. Personal devotions—public and private.
3. Show forth praise.—I Pet. 2:9.

II. **Exercise for Me.**—I Tim. 4:7.
1. Rule my own spirit.—Prov. 16:32.
2. Daily prayer.—Psa. 19:14; 139:23, 24.
3. Take care of spiritual appetite.—Matt. 5:6.
4. Study.—Jno. 5:39; Acts 17:11; II Tim. 2:15.
5. Helping.—Prov. 21:13; I Jno. 3:17, 18.

III. **Toward My Brethren**
1. Assemble together.—Heb. 10:25.
2. Help the weak.—II Cor. 1:3, 4.
3. Visit the sick.—Jas. 1:27; 5:13, 14.
4. Restore the erring.—Gal. 6:1, 2.

IV. **Towards the World**
1. Light to the world.—Matt. 5:14-16.
2. Salt of the earth.—Matt. 5:13.
3. Excel ("other cheek"; second mile"). —Matt. 5:20, 39.
4. Subject unto higher powers.—Rom. 13.
5. Prayer.—II Tim. 2:1, 2.

—J. W. Hess.

THE CHURCH

Scripture Lesson.—I Cor. 12:12-27

I. **Her Members**
1. Those born again.—John 3:3.
2. Saints.—Eph. 1:1; I Cor. 1:2.

Note: A saint means one not earthly—holy one.

3. One who walks in the light.—Jno. 1:7.
4. Those whose names are written in heaven.—Luke 10:20.
5. The obedient ones.—John 14:21.

II. **Her Duties**
1. To Christians.
   a. To pray for each other.—Eph. 6:18.
   b. To be kind and respectful.—Rom. 12:10.
   c. To admonish one another.—Rom. 15:14.
   d. To do good unto them.—Gal. 6:10.
2. To the unsaved.
   a. To preach Christ.—I Cor. 2:2.
   b. To live Christ.—Matt. 5:14-16.
   c. To lead to Christ.—Jas. 5:20.

III. **Her Rewards**
1. Present.
   a. Owned by God.—II Cor. 6:16.
   b. Loved by God.—I Jno. 3:1.
   c. Kept by God.—Isa. 26:3.
2. Future.
   a. Salvation.—I Pet. 1:9.
   b. A crown of Life.—Rev. 2:10.
   c. A Kingdom—Heaven.—Matt. 25:34; Rev. 3:21.

—J. A. Huffman.

VALUES OF ADVERSITY

1. As a Pathway to God.—Ps. 119:67, 71, 75.
2. As a Proof to our true worth.—Job 23:10.
3. As a Polisher of character.—Rom. 5:3, 4.
4. As a Preparation for service.—Isa. 48:10.
5. As a Producer of sympathy.—II Cor. 1:3, 4.
6. As a Pledge of coming glories.—II Cor. 4:17.
7. As a Perfecter for Christ's coming. —I Pet. 1:7.

—Keith L. Brooks.

BOLDNESS IN PRAYER

Hebrews 4:16

I. **The Grounds for Boldness**
1. Christ's intercession.—Heb. 4:14-16.
2. Christ's cleansing blood.—Heb. 10:9.
3. Faith in Christ.—Rom. 5:1, 2; Eph. 3: 12.

II. **The Rewards for Boldness**
1. Mercy.—Heb. 4:16.
2. Grace for times of need.—Heb. 4:1-6.
3. Strength in the inner man.—Eph. 3: 12-16.
4. Entrance into the holiest.—Heb. 10: 19.
5. Reception of all things we ask.—I John 3:22.

—Selected.

HOW I CAN HELP IN REVIVAL MEETINGS

By J. W. Hess

For the Gospel Herald.

1. The Purpose.

I should have a knowledge of the purpose of this meeting. The church needs to be revived, and since I am a member of the church, let this revival begin in me. "Draw nigh to God and he will draw nigh to you" (Jas. 4:8).

The lost need to be found. Jesus, through some one, found and saved me; and now I want to seek for the salvation of the lost during this special meeting. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. :20).

2. Getting Ready for the Meeting.

Having the purpose of this meeting definitely in our minds and hearts, we now want to get ready for the meeting in arranging for a minister. We want the man God wants us to have. We seek for him thru prayer and thru those who have the work in charge, and look to God to open the way.

In arranging the time we want a favorable time, not only in a material way, but more especially in a spiritual way. This means that we must be pliable in God's hands. We dare not be selfish, but when the time is finally set we will do all we can to make all else secondary and this revival first.

3. Prayer.

There is nothing that helps more than faithful, effectual, fervent praying. In fact, this meeting should be born thru prayer and directed by the Holy Spirit. **Who is to do the praying?** Since I am a member of the Church I have had a real interest in helping to get the minister and arranging the time. I appreciate so much what Christ has done for me, that I am going to be real faithful in doing my part in praying. What shall I pray for? For a real revival. Who shall I pray for? For the church, for the minister in charge, for the leader in song. I want a more definite and personal list to pray for. There are a few whom I have been thinking of quite often who are not enjoying a real spiritual experience. Then I have a real burden for about two or three who are out in sin. I am going to make a list of these and remember them every time I pray.

4. Songs.

The leader should be a spiritual, consistent member and should select hymns in harmony with the purpose of the meeting—songs of praise for the saints, songs on salvation for the sinners. I want to worship God "in Spirit and in truth," so I want to help in every song. Songs that most people know usually are the most helpful and uplifting. However, a few new ones, which are easy to learn and in which all can help, often are very helpful and make lasting impressions.

5. How Ministers can Help.

By having the spirit of evangelism during the entire year. Neglecting our duty in praying and speaking to lost souls, and then expecting this to be accomplished in a week or two, is a serious mistake. The loyal support of the home minister in this great work is certainly an encouragement to the work. "Calling in Bro. Smith to assist us in a revival meeting," is an expression that appeals to me.

6. How the Sunday School Workers can Help.

By remembering that the workers in the Sunday school are teaching God's Word, or at least all faithful workers are to build up souls in Christ and to lead souls to Christ. So all should have that same prayerful and watchful concern in their spiritual welfare.

It is often true when we ask the Sunday school workers for names for our prayer list, they hand in their pupils. This is as it should be and is encouraging, especially when we know they have been praying for them continually.

7. How Parents can Help.

It is sad that some parents are not interested in speaking to their children about spiritual things. There is a time in each child's life, that lasting impressions can be made either for good or for evil. We as parents are responsible for their being here, and surely we are to a very large extent responsible for their spiritual decisions. Taking the attitude that we will not tell them what to do or where to go, in a spiritual way, will give others a good chance

and also the devil a chance to suggest many things that will be to their hurt.

8. **How each Member can Help.**

All can pray. Many can come. Most of us can praise God in song. All can encourage when opportunities come. They often come our way just once.

9. **Personal work.**

If we are saved thru the atoning blood of Jesus Christ, have the witness of the Holy Spirit abiding in us, we want to seek the lost in a personal way. Holy earnestness will not let us rest till we see souls saved. "The love of Christ constraineth us" (II Cor. 5:14). The best teacher is the Holy Spirit. A life fully yielded to God's will, will lead you in this activity. The great need of our day is souls who are consecrated to God's service. When the entire church begins to pray, think, and speak on these things, when the spirit of grace and supplication will take the place of formality and worldly desires, the reviving showers will come and souls will be born into the kingdom of God.

10. **Hindrances and Blessings.**

The devil sends the hindrances and the Lord the blessings. Any thought, prompting, or suggestion that would hinder this all important work is brought either directly or indirectly by the devil, the great deceiver.

The Lord who gave His only Son, Jesus, who gave His life, is much interested, and anxious to bless you in this work.

Akron, Pa.

TALKING ABOUT ONE'S SELF

You certainly have misunderstood the article in one of my books to which you refer, about "talking of one's self." The persons I refer to in the article are those who talk to everybody about themselves and about nothing else. Only two or three days since I had a call from such a person,—indeed, I see him quite often. He will talk about nothing else but himself. He is a clergyman, and of course a very great man, and no doubt there is a great deal to talk about. He talks about himself, his own work, what he has been doing, what people say about him, the great achievements he has made, and all such matters.

But let me say to you in a word that I believe most sincerely in talking about one's self as you do. A great many people are the same way. They never talk about themselves to people in general. Those who see them every day would not know they ever had a care or a pain or suffered in any way. But they need one person, a sort of priest, to whom they can unburden themselves, just as a sick patient does to a physician. You might just as well say that it is not right for you to tell your physician all about your disease as that you should not tell all your spiritual experiences and spiritual needs to one who may be able to help you. I am sure you do not talk about your physical condition in detail to anybody but your physician.

Have you ever thought that the way Christ nearly always helps people is through human friends? He does not come Himself in person, in bodily presence. My work as a Christian teacher and a Christian minister is to represent Christ, to interpret Christ, not only in my words, but in my life. Some person longs to know a little about the love of Christ, and Christ sends him to me. Some man is struggling with terrible temptations, and needs help instantly. He must have the human touch, the clasp of the human hand, the encouragement of the human voice, the warm beating of the human heart; so Christ sends him to me that I may show him a little at least of the divine compassion, the divine affection, the divine sympathy, and give him a little at least of the divine encouragement. Just so far as I represent Christ truly do I become a real help to those who need me.

I think you understand now just what I mean by the article to which you refer. I am sure you understand that I do not have any reference to such revealings of one's self as you have made to me when you wished to have my help, my sympathy, and my encouragement.

You probably know some people of the kind I referred to in the article. I know some people that I never dare ask when I meet them, "How are you today?" If I put the greeting in that form I am sure to get a long narrative of sufferings, pains, bad colds, restless nights, dreary days, and a hundred other things that belong to the list of human ills. I have one man in mind now whom I always very carefully greet with a simple, 'Good morning," not giving him any chance to speak of his condition. Then when he begins his list of ailments I try by some cheerful word to divert his mind from its sad strain into a more cheerful and happy mood.

I mortally offended a young woman who came to me the other day with a long and sad story. The case was a sad one—a home with feeble parents, money all gone, and pinching want facing the family. I took the matter up at once in a very practical way, trying to find something for the girl to do,—that is what she came to me for. Then having done this, I merely said to her, "Now, my child, try to be brave and cheerful. Do your duty and trust God, and He will take care of you." She wrote me the same night a long letter, telling me that I had hurt her very sorely by not showing her any sympathy. She said that when she told me her troubles, instead of sympathizing with her, I merely said, "Be brave, my child." She wanted to have condolence of a kind that I never give to any person. My aim is never to make people's burdens heavier by talking about them, and dwelling upon their sad features, but to put cheer and encouragement into their hearts, so that they can rise up in new strength and go bravely on in their allotted experience. This is the true secret of the art of being a comforter. The word "comfort" means to strengthen, and the true comforter is the one who tries to make others stronger. If I can take away the trouble, of course it may be better for me to do it. Ordinarily we cannot lessen the burden, and all we can do is to make the burden-bearer a little stronger to go on keeping his load.

What I want to say to you is that the truest friend is not the one that sits down beside you and goes over the painful experiences of your life with you in detail, merely for the sake of showing sympathy, but the one who, having listened sympathetically and lovingly to the recital of your sufferings or your pains, then begins to be a healer, a physician, a strengthener, enhancing the courage and the hope.—J. R. Miller.

DEGREES AND TITLES

Another fad seems to be going the way of all the earth. A leading Presbyterian announces that fewer degrees are now being printed on ministerial stationery than formerly. Some time ago we heard an eminent Episcopal rector rebuke a friend for calling him "Doctor," and suggested that "Mr." would suit him much better. Most preachers are getting sick of the title "Reverend."

The fact is that these titles have never been justified by reason or revelation. A true minister of Christ is a very humble man. He does not care to be set apart from or above his brethren. And certainly he does not desire to divide honors with his Master.

Besides, the New Testament does not consider this subject lightly. The early preachers were to abstain from calling each other, or being called, "father" or "rabbi."

Egotism is at the bottom of this foolishness, and does not increase a preacher's usefulness.—Apostolic Review.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

CHOOSE

By A. C. Kolb

For the Gospel Herald.

It's not the one who makes most noise,
But he or she who maintains poise,
Whose faith misfortune ne'er destroys,
That may earn fame.

It's not the man who fumes and frets
When things go wrong; but he who sets
His face to win, and self forgets,
That plays the game.

It's not the youth who scorns advice,
Refuses self to sacrifice,
But sells his soul for any price,
That wisdom knows.

It's not the maiden chic and gay,
Who fritters precious time away
In wanton sport or vanity,
That culture shows.

It's not the life of lurid hues,
That confidence and trust imbues,
But that which love and faith endues,
That counts for most.

It's ours to choose what we should be,—
God's temples clean, where dwell may He,—
His jewels in eternity,—
Else all is lost.

Herbert, Sask.

PARENTS AS SLACKERS

The murder of her mother by a California flapper horrified the whole country, but the case may well serve as a helpful object lesson. The crime resulted when the mother objected to the wild night parties her 16-year-old daughter indulged in. The trouble was that the mother tried to put out the fire after it had gained too great headway. She might have succeeded if she had started on the task several years ago.

As we have pointed out before, parents are largely responsible for the waywardness and lack of restraint so common now among boys and girls. Mark this: Whenever you see a schoolgirl frequenting the streets, or vacant lots, or the movies, or other resorts late in the evening, without proper supervision, you may be sure that some mother, or father, is careless and negligent. Such parents deserve reproof.

The fact is that within the last decade or so helpful parental restraint of youth in this country has generally grown slack. Children are openly permitted to do things now that in the old days would have instantly brought out the old buggy whip or the hard-bottomed slipper. Too many parents have become slackers and are letting things slide. They leave it to the children; but children have never distinguished themselves at self-government. A child tends to follow its instincts. It must be led by a more experienced hand until it can walk without support; it must be governed until it develops self-control. Early parental abdication is worse than a mistake—it is a crime.

There are always a lot of near-sighted or blind optimists who are ready to pop up and say something flat-and banal like, "The present generation of youth is as fine and clean as any that ever preceded them"; or worse, "Boys and girls of today are better, smarter, more efficient and more moral than in any previous generation."

Such people get their impressions from inside of themselves. Facts from without make no impression on their happy, confiding, easy-going hearts. Vassar girls the other day asked for a regular place in their college to smoke in. A referendum showed that nearly half of them smoked, and more than 300 said they had their parents' approval. To that our optimists would probably smile blandly and ask, "Why shouldn't they?" And there would be no use in trying to answer them.

But what will they say about the recent report of the Presbyterian Board of Christian Education, based on records of the public prosecutor of Marion Co., Indiana? This county contains the city of Indianapolis, is pretty near the center of the whole country, and may be taken as representative of the whole country. It was found that between 1913 and 1923 the average age in burglary cases fell from 29 to 21; in robbery cases from 28 to 21; in wife desertion from 34 to 26; in criminal assault from 33 to 27 and in murder from 32 to 26. In six chief classes of serious criminals the average age of the offenders fell from 31 to 24. Remember, this is the "average" age, and it has been lowered by an abnormal increase in criminality among the young. The figures don't say, but it is presumable that the older criminals held their own.

Judge Lindsey of the Denver juvenile court recently published some startling revelations of what he claims is going on generally in our high-schools. But the most striking part of his story was the skeptical attitude of the teachers, preachers and other people of the highest standing in the community. They refused to believe him. When one school principal learned, through accident of the moral delinquency of a girl pupil he was shocked to the point of cruelty. In his fury he expelled her and branded her as a moral leper. But the judge declares that this girl was no worse than some others.

We shall never find the right road by traveling with our eyes closed, or by refusing to believe the signs when we read them. Just look at any large news-magazines with their brazen, glaring sex appeal. Who is buying, reading and supporting those magazines? The sober family men and women? Not much.

Those who fatuously pronounce "everything all right" should pull their heads out of the sand and join the rest of us in trying to make parents realize and do their duty. There is the center of the sore spot. Pope was right when he said, "Just as the twig is bent the tree's inclined"; and Solomon knew what he was talking about when he declared: "Train up a child in the way he should go; and when he is old he will not depart from it."

We know it is easy to "preach," and we also know that it is a very popular theory that children, and everyone else, should be allowed to follow all their cravings, and not be restrained or "suppressed" in any way. That is a very plausible doctrine—borrowed from the anarchists of Russia. The idea is that if you forbid people anything they at once want to go and do that very thing. This is one of those dangerous half-truths which the devil is always using for his own purposes.

It is a strange thing that parents will keep physical poison away from their children, but when it comes to moral poison many of them will not lift a hand to protect their nearest and dearest from it.

Probably the best that parents can do is to labor watchfully to keep the confidence of their children and have no secrets between them. Light and air are nature's disinfectants. Let the parents devote themselves to their children, especially at the critical periods, and make their welfare the great object in life—not "spoil" them, but cultivate real understanding and companionship. If there is a holier and nobler spectacle in all the world than that of a parent and child who stand together on this firm rock of faith and honesty, facing the dangers and the pleasures of life with frankness and mutual love, we do not know of it.

The present is a most critical, yea tragic, period for parents and children alike. Even though all may do their very utmost there will be some failures. Scarcely any two children are alike and what will succeed with one may be the wrong thing with another. But surely about most things the parents do know what is best; and they must have the courage to stand fast for the right.—Selected from "The Pathfinder" by Martin R. Miller.

Sunday School Lesson

Lesson for March 15, 1925—Jno. 20:1-16

OUR LORD'S RESURRECTION

Golden Text.—The Lord is risen indeed.—Luke 24:34.

Lesson Story.—Early Sunday morning, after our Lord had been in the tomb three days and nights, a group of devoted women went to the sepulchre to anoint His body. When they got there they found that He had already risen. Perplexed, they hastened to tell the disciples what had happened. Mary Magdalena was the first to return to the sepulchre, and while there was the first to see her risen Lord. Peter and John entered the tomb and were convinced that the Lord had risen. The disciples returned to their homes, but Mary remained at the sepulchre, weeping. It was at this time that the Lord appeared to her, convinced her that He was indeed the risen Christ, and her faithful devotion to Him was rewarded. This was the first among the "many infallible proofs" that our Lord had risen.

Lesson Thoughts.—1. The first thought that impresses us is that of the devotion of the noble women who refused to let the crucifixion of their Lord be the last verdict on His life. Others had given up the fight, but their devotion was such that the knew no defeat. "A friend loveth at all times."

2. Their devotion to their Lord in this dark hour was rewarded far beyond their expectations. Instead of having the privilege of anointing His dead body, they had the blessed privilege of knowing that He had at last completely triumphed and Mary Magdalena, apparently the most devoted of them all, had the pleasure of being the first to see the risen Lord and to proclaim the glad news to others. It is one among many evidences that the Lord rewards faithfulness far beyond expectations.

3. The presence of Peter and John at the tomb showed that it was bewilderment rather than unfaithfulness that accounted for their actions. They examined for themselves, took note of the evidences of His being risen, and went home calmly awaiting further developments. We do not always give them the credit they deserve. "As yet they knew not the scripture, that he must rise again from the dead."

4. "Woman, why weepest thou?" Mary was comforted from two sources. First, there was the testimony of the angels who told her that our Lord had risen. In this they proved what Paul wrote to the Hebrews that the angels are "ministering spirits." Mary was not left alone in her distress, though she was alone so far as fellow humans were concerned. Next came our Lord, revealing Himself to her, completing the evidence and turning her grief into joy. Mary felt deeply, and she was rewarded gloriously. "Blessed are they that mourn; for they shall be comforted."

5. Who would have guessed, a few weeks before, that Mary Magdalena should be the most conspicuous witness and most honored person at the close of Christ's ministry? Why not Peter, the spokesman among the disciples? or John, the disciple whom Jesus loved? or some other apostle? or Mary the mother of Jesus? or some other person of admirable personality and commanding talents? Why must it be Mary Magdalena, known as the woman out of whom seven devils were cast? Let it be remembered that the Lord has no favorites. All have like chances before Him. The woman out of whom devils were cast has the same opportunity as the most honored and renowned of men. It was indeed an honor to Mary to be the mother of Jesus; to Peter, to be a conspicuous spokesman; to John, to enjoy the innermost confidence of his Lord; but Mary Magdalena gets the distinction she does because her superior faith and devotion took her to the tomb while others were somewhere else. Any other person would have had the same chance had he or she been in Mary's place at that time. Not wealth or renown, not fortune in blood relationship, not accident of birth or any other thing determines our standing or relationship with God. The ignorant savage in some neglected heathen land, if brought to a saving knowledge of the truth, has as great an opportunity to get into favor and friendship with God as has the most favored person in the most enlightened land on the face of the globe.

6. Right will prevail. They overcame the body of Jesus and had Him in the tomb three days. But in the fulness of time He rose triumphant over every foe and proved Himself "alive after his passion by many infallible proofs." The triumphs of sin are shortlived. When God's people suffer at the hands of His enemies, it is not that God has forsaken them but that He is using them to carry out some great though mysterious plan. Yes, right will prevail; and the time will come when Christ will have put all enemies under His feet.—K.

Bible Meeting Topic

OBEDIENCE TO CHRIST IN OUR THOUGHTS.—II Cor. 10:1-6.

Topic for March 15

MOTTO

"Every thought in obedience to Christ."

MEDITATIONS ON THE TOPIC

I. Letting Christ be Master in All Things.—"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." Our thoughts follow in the channel of things that concern our affections. If we love the things that are pleasing to Christ, our thoughts will be occupied in those things. If we love the things of the world and Satan, our thoughts will follow in the way of our affections. It is Christ "who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." If we would receive the deliverance which He brought there must be a yielding of ourselves to Him. We must forsake all that we have (Luke 14:33) if we would be His disciples. That means that nothing in our mind and affections can by any means command us contrary to Jesus Christ.

In order to keep in the place of obedience in our thoughts we need to study our Master's instructions. By carelessness, many have drifted from the place of tender love to Christ into the place of compromise with truth and righteousness and have become enslaved to the power of darkness. We need to study the shortcomings of our life and learn to watch and pray and by grace from God to overcome every temptation to yield to the thought that is evil. We need to make the work of Christ our chief delight, and by association with the friends of Christ in His Church and by diligent application to serve Him, so feed our souls with the noblest and best thoughts. A fight is on between the thoughts of evil and the thoughts of good. We must loyally stand for the way of righteousness and arm ourselves with the weapons of God which are spiritual and so continue to let Christ rule in thoughts so that our whole life may be acceptable to Him.

II. The Text.—II Cor. 10:1-6.—In this passage we find Paul's method of fighting to keep every thought captive in obedience to Christ. It is not accomplished by the fleshly method but by the power of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Thought."**
2. Let Jesus Come into Our Thoughts.

For Young People

1. Thoughts Contrary to Righteousness of Character
2. Thoughts Contrary to Salvation through Christ Jesus.
3. The Best Way of Victory in Thinking Thoughts Pleasing to Christ.
4. How to Keep Our Doctrine and Life in Harmony With Christ.

For Older People

1. Honoring Christ in Every Thought.
2. Taking the Thoughts Captive in Obedience to Christ.

SEED THOUGHTS

Every man has some peculiar train of thought which he falls back upon when he is alone. This, to a great degree moulds the man.—D. Stewart.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 5, 1925

Field Notes

The congregation at Rohrerstown, Pa., intends holding a series of meetings, D. V., beginning March 8, conducted by Bro. Wilson Moyer. Cor.

Baptismal services were held at Harrisonburg, Va., on Sunday evening, Feb. 22, with Bishops Lewis Shank and S. H. Rhodes in charge of the meeting.

Bro. and Sister J. M. Nissley of the Altoona Mission were called to their former home at Lancaster, Pa., last week by the death of Sister Nissley's mother: Sister Amanda R Herr, wife of B. F. Herr, deceased.

"Two Eventful Days for Our Kansas City Missions," is the title of an interesting article written for this week's Gospel Herald by Bro. J. D. Mininger but crowded out for want of room. We expect to print the article in next week's Gospel Herald.

Bro. Rufus Horst, for many years a worker in the Kansas City missions, was ordained to the ministry on Sunday evening, Feb. 22. Four bishops—I. G. Hartzler, Joe C. Driver, S. C. Yoder, and D. H. Bender—were present at the service.

Bro. Levi Bontrager of Shipshewana, Ind., is at present on a tour around the world, expecting to visit in Palestine and several countries in Europe. Those interested in having him visit their friends among the Mennonites in Europe may write him at Jerusalem, Palestine, c-o Thos. Cook & Son, David St.

The Herald Publishing Co. of Newton, Kans., publishes an article from Russia, signed by a number of Mennonites, announcing that "After much waiting, coupled with fear and indecision, it has become possible for the representatives of the Mennonite congregations of Russia to assemble in Moscow, the capital of the Soviet Republics." We praise the Lord.

Correspondence

Guernsey, Sask.
(Sharon congregation)

Greetings:—Several months have passed by since news from this place reached Herald readers. We had held a Bible school, with Bro. J. C. Gingerich, of Ulen, Minn., as principal instructor. Owing to the severe cold weather with storms during his stay with us during last December, only about half of the time was taken up with this work; however, those who could be present enjoyed this season of "grace and knowledge." A few months previous to this eleven young people were baptized and received into church fellowship. We greatly rejoice over these young souls, who voluntarily took a stand for separation according to God's Word, and the principles of our faith and practice. May they continue to be faithful to Christ, whose they are, and whom they serve.

We have had considerable snow this winter which we expect will be helpful this coming season for seedtime, and expected harvest.

May the God of all grace help us all to be clad in the heavenly armour, so that in Christ's power we may be more than conquerors over sin and the devil, with its modern devices threatening the church militant. We appreciate your prayers.

Feb. 18, 1925. E. S. H.

Wellman, Iowa
(Daytonville congregation)

Christian Greetings to All:—On Feb. 4 Bro. J. A. Heiser of Fisher, Ill., began a series of meetings at this place. He preached every evening the pure, unadulterated Word of God, which God was pleased to accompany with the power and demonstration of the Holy Spirit. The visible results of these meetings were, a strengthening of believers, and fifteen souls confessed Christ. It has been a season of "sitting together in heavenly places in Christ Jesus." Will you remember the work at this place at the Throne of Grace?

Yours for the Cause,
Feb. 20, 1925. W. S. Guengerich.

Tuleta, Tex.

Greeting in Jesus' Name:—We were thankful that we could have Bro. A. W. Zook, of Larned, Kans., with us for several weeks. He left Feb. 4. We miss him very much, as he took part in all our services and showed a great interest in them.

On Sunday, Feb. 8, Bro. and Sister Abram Eby of Lancaster, Pa., who are completing a year's tour through California, Oregon, and Florida, were with us for the day and attended all of the services. The next morning Bro. and Sister Eby left for Weslaco, Tex., where they visited Bro. Reist. From there they started on their trip homeward.

Sunday, Feb. 15, James Hamilton, Jr., and his sister Phoebe of Harper, Kans., arrived just in time to attend our evening church services. They stay at Kennedy, but attend our church services, and we appreciate that they have the privilege of being with us.

Our desire is that more people of our faith from the North may come to spend the winter—not only to spend the winter, but to make permanent homes if they are led by the Holy Spirit, "as the harvest truly is great, but the laborers are few." Pray for us that we may keep the faith.

Feb. 21, 1925. Amos Unzicker.

Parnell, Iowa
(West Union congregation)

Dear Herald Readers, Greeting:—We have been blest with nice winter weather with a fair degree of health in general.

Bro. J. Heiser of Fisher, Ill., began a series of meetings at the Dayton-

ville Church near Wellman Feb. 3 and preached very helpful sermons, convicting souls of sin, and strengthening saints in the faith of Him who died for all.

Meetings closed Feb. 13 with 15 confessions as one of the visible results.

Pray for these souls that they may remain faithful.

Bro. J. D. Mininger who had been holding Bible conference at the Lower Deercreek Church, preached a sermon at the Daytonville Church on Sunday morning, Feb. 15, and following Sunday school at West Union. Text, Luke 9:23.

May we daily follow Him who made the supreme sacrifice for us.

Feb. 22, 1925. Cor.

Lake Charles, La.

Greetings to all Herald Readers:—On Feb. 20, Bro. and Sister Abram Eby of Lancaster, Pa., gave us a nice visit. They were in Texas before they came here. This morning they started for New Orleans, La., and Gulf Port, Miss. We were more than glad to have them with us. We would be glad to have more of the brethren and sisters come.

Feb. 23, 1925. Sarah B. Leidig.

Birch Tree, Mo.

Dear Herald Readers:—The Berea congregation extends greetings to the dear brethren and sisters in the faith everywhere. We have had a fine winter. At present there is general good health. A few have suffered from colds.

We were favored this month by having Bro. J. C. Driver with us over the 3rd Sunday. He preached three sermons, then visited in Bro. Carr's home at Oakside, then went on to Seymour, to stop with the brethren there. We were glad to hear the Gospel preached after a lapse of three months. We are looking forward to have the Gospel tourists with us next month. May God add His blessing to their work here and elsewhere.

Feb. 23, 1925. Cor.

Lancaster, Pa.

(Landis Valley congregation)

To all Herald Readers, Greeting:—Sunday was a great day for us at Landis Valley. The day being very pleasant, people gathered at the church early, Sunday school being well attended. By the time the hour arrived for church services, the house was filled with people, who came to witness the baptismal scene, and to worship, and rejoice with us. Thirty-one precious souls were added to the Church by water baptism, and six reclaimed. Praise God. Our bishop, Bro. N. L. Landis, preached the sermon, and baptized.

These dear young people came out on the Lord's side during the meetings held here in December, 1924, conducted by Bro. J. C. Clemens of Lansdale, Pa. Being yet young in years, (I Tim. 4:12; Eccl. 12:1) they need our prayers. May God bless them, and may they all prove faithful, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

In His Service,

Feb. 23, 1925. A Sister.

Manson, Iowa

Dear Readers, Greetings:—"In hope of eternal life, which God, that cannot lie, promised before the world began" (Tit. 1:2). The above promise is our hope as we labor together harmoniously in church and Sunday school work. Health in our community is good at present. We have had exceptionally fine winter weather during the past month. Attendance at Sunday school has also been good. We thank our heavenly Father for all these blessings. We were glad to have Bro. Dave Lehman and family of Alpha, Minn., with us over Sunday.

Feb. 24, 1925. A. R. Egli.

Kent, Ohio

(Plainview congregation)

Dear Herald Readers:—This has been an unusually mild February. On Sunday, Jan. 25, Bro. J. A. Leichty, Orrville, Ohio, gave us an inspiring sermon.

Baptismal services were held Feb. 22, when one young soul was received into church fellowship.

Bro. J. S. Umble and family are moving to the Goshen College farm, and he also expects to teach at the College. We are sorry to have them leave, but we are glad to know several other families are moving here.

With all good wishes,

Feb. 25, 1925. Elsie Yoder.

New Holland, Pa.

(Welsh Mountain Mission)

Dear Herald Readers, Greeting:—We praise God for our daily blessings.

The attendance at the different meetings is very encouraging at present, especially children's meeting. We are short of teachers at Sunday school, are not able to arrange the classes as we should for this reason. May the Lord direct some one to assist.

We are thankful to the ministering brethren who brought us the Gospel message since our last writing.

The Lord willing, Bro. Ira Hershey will open a series of meetings at this place on the evening of March 8. We crave an interest in the prayers of God's children, that the Gospel message may find room in the hearts of the unsaved and encourage the saints. It means much to those who do not have godly parents to stand for Christ, but by our prayers and the grace of God it is possible.

Yours for the needy,

Feb. 26, 1924. Anna M. Moyer.

Scottdale, Pa.

Greeting in the Name of Jesus:—Since last Sunday a series of meetings has been going on here with Bro. J. W. Hess of Akron, Pa., in charge. There is good interest, and our prayer is that this interest may be translated into souls confessing Christ as their Savior, one having already made this wise choice. Bro. Hess has been sick the past few days, and Bro. E. D. Hess of Masontown filled the Friday evening appointment. We are glad that Bro. J. W. is improving, and hope to see him at his post tonight. Pray for the meetings. We were glad to see a number of brethren and sisters from Masontown present at the meetings.

We are glad to welcome Bro. Ira Stull and family of Johnstown, they having decided to locate with us.

Feb. 28, 1925. Cor.

HE WAS SOMEBODY'S GRANDFATHER

Who does not love the boy who shows respect for old age? Not long ago, in one of the waiting-rooms in the depot of a large city, there entered a bright faced young boy leading by the arm a man with snow-white hair. The man was old and trembling, and looked around as though he were afraid.

The boy led him to a seat and placed the baskets and bundles that he was carrying on the floor beside him. Then with a word or two he went away. He soon returned with a porter to whom he spoke some words about the one sitting down. Then with a hearty handshake and a bright smile he started toward the door. A gentleman was going out at the same time, who had seen the boy come in with the old man. As they reached the door the man said, "Your grandfather, I suppose. Is he going on a journey?"

"Not mine, but somebody's grandfather," replied the boy, with a little laugh. "I found him on the corner as I was going to school. He had lost his way to the depot and was in trouble."

"That was very bright and kind of you," said the gentleman, with a kind look that made the color come to the boy's face, but he only said, "Thank you, sir."—Selected.

Miscellaneous

MODERN EXAMPLES OF FOUR KINDS OF SOIL

By Ella Musselman

For the Gospel Herald.

(Concluded from last week)

"A sculptor once showed a visitor his studio. It was full of statues of gods. One was very curious—the face was concealed by being covered with hair, and there were wings on each foot. "What is his name?" the visitor asked. "**Opportunity,**" was the reply. "Why is his face covered?" "Because men seldom know him when he comes to them." "Why has he wings on his feet?" "Because he is soon gone and once gone, can never be overtaken."

It becomes us then to make the most of the opportunities God has given us. It depends a great deal on ourselves what our future shall be. We can sow for a good harvest or we can do like the Sioux Indians, who once, when the United States Commissioner of Indian affairs, sent them a supply of grain for sowing, ate it up. It seems many men and women are constantly sacrificing their eternal future to the passing enjoyments of this present world. We often fail or forget to think of the fact, that the future harvest depends on us. We surely will learn sooner or later that we can not afford to be trifling on earth; for the reaping time comes. It is a solemn thing to think that the **future** will be the harvest of the present time. The opportunities for sowing will not last forever and the preparation of the soil for our sowing must be carefully looked after **now.**

Our lives are the soil. In the parable some seeds "fell among thorns, and the thorns sprung up and choked them." Our Master, in expounding this said: "He that received seed among the thorns, is he that heareth the word, but the **cares** of **this** world and the **deceitfulness** of **riches choke** the **word,** and he **becometh unfruitful.**"

It seems many of us can scarcely believe this to be the result of the **world** or **riches.**

In our present day of living we are not apt to regard them in that light. Men seem to be tramping each other down in their pursuit of wealth.

But it has been said, that Christ never spoke of **riches** but in terms of warning. Paul's letter to the Galatian brethren says, "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." So he that sets his heart on luxuries of this life shall reap corruption.

It seems many of us have hearts that are made up of soil so overgrown with **pride, ambition, business,** and **pleasure (thorns** all of them), fruit bearing, possibly some will say. Yet not the fruit of promise, and the sad part of it is that sometimes we fall from the beautiful life of faith and devotion, simply because the cares of this life absorb the best of our thoughts and energy.

Good Ground Hearers

Others fell on good ground. Our blessed Lord (the sower) has many vessels which He fills with the incorruptible seed, the "**Word** of God" which "liveth and abideth forever." We read, "If a man purge himself from these (such as profane and vain babblings and all ungodliness) then we can have the fruits of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The vessels that go forth "weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them" (Psa. 126:6).

In every heart where the Word is received by faith, there springs up a new life. The good ground are those who hear the Word and understand it. Paul's letter to the Hebrews says it is by faith we understand. Some one said, "Our hearts are like gardens which need to be cultivated, kept clean of weeds, that is the natural desires, by hiding **God's Word** in our hearts, by the help of the Holy Spirit, so that there will not be room for the desires of self life to be manifested."

Thomas Paine, the author of "Age of Reason," was confident in what he predicted that in 50 years the Bible would be practically out of print. Three times fifty years have passed since he boasted that, and both he and his book are almost forgotten. Some seed, no doubt, is yet growing with evil tendency; but the power of the Word of God has maintained its place —not through human strength, for those who believed and cherished the seed were a feeble people indeed. There were not many wise or mighty and not many high born.

God gave mighty conquering power to the small seed sown rightly against mighty armies on the wrong side. In I Kings 20:27 we notice the Israelites went out against the Syrians, that the children of Israel pitched before them like two flocks of kids; but the Syrians filled the country; but notwithstanding such great differences, the victory is certain.

The enemies' seeds against the Bible have indeed filled the country, yet they shall all pass away; but the **Word** of the Lord shall **not** pass away.

Darwin's theory struck at the very foundation of Scripture denying what God said in Genesis concerning man.

Our Lord Jesus said to a learned man of His day: "If I have told you of **earthly things,** and ye believe not, how shall ye believe, if I tell you of heavenly things" (John 3:12)? The strange fact remains, that of millions of books containing evil deeds none can survive this one Book, which men have fought to get rid of, to destroy, but nevertheless has been steadily increasing. We can only account for this by the seed of **God** being the **living** Word and that its source of life is far beyond the reach of man. It surely is in the very Being of the **living God.**

We realize, the words of our presidents, kings, and emperors are dying words. From the moment, almost, of their utterance they are soon forgotten. But the Word of God is living being the utterance of the Living God. That word can never pass away.

In conclusion, those of us who have received the Word of God (Acts 8: 14-11:1) and have made room for it in our lives and in our hearts, we can grow and prosper in His service. In Rom. 8:2-10 we are brought by the operation of the Spirit of God who is the "Spirit of Life" in Jesus Christ. Then the Word of God will act as seed falling into good soil, though it be, as we might say, the tiniest portion or seed of God's truth, it will be sufficient, through its power to quicken into new life. Thus it is the testimony of God that He has given us eternal life and this is found in His Son (I John 5:11). After being born again, Paul's letter to the Galatians tells us, "Ye are all the children of God by faith in Jesus Christ."

Lemoyne, Pa.

HOW THE COMING OF CHRIST AFFECTS MY HEART LIFE

By Ethel Miller

For the Gospel Herald.

The coming of Christ brings great joy to our hearts. It reminds us that we must live very close to Him, or it will not be joy but sadness. It also makes us question whether we are ready for the judgment day. Though we know not when He will come, we must watch and pray that we may be ready when He comes. "Let us draw near with a true heart in full assurance of faith, having our heart sprinkled from an evil conscience."

"We ought to be much concerned whether or not in our hearts we are ready for His coming. It pains

my heart to see old and young going astray, living carelessly, unconcerned, in this short life. It makes us really burdened to do more for the Master before His coming, so that not only we will be ready, but for them that know him not and realize not that He is coming soon.

The coming of Christ means much if we only realize it. Let us hasten in doing the Master's will, for we only have a short time left. We must be up and adoing, for we must not do as His disciples did while the Savior was wrestling with the Father in prayer. Are we watching, or are we asleep? Was the Lord not pained to see His disciples sleep instead of doing as He told them? And it will also pain Him greatly to see us asleep when we ought to be at work winning souls for Him. Many have their eyes so blinded with the fashions of this world that they cannot be doing the Master's will. Since the Savior has paid such a dear price for us, let us do our part and win that heavenly home which He prepared for us.

Jet, Okla.

"YE MUST BE BORN AGAIN"

By Olive Bleile

For the Gospel Herald.

The new birth is a necessity, for there is no way for a man to purchase a right to a citizenship into the kingdom of heaven.

One law is for all who enter that realm, being born into it. It matters not how unreasonable the law appears to the natural mind or how impossible it may look, some things must positively be before we can enjoy certain blessings. We could not expect worm-life or bug-life to enjoy things of men. Animals can not have fellowship with the intelligence and social ideals of human beings. So no carnal mind can enjoy or even understand things that are heavenly and spiritual. But humanity is capable, through a divine miracle, to become spiritual. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." There must be a power above us which takes hold of our being in that part of it which is capable of regeneration, bringing in a different Spirit to possess the mind and affections and thus making a new creature. When this new birth has taken place, it is possible to understand the things of God as we could not before. The new-born child of natural parents soon becomes responsive to the love and affections and interests of its elders, so the new-born babe in Christ begins to know and experience the presence and blessings and will of an invisible but living heavenly Father.

What does it take to make one a Christian? It cannot be done by putting on clean clothes and washing up the body. You could not get the evil of lying or swearing out by rinsing out your mouth with water. Neither can we get rid of a sinful heart by just washing up the body. There is a nature in our being that is not heavenly. It has come by the fall of the human race. We have lost the purity and Godliness and have a nature inclined to sin in its stead. We cannot become godly by being born of good earthly parents, though they have been born again. The evil nature is still passed along from generation to generation and no human being has ever received power to raise their offspring any higher than they are themselves, because of the fall of the first parents in the Garden of Eden. No one is naturally fit for the kingdom of God. But there is only one hope for us to enter that kingdom where we can understand and enjoy the things of God. That is, we must be born of another parentage. There is a life so high, pure, and rich that it cannot be attained by any culture of any present faculties, however excellent. It must be born. No culture makes a rose a bird or a natural man a spiritual child of God. How glad we are! There is more for us than we ever anticipated. How much richer life after birth than before. How little can the unborn know of the wider life of the born. As little do the first-born know of the life, hopes, joys, and spiritual possibilities of the second time born.

One night while Jesus was at the feast of the Passover, there was a man of the Pharisees, named Nicodemus, a ruler of the Jews, who came to Him and said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Jesus answered, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." This answer puzzled Nicodemus very much. He wondered how a man could be born again after he is old. Jesus then explained how that there are mysteries which only those who know can speak and understand. Because Jesus was from heaven, He could unfold some truths that other men would not understand till they had received the new birth. He also illustrated how there are some things at work which cannot be seen. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." This Spirit is from God, which makes man a new creature; but it cannot be seen and understood by natural reason and sight. Then Jesus told how these great truths must be believed to be a blessing to anyone. If Nicodemus could not believe this first need of being born again, how could he believe the heavenly things that Jesus could tell him? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"O ye who would enter that glorious rest,
And sing with the ransomed the song of the blest:
The life everlasting if ye would obtain,
Ye must be born again."

Nappanee, Ind.

"YE MUST BE BORN AGAIN"

By Ida Yoder

For the Gospel Herald.

When we hear this statement our minds go back to the story of Nicodemus and surely this story is well worthy of a place in the Gospel, not only of its wealth of doctrine but it illustrates the difficulty which Jesus experienced in His appeal to the Jews. Nicodemus is one of the many of John 2:23 who were impressed by Jesus during the passover occasion.

He was a Pharisee, a rabbi, and a leader among the Jews, and his reason for coming to Jesus by night we find explained in John 12:42—"Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue."

Nicodemus, as a good Pharisee, had no thought of his own unworthiness. The Pharisees thought themselves the best people the nation had ever produced. But Jesus said, "Except a man be born again, he can not see the kingdom of God." To Nicodemus, in whose mind there was no thought of any lack on his part, Jesus' words were not understood. Nicodemus, who prided himself on being a teacher of Israel, should have learned from the Scriptures that God has ever worked in men through spiritual forces, and that in the coming Kingdom this Spirit-control must be so complete as to be called to a rebirth. Jesus then led up to the very heart of the passage, and told him it was through His atonement that the spiritual birth is accomplished. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." This had reference to His death. "God sent not his Son into the world to condemn the world"—they were condemned already. He sent Jesus to save the world through a gracious plan that conquered sin.

The rest of this passage tells of

man's attitude toward Jesus and His salvation. "He came unto his own, and his own received him not."

Men today are also rejecting the only means of salvation. The case of the drowning man who refuses the life preserver is but a faint resemblance of that of the lost sinner who refuses Jesus, who alone can save him.

"And this is the judgment that light is come into the world, but men loved the darkness rather than light." The reason for the rejection of Jesus lies in the unwillingness to give up sin. All who receive the incorruptible seed of the Word of God by faith are born again. I Pet. 1:23. Love for God and love for our fellow men are proofs of the new birth, manifestations of the love of Christ within.

Flanagan, Ill.

REPORT FROM SHORT TERM BIBLE SCHOOLS

The number of six-weeks Bible schools among us is growing. Outside our three schools, in each of which a special six-weeks Bible term was held, there were five places where a six-weeks term was held. Bro. J. C. Gingerich of Ulen, Minn., spent several months in similar work among congregations in the Alberta-Saskatchewan and Dakota-Montana districts, and Bro. J. A. Heatwole of Lajunta, Colo., served in a similar capacity in a number of the Oregon congregations. Following is an outline which will give the reader an idea of the work done:

Name of School	Location	Principal	Instructors	Enrollment	Average age	Cost
Eastern Mennonite School	Harrisonburg, Va.	A. D. Wenger	5	56	21	$250
Kishacoquillas Valley B. S.	Allensville, Pa.	J. B. Smith	3	28	20	$475
Bible Study Class of Ont.	Kitchener, Ont.	S. F. Coffman	2	37	19	$250
Johnstown Bible School	Johnstown, Pa.	S. G. Shetler	4	54	24	$507
Canton Bible School	Canton, Ohio	I. W. Royer	3	29	20	$990
Pigeon River	Pigeon, Mich.	Nevin Bender	2	50	24	$158
Goshen College	Goshen, Ind.	S. C. Yoder	6	33	22	
Hesston College & B. S	Hesston, Kans.	D. H. Bender	9	27		

1. In our regular church schools the instruction was taken care of largely by regular members of the faculty. Hesston had one, Harrisonburg two special Bible term instructors.

2. Some schools were more careful to report all their items of expense than others, which accounts, to some extent, for the difference in expense.

3. Good interest is reported from these schools, a number of them having already made arrangements for permanent work.

4. Including special Bible term students, the total enrollment in our three regular church schools exceeds 500, and may reach 600 by the end of the year.

SPECIAL MEETINGS

For the Gospel Herald.

Lancaster, Pa.

Report of the Annual Sunday School Meeting held at the East Chestnut St. Mennonite Church, Lancaster, Pa., Jan. 1, 1925.

Organization:—Mod., Martin Shank; Chors., D. M. Wenger, Stoner Krady; Secy., Frank M. Enck.

Topics and Speakers:—**The Old and the New,** Sanford C. Yoder; **How Increase the S. S. Attendance,** Harry Frank; **Home Training,** J. E. Martin; **Guarding Our Homes Against Evil Literature,** D. N. Lehman; **Dangers Confronting our Young People,** Irvin Lehman; **The Second Coming of Christ,** Sanford C. Yoder; **Russia—Past, Present and Future,** Gerhard Lepp; **The Model Missionary vs. the Modern Missionary,** Sanford C. Yoder.

Some Thoughts Presented:—When we choose a life companion we should let the Lord choose for us. Establish a family altar in your home. The moral standard has been lowered since the World War. The world is not getting better, it is getting worse. It is very hard to bring a family up in the nurture and admonition of the Lord. A man that is filled with the Spirit of God never gets to the end of the road. Let us pay tribute to our parents when they are living, not when they are dead.

Secretary.

Oronogo, Mo.

Report of quarterly Sunday School Conference held at White Hall Mennonite Church, Oronogo, Mo., Dec. 28, 1924.

Opening exercises conducted by Asst. Supt., Rollin Jantz.

General Scope of Quarter's Lessons, Moderator, I. C. Kutz.

Titles of lessons proving the divinity of Christ, by the young people.

Christmas recitation, James George.

Essentials of Sunday School Power, Myrtle Shenk.

Select Reading, "Why Christianity Breeds Trouble," Mary Kutz.

What Need for a Revelation Man Does Not Understand—Do we only get benefit from what we Understand? E. J. Berkey.

Some Thoughts Presented:—Conference motto, The Incarnate Christ is the Only Hope of the Sin-burdened Race. Added light comes from the study of the Lesson Scope. The Sermon on the Mount is not practical for man, but Christ in the heart makes it so. God supplies all our needs. Love to God can not exist without love to man. The practical precepts of Christianity have never been tried by the world. Religious compromise, under Constantine, was not a triumph for Christianity. Christianity is intolerant or nonexistent—to make terms is to defeat itself. Inspired writers did not always understand their own writings. Satan blinds the minds of the people regarding his own destiny. The Lord will reveal secrets to His saints, when they are given over to His dictation. Study the Word rather than about the Word. Only those who get into the deep things of God can appreciate them. "Where there is no vision the people perish." A divine revelation leaves a lasting impression. Revelation is needed to show what man is before God, to show Christ to the people, to make known Christ's substitution.

Myrtle Shenk, Secy.

Johnstown, Pa.

Report of Christian Workers' Meeting held at the Stahl Church, Johnstown, Pa., District, Jan. 28, 1925.

Organization:—Mods., S. G. Shetler, C. A. Graybill; Chor., Maggie J. Shetler; Secy., Annie V. Harshberger.

Topics Discussed:—**Present Day Problems, Preparation to Meet Them; Victories Won; Bible Study a Necessity; Advantages of Bible Study; Blessings of Bible Study; Results Expected from the Bible School, my Help in Securing Them; Maintaining Life Interest in the Lord's Work; My Life Work, How Find it; My Life Work, its Dark and its Bright Side; My Life Work, Making the Most of it; True Greatness; My Place in the Lord's Work.**

Speakers:—Hiram Wingard, Harry E. Kauffman, E. J. Varns, Olive Zimmerman, E. J. Blough, J. M. Nissley, C. A. Graybill, D. B. Raber, Lloy A. Kniss, E. E. Strickler, C. Z. Martin, E. C. Bender, David Souders, John E. Kauffman.

Some Thoughts Presented:—Sin is the great thing that is bringing the problems. Christendom has lowered its standard, so the world will also lower their standards, and Satan gets busy with counterfeits. If so-called Christians would be true, there would not be so many problems. Preparation must begin in the home. Have communion with God in prayer. The Lord must have suitable material to work with. Every one who is in God's service is a victory won. We are going to overcome the world, or the world is going to overcome us. The oftener we overcome the stronger we become. The temporal things have caused people to forget the Word of God. Men of the world can never solve the problems of God. The Word of God is a gold mine and there is a nugget there for every one if we only search. You can't keep the Word of God to yourself. People who have studied the Bible prayerfully, carefully, and devotionally should bring more spiritual power into the Church. Never start out before consulting God. We do not need to hunt for a job in the spiritual life. The Lord calls busy people When we are busy, the devil also gets busy. Experience without education is better than education without experience. The man who truly serves his Master, is truly great. True greatness is service.

Secy.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war.—Eccl. 8:8.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

THE OVERCOMING LIFE

By Oscar Burkholder

For the Gospel Herald.

TEXT: In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John 16:33.

Man, by himself, cannot live the overcoming life. This is a fact that has been proved many times by the efforts that man has made to live a righteous life independently of God. Every attempt has ended in failure and the reasons are clearly shown in the Word of God. May we note a few of them.

The path of moral reform is trod by a multitude in this age. Preachers, even, are telling us that to clean up the world is to usher in the coming of Jesus Christ. But the Master said otherwise when Nicodemus came to see him by night. This mighty moral man was plainly and convincingly told, "Ye must be born again." A moral reformation is good, perhaps, but it does not count with God unless it is a direct result of regeneration.

Some are endeavoring to content themselves with cultural training. Man must get away from his boorish ways and must cultivate genteel manners and methods. No doubt it is pleasing in society to be deferential and polished, but nowhere in the Bible is any such command given. The Word does not ask men to become refined along the lines of worldly standards of refinement, but it does tell us, "If any man be in Christ he is a new creature." Here is the secret of real godly refinement, and a gentleman after God's order is a real gentleman indeed.

Again, there are those who are advocating that man must be amused in order to fill his place here in this world acceptably. So men who are high up in the estimation of this world, and because of their tremendous influence, have been able to send a wave of popular amusement over the world that has never been paralleled. No doubt amusement is in its place among children, but after that period of life is passed there are sterner things to occupy the mind of man. At least this is what Paul says to the Corinthian church: "When I was a child, I spake as a child, I thought as a child. I understood as a child: but when I became a man, I put away childish things."

And yet another way in which men are blinding themselves to the real way of victory is modern education. To acquire knowledge is scriptural and God-pleasing, but the use that modern man is making of education in this day leads one to believe that it were better for the spiritual life of many if they had been satisfied with much less of what most of our schools are giving, and have given in the past generation. The only way that an education can be of benefit to the individual and a help to the world is for the possessor of the education to be master of his knowledge. And the only way to be master of acquired knowledge is to acquire it according to God's plan and from God's master Teacher. Jesus said to the disciples, "Take my yoke upon you, and learn of me." First, be yoked up with Jesus Christ as one of His disciples and then weigh every bit of information according to His standards and principles. Victory is sure to follow such a course.

We overcome because Jesus has overcome the world. It is the indwelling Christ that gives us victory. "Greater is he that is in you, than he that is in the world," the apostle John says. If Jesus Christ has not full possession of one's life that life cannot be victorious because it is serving an inferior master. It is because Jesus is master of the god of this world, that, when He dwells in the heart of man, He makes that man conqueror. John again emphasizes this truth when he says, "For whatsoever is born of God overcometh the world." This overcoming life is not a life unto itself but is attended by convincing manifestations which give evidence of a power within that is not of man but of God. We want to note just three scriptures which prove the indwelling of this marvelous power.

Overcoming by Believing.—"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" It does not mean that we can overcome by just believing, because there are many beliefs in the world that are false; but it does mean that overcoming is a direct result of believing in the Sonship of Jesus Christ. Jesus, the perfect man, who walked in Judea and Galilee, who was tempted like we are, yet without sin, and who died on Calvary with transgressors, is God's Son, and therefore was divine while He was on earth, and did not lay aside His divinity for thirty-three years as some would have us believe. No wonder that many well-meaning people make ship-wreck of their belief. It is because the divine nature of Christ is denied. And any belief that is founded on man's perfection is doomed to absolute failure.

Overcoming by Blood.—The Revelator tells us that "They overcame him by the blood of the Lamb," showing us that it was the shedding of Jesus' blood that makes victory possible for the believer. We hear the moralist say that this blood religion is all humbug; but that same moralist must confess that he is a defeated man because he rejects the blood atonement. He may try to make himself believe that his good morals will save him, and he may be able to blind himself for this life; but in the next he will be in that vast multitude where "every knee shall bow and every tongue confess." It is much better to confess willingly in this life and live the resultant victorious life than to stand before God in eternity and confess, and then go down to an eternal defeat.

Overcoming by Testimony.—"They overcame him by the word of their testimony," is another strong evidence of the power within. Even though there are such that attempt to walk around in sheep's clothing and endeavor to hide their identity by a testimony that sounds genuine, there is one thing that is usually forgotten by the hypocrite. It is the "Word" in the testimony that brought victory. God's Word in the heart is power; and if the Word is not in the heart then the power is manifestly lacking. If we are willing to take Christ at His word, and accept all the Word regardless of earthly cost, it is evident that we will be not only victorious on earth but in eternity as well.

Breslau, Ont.

IS OUR CREED "MERELY WHAT WE BELIEVE?"

(Continued from page 947)

always his claim that to work effectively for God's kingdom it is necessary to consider creed and doctrine mere human opinions.

To win souls for the Kingdom is the work with which our Lord has commissioned His Church. To say that this is of more importance than to perpetuate the Scriptural creed is to put the cart before the horse. The creed is the statement of the great Christian truths as revealed in Scripture, including the doctrines that concern Christian life and practice. The first requirement for spreading the Gospel is

loyalty to the pure Gospel, the old Bible faith. The opinion that human enterprise is of greater importance than loyalty to the truths of God's Word, is simply a phase of the modern exaltation of man and his works.

It is true that mere belief that the creed expresses the truth will save no one. The person who stops with merely admitting that God's Word is true will not fare better personally than he who rejects it. And mere formal profession is of no avail. Indifference on the one hand and formality on the other prove to be the ruin of many souls. Yet the Church was never entirely free from these great evils. Among the apostles there was one who proved untrue. It does not follow that confessing the truth is a matter of small importance, or that formaliy is as great a menace to the church as Modernism. The acceptance of Modernism destroys the possibility for true Christian experience and for improving conditions in the Church.

Concerning the early Mennonites it was claimed by their opponents and persecutors that their creed was "merely what they believed." Needless to say that our forefathers in faith were of different opinion. Not for a moment would they have considered the Modernist view that Scripture support may be found for almost any creed. They were convinced that their creed was a statement of Biblical truth. And never did any people take their creed (Christian doctrine and practice) more seriously than our ancestors in faith. The devotion with which they took a position of loyalty on the unerring Word of God and the importance which they placed on matters of faith and practice are really the most distinguishing characteristics of Mennonism. It was their principal complaint against the state churches that the latter did not consider religious matters important enough to order everything according to Scripture teaching, that they did not prize religious doctrine highly enough to be loyal in the face of adverse decrees of the authorities.

Remarkable evidence that our creed is not "merely what we believe" is found in certain historical facts, such as the following: About nine years after the rise of the Mennonite Church in Switzerland there was called into existence in Friesland, Netherlands, under the leadership of Obbe Philips and his brother Dirck, a church with whom Menno Simons united in January, 1536. All indications point in the direction that neither the Philips brothers nor Menno Simons had at that time any knowledge of the existence of the Church in Switzerland and South Germany, or of its doctrine and practice. The Brethren in Friesland started out with the same purpose and aims as the earlier fathers of the Church in Switzerland; namely, to be guided by Scripture alone and to accept all the light obtained from Scripture. The results were in both instances substantially the same. Both religious bodies were found to be so nearly one in faith and practice that they were ever afterwards recognized as branches of one common faith

Sixty years ago the Mennonites of Holland (if a reference to them is permissible here) started out on the principle that doctrine and practice are not of primary importance, yet it was at that time understood that their congregations would abide within certain limits concerning these matters. Compared with present conditions in America they were in some respects in a more favorable position. Modernism had not raised its head among them to the extent that it has among us in America. And there was no paper published by the liberal element among them. Today while they, as a body, claim to be indifferent in doctrinal matters, most of them have gone the full length in the way of Modernism. The majority is pretty well united in its opposition to Scriptural orthodoxy.

And, may it be repeated for emphasis, sixty years ago Modernism was in its infancy. There was not the great tide of apostasy which is in evidence today and which is sure to draw into its whirlpool all that is "loose" doctrinally. Let our American Mennonites accept such views and it is safe to say that it will not take sixty years to bring them to the place where the Mennonites of certain parts of Europe find themselves today.

Before leaving the subject of working for God's kingdom without standing for a definite creed we shall quote from a letter written by a Chinese convert, B. S. Ding, of the Baptist Church. He writes in the "Western Recorder":

"They (referring to some of the Baptist missionaries) inculcate mere education and the theory of democracy for our national hope But our only hope is Christ They teach Christ only as an example. They never touch the deep doctrinal teaching such as the atonement of His blood, etc. They make our whole Christianity an enigma and the naturalists reduce our Lord Christ to a mere man It would be best for China if the church people would recall the missionaries who believe these theories, and not send any more of such. I beseech you in the name of our Lord Jesus Christ, before you send any more missionaries, to examine their beliefs thoroughly."

To sum up in conclusion: The claim that "our creed is merely what we believe" and that in the present crisis, when most American denominations are being drawn into the whirlpool of unbelief, the Church, by "earnestly contending for the faith which was once for all delivered unto the saints" (Jude 3) and by refusing to yield to the demand of giving the proverbial little finger to the enemy, is taking an attitude toward Modernism that is too critical and outspoken, is a claim that constitutes the greatest menace confronting the Church at the present time.

Scottdale, Pa.

Married

Hartman—Landis.—On January 18, 1925, Bro. P. S. Hartman and Sister Mary Landis, both of near Harrisonburg, Va., were united in marriage at the home of Bro. Newton Burkholder, Bro. S. H. Rhodes officiating. May God abundantly bless them.

Hostetler—Ulrich.—On Nov. 27, 1924, occurred the marriage of Sister Valma Ulrich, Roanoke, Ill., to Bro. Ira Hostetler, Cazenovia, Ill., Bro. J. W. Kennell officiating. May God bless them on their journey through life.

Brubacher—Tyson.—On Feb. 6, 1925, Bro. Ezra Brubacher and Sister Martha Tyson were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Clyde X. Kauffman, Brutus, Mich. May the Lord bless them through life.

Albrecht—Schrock.—On Feb. 4, 1925, at the home of the officiating minister, Bro. J. D. Hertzler, Flanagan, Ill., Bro. Alvin Albrecht of Beaver Crossing, Nebr., and Sister Mollie Schrock of Flanagan, Ill., were united in marriage. May God bless them.

Litwiller—Sutter.—On Feb. 15, 1925, at the home of the groom's mother, occurred the marriage of Bro. William Litwiller and Sister Della Sutter, both members of the Hopedale Mennonite congregation, Bro. Simon Litwiller officiating. May they enjoy the richest blessings of God.

Hege—Martin.—On Feb. 3, 1925, Bro. Henry O. Hege and Sister Leah H. Martin, both of the Reiff congregation, were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Geo. S. Keener, near Cearfoss, Md. May all their journey through life be in Christ.

Lehman—Swope.—On Saturday, Feb. 14, Bro. Arden M. Lehman, son of Alpheus Lehman, and Sister Nannie Swope, daughter of Emanuel Swope, of Columbiana, Ohio, were united in the holy bonds of matrimony at the home of the bride's parents, Bro. A. J. Steiner officiating. May God's blessing attend them through life.

Hostetler—Troyer.—On Feb. 15, 1925, at the home of the bride's parents, P. A. Troyer's, at West Liberty, Ohio, Bro. Mervin Hostetler and Sister Ruth A. Troyer were united in the bonds of holy matrimony, Bro. N. E. Troyer officiating. May their voyage through life have the heavenly Father's blessing upon it.

Crider—Frey.—At the home of the officiating Bishop, Bro. J. S. Burkholder, Bro. John H. Crider of Mongul, Pa., and Sister Lizzie M. Frey of near Chambersburg, Pa., were united in marriage, Feb. 24, 1925. May the Lord bless the dear brother and sister in their married life with many days of happy Christian life.

Bender—Eash.—Bro. George Bender and Sister Sarah Eash, both of the West Union congregation near Wellman, Iowa, were united in marriage at the home of Bro. and Sister Andrew Eash, parents of the bride; Feb. 15, 1925, Bro. Abner G. Yoder officiating. May the abundant blessing of the Lord be upon them.

Obituary

Grube.—Martin D. Grube died at the Mennonite Old People's Home near Lancaster, Pa.; aged 78 y. 9 m. 22 d. Funeral was held from his late home in New Holland on Jan. 29. Services by John W. Weaver and Noah N. Souder. He was a member of the Mennonite Church. He is survived by his widow and three sons and one daughter.

Weaver.—Elmer B., son of Bro. and Sister Levi A. Weaver of New Holland, Pa., died after a brief illness of pneumonia; aged 2 y. 8 m. 24 d. Funeral services were held Feb. 13 at New Holland. Burial at Weaver-

land. Services conducted by Noah N. Souder and John W. Weaver. Little Elmer will be missed but not forgotten.

Garman.—Dollie May, daughter of James Arthur and Pearl Garman, died near Kelso, Pa., Dec. 1924; aged one month. Her ailment was chicken-pox and then bronchial pneumonia developed, which took away the little life. Besides the parents and grandparents, 2 brothers and 1 sister survive. After services in the home by S. G. Shetler, the remains were taken to Kramer, Pa., where interment was made.

Trego.—Sister Elizabeth, wife of John Trego, of Union Grove, Pa., peacefully fell asleep Jan. 9; aged 61 y. 5 m. 26 d. She has been for many years a faithful member of the Weaverland Mennonite Church. She leaves her husband and many friends to mourn her departure. Funeral was held on Jan. 13, preaching and interment at Goodville. Services by Brethren John M. Souder and John W. Weaver.

Kauffman.—David D., son of Joel and Mary Kauffman, was born Oct. 7, 1849; died Dec. 10, 1924; aged 75 y. 2 m. 3 d. He leaves his companion, one daughter, four brothers, and four sisters. He was of a family of nine children and the first one to be called home. He united with the A. M. Church in his younger years and remained steadfast. Funeral services were held near Allensville, Pa., by J. B. Zook. Interment in the cemetery nearby.

By a sister.

Kauffman.—On Jan. 23, 1925, near Wellman, Iowa, at the age of 21 days, occurred the death of Zearl Ellis, infant son and only child of Bro. Frank and Sister Erma Kauffman. The child was failing only a few hours and died quite suddenly and unexpectedly. A short funeral service was held at the home by Abner G. Yoder. Text, Mark 10:13-16. Burial in the West Union Cemetery. The heartfelt sympathy of many friends is extended to the sorrowing parents in their sad bereavement.

Showalter.—William C., son of the late Michael and Elizabeth Showalter, was born Oct. 30, 1869; died at Harrisonburg, Va., Feb. 19, 1925; aged 55 y. 3 m. 19 d. Two weeks before death he took the influenza, which developed into congestion of the lungs, proving fatal. He leaves his wife, eleven children, four brothers, and four sisters. Two children died in infancy. He had been a member of the Mennonite Church for many years. Funeral services were held from the Presbyterian church in Harrisonburg, conducted by J. L. Stauffer, assisted by B. F. Wilson. Interment in Woodbine Cemetery.

Weaver.—Sister Mary Katharine, daughter of Wm. H. and Lydia Weaver, and granddaughter of Bishop Benjamin Weaver, peacefully passed away on Feb. 5, at her parents' home at Union Grove; aged 22 y. 9 m. 29 d. She had been an invalid for some years. She was converted and united with the Mennonite Church in her young years, being faithful unto death. She leaves her parents, two sisters and four brothers to mourn her early departure. Funeral services were held at Goodville on Feb. 9, where a very large concourse of people assembled to pay the last tribute of respect to the remains of a young disciple. Services conducted by John M. Souder and John W. Weaver.

Hunsberger.—Erma, daughter of Eli and Edna Hunsberger, was born at Wakarusa, Ind., July 31, 1916; died Feb. 19, 1925, at Elkhart, Ind.; aged 8 y. 6 m. 18 d. She took sick Feb. 17, her case being serious. She was at once removed to the General Hospital at Elkhart, where she passed away. She leaves parents, 3 brothers, grandparents, and many relatives and friends. Erma was of a bright, sunshiny disposition, loved by all who met her. The funeral was largely attended on Sunday afternoon, Feb. 22, conducted by the writer from the text, I Cor. 15:26. Burial at the Olive Cemetery. God bless the bereaved parents and family. Surely in the midst of health we meet death.

Silas Weldy.

Brydge.—Thelma Louise, daughter of Lonie and Junnie Brydge, was born in Augusta county, near Lyndhurst, Va., January 17, 1920; died at her home Feb. 21, 1925. Death was due to severe burns which she received on her limbs and abdomen when she accidentally caught on fire. She lived only three days. She leaves father, mother, two sisters, three brothers, two grandmothers and many relatives and friends. Funeral services were held Feb. 22 by Bro. A. P. Heatwole. Text, Matt. 19:13-15. Remains laid to rest in Mt. View Cemetery.

"Sweetly sleeps our dear, dear Thelma,
With the loved ones gone before;
May we all prepare to meet her
Over on the other shore."

By the family.

Lantz.—Elisabeth Lantz (nee Wyse) was born Feb. 20, 1845, near Archbold, Ohio; died at her home at Archbold, Ohio, Feb. 13, 1925; aged 79 y. 11 m. 23 d. She was united in marriage to Jacob Lantz, July 27, 1876. To this union was born one son (Ora). Their married life was brief, Mr. Lantz departing this life about four years after their marriage. After the death of her husband, she devoted her life to her son, with whom she lived until her death. At an early age she accepted Christ as her Saviour, joining the A. M. Church, where she remained a faithful member to the end. She leaves her son, five grandchildren, four sisters, five brothers, and many relatives and friends. Funeral services Feb. 16, at the Central A. M. Church, conducted by Henry Rychener and S. D. Grieser. Text, John 5:24-29. Interment in Eckley Cemetery.

Byler.—Elisabeth Anna Byler (nee Detweiler) was born in Lawrence Co., Pa., May 8, 1864. At the age of eight years she with her parents moved to Wayne Co., O.; died Feb. 22, 1925; aged 60 y. 9 m. 14 d. At the age of sixteen she accepted Christ as her Savior, united with the Amish Mennonite Church, and always remained faithful. On Nov. 12, 1894, she united in marriage with A. L. Byler. To this union were born two sons (Raymond E. and Orie J.) and one daughter (Salome M.). Seven years ago her sister (Mary) died, leaving an infant daughter named Gladys Elisabeth Zook. These parents received her, and shared with her the comforts of their home. Besides these children there remain a loving father, 3 sisters (Mrs. Barbara Fetter, Mrs. Nancy Berkey, and Mrs. Fannie King)), one brother (Jacob Detweiler), and 4 grandchildren; also many friends and neighbors. Funeral service was held at the Oak Grove Church, Smithville, Ohio, by J. S. Gerig, C. Z. Yoder, and Aaron Heistand. Text, Isa. 66:13.

Shank.—Rudy R. Shank was born Sept. 9, 1902; died Feb. 19, 1925; aged 22 y. 5 m. 10 d. He is survived by his mother (Sophia Shank), seven brothers, four sisters, and his grandfather (C. B. Brenneman). His father preceded him about 13 years. The following are the names of his brothers and sisters: Elmer, Susanna R., Jacob B., Ira A., Laura A., Otho B., Ellen I., Erasmus C., Effie M., Noah O., and Timothy B. Besides these are many relatives and friends. He met death by an accident in the following manner: His automobile was struck by the 5:40 westbound passenger train at a crossing just east of Scott's Crossing, near Elida, the machine was hurled a distance of about 20 yards and the lifeless body was found near the machine. Thus ends the life of our dear young friend. King David said, "There is but a step between me and death." Funeral services were held Sunday, Feb. 22, at the home by Bro. J. M. Shenk and at the church by Bros. Perry E. Brunk, Andrew Brenneman, Ben B. King, and ——— Wilding. It was estimated that it was the largest funeral ever held at the Salem Church.

Shetler.—Anna Hershberger Shetler was born in Somerset county, Pa., June 18, 1862; died at her late home in Kalona, Iowa, Feb. 3, 1925; aged 62 y. 7 m. 16 d. On Dec. 28, 1884, she was united in marriage to Peter D. Shetler. To this union 4 children were born; namely, Mrs. I. P. Yoder, Alvin, Milton, and Lloyd, who with the husband and an adopted daughter (Blanche, at home), remain to mourn the loss of a devoted Christian companion and mother. Besides these she leaves 15 grandchildren, 3 sisters, and 3 brothers. Her death was caused by a cancer which developed very rapidly the last several months. Fully realizing the seriousness of her condition she submissively resigned herself to the will of God. She united with the Mennonite Church in her youth and was a faithful and consistent member until death. She was a great lover of spiritual singing, and during her last illness called for the young people to come and sing for her, which she very much appreciated and enjoyed. She was a kind neighbor, of a cheerful disposition, making life brighter and more worth while for those with whom she mingled. She was much concerned for the spiritual welfare of her family, and her dying testimony and admonition will be a great source of comfort in this time of bereavement. Funeral services were held from the East Union Church on Friday afternoon, conducted by Joe C. Brenneman, D. D. Miller, and D. J. Fisher. Text, II Tim. 4:7, 8. Interment in the East Union Cemetery.

"Oh, mother, dear, 'twas hard to part;
It almost broke our aching heart
To part with one we loved so well;
Our grief so great no tongue can tell."

Yordy.—Joseph, son of Peter and Mary Yordy, was born near Pekin, Ill., Nov. 7, 1857; died at his home in Eureka, Ill., Feb. 19, 1925; aged 67 y. 3 m. 12 d. In boyhood he moved with his parents to Roanoke, Ill. On Jan. 1, 1882, he was married to Elizabeth Roeschley. To this union were born three daughters (Ella, Anna, and Mrs. Josephine Schrock), and six sons (Aaron, Ezra, Walter, Jonas., Alvin, and Lewis). After his marriage he lived one year near Roanoke, fifteen years near Flanagan, twelve years near Fisher, and the remaining years in Woodford county. In his early manhood he united with the Mennonite Church and had a ringing Christian testimony to the end. He served the Church as a faithful deacon since 1920. Singing always found a great place in his life, and he always took an active part in worshiping God in song. Although never very strong physically, yet he had a strong faith in the living God and lived a stable, consistent Christian life. Since Christmas he suffered much. Often during the last few months he longed for eternal rest. He was conscious to the last, although unable to speak, and showed great calmness the last hours of his life on earth. His desire is fulfilled now, for he has gone where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." He leaves his wife, nine children, nine grandchildren, one brother (Jacob, of Flanagan), two sisters (Barbara, of Eureka, and Mrs. Chris. Bachman of Cazenovia), many relatives and friends. Funeral services at the Roanoke Mennonite Church Feb. 22, 1925, conducted by Brothers A. A. Schrock and H. R. Schertz. Text, John 11:25. Interment in cemetery nearby.

ITEMS AND COMMENTS

According to the U. S. census report, the divorce rate in the United States has increased 400 per cent since 1870.

The 1924 output of gasolene in the United States is officially estimated at 8,959,680,000 gallons, exceeding the previous high mark by over a million gallons.

Joaquin Perez has been elected "patriarch" of the "Mexican Catholic Church," a faction of Catholics in Mexico which have severed connections with the Roman Catholic Church. In many places there are signs of waning power of the Roman pontiff.

"Christianity is being tried in China. The Chinese are a practical people, and what they ask about a religion is, Does it work? Christianity has indeed come to us, —but how?....Then we look at your wars and we ask, Is that Christianity? Christian nations come to Peking and interfere with our government, and again we ask,—Why?"—Z. T. Yui, general secretary Y. M. C. A. in China.

The death of General James Harrison Wilson, who commanded the soldiers that captured President Jefferson Davis of the Confederacy, serves to remind us of how completely the memories of the issues of Civil War days are being removed from the minds of the people. Today we hear less about "North and South" than at any time since long before the Civil War broke out.

It is announced from Jerusalem that the prospective visit of Lord Balfour of England to Palestine is likely to be resented by the Christian-Moslem Association in Jerusalem. Balfour, it will be remembered, is the author of the famous "Balfour Declaration" that Great Britain would use its influence toward the establishment of Palestine as a Jewish state. It is feared that a Jewish demonstration in favor of Balfour will lead to serious consequences. A Christian-Moslem alliance on such a subject is rather an odd combination.

Arrangements are going on for the coming Universal Christian Conference on Life and Work, to be held in Stockholm, Sweden, Aug. 19-30, 1925. Delegates are being chosen by a number of denominations, and it is estimated that the total number of delegates in attendance will probably be about 150. It is made clear that the Conference will in no way discuss questions of doctrine. Therein lies its principal weakness. If Christian doctrine is ignored, why spend the time and energy in getting together? The Bible way of getting together is that of coming together so near to Christ and His Gospel that there is not enough difference, doctrinally, between those coming together to keep them apart. The church federation idea is to ignore doctrine and thus come together on a non-Gospel platform. A good admonition for the conference to heed is that of Paul to Timothy: "Take heed unto thyself, and unto the doctrine."

AN APPEAL

Professor Dr. Johann Loserth, of the University of Graz in Austria, has undertaken, upon the suggestion of Mennonites in Germany, to transcribe a work written by Pilgrim Marbeck, a contemporary of Menno Simons and the leader of a group of nonresistant Anabaptist churches in South Germany with a view of publishing it. The work is an exposition of Christian doctrine. It is a manuscript comprising 792 densely written pages, and has never been printed. Professor Loserth has transcribed a part of it. To complete the work will require several months' time. It has been suggested that he be granted a remuneration of $1.25 a day for his work. This would be a reasonable compensation and he is not so situated as to be able to do the work free of charge.

This manuscript is of historical importance and Professor Loserth, who is a historian of note and the author of a number of books on Anabaptist history, is well qualified for this task. The success of the undertaking will depend on the help that may be rendered by the brotherhood in America. Those desiring to contribute to this cause may send their contributions to the Mennonite Publishing House, Scottdale, Pa.

John Horsch,
Secy. Historical Committee of General Conference.

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., I. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin, Pastor.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Earl Miller, Supt., B. B. Stoltzfus, Pastor.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

THE MENNONITE YEAR BOOK AND DIRECTORY

For 1925

Is now printed and ready for delivery. An interesting line of reading matter pertaining to the activities of the Mennonite Church and its Boards will appear as usual. The Calendar of events will be found very interesting. The Church Directory has been carefully revised as well as the names and addresses of Bishops, Ministers, and Deacons.

The distribution will be made in the usual way. Advance copies will be sent to the different congregations with a request for the amount needed to supply the congregation. The request will be filled either "on sale," or at the following prices.

Single copies	$ .10
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MENNONITE PUBLISHING HOUSE,
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Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die.—Jno. 11:25.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

MARCH, 1925

"Look on the fields; for they are white already to harvest."

EDITORIALS

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"I will; be thou clean," were the words of Christ to the leprous man. Leprosy has long been recognized as a type of sin. The cleansing of Naaman the Syrian is a striking picture of a sinner made whole. Bro. Ressler in his article gives the interesting information that at last a cure for leprosy may be in sight. But the cure for sin has been assured to all who will embrace it, ever since Christ shed His blood on the cross, and even before that to the Old Testament saints who looked forward to that event by faith. "The blood of Jesus Christ his Son cleanseth us from all sin." Countless souls are suffering from the foul disease of sin. We know the remedy. Are we making it known as we should?

We have two interesting articles from the Portland Mission this month to which we want to call your especial attention. Bro. Heatwole relates an interesting incident of how the Lord saved a fourteen-year-old bo and how the message was taken still farther through that incident. Bro. Good reports how the canvass for funds for their lately purchased mission building is progressing. Some time ago circulars were sent to the various congregations with a plea that they help in this cause by individual members taking shares of twenty-five cents each, any one being permitted to take as many shares as he may wish to take. It is a beautiful thought — that our giving for the Cause is simply an investment for Him. Has your congregation taken up the matter yet? If not, ma you do so at once. Read Bro. Good's letter for particulars.

"Go ye into all the world, and preach the gospel to every creature." The Master's parting message to His disciples had to do with the evangelization of the world. Often in the course of her history the Church seems almost to have lost sight of that simple, yet, all-inclusive and far-reaching command. Even the early Church did not grasp its meaning at once, and the Lord had to allow the fierce persecution of a Saul of Tarsus to come in order to scatter the believers that they might dissemminate the Word. Later the converted Saul became a mighty missionary, going unto the remotest bounds of the then known earth with his burning message of "Christ and Him crucified." In later years, after the Church had become corrupted thru its affiliation with worldly powers, the missionary fire burned very low and was almost extinguished; but in Reformation times, the flames were kindled anew and zealous people "went everywhere preaching the Word." Later in America the Church became self-satisfied and the missionary zeal was allowed to smolder. But again a revival came and foreign missions became a reality even in small organizations like our own.

Now that our foreign work has been organized for a quarter of a century, we seem to have caught a vision of the fields afar off. At the same time it is to be wondered if we have not developed an unbalanced far-sightedness with regard to mission work. By all means let us continue to support and enlarge our foreign work. But let us not close our eyes to the sections in our own country that are in great need of the Gospel. Read Bro. Shenk's article on conditions in the South in this issue. It contains a number of things that may cause some sober thinking along the lines that he speaks. We are glad for the home mission work, both in the cities and rural communities, and we are glad that plans are being laid to extend the same; but we wonder if our activities in the home land are being kept in proper balance with those in foreign countries. Let us get the vision of the world's needs and then keep our vision properly balanced— neither far-sighted nor near sighted.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ours is the seed to sow. We cannot tell just what the result of that sowing may be, but we know that the seed is good and if the heart is receptive the seed cannot otherwise but spring up and bear fruit. Isaiah said, "Blessed are ye that sow beside all waters." That was exemplified in the life of Jesus. Along seashore, at the well, by the wayside, on the mountain, in the temple, everywhere He was, and no matter what the occasion, He sowed the Word, and there were always some who heeded. The woman at Jacob's well went back and told her townsfolk of the Savior she found, the demoniac by the seaside went home to tell his friends, the cleansed leper "blazed abroad" the tidings of a mighty Healer whom he had found.

A sermon, a Gospel song, a tract, a conversation along spiritual lines— who can tell what mighty influences they may have on the hearts of those who hear or read the message given. Some time ago in a western state the writer and a young man, a student for the ministry, happened, so it seemed, to meet each other. The young preacher was spending his vacation preaching for a community in a western Canadian province. He was earnest and zealous, but his conscience was not quite clear. He had become involved in some of the erroneous teachings that are afloat today. He knew the teaching was not in accordance with the plain teaching

of the Bible, but he depended upon the reasonings of men rather than the Word of God for the solution of his problems. A kindly conversation ensued, which was followed up with some sound literature on the troublesome point. The receipt of the literature was acknowledged and then for months nothing was heard from the troubled student and preacher. A short time ago we received a letter from him which brought joy to our hearts. He said in effect: "Your kindly efforts have been springing up into fruitage." The point of how the love of God could allow souls to suffer in a place of eternal torment (for that was his difficulty) was being cleared up and he saw the light and believed the words of Jesus and the Bible rather than the perverted reasonings of man. "Sow the seed," wherever the Lord leads you and in whatever way He gives you opportunity. Only the harvest of eternity will reveal the extent of the fruitage.

FOUR YEARS IN TRENQUE LAUQUEN

By J. W. Shank

The purpose of this article is to give a historical sketch of the work in Trenque Lauquen from the beginning. Our old diary notes will serve us to bring to memory the principal events.

First Year, 1920—1921

August 23, 1920.—At the workers' council this afternoon we decided to make another trip to Santa Rosa with the view of locating a new mission station there.

Aug. 25.—Bro. Hershey and I took the train for Santa Rosa; arrived in a blinding dust storm. We went to see Mr. Nale and Mr. Mason who are owners of a large percentage of the houses in town. They say it will be absolutely impossible to find a house to rent now. We decided to return to Trenque Lauquen and try the situation there. It had been previously decided that in case we could not make a beginning in Santa Rosa, we would try Trenque Lauquen. At 8:30 the same evening we arrived at Trenque Lauquen.

August 27.—Today we looked over the town for the first time, and were impressed with its size and apparent progressiveness. After an all day search we found a house and rented it with the expectation that our family would occupy it within a short time. Returned to Pehuajo, arriving at 11 P. M.

Sept. 4.—Today our household goods were loaded on a car and shipped to Trenque Lauquen.

Sept. 6.—I came to Trenque Lauquen on the early train. The car was unloaded and the stuff moved over to our new home. The family did not come today because of Elsie being sick. I managed as best I could alone getting things in order.

Sept. 7.—At about half past twelve the mission auto from Pehuajo arrived. It was loaded to the brim with the Hershey family, my family and a few household effects. Early in the afternoon the Hershey family started home leaving us alone to battle with the problem of opening a mission in Trenque Lauquen.

Sept. 12.—This morning at 9:30 we had a little English Sunday school for our children and those of the English families who live here.

Sept. 15.—I went out this afternoon to get in touch with the people. I found the Urquiza family who are Christians. They attended the Pentecostal mission in another town some years ago.

Sept. 16.—This afternoon we had a cottage meeting at Urquizas. Some members of several other families were present. It was a very enjoyable meeting.

Sept. 8.—Robert was sick today. We do not know the cause.

Sept. 22.—After repeated visits from the doctor, he has finally decided that Robert has the t phoid fever. Because of our experience a year and a half ago, we know what this means. (During the many weeks that follow this date about the only entries in the diary have to do with his severe sickness. Anxious watching day and night for many weeks prevented any active work in the new mission.)

Oct. 11.—We have started a little Spanish Sunday school for the interested families. We have it in one of our front rooms. There were eleven children here today. We are also having short services on Sunday nights. There were only a few present tonight.

Nov. 17.—Today we rented a hall to be used for public services. We will pay 45 pesos a month. (This hall was finally secured after two months of searching. Other halls were to be had but they were too high priced.)

Nov. 28.—We had our Spanish Sunday school in the newly equipped hall. There were 14 persons present. In the evening we had our first public preaching service in the hall. There were about 35 persons inside and about a dozen at the door. The attention was good.

Dec. 2.—Today we began a series of meetings. Brother Albano Luayza of the Alliance Mission in Nueve de Julio came to preach for us. Sister Hershey is here also. At the first meeting there were some fifty inside and about 25 outside at the door. (The result of this series of meetings was that the people of the town we e given a good sample of the Gospel. The meetings were well attended and some persons showed great interest.)

Dec. 12.—I am quite alone with this big responsibility now. At the meeting tonight there was a good audience but a bunch of wicked young men at the door disturbed the meeting by turning a flash light on the speaker and the people. After the meeting several men from the audience came forward and expressed their regret that the meeting was disturbed. They offered to cooperate to help secure better order from those outside. During the month of December we made a beginning in the work of reading the Bible in the homes. Sister Anita Cavadore came to live with us shortly after that and she together with Sister Shank visited about twenty-five homes each week. In this way more people were awakened to the Gospel.

April 10, 1921.—We had an opportunity to open a little Sunday school in a private home about a mile from the central hall. It may be a stepping stone for other opportunities.

April 24.—The great event today was the birth of Pablo Domingo, our second son. The name is Spanish, meaning Paul Sunday. It was given at the suggestion of the native people.

May 3.—We have had a plea from folks of the west side to open a Sunday school. Having found a room for this purpose we fitted it up today with chairs so as to make a beginning. On May 8 we had the first session of the Sunday school with an attendance of 33 pupils.

May 19.—This afternoon we had baptismal services. Four precious souls, the first in Trenque Lauquen, were received into the church. On this same day a series of meetings were started.

May 26.—Today we had a meeting in the public plaza. Several hundred people were present to hear the Gospel for the first time. The series of meetings closed on the same evening. There were thirteen converts during the meetings. The missionaries are happy with the prospects of an increase in our little flock.

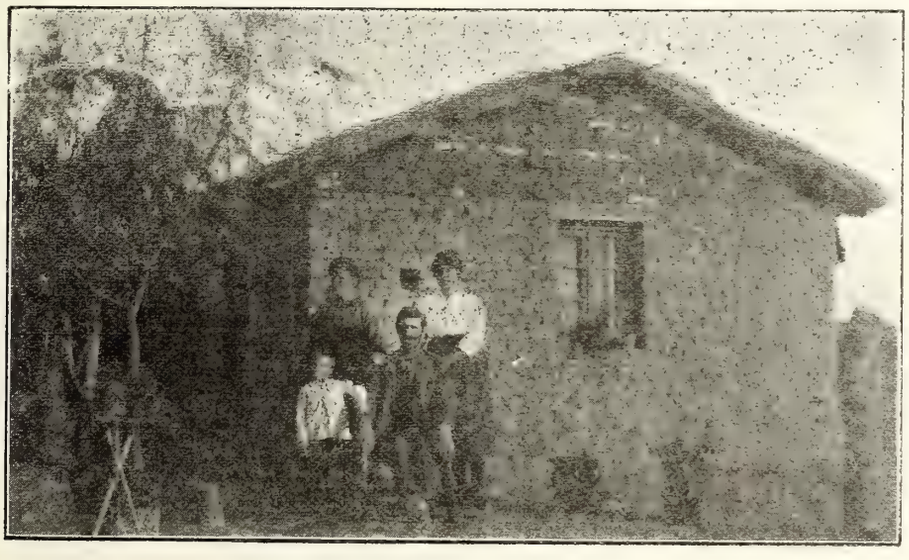
June 17.—Since the place where we have been living was sold, we were compelled to look for another home. Today we rented a house and hall which we will occupy soon. The rent is 200 pesos per month. It is

a very high rent to pay but there is nothing else to be found.

June 29.—Today Bro. Hershey went to Buenos Aires to meet the new missionaries. They are D. Parke and Lillie Lantz and W. G. and Florence Lauver. A telegram states that they a rived safely. All of us are exceedingly happy over this great event.

Jul 4.—Today Bro. and Sister Lauver arrived. They will make their home in Trenque Lauquen for the present. There is plenty of room for them in our big house.

July 7.—This was a great day for us. Sisters Hershey and Lantz ar ived on the train and the rest of the missionaries with the children came in the auto. We had an English program in the afternoon. We also had a business meeting. In the evening all of the new missionaries spoke in public while some of the



Argentine Farmer and Family

older missionaries translated for them.

July 8.—Today we had our first communion service in Trenque Lauquen. The four native Christians, together with Sister Anita Cavadore and the missionaries took part.

July 27.—Today Bro. Hershey with Brother and Sister Lantz went to Santa Rosa. The Lantzes will make their home there while they study the language. The aim is to open a mission there as soon as we can do so.

Second Year 1921—1922

Nov. 4.—Tonight nine persons were baptized, two boys, three men and four women. This brings our membership up to fourteen natives.

Jan. 11 to 20.—During this period we took our first vacation since we are in the work here. We went to a salt water lake at Carhue. We had a good rest and lots of time to do writing and reading.

Mar. 14.—A special series of meetings began, in charge of Bro. Albano Luayza. There were about fifteen confessions during the meetings.

Mar. 19.—At the meeting this evening one young man was baptized and the wife of Brother Gonzalez was received on confession, having been a member of the Pentecostal Mission in another town. On the same date we opened our Kindergarten with an attendance of 25. Within a few days the attendance grew to 35.

May 5.—Today we had our first meeting in a newly-rented hall on the north side of town. At the first meeting we were not molested but at later services we were greatly troubled by wicked young men who wished to break up the meetings. In this the were not successful.

June 24.—Today Bro. and Sister Lauver left for Carlos Casares to open up work there. They have been with us just one year. We will miss them greatly.

Third Year 1922—1923

Oct. 23.—Tonight seven persons were baptized. This brings our membership up to 23. Slowly our little group of believers is growing.

Dec. 6.—Tonight four more were baptized. They were the parents of two families. Thus we close the year with a membership of 27.

Jan. 6.—Today we received a cable from the secretary of the home board suggesting that we get together information at once about buying propert.

Jan. 8.—Today the Pehuajo folks arrived and together we looked at various properties for sale and decided upon what we could use as a mission home.

Feb. 12.—Today our first Church and Sunday school conference we have had, was convened. Missionaries and other delegates came from each of the four stations. It is a great pleasure to get together in this way.

Note.—During the month of February and March we were very busy getting ready for furlough. We visited all the stations and made a trip to Buenos Aires to get our papers made out.

Mar. 16.—The money arrived for the purchase of property. A propert having a new house and a rather old hall that can be used for services was bought. We can not get possession before May 1st.

March 24.—Today we left Trenque Lauquen for a year's absence. Our first stop was at Pehuajo.

March 29.—Today our ship sailed from port. We left the Hershey family on the shore waving good-by.

Fourth Year 1923—1924

Note.—We do not have any diary notes for the period of our absence. A few events we can mention. In March two more members were received on confession and in October 16 by baptism and one on confession. After moving to the new premises in May the work seemed to go forward. Many new people began to attend the Mission. The Sunday schools also increased greatly in attendance.

June 21.—Today we arrived again in Buenos Aires. Were met by Bro. and Sister Lauver.

June 25.—Again we arrived in Trenque Lauquen after an absence of just exactly fifteen months. We were met at the station by more than fifty Christian people and escorted to our home.

Note.—I will pass rapidly over this period of six months from June 25 to Dec. 31. We were compelled to plunge into the work of the Mission, preaching on an average three sermons a week besides caring for other meetings and other phases of the work. In December ten more persons were baptized. Thus we closed the year with a total membership of 56. Several of these, however, have moved away to towns where we do not have any church. Also several are not worthy to be continued on the list. But we have about fifty happy Christians and a class of some fifteen who are preparing for baptism. These have been four years of joyful service for our Master. There have been some severe trials but through it all we have felt the guiding hand of the Lord.

Trenque Lauquen,
F. C. O., Argentine.
Jan. 10, 1925.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.—Prov. 10: 11.

MISSION WORK IN THE APPALACHIAN MOUNTAINS

By C. Z. Yoder

Territory

The territory included in this section of the country extends from Newfoundland to the northern boundary of Alabama, covering an area of about 175,000 square miles. It embraces large portions of the states of Pennsylvania, Virginia, West Virginia, North Carolina, Tennessee, and Kentucky.

In the fall of 1922 I spent eight weeks in Randolph and Pendleton Counties, W. Va., and I shall confine my article to things that have come under my own observation in this part of this great mission field. Here the mountains are close together, and the valleys generally quite narrow, with streams of mountain water running through them. Much of the surface is rocky. Here are the Seneca rocks rising to a perpendicular height of 1000 to 1200 feet.

At Roaring where we have a mission station, the scenery is grand and interesting. The stream in this valley hides itself away in its rocky bed, and entirely disappears for about a mile, when it gushes forth from the mountain side twenty-two feet above the river bed and furnishes power to run a grist mill built here several years ago. Near this place also is an interesting cave on the side of the mountain. The mountain water is pure and cool, of the best that can be found, and the mountain air is pure and healthy.

Inhabitants

The inhabitants of these highlands are said to number from four to five millions. Their ancestors were Scotch Irish. One seldom finds foreigners or colored people among them. These people have been living here for many generations. They are generally poor. Many of them, especially the older ones, have a very limited education. The children now are getting a better common school education. Frequently they live in a very unsanitary condition. Their houses are small and families live together in small rooms. Their moral standard is low. Tobacco is used excessively by both sexes. But they are kind and hospitable to strangers who have the faculty of making themselves at home with them. They are a common people and are somewhat distant to those whom they consider high-toned persons. Some of the younger people rank well intellectually.

Occupations

At Horton, Randolph Co., near which we have a mission station, there is a large lumber mill which gives employment to quite a number of men. There is also a branch of the railroad here which gives an outlet for the lumber products. But Pendleton is a large county which has no railroads, and no mines in operation. The families here mostly have small tracts of land along the sides of the mountains which afford some pasture for two or three cows and one or two horses. They also keep some poultry. Then they have their gardens and small patches of potatoes and corn. They also raise some hay. Most of the labor is done by hand. Bees do well here and there are many wild bees along the mountains. Fruit grows well and produces well and there are wild berries in abundance. Beans afford much of their food. Beans as well as apples are dried in the sun or around the stove pipes. Hunting, trapping, and fishing also are given some attention by men and boys.

Spruce Mountain, with an altitude of 4860 feet, where the Mennonites also have a mission station is reached by a trail either on foot or horseback. There are seven families living on the flat on the mountain top. They have no wheeled vehicles on which to haul their things. They draw their feed and grain, etc., with sleds having wooden runners. What they have to sell they pack on horses and go down the mountain about a mile where they have an old wagon in a shed. This they load up and then haul their things to some village and exchange it for flour, sugar, clothing, etc.

Religious Efforts of Churches

In the two counties just mentioned there are a few Presbyterian, Methodist and United Brethren churches, but they are not very well supported. The great majority of the people are poor and can not support a salaried ministry. The Brethren have some stations here and are doing a good work. I understand that the Mennonites (as I get the information from Bro. L. J. Heatwole) and others did some preaching for these people before the Mexican War, and on down to the time of the Civil War, altho the work was greatly hindered during these wars. Soon after the Civil War Bishop Samuel Coffman (father of John S. Coffman, the evangelist))with other ministers of the Shenandoah Valley made a tour over the West Virginia mountains, preaching the Word. The result was that twenty-five converts were received into the church by water baptism. In 1922 the Mennonites had eight mission stations in West Virginia, with preaching only every four weeks in most of these stations because of a lack of workers.

The Sunday school has been a remarkable asset in our mission work in these districts. However, only four of our stations had Sunday school at the time I was there There are about one million children in this large mountain territory who do not go to any Sunday school. In 1871 the Mennonites began work at Job, W. Va., and later built a church there. In 1905 they began active work at Italy. In 1916 the work at Spruce Mountain was begun. I consider this a very needy field and an open door for the Mennonite Church. Young brethren and sisters who are qualified to teach day school and then superintend or teach in a Sunday school on the Lord's day have wonderful opportunities of doing active missionary work among these people.

As an illustration, in 1875 the Mennonite brethren of Rockingham Co., Va., began work at Gospel Hill in the Shenandoah Mountain. In 1894 a Sunday school was organized there. The interest increased, and soon afterward a church was organized. Here is where Sister Lilia Heatwole is teaching. In 1922 I visited her school, having then about fifty scholars. Besides her regular classes, she had them to memorize hundreds of Bible verses and taught them to sing many Gospel songs and assisted in the work of the Sunday school. She was well liked by her scholars and patrons. The superintendent of schools would have given her another school in the Valley where the environments might have been more pleasing to the flesh, but her convictions were to teach among the highlanders. It would be a question in my mind where to find any person doing a greater work for the Lord than she is doing. The plain Gospel teaching appeals to these people and they also enjoy the singing of Gospel songs. Here is an open door for many Spirit-filled laborers who need not qualify in any other but the English language.

Wooster, Ohio.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). Have you heard that Voice from Heaven? Have you the life of the ages?—R.

O Lord, revive thy work in the midst of the years.—Hab. 3:2.

A TRIP TO THE SOUTHERN FIELD

By Andrew Shenk

I will attempt to give a brief account of my recent visit to the Southern field. My first stop was at Tuleta, Tex., where there are still five families of our people, three of which are the remnant of a once flourishing congregation. The other two have joined the little band in recent years. There are in all twenty-two members. I might also say that although they have passed thru some very discouraging times, have had some very unpleasant experiences and some very sore trials, I found them nearly all standing true and I felt when the meetings closed and we bade one another good-by, that we could count on them all (with few exceptions) as "contending earnestly for the faith once delivered unto the saints;" but they need help and are greatly longing that more of our people locate there. While it is not a get-rich-quick place, yet I see no reason why those who are seeking a warmer climate and who are willing to go, "seeking first the kingdom of God and his righteousness" should not have "all these things added to them" and in the end they would have the satisfaction of knowing that they had been in the service of the Lord.

My next stop was at Lake Charles, La., but on account of very inclement weather we were not able to get our people together; hence took the train for Gulfport, Miss., where we were warmly welcomed. We remained there for one week, holding meetings and doing visitation work. We might add that while we did not find things in line with the rulings and agreement at the time of the organization, yet considering the great discouragements through which they have passed, together with their financial difficulties and some unfavorable environments, we found things more encouraging than we had expected. Here also it was my happy privilege to meet our esteemed brother, Bishop A. O. Histand, of Doylestown, Pa. After spending several days very agreeably and harmoniously together in the work there the matter of holding meetings and communion was turned over to him while the writer, together with Bro. Stutzman of Ohio, proceeded to Slidell, La., where we held one meeting with good interest. From there we went to Allemands, La., where there is (to my mind) one of the largest fields ripe for harvest of any place I have yet visited. There are here still a few members (altho somewhat discouraged), the remnants of those received into church fellowship a few years ago by the writer, the converts gathered in from the Catholic Church by our beloved Bro. Histand. I want to give in part the expression of one aged brother when I first took him by the hand: "Oh, Brother Shenk, here we are as a drop in the bucket compared to the church at large, without a shepherd. We had the promise that we would be looked after and since that promise was made the Church sent missionary after missionary to South America and India where it would take them from six months to a year to learn the language while right here at her door is a large, open field where the people speak the English language and yet no one has come." And in his closing remarks he very strongly insinuated that he would lay their downfall to the negligence of the Church. Brethren, that cut me to the quick.

And I feel to say, the Lord help us to acquit ourselves from so awful a charge and enable us as a Church to redeem the time by sending some one to not only build up those few that remain but to gather in many more precious souls who are in need of the bread and water of life.

We were glad to meet Sister Lizzie Wenger here and we feel sure that her presence as well as her labor of love is not by any means in vain in the Lord. We are informed that she has consented to stay here until next fall to help hold the fort by God's grace until the Church sends some one to further take up the work.

From here the writer again went to Lake Charles, where we had the pleasure of receiving into Church fellowship three precious young souls and also holding communion services. This is another ripe field calling for laborers. To my mind nearly all of these places have passed the crisis and are ready for active work in the ingathering of the lost.

One thing that I think is very important is that the workers who go to the southern fields be thoroughly established in the doctrines of the Church, who will not only not compromise but who will constantly "contend for the faith once delivered unto the saints," and at the same time be like Barnabas of old, i. e., "a good man and full of the Holy Ghost."

For the above reasons I make an appeal to (1) The Missouri-Kansas Mission Board (this field being under the supervision of the Missouri-Kansas Conference); (2) to the General Mission Board; and lastly to the General Conference to take this matter in hand and (1) extend a call for volunteers and (2) upon examination send them forth the same as to the city or foreign fields. If we do this I feel sure the results by the Lord's blessing will be highly satisfactory. I make this appeal in behalf of the lost and for the extension of the Kingdom.

Oronogo, Mo.

"PERILS IN THE CITY"

By Ben B. King

We are made to wonder what Paul really meant when he spoke these words, "Perils in the city," as he went from city to city in the declaration of the Gospel message as delivered to him of the Lord. One would hardly suppose that the present allurements of the city that are so destructive to the true Gospel message were any peril in the life of Paul. Yet from the writings of Paul when he wrote to Timothy in reference to Demas having "forsaken him, having loved this present evil world and departed to Thessalonica," a city that was given over to wealth, pleasure and fashion, one would infer that Demas lost out with God and the Church largely because of these things. In referring to these things in the way of an introduction it is not the writer's purpose to enter into a theological discussion of the matter as it related to the life of Paul and Demas, but rather to speak of the perils as they exist today.

It is an alarming fact that in some of our cities there are many Mennonite boys and girls who have lost out with God and the Church. In the city of Ft. Wayne alone there are in the neighborhood of one hundred men, women, boys, and girls from all parts of the United States that in recent years were members of the Church and if we would count those of Mennonite training and parentage the number would amount to over three hundred.

The question naturally is, What was the peril to the spiritual life that caused them to lose out with God and the Church? I suppose that lack of interest would partly answer the question, but there are other things that worked a deadly influence. A few thoughts along these lines may cause food for thought. Some might say it is too far to church but distance has nothing to do with it. People have moved into Ft. Wayne within two blocks of the Mission and seldom if ever came to the Church for worship. Their excuse was that they went out to their former home on Sunday for worship, but that

proved to be an exception rather than the rule. The difficulty was this, They came into the city where everything was strange, and naturally their first thought was to go out and see the city. If one is acquainted with the cities they are not blind to the fact that there are perils and pitfalls on every hand that are deadly to the spiritual senses of any spiritual life. As people pass down the streets they are attracted with many places that look innocent and are appealing to the senses of the natural man. The bright lights are attractively arranged to lure the passer-by. But as one stops to gaze, the devil does his work. This is true with the movies, theaters, dance halls, and many other attractions that are in the cities. Many spend their first evenings riding around in their autos, and naturally go with the crowd to the notorious places of attraction in the pleasure parks, where every abomination of wickedness is carried on. Many a young couple has just driven through those places to see what was going on, but the peril of that trip to the spiritual life can never be described. The seed of curiosity was sown by the devil and the work of destruction to all the spiritual interests was soon accomplished. The temptation is one of the most subtle.



The Church at Ft. Wayne, Indiana

There are perils and pitfalls on every side to allure young men and women away from God. If they go to the Y. M. C. A., where one would naturally expect a wholesome atmosphere, the first thing they see is the billiard table and bowling alley. If they go to the modern churches of today they find the movies, pool tables, bowling alleys, card and bunco games. In the pleasure parks you find the dance, where all the vile women gather every night to catch their prey. Along the street you find the movies, theaters, soft drink parlors, and gambling dens of all descriptions. As one looks over this list of perils that are deadly to the spiritual life of people, would we wonder why the Amish Mennonite Church issued a ruling in their churches in the vicinity of Ft. Wayne that their young people should not work in the city on account of the influence of these attractions on their lives? Is it any wonder when young men and women go to the cities to work, that on their occasional visit to the home congregation, there seems to be a lack of interest and a distant feeling in their lives? If you knew the conduct of the young man the story would be told.

"Perils in the city" were destructive in Paul's day and they are today. I am not saying that all our young people who leave the farm and go to the cities fall into these perils, but I am saying that many do, and are lost to God and the Church for no other reason than that the attractions of Thessalonica—wealth, pleasure, fashion—receive the uppermost thoughts in their minds. I am inclined to think that if some of our country brethren and sisters would investigate the social recreation of their boys and girls that have gone to the cities, it would disturb some of their peaceful sleep at night.

A few young men that the writer has been able to help over these perils have personally told in their testimony, that when they left home they went with the purpose of seeing the world, and were not conscious of the deadly effect it would have on their lives. In conversation with others who came to the city for a brief visit of a day or so before they came to the Mission, and had visited all the pleasure resorts and hell holes they could find, we were impressed that the effect of such a visit can never be told. Even if the young man should endeavor to live a clean and pure life, many times in the midst of his devotional hours with the Lord, these scenes and attractions will come to the memory and destroy the most blessed experiences with the Lord. In conclusion I would sound this warning to all, Watch your curiosity, as you behold the "perils of the city!" Give the Lord first place in your heart and pray for those who are laboring among those perils.

Ft. Wayne, Ind.

CHARACTERISTICS OF A TRUE MISSIONARY

By Myrtle Erb

The characteristics mentioned in this article would not necessarily be found in every true missionary, but as a summary of a number of missionary biographies and books, and points gathered from talks and discussions, these characteristics stand out as paramount in the lives of true missionaries. To the apostle Paul, the greatest of all missionaries, alone all of these characteristics could be rightfully attributed, but mention will be made of several missionaries whose exemplary lives deserve tribute. The points are grouped in order of relative importance according to the writer's conviction but who can say just which characteristic ought to be developed first, fifth or last, after an individual has consecrated his life to the mission cause?

1. **Consecration.**—When an individual, knowing that his soul has been eternally saved thru the merits of Christ, says to God from the depth of his heart, "My life, my love I give to Thee," "Thou art the Potter, I am the clay," "Here am I, send me," "I'll go where you want me to go, dear Lord," he has taken the first step toward successful mission work. The Master has no welcome for workers who serve Him "on the side" while they satisfy their desire for worldly gain. He wants whole-hearted service. A man called of God to preach the Gospel cannot turn down calls to service because he has too much work on his farm and win the Father's approval. Paul, "a servant of Jesus Christ called to be an apostle, **separated** unto the gospel of God," knew what it was

to have his needs supplied while he was on missionary tours. He wrote to the Philippians, "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell." Paul realized that he had given his life to God's service and he held nothing else dear." Woe is unto me if I preach not the gospel." I have never read of a missionary not being entirely consecrated to God and His will, whose labors were a pleasure or productive of fruit in Christ's cause. Nor does consecration end after the first act. The missionary will find that it is necessary for him to reconsecrate his life to new causes and this he must be willing to do.

2. **Self-denial.**—"If any man will come after me, let him deny himself, and take up his cross daily and follow me." These are the Master's own words and He is satisfied with nothing less. Back of the unselfish and loving life which we see in an individual can often be found those many acts of self-denial which have made the life beautiful. Of all people, it seems that this must be true of a missionary if he is to accomplish results. Again we think of Paul, who denied himself of home, luxuries, the presence of friends, possessions and even of eating meat, because of giving offense. He said, "I have learned in whatsoever state I am, therewith to be content," and "I have coveted no man's silver, or gold, or apparel." It seems as though some people have the idea that a missionary can live with less means than a church member at home. Can he, or does he because he wants to? If such were not the case perhaps some people at home would have to give a little more. I have been told of a foreign missionary who is supporting an orphan in another mission field. A missionary supporting an orphan!

The original meaning of cross-bearing is "to be ready to encounter any extremity." When the pioneer missionaries blazed the trails thru India, China, and Africa surely they encountered many extremities. Mrs. Adoniram Judson even said of conditions, "These are the dangers which I had gladly anticipated." Even yet in this day of progressive mission work, there are many "extremities" and we see faithful missionaries bearing their crosses daily. "I have suffered the loss of all things, and do count them but dung, that I may win Christ." Sundar Singh, a Christian sadhu of India, knows what the life of extreme self-denial means. "The words most frequent upon his lips were taken from his own experience, 'I can say with confidence that **the cross will bear those who bear the cross,** until that cross shall lift them into the presence of the Savior.'"

3. **A Vision of Needs.**—When an individual realizes that his own need has been met through salvation he will readily see that there are millions of souls who have the same need. Since he knows that Christ is the only remedy for all evils and he has consecrated his life to God's service he plainly sees that the work for him is to bring the needy to Christ. "Behold, I have set before thee an open door, and no man can shut it." He does see the open door.

4. **A Passion for Souls.**—Seeing the need and being acquainted with the remedy, the consecrated man has a hunger to help lost souls find Christ. This becomes his only mission. Again from Paul "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." The true missionary sees the condition of the lost man who says, "I looked on my right hand, and beheld, but there was no man that would hear me: refuge failed me; no man cared for my soul." But the missionary does care and his heart is burdened for the lost.

5. **Obedience.**—"I was not disobedient to the heavenly vision." When Paul was struck down on the road he heard Jesus calling him to mission work and he obeyed. God's calls are final and the only sensible thing to do is to obey Him. Ida Scudder, who gave her life to India, had to be called three times, but when she recognized the call she obeyed. Not only does the true missionary obey God in the beginning but at all times while in service. Paul immediately obeyed the call which came to him in the night to go to Macedonia; "they assayed to go to Bithynia but the Spirit suffered them not." Obedience to superior missionaries is also necessary. Missionaries on furlough tell us that the new missionaries can help them much by just obeying them, even though they do not see the "why" of every method. Surely in such important business as winning souls for Christ only implicit obedience to the Master of the work can bring desired results.

6. **Prayerfulness.**—How shall the worker keep in touch with the Master's will if he does not seek it thru prayer? This is the means which the Master has provided to transfer power to the worker. The life of any missionary whose labors have been fruitful has been a life given to much prayer with constant supplication to God on his lips.

An oft-repeated phrase in the autobiography of John G. Paton, missionary to the New Hebrides, when he encountered an enemy with raised club to kill him, was, "O God, spare my life, or take me home to glory." He never struck in self-defense or allowed anyone to take vengeance in his behalf. For thirty years he labored among the cannibals and in every instance of danger his life was protected.

When David Livingstone's lifeless body was found it was in the position of prayer and we know that this man of God prayed much. The true missionary also intercedes for the lost whom he loves so much. A missionary of India is known as "Praying Hyde" because of this characteristic. It is needless to say that his prayers have brought many souls to Christ.

7. **Faith.**—So closely associated with prayer is that indispensable characteristic of faith which every true missionary possesses. He cannot afford to question God's direction but at all times must obey whether or not he knows why he is thus directed. He has the everlasting promise of the Father, "Lo, I am with you alway."

8. **A Knowledge of the Word.**—How absurd it is for any worker to pretend to do something about which he knows nothing. In this highest of all callings it is necessary that the missionary know the Gospel of life which he is bringing to men. A true missionary is a close companion of his Bible and thereby can defend the truth which is sometimes defied. Paul had the same problem and he met it successfully. He stood for and taught the fundamental doctrines. Advising a young minister he said, "Take heed unto thyself, and unto the doctrine; continue in them," and, "Study to shew thyself approved unto God."

9. **A Personal Worker.**—A city missionary has said that whoever cannot do personal work is not qualified for mission work. Trumbull, a noted personal worker, says that individual soul winning is the greatest work God permits any man to do. Though a privilege, it is also the hardest kind of work. This was Christ's preferred method. A missionary whose heart is burning for lost souls will lose no time in using this privilege. Christina Forsythe, for thirty years a missionary in an isolated station in Africa, found not quite so much pleasure in anything as in gathering one by one the lost sons and daughters of the dark continent. She said herself that she was "a watcher for souls."

10. **Power of Address.** — A missionary who goes wherever he is called will necessarily meet people of different natures and positions. It is no easy matter to address an individual whom he has never met. The ability to do this is a God-given talent, although it can be cultivated. Paul was able to adapt himself to every situation. One day he would talk to a group of Athenian philosophers, then before a king, or to barbarians, to slaves or soldiers. When God calls a worker to the mission field He also provides this talent for His glory.

11. **Humility.**—Paul says in his farewell to the Ephesians that he has served them with "all humility of mind." This characteristic is especially essential since mission work has become popular. How hard it is to **serve** with **humility!** It is natural for man to expect recognition for service. Yet God tells us through an apostle, "All of you be subject one to another, and be clothed with humility."

12. **Patience.**—God's work cannot be hurried as many ambitious workers would like to see it. Of these pioneer missionaries, Carey, Duff, Moffat, Judson and Livingstone can be spoken a word of their almost superhuman patience. They had to translate languages and labor for a lifetime just to open the way for future work. Carey worked seven years before he had the pleasure of baptizing his first convert. Robert Morrison, pioneer in China Inland Mission, said "I have spent twenty-five years in China and am beginning to see work prosper." Patience in every detail with strange people must be exercised.

A missionary in India wrote of his early experiences: "When we asked the missionaries why they were putting up with such servants and had patience with their inconsistencies they would generally answer, 'Oh, these are some of the problems you will have all your life. We try to be patient with them and give them the training, for if we do not do it, no one will.' That was more optimism than we had ever seen before. It helped us to become resigned to one of the everlasting tasks of teaching integrity and the sense of the fitness of things to the unsophisticated natives."

13. **Love for the Work.**—No work can be successful unless the worker is in love with his job. Anyone who does not want to go in search of lost souls cannot be a true missionary. In this important work, no other pleasure precedes that work in which he has part, for the true missionary. God does not want forced, but cheerful service. It is always an inspiration to see missionaries on furlough anxious to go back to their beloved work.

14. **Sympathy.**—When one works with all classes of people he must be able to sympathize with those who are in need and to understand the difficulties of those in trouble if he would win their confidence. It is possible to do this only when the individual has a heart full of love for all people and a longing to be of help by showing them to Christ, the most sympathetic of friends.

15. **Industriousness.** — We notice that when Paul was in Corinth he worked at his trade and "he reasoned in the synagogue every Sabbath." He says of himself, "These hands have ministered unto my necessities and to them that were with me." So we see that when he had time the missionary was busy at manual labor. Foreign missionaries tell us it is essential for every worker to be able to help in any kind of work; therefore he should be willing to apply himself to any given task.

16. **A Desire to Push into New and Unknown Places.**—The apostle Paul longed to go to as many places as he could to carry the Gospel. This characteristic is shown in his phrase expressing a fond hope, "I must yet see Rome." In David Livingstone we have another example of vagabondism. He kept pushing into farther regions of darkness where he might happily bring the Gospel. We see this characteristic in every true missionary on the field whether rural, foreign, or city. One who is anxious to see souls saved will "go" where the lost are and search them out.

17. **A Sense of Humor.**—From the biography of Christina Forsyth: "If the gifts at the wedding were not of the kind usually presented at a marriage she kept her countenance—though not without difficulty, for she had that indispensable quality in a missionary, a saving sense of humor. She saw the light side of her troubles and would smile them away. Often her eyes would dance and her whole body shake with laughter so that others would be infected by her spirit and join in the merriment. She enjoyed humor even when it was at her own expense." Though the missionary's work is a serious work it is for his benefit if he can see the humorous part of a situation and enjoy it.

Hesston, Kans.

IS LEPROSY CURABLE?

By J. A. Ressler

For the Gospel Herald.

We have often heard that it is not. I have often said that aside from a miraculous intervention of God there is no known remedy for the dreadful disease.

But yesterday morning we watched the doctor giving treatments to a large number of inmates of the leper asylum, and, while the new remedy is still somewhat of an experiment, the results have been so gratifying as to justify the almost certain conclusion that at last God has permitted a remedy to be found that arrests the progress of leprosy and permits the patient to live to a normal age in comparative comfort.



India Lepers

A few years ago chaulmugra oil, derived from a tree that grows in India and adjacent countries, was tried as a remedy for leprosy. Its effects were watched with great interest and a large measure of doubt. But the results were such that the experiments with remedies for leprosy were driven forward with renewed energy.

The remedy used at present is ethylhydnocarpate, the active principle of a tree somewhat related to the chaulmugra. It is administered with the hypodermic needle. Naturally, the results are best when the disease is taken in its early stages.

It is gratifying to note that the treatment is sought by those in the villages who find traces of the disease as well as by those in the asylum. It is hoped, and with reasonable grounds for the hope, that in course of a few generations this dread disease may be as effectually stamped out of India as it is banished from the continent of America.

While the danger of contracting leprosy is remote, if ordinary precautions are taken, the disease is contagious enough to fully justify the measures taken to prevent its spread. It would be a good thing if the Levitical law for the segregation of lepers were rigidly enforced in India to this day. We cannot too strongly voice our admiration of those self-sacrificing souls who have devoted their lives to the care of these lepers, nor too strongly urge their continued support.

Dhamtari, C. P., India.
January 21, 1925.

LETTER FROM OUR NEW MISSIONARIES

For the Gospel Herald.

On Board S. S. American Legion.
Jan. 26, 1925.

Greetings in the Master's Name.

On Saturday, January 17, a day we shall not soon forget, we set sail from New York for South America. At eleven o'clock passengers began boarding the ship, and while they were enjoying the last few hours with friends who had come to see them leave, the ship was being loaded. At one o'clock good-by had been said, the anchors raised, and we soon found we were sailing out into the great ocean. Our feeling as we were leaving was one of mingled joy and sorrow—joy in the thought of the privilege that was ours to carry the glorious Gospel of a risen, living Savior, but sorrow at the thought of leaving the homeland and those we love. One missionary, who is returning to Brazil after her third furlough, said the first three or four minutes after leaving New York are always hard ones. It is then that people realize how much they love their country and their friends. It is not an easy thing, she said, to go to a people of strange customs and strange language, but, she said, if for any reason she would not have been able to return and tell the Gospel to those who do not know Him, she would have felt very badly about it. Much as we love our home and friends we long to carry the Gospel to those who have never had the privilege of knowing our Lord as a living, glorified Savior, even though it takes us to a strange land and people.

It was not long after we left New York until we realized that we were out on the briny deep. We have been sailing for eight days out of the sight of land. We were indeed glad to have our first glimpse of the continent of South America this afternoon. We rejoice in the fact that God's hand led us, and His right hand shall hold us. Two more days' sailing will bring us into the harbor of Rio de Janiero. This will be our first opportunity to send any mail. We will be in Rio from Thursday noon until Friday evening. Then we will sail on to Argentina. We are anxious to see the missionaries and the people of Argentina and very anxious to get the Spanish language.

The voyage has been a very pleasant one. Most of the time the trade winds have been strong, causing the weather to be a little cooler than usual but very agreeable. We are grateful to our Heavenly Father for the safe and pleasant voyage thus far.

In His Service,
Jacob and Mary Rutt.

THE WORK IN MISSOURI

By Bro. and Sister J. F. Brunk

For the Gospel Herald.

We just returned from spending about four months in the Missouri field, which at the present time is being looked into by the Mission Boards with a view of sending out workers "two and two" into the new fields. Mark 6:7,8; Matt. 10:6,7. The section through which Bros. J. R. Shank and J. M. Kreider are traveling will need to be followed up and should have permanent workers located on the field if best results are to be obtained. There is much to be done. The field is large, the workers few.

Bros. Shank, Bowman, and Brubaker now have five preaching points, with another place calling for preaching in the near future. They often walk twenty miles or more to fill appointments, many times going out of their way for a boat to cross the river. They are doing faithful service.

After a very impressive service (sermon by Bro. Brubaker) on Sunday evening, when the invitation was given one sister was willing to renew her covenant with the Lord. Our prayers and sincere desire are that others will follow her example and then remain faithful to the end.

We bade the brethren, sisters, and friends good-by and on Monday we started for the west, arriving at Bro. A. B. Leasa's at Blue Springs, on Monday evening, Feb. 16, without any trouble or stops, except for oil and gas. We were very much disappointed in not being able to make the long contemplated trip but humbly submit to God's will, knowing that "all things work together for good to them that love God and are the called according to his purpose" (Rom. 8:28). Through the Herald we want to thank those who so kindly received us into their homes. We certainly enjoyed their hospitality and assure all that we appreciate all that was done for us. We enjoyed the work while among you. We expect to be in Kansas City Feb. 22 at the dedication of the new church. We left the field a little sooner than we would have in order to be at the dedication. Remember with us the work in your prayers.

Blue Springs, Mo.

OUR GOSPEL TOUR IN MISSOURI

J. R. Shank and J. M. Kreider

For the Gospel Herald.

Tuesday, Feb. 10, turned out to be a blizzard till the close of the day and we remained about the fire in the hospitable home of Bro. Philips. By Wednesday evening the storm had ceased and, altho a little cold, we began our service at the Lane chu ch again with a small turnout. Crowds increased as the weather wa med up. We experience a very attentive audience each night. We find it profitable to mix much of the teaching that has been distinctive to our church because it has been neglected b others. People are not showing any antagonism to it. In fact they have had so many different denominations at various times who came and went that they hardly know who to trust or what to receive. We find sincere believers among them who receive the truth with appreciation, which is encouraging. There is much need of a live working church at this place for we find a number of unsaved souls and a live bunch of boys and girls who need to be led into heavenly paths. We expect to close at the Lane Church tonight and move three miles south to Pointer's Creek Schoolhouse where we will continue the wo k if the Lord permit for some days longer. We crave the united prayers of the brotherhood that we may walk in wisdom both in our preaching and visitation, that true foundations may be set forth that will endure.

Linn, Mo.

It pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.—Isa. 53:10.

ABOUT THE GOOD WORK DONE IN PORTLAND, OREGON

By J. A. Heatwole

For the Gospel Herald.

Several months ago a fourteen year old boy came to the Mission pretending to be an orphan. He was taken in by the faithful servants of Christ and later was saved. In making restitution he wrote home and told his parents where he was, who in return wired him a railroad ticket to come home. He was only too glad to go home to tell his "friends what great things the Lord had done for him" only he wanted to remain for another service to be received into church fellowship by water baptism. The following letter tells part of the good work that followed.

Attalia, Wash., Jan. 25, 1925.

Mr. Allan Good;

Dear Sir, and Friend.—I wish to thank you and all the people of the Mennonite Gospel Mission for the good you have done to my son, Fred, and I hope that all other boys who are dissatisfied with their home life and get a longing to see the world, will fall into the hands of your splendid mission workers, for they would make better citizens out of them and also real Christians of this universe.

I am sorry to confess at this time that I am a poor one in the eyes of God. I try to do as I was taught as a boy, but can see now that this is not sufficient to expect to enter the Kingdom of Heaven. I am not greedy, but would like to insure a better living for my wife and children; but it seems like everything wants to go wrong. The harder I try to gain earthly goods the less I gain. I even fell so low that I never kept the Lord's day—the day of rest. It may have been that He punished me for not obeying Him, our Lord in Heaven. So my dear friend, I'll promise to keep this day as it should be kept.

This is what my son told me when he returned. "Father, you gain nothing by working on Sundays." When I told him that I must keep up, he just smiled and said, "You are wrong, Father, did you ever stop to think why you don't succeed, or why you lost our cows?" and so on. Well, folks, with your splendid teaching, my son showed me where I have been wrong. Some day when I am financially able, I will come to see you all, and thank you again and express my real feelings to you all. Please excuse poor spelling, as I am of foreign birth, but it comes from the heart of a father.

Yours to you forever indebted,

When the boy left he had a Bible and asked especially for the pamphlet "What we believe," and wanted the scripture that proves that we are not saved by our good works and with this equipment the Lord has blessed his effort.

During the meetings two wretched drunks were taken in and kindly cared for but were given to understand that they would have to stop drinking canned heat. Later they attended the meetings and were both saved. A young man was present at about every meeting and repeatedly said he wanted to be a Christian but could not give up "this"—pointing to his lodge pin. Finally he came and surrendered to Christ, confessing his willingness to give up all for Him.

Thus the good work is going on daily. In addition to the Mission being a real soul saving station it also serves as a church home for our brethren and sisters who go to the city to find employment. Many of them are real efficient soul-winners and by their consistent lives and loyalty to the doctrine of Gospel simplicity and uniformity in attire they shine as lights in a dark city thus giving their testimony to the saving power of the Gospel wherever they go.

No doubt many of those who read this have received a circular letter from Bro. Good, "A Real Need," giving opportunity for all to have a share in the good work being done here. So many have taken advantage of the opportunity that enough funds are on hand and in sight that the property that has been rented the while past has just recently been bought and now the work is conducted in property owned by the church. Have you contributed? If not, you can do so even yet; first by prayer and second by your means. "Hitherto hath the Lord helped us." All glory to His name forever.

LaJunta, Colo.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.
(151 W. 73 St.)

Greeting in the name of Him who loved us and washed us from our sins in His own blood. A few lines to our readers from this part of God's vineyard. Bro. Reber is conducting a singing class at present which is very helpful. We have been disappointed in not having the evangelist we were expecting this winter, but God is answering prayers and as a result we witnessed a scene an Feb. 8 that brought tears of joy to our eyes. Three confessed Christ as their personal Savior and twelve went forward desiring a closer walk with God, and a reconsecration of their lives to the Master.

A number of young folks had the joy of singing and witnessing for Christ by conducting a street meeting in Venice, a beach city, where the very atmosphere seems Satanic. We thank God for courage to testify for Him in such a place.

The health of members in general is good.

Pray for the work here, and for us as young people that we may be a daily living witness for Christ.

In His Name,
Della Showalter.

Portland, Oreg.
(739 Savier St.)

We wish to give further information to the Gospel Herald readers and also thank those who have so nobly responded to the call, A Real Need, by giving a report of the donations received from individuals as well as congregations as follows:

Portland Cong., Oreg.	$78.75
Los Angeles and Dist., Cal.	85.00
Pearidge Cong., Mo.	5.50
West Fairview Cong., Nebr.	56.05
Millan Valley Cong, Okla.	9.00
Skippack Cong., Pa.	23.00
Maple Grove Cong., Pa.	18.00
Scottdale Cong., Pa.	11.00
East Holbrook Cong, Colo.	51.00
Slate Hill Cong, Pa.	28.00
Waterloo Cong., Ont.	25.46
Wideman S. S., Ont. Birthday pennies	2.55
Cedar Grove Cong., Ont.	15.00
Bowne Cong, Mich.	7.00
La Junta Cong., Colo.	56.00
Protection Cong., Kans	6.00
Wood River Cong., Nebr.	20.00
Bethel & Guilford Congs., Ohio	25.00
Sheridan Cong., Oreg.	2.97
Bethel Cong., Oreg.	36.00
Freeport Cong., Ill.	25.00
West Fairview Cong., Nebr.	55.20
Olive Cong., Ind.	43.00
Duchess Cong., Alta.	23.00
Weber Cong., Ont.	10.00
Clydepark Cong., Mont.	5.75
Palmyra Cong., Mo.	10.45
Mt. Zion Cong., Mo.	11.50
Pleasant View Cong., Okla.	4.00
Spring Valley Cong., Kans.	25.00
Salem S. S., Ind.	7.36
Sharon Cong., Sask.	25.00
Yoder Cong., Kans.	13.75
Providence S. S, Pa.	12.00
Tofield Cong., Alta.	25.00
	$857.29

Many, many thanks for each and every one of the above donations. May God bless every donor is our prayer. The above amount comes from 35 congregations. Besides this about 30 individuals from the following States and Provinces, Oregon, Alberta, Saskatchewan, Oklahoma, Idaho, Nebraska, Montana, Virginia, California, Pennsylvania, Ohio, Iowa, Illinois, Indiana, have sent in from $1.00 to $25.00 to the amount of $330.25. May God bless every one of these liberal supporters of this worthy cause, and may many more open their hearts and purses and get

a life interest in this SOUL SAVING INSTITUTION.

Some time ago we sent a circular called, A Real Need, to about 200 different congregations in the United States and Canada. About 35 of these have already responded, leaving about 165 to hear from yet. Now if these will do as well as the ones that did respond we will have sufficient means that will enable us to get a clear title to the propert we bought, which we desire so much.

Now our original plan and aim was to get every Mennonite, as nearly as possible, to have a personal interest in this Soul Saving Institution, and we still have this aim and desire. Now it may be just possible that this has been overlooked in your cong egation. Would it be out of order for you to mention it to some one interested so that they may give their little mite in the near future? Did you ever think that it would only take about 20 cents from each Mennonite to raise $7500.00, the price we paid for the property? At present we still need about $5300.00 to insure us the clear title, and we have this confidence that the Lord will continue to move upon the hearts of His people as He has in the past, for which we thank Him very much.

It may be possible that some congregations were overlooked when we sent out the circulars. If so, kindly let us know and we will gladly forward them. Any individuals who may read this article and do not know about the details, let us know and we will cheerfully send them. Some minister may have forgotten to hand them out. This will remind you. The best of us sometimes forget things.

We hope that when we make out our next report we will be able to report many more congregations who have responded, as well as individuals. We request a continual remembrance by all at the throne of grace for the work and workers at Portland.

You can forward your offerings to either V. E. Reiff, Elkhart, Ind., C. R. Widmer, Albany, Oreg., or to Allan Good, 739 Savier St., Portland.

Yours in His glad service of love,

Feb. 19, 1925. Allan Good.

Among the various Protestant foreign missions Sunday schools number 50,277, as now reported, these having 2,535,726 teachers and pupils; while the field gifts for church work are given as amounting to $7,469,198, more than doubling the sum reported in 1911.

THE WORK OUR MASTER LEFT US

By Gertrude G. Nissley

For the Gospel Herald.

If we open our Bibles to different portions of the Gospels we find there what the work was that the Master was engaged in while here on earth. There are different scenes in His life that portray to us just what His tasks were and what work He left for us to do. The following treats of five portions of Scripture that show us His life and His work, including the things He left for us to do.

John 4:34, 35

It was the year of 27 A. D., in the first year of Jesus' ministry. The Master was going from Judea to Galilee and hence passed through Samaria. Being tired and worn with the long journey, He sat down on Jacob's well. There He rested for a while when a Samaritan woman came to draw water. Observing no rank or degree of importance, Jesus pointed this sinful woman to a better life and a hope in God. The woman had scarcely left her waterpot to go and tell others of the Christ until His disciples came and marvelled because He talked with her. Perhaps they saw how worn and weary He was and they prayed Him, saying, "Master, eat." How far distant were the two courses of their thoughts!

Jesus said, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me and to finish His work." Undoubtedly He was in need of food but the conversation with and ministering to the lost soul a few moments before supplied that which often takes the place of physical nourishment in hours of anguish for lost souls. Jesus said, "Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Luke 19:41

Jesus' ministry here on earth is drawing to a close. It is in the beginning of the last week of His life before the crucifixion. The Master is riding to Jerusalem on a colt. He is hailed as king. Garments and palm branches are strewn in the way, and there are shouts of "Hosanna! Glory to God in the Highest! Blessed is he that cometh in the name of the Lord." The Master rides on. He, only He, knows that the crowd which today hails Him as king, will, a little later, seize Him like a criminal and eventually nail Him to the cross. He goes on a little farther over the Mount Olivet road. As the view from the hill broadens, he grows more sad. Slowly and meditatively He passes on. A few steps more—He pauses—there before Him, in full view from His elevated position, lies His beloved city! How changed is His countenance, what lines of sorrow—of some great hidden sorrow—are clearly marked on His face! Thus He gazes on that loved city—a city peopled with those who, like sheep, had gone astray; they had turned every one to his own way,—a city of those who were His own, to whom He came, but they received Him not. On its streets were His chosen ones who will deny Him, and Judas who will betray Him, and the crowds that will mock and scourge Him who is their Redeemer. Great tears are filling His eyes and soon stream down His face. What expression of love, pity, compassion! What anguish fills His very soul! There the "man of sorrows" already weeps. He looks over Jerusalem and His inexpressible sorrow gives vent to weeping until His great frame is shaking with emotion, and He says, "If thou hadst known, at least in this thy day, the things which belong unto thy peace!" Perhaps then too, He thought of what He said at another time, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." What wonderful love and pity!—Jesus weeping over the lost city of Jerusalem!

John 17

Another scene. Jesus and His disciples are quietly seated in the upper room. The Passover was observed and the Lord's Supper was already ordained. An awful solemnity pervaded their presence as Jesus was giving His farewell words to His disciples. He was telling them, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The Master leaves off speaking. All is silence. He lifts His eyes to heaven and prays: "Father, the hour is come, glorify thy Son that thy Son also may glorify thee." What a solemn moment! the Son of God in the attitude of prayer, of communion with the Father! His own work was soon to be finished and He prays that it may be blest, He prays for His disciples and for those who would believe through their word. What a sublime prayer! How filled with unsearchable love and longing! How He yearned for those souls! How He poured out His burdened heart to the Father! How sublime a moment—the Son of God in intercessory prayer!

Luke 22:41-45

Night has come over the earth and all is darkness. The upper chamber is empty. Everywhere is dead silence, except for a hushed excitement inside the city gates. In the nearby garden, in the shade of an olive tree a dark figure kneels in prayer. One position, then another, apparently there was something unusual about this lonely intercessor. Surely there was, for it was Christ in Gethsemane, pleading and praying and wrestling and agonizing in the tasting of that bitter cup. All alone, when even loved ones would not watch, the victory was won: "Thy will be done." What a wonderful truth: He was "a man of sorrows and acquainted with grief."

Acts 1:4-11

It must have been a quiet little company that walked along the way from Jerusalem to Bethany, forty days after the resurrection. The Master was going away. They went out as far as to Bethany. Here He gave them a solemn charge, a wonderful promise, a benediction of blessing, and was taken up, and a cloud received Him out of their sight.

* * *

This was the Master's work while He was here on earth. He always saw what He told His disciples to behold—"fields white already unto harvest." It has ever been so. The Master asks us to look on the fields, and there we find the work He left us.

Jesus wept over Jerusalem. But the fact that He wept there does not mean that He did not leave any weeping for us to do. As He looks on His witnesses today, how many does He find weeping and lamenting over lost nations, lost cities, lost families, and lost individuals? Are there no more hearts that are willing to bleed and weep for those for whom Christ died?

Christ interceded for His own. Jno. 17. This is a most wonderful prayer, for Christ who most needed the Father's care in that particular hour, poured out His soul in behalf of others—others who never half appreciated their Redeemer. This work He left for us. Have we experienced the joys and sorrows of intercessory prayer? If there is a prayer that anyone can pray that I believe will be answered from above, it is the prayer for a burden for lost souls that we may make intercessory prayer one of our most blessed privileges on earth.

The work our Master left us is not a work pertaining to earthly aggrandizement, it is not a material work, it is a work of the heart, involving issues of eternal consequence. And if we profess to be children of God and His witnesses let us take our places, like Jesus by the lost city, to weep, to lament, to plead, to pray, to wrestle with God in behalf of those who have gone astray, and have wandered into the paths of sin.

"For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in His steps." "Blessed is that servant whom the Lord, when He cometh, shall find so doing."

Harrisonburg, Va.

In so-called mission lands for the year reported in 1923, the four major Bible Societies of the world distributed by sale or gift 784,004 Bibles and Testaments, and 9,332,743 portions. These same societies circulated in all lands for the same period a total of 3,175,584 Bibles and Testaments and 12,494,928 portions.

Philanthropic work of a varied nature is reported by the missions of about 700 organizations in the new "World Missionary Atlas." The orphanages number 361, with 15,106 children as inmates (Near East Relief orphanages not included). Leper asylums, mostly supported by the Mission to Lepers, but administered by various societies, number 104, with 10,880 inmates. Forty-seven homes for the untainted children of lepers care for seven hundred and ten (710) children. Thirty-two (32) institutions for the training of the blind and deaf have 1,136 pupils. By far the greatest part of this institutional philanthropic work is in Asia, Africa being second.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For January, 1925

GENERAL

A Sister Ill	$ 5 00
Lizzie Myers	5 00
A Sister Broadway Va	20 00
A Sister Broadway Va	1 00
Forks Cong Ind	27 10
Manson Cong Ia	18 70
Trissel SS Va	20 55
A Bro Harmony SS Ill	100 00
E Union Cong Ia	15 35
Alpha Minn SS	1 29
Willow Springs Cong Ill	15 94
J D Hartzler	52 00
Endowment Interest	568 25
Investment Interest	30 00
A Brother Wash	25 00
Limon Cong Colo	5 00
Fairview Cong Ore	8 23
Metamora SS Quarterly Meeting Ill	19 30
Banks SS Va	16 00
Weavers SS Va	32 80
Peake SS Va	37 00
Gospel Hill SS Va	15 00
Union SS Ill	9 87
Beach Cong O	83 79
Beulah Cong S Dak	2 50
Spg Valley Cong N Dak	1 33
Fairview Cong N Dak	5 00
Clyde Park Mont	2 00
Thurman Cong Colo	4 48
Sugar Creek Cong Ia	79 05
L Deer Creek SS Ia	42 00
Martinsburg Cong Pa	4 50
Glade Cong Pa	1 16
Shore SS Y W Cl Ind	90
Providence Cong Va	10 50
	$1285 59

INDIA

General

David Bergy	$ 12 50
Salunga SS Pa	42 00
Willow Street SS Pa	50 00
A M R and Wife	25 00
Gehmans SS Pa	24 31
Holly Grove SS Md	10 00
Plum Creek SS Neb	7 00
Sue F Landis	5 00
Martha M Nofsinger	5 00
O Grove & Pleasant Hill Congs O	42 00
Trissel SS Va	10 00
E Fairview SS Neb	104 62
Endowment Interest	281 25
Investment Interest	37 00
Freeport Cong Ill	42 70
A Bro Midway Cong O	1 00
Beulah Cong S Dak	2 50
Fairview Cong N Dak	5 00
W Fairview SS Neb	50 00
Wood River SS Neb	22 00
Joe Horsch	10 00
Shore Cong Ind	10 00
Blenheim Cong Ont	29 80
Hagey Cong Ont	10 00
Souderton T M Pa	19 55
A Friend Wyo	4 00
Zion Cong Ore	11 00
Scottdale Cong Pa	17 25
Reiff Cong Md	128 56
Palmyra Cong Mo	11 35
Mt Zion Cong Mo	2 25
Berea Cong Mo	25
La Junta Cong Colo	11 73
A Brother	45 00
W Zion SS Alta	14 22
Bowmansville Mission Friends Pa	72 76
Cash Philadelphia Pa	1 00
Landisville SS Pa	29 38
E Chestnut St Cong Pa	20 49
A Cheerful Giver	10 00
	$1237 47

Missionary Support

Mr & Mrs A J Metzler	$ 40 00
Phil 4:19	150 00
Ind-Mich Sew Cir	100 00
Endowment Interest	12 50
Investment Interest	67 50
Howard Miami SS Cl of boys Ind	1 75
Harmony Ill SS	3 69
Roanoke Cong Ill	150 00
Goshen Cong Ind	51 12
Lockport A M Cong O	34 00
Olive Cong Ind	44 49
Spg Valley SS Kan	37 50
	$692 55

Missionary Children Support

Union SS Jr Earnings	$ 27 25
Lester Sommer	1 50
Yoder SS Jr Earn Kan	148 75
SS Contributions	1 25
Glade SS Jr Earn Contribution	13 50 75
O Grove SS Wayne Co O Jr Earnings	25 05
Jr Contributions	22 46
Beach SS O Jr Earn	33 82
W Liberty SS Kan Prim Dep	4 40
Pleasant Grove SS Pa Jr Earnings	9 65
Manson SS Ia Jr Earn	3 00
Viveon Hoffman	16 37
Omar Stahl	5 00
Conestoga SS Pa	59 10
Irene Yoders Cl	9 47
Logan Co Sew Cir O	7 00
Investment Interest	19 50
Conestoga SS Jr Earn	59 14
Ralph Hartzler	2 00
Harmony SS Ill Jr Earn	74 96
Midway & N Lima Chil O Jr Earnings	60 00
Offerings	141 74
Warwick Riv SS Jr Earnings Va	75
Walter Miles & Sister	1 00
W Union SS Prim Dep Ia	7 70
Olive SS Ind Jr Earn	28 94
Latschar SS Ont Jr Earn	3 00
Waterloo SS Ont Jr Earnings	21 00
Larned SS Kan	7 50
Bethany SS Mich	13 00
Martins Cr SS Jr Earn	75
	$829 30

India Evangelist

Freeport SS Cl 13 Ill	$ 10 00
3 Classes E Petersburg SS Pa (Dec)	7 50
E Petersburg SS YMBC (Dec)	7 50
Manheim BS Cl Pa (Dec)	7 50
Lydia Sanders Cl	18 75
Endowment Interest	32 50
Investment Interest	21 00
Doylestown SS Pa	30 00
Ernest H Miller	20 00
Spg Valley Cong N D	5 00
Mr & Mrs H L Shank	10 00
Ft Wayne Cong Ind	13 38
Baden Mission Ont	15 00
St Jacobs YPM Ont	30 00
Mabel Groh	30 00
Boyertown & Hereford Congs Pa	10 00
A Bro Pa	10 00
Two Sisters Pa	5 00
E Petersburg YMBC Pa (Jan)	7 50
3 Classes E Petersburg SS Pa (Jan)	15 00
H L Shank	65 00
Manheim BS Cl Pa (Jan)	7 50
	$378 13

Bible Woman

A Bro & Sister	$ 20 00
Logan Co Sew Cir O	8 00
Endowment Interest	7 50
Investment Interest	11 31
Per A M Penna	20 00
Roanoke SS Mrs Peter D Schertzs Cl Ill	3 00
Doylestown SS Pa	18 00
Aaron F Stoltzfus	20 00
Cedar Grove SS Pa	20 00
Martin Burkholders SS Cl Va	16 65
Aged Sis Cl Bethel SS O	9 00
Bowne Cong Mich	3 00
Bechtel Sisters	60 00
	$216 46

Teachers' Support

8761 Pa	$ 3 10
8762 Pa	1 00
4 Sisters Lancaster Pa	8 00
Ethel Myer	7 00
Mary K Zimmerman	6 00
Mollie Weavers SS Cl	5 00
A Sister Mellingers Cong Pa	5 00
Elizabeth Frankhauser	5 00
Ernest H Miller	10 00
Elkhart Lit Soc Ind	5 00
Springs YPBM Pa	26 06
Springs SS Pa	14 66
W Liberty SS Kan C W Coopriders Cl	5 00
	$106 82

Orphans' Support

Bethel & Guilford Congs O	$ 37 50
Vera Hallman	7 25
Forks SS Ind	
Young Mens Cl	15 00
Classes 6 & 12	7 00
Class 10	7 00
Primary Dep	21 50
Unspecified	4 24
Gladys M Rutt	7 00
Ida Miller	7 00
Mahlon T Yoder & Wife	58 00
Plainview SS O	
Class 12	7 50
" 8	7 50
Venus Hershberger	7 50
J B Stutzman & Wife	7 50
Joe Walls	7 50
3 Classes E Petersburg SS Pa	14 00
David Landis SS Cl Pa	30 00
Children Gehmans SS Pa	19 21
A W Denlinger	25 00
David B Landis & Wife	7 00
Slate Hill & Churchtown SS Pa	23 00
Landisville SS Prim Cl Pa	10 00
Lizzie B Cender & Son	30 00
Home Mission SS Int Dep Ill	30 00
Clinton Br SS Cl 5 Ind	6 75
Peoria Mission Ill	14 00
Plum Creek SS Neb	30 00
Bethel & Guilford Congs O	7 00
Charm SS Boys & Girls O	7 50
J E Zehr & Family	30 00
S W Yoder & Wife	116 00
Earl & Bertha Garber	7 00
Amanda Kauffman	7 00
E W Showalter & Wife	7 50
William & Ella Landis	67 50
Mrs H C Swarr	7 00
The Harman Children	28 00
O Grove SS A L Smucker & Sadie Hartzlers SS Class O	25 15
Mattawana SS Pa	14 50
J S Lehman & Wife	22 50
Mrs J C Landis	7 00
The Schisler Family	14 00
N E Hershberger	25 00
S M Bender	7 00
Science Ridge SS Jr Dep Ill	14 68
S E & Lucy Graybill	58 00
J D Hartzler	28 00
Holdeman SS Cl 18 Ind	10 73
Stumptown SS Pa	28 00
Norristown SS Berean Cl Pa	28 00
A Sister Ind	112 00
E F Zook	15 00
Nappanee SS Prim Dep Ind	37 81
Sam R Hoover	40 00
Endowment Interest	45 00
Investment Interest	57 00
Manitou Cong Colo	7 00
Nampa Jr Miss Cl Ida	17 00
Anna E Mary & Margaret Landis	14 00
V Eigsti & V McCloskey	14 00
W Liberty SS Prim Dep Kan	8 56
Per A M Pa	84 00
Waldo SS Cl 14 Ill	7 50
Science Ridge SS Prim Dep	9 76
Fairview Sew Cir N D	14 00
D N & Mary Resor	28 00
E C Bowman	7 50
Fairview Sew Cir N D	14 00
Stumptown Sew Cir Pa	28 00
I A Albrecht	7 50
H J Kauffman	30 00
Joseph Springer	30 00
B W Rocke	7 50
Charles Diener	58 00
Bethel & Guilford SS O	
Class 3	7 50
" 4	7 50
" 6	7 50
" 7	7 50
" 8	14 50
Mr & Mrs Ira Newcomer	7 00
Mr & Mrs Arthur Kreider	7 00
A Bro & Sis Marion Cong Pa	7 50
Cedar Grove SS Pa	1 00
A Sister Va	30 00
Cora Wenger	56 00
A D Diener & Wife	7 50
Isaac Kulp & Wife	30 00
Maggie Shanks SS Cl	5 47
Nora Craigs SS Cl	1 28
Howard Miami SS Cl 7 Ind	7 00
Herschel Brenneman	15 00
Harmony SS Ill	37 23
O Grove SS Cham Co O	
Primary Dep	2 50
Interm Dep	2 50
A Bro Okla	30 00
C A Wenger & Wife	7 00
Berlin SS O Cl 2	7 00
Cl 3 & 4 and others	7 50
Noah Miller & Melvin Hostetler	7 00
Lakeview Cong N Dak	14 00
Spg Val Cong N Dak	7 00
E N & Amelia Eby	30 00
Howard D Miller	30 00
Lower Deer Creek SS Ia	
Class 1	24 83
Classes 3 & 4	30 00
Class 6	30 00
" 7	15 00
" 10	7 00
" 12	30 00
" 13	28 00
" 14	27 50
" 15	28 01
" 16	30 00
" 17	7 50
" 18	20 00
" 19	28 00
" 20	14 00
" 27	28 00
" 29	15 00
Prim Dep (Children)	7 00
Breth Teachers P Dep	7 50
Sis Teachers Prim Dep	28 00
W D Brenneman & Wife	30 00
C E Hershberger & Wife	7 00
Dan M Yoder & Wife	7 00
Alma Troyer & Nettie Swartzendruber	28 00
Goshen SS Jr Dep Ind	7 00
Olive Cong Ind	35 50
A Brother Ind	2 00
Yellow Crk SS Ind	2 00
Middlebury Cong Ind	2 00
Hopewell SS Ind Cl 3	7 50
Elkhart SS Ind Busy Gleaners Cl	5 00
Bertie Cong Ont	29 00
Mabel Groh	14 00
Blenheim SS Ont	30 00
Bethel SS Cl 6A Ore	5 50
Zion SS Ore	
Class 1	12 00
" 4	7 00
" 5	6 75
" 15	7 50
" 16	4 25
" 8	9 00
Weaver SS Pa	37 50
Altoona Miss SS Pa	9 00
Jonathan Kurtz	15 00
Cherry Box Cong Mo	5 00
Sycamore Grove SS Mo	
L D Zook & Cl	30 00
Simon Yoder & Cl	14 00
Ella Yoder & Cl	7 00
Sarah Miller & Cl	7 00
E J Yoder & Cl	7 00
Allie Miller & Cl	7 00
E D Hershberger & Fam	7 00
A D Hartzler & Fam	3 25
F P Kauffman & Fam	7 00
George J Guengerich & Family	30 00
A Brother Mo	5 00
Salem SS Alta	15 00
Elmer Zimmerman & Wife	13 00
Lauvers SS Pa	15 00
A Sister E Petersburg SS Pa	58 00
Mt Joy SS Pa	
Girls Bible Cl	28 00
Y Womens Cl	30 00
Sisters Cl	28 00
Mrs Samuel Longeneckers Cl	14 00
Barbara Mussers Cl	14 00
Allen Gantz	7 00
Lebanon Co SS Workers	28 00
Florence Leatherman	28 00
Mabel Buckwalter	58 00
John K Hershey	30 00
Samuel Ressler & Sem Eby	30 00
Chicago Home Miss Ill	
Jr Dep	15 00
Beg Dep	7 50
A Bro & Sister Ont	30 00
Mrs J S Alwine	28 00
D C Hofstetler	5 00
John Eshliman	15 00
David Falb	1 00
Irvin Amstutz	2 00
Jay Eberly	2 00
Allen Amstutz	50
Elmer Amstutz	50
Caroline Amstutz	50
Martins Crk SS Mens Cl O	2 58
	$3466 79

Widow Support

Emily Harder	$ 5 00
A Brother Ind	5 00
Milton Swartzendruber	5 00
A Bro & Sister Ind	40 00
Delaware SS Pa	3 50
Mrs Percy Troyers SS Cl	11 00
J D Hartzler	20 00
Stahl SS Pa	40 00
O Grove SS Cham Co O	
Aged Sisters Cl	5 00
Sonnenberg SS O	40 00
Los Angeles Mission	40 00
J D Birky	20 00
Doylestown SS Pa	5 00
Bethel & Guilford SS O	
Class 1	15 00
Classes 2 5 9 10	10 00
Class 3	5 00
" 8	5 00
O Grove SS Cham Co O	
Aged Sisters Cl	2 50
L Deer Crk SS Ia Cl 20	5 00
A Millersville SS Cl Pa	6 00
	$288 00

Medical

Ed Honderich	$ 15 00
Mary Oyers SS Cl	2 00
Nellie A Yoder	2 00
Mattawana SS Pa	14 50
Endowment Interest	67 50
Stahl SS Pa	1 17
Gortner Union SS Md	5 75
Kitchener YPM Ont	26 77
	$134 69

Hope Evangelistic Station

Investment Interest	$ 82 00

Teachers' Home

Mary Yoder	$ 9 00

Nurses' Home

Investment Interest	$ 2 50
Bethel & Guilford Cong O	3 50
	$ 6 00

Hospital Building

Investment Interest	$ 59 00

Leper Supt. Home

Investment Interest	$ 9 00

Balodgahan Church

Ernest H Miller	$ 10 00

Sundarganj Church

Fairview Cong N Dak	$ 21 78
Manasseh Hallman	25 00
Fred Reir	25 00
Leslie Witmer	25 00
Walter Snider	25 00
Owen Bechtel	5 00
Noah Weber	10 00
Joseph Weber	25 00
	$161 78

Ghatula Dispensary

Anna N Ranck (Dec)	$ 10 00
Anna N Ranck (Jan)	5 00
	$ 15 00

Sankra Evangelistic

A Sister Goshen Ind	$ 3 00
A Sister Pa	5 00
	$ 8 00

Lepers

Sue F Landis	$ 5 00
A Sister Pa	15 00
	$ 20 00

Hospital Furniture

W Union Sew Cir Ia	$ 50 00

High School

Endowment Interest	$ 29 00
Lewis Yordy	15 00
	$ 44 00

Mahodi Evangelistic

Endowment Interest	$ 12 50

Friesen Truck

Endowment Interest	$ 1 00

New Missionary

Investment Interest	$ 8 00
Hesston Col SS Kan	185 00
	$193 00

Gospels

Herschel Brenneman	$ 5 00

Managing Committee

Ernest H Miller	$ 10 00

Personal

3 Chil Olive SS Ind	$ 6 95
Total for India	$8,046 44

SOUTH AMERICA

General

David Bergey	$ 12 50
Forks SS Ind Cl 2	5 88
Mt Pleasant SS Va	30 00
A R M & Wife	25 00
Willow Street SS Pa	35 00
Sue F Landis	5 00
Martha M Nofsinger	5 00
LaJunta SS Prim Dep Colo	5 00
Trissel SS Va	10 00
Endowment Interest	35 00
Investment Interest	514 00
Mrs H B Winey	10 00
Doylestown SS Pa	10 00
I D Byler	10 00
Union SS Ill	8 19
Morrison Cong Ill	9 60
Midway Cong O	22 17
O Grove SS Cham Co O	56 65
A Brother O	1 00
Beulah Cong S Dak	2 75
Fairview Cong N Dak	2 50
W Fairview SS Neb	73 45
Ft Wayne Mission Ind	8 00
A Friend Wyo	3 00
Rockton SS Pa	1 47
Scottdale Cong Pa	17 25
Springs SS Pa	4 38
Palmyra Cong Mo	5 30
LaJunta Cong Colo	11 73
Mt Zion Cong Mo	1 00
A Millersville SS Cl Pa	4 00
E Chestnut St Cong Pa	20 48
Frazer SS Pa	40 00
Frazer SS Prim Cl	10 00
Clarence Malin	4 00
Anna May Malin	4 00
A Cheerful Giver	10 00
	$1,033 30

Missionary Support

Mr & Mrs A J Metzler	$ 40 00
Belleville Mis Fd Pa	148 65
Banks SS Va	21 17
York Co Miss Meet Ont	50 86
Souderton SS Pa	37 50
Sister from Miller Cong Md	5 00
Sycamore Gr Cong Mo	108 50
Harper SS Kan	15 00
Salunga & Landisville Congs	125 00
	$551 68

Missionary Children

O Grove SS Wayne Co O	
Jr Earnings	$ 12 54
Contrib by the Jrs	11 21
Investment Interest	2 50
Holdeman SS Jr Earn Ind	58 86
Charles Yoder	2 50
Olive SS Ind Jr Earn	17 50
Nora Hunsbergers SS Cl Ont	21 00
Waterloo SS Ont	20 75
	$146 86

Church Building Fund

Daniel Zehr	$ 10 00
No 8719 Pa	100 00
E Petersburg Sis BC Pa	9 20
Kate E Garber	5 00
Anna E Garber	5 00
A Sister	10 00
Kraybills & Mt Joy Congs Pa	8 00
A K Mann	200 00
E H Garber	20 00
Irvin Kraybills SS Cl Pa	11 00
Frazer Cong Pa	20 00
Mrs S G Yoder	6 00
Noah A Hilty	10 00
Investment Interest	75 00
Fulton Co Congs O	268 00
Beach Cong O	110 00
A Sister Hagerstown Md	5 00
Mt Zion Cong Mo	1 00
Ephrata Cong Pa	140 50
A Bro Bowmansville Pa	65 00
	$1,078 70

Bible Reader

Landisville SS Prim Cl Pa	$ 10 00
Nancy Schrocks SS Cl O Grove SS O	6 50
Investment Interest	3 00
A Sis New Holland Pa	16 00
Zion SS Cl 3 Ore	14 00
Cherry Box Cong Mo	5 00
	$ 54 50

Printing Press

A Friend Pa	$ 25 00
Investment Interest	7 50
	$ 32 50

Literature

Sister No 8760 Pa	$ 18 00
O Grove SS Lydia Smuckers SS Cl O	32 25
L Deer Creek SS Ia	8 50
E Holbrook SS Cl 5 Colo	5 00
	$ 63 75

Kindergarten

Delaware SS Pa	$ 4 63
E Scottdale SS Miss Banks	1 91
	$ 6 54

Trenque Lauquen Property

Bethel & Guilford Congs O	$ 2 50
Investment Interest	12 50
	$ 15 00

Pehuajo

Investment Interest	$ 2 00

New Missionary

Investment Interest	$ 3 00

Shank Auto

Lancaster Brethren Pa	$250 00

Native Evangelist

Endowment Interest	$ 5 00
Ohio SS Conf Miss Fd	330 00
E Union Cong Ia	50 00
Nappanee SS Ind	24 10
Maple Grove SS Ind	6 00
E Scottdale Pa SS Officers & Teachers	36 00
	$451 10

Personal

Lauvers SS Pa	$ 50 00
Mary E Lauver	5 00
Mrs Rohrers SS Cl Pa	5 00
	$ 60 00
Total for South America	$3,748 93

CITY MISSIONS

Altoona, Pa.

Martinsburg Cong Pa	$ 5 25
Glade Cong Pa	2 30
Springs Cong Pa	8 34
Kaufman Cong Pa	20 56
Scottdale Cong Pa	29 19
Pleas Grove Cong Pa	4 16
	$ 69 80

Altoona Mission Auto

Weaver Cong Pa	$ 5 00

Altoona Building Debt

Allensville Cong Pa	$ 37 77
Scottdale Cong Pa	10 00
Rent from building	250 00
	$297 77

Canton, Ohio

Interest on Endowment	$ 5 50
Beach YPBM O	5 95
Martins YPBM O	5 00
O Grove & Pleasant Hill Congs O	50 00
Eli Blosser	2 00
Sam Rohrer	2 00
A Sister	4 00
A Sister	20 00
Elsie Yoder	2 00
Mary Weaver	1 00
Canton Miss SS O	10 96
	$108 41

Chicago Home Mission S. S.

Endowment Interest	$ 25 00

Chicago Home Mission

Lydia Oyer	$ 3 00
Marie Drange	1 00
J J Wagner	12 00
A W Slagel	12 00
Roy Buchanan	12 00
Cottage Rent Mrs Nitz	14 00
Cot Rent Mrs Baumruk	16 00
Martha M Nofsinger	2 50
Endowment Interest	181 25
Investment Interest	7 50
Harmony SS Ill	26 40
Willow Springs Cong	5 50
Mrs J J Camps Cl	10 50
A R Miller	6 00
	$309 65

Chicago 26th St.

Investment Interest	$ 3 00
Bethel & Guilford Congs O	1 88
	$ 4 88

Fort Wayne, Ind.

Bethel & Guilford Congs O	$ 17 50
Endowment Interest	2 30
Endowment Interest	5 50
A Bro & Sister O	5 00
Shore Cong Ind	6 25
A S King	5 00
	$ 41 55

Kansas City, Kans.

Bethel & Guilford Congs O	$ 17 50
E Fairview SS Neb	24 32
Blough Cong Pa	3 50
Scottdale Cong Pa	17 00
Mt Zion Cong Mo	2 25
Sycamore Gr Cong Mo	24 48
Sonnenberg Sew Cir O	10 00
Crystal Spgs Sew C Kan	5 00
S W Raber	10 00
Cherry Box Mo Visitors	8 00
L H Shank	1 00
Clyde Park Cong Mont	2 00
	$125 05

Kansas City—Argentine Bldg.

Jacob Grove	$ 25 00

Knoxville Tenn. Mission

Trissel SS Va	$ 10 00

Lima, Ohio

Endowment Interest	$ 5 50
Endowment Interest	5 00
Bethel & Guilford Congs O	19 52
Amos King	5 00
Pike Cong O	35 00
Mission SS Offerings	13 24
Evening offerings	7 78
	$ 91 04

Lima Church Building

Bethel SS O	$ 38 40

Los Angeles, Calif.

Bethel Cong Ore	$ 5 00
Bethel & Guilford Congs	1 97
	$ 6 97

Mexican Mission

Invested Interest	$ 4 50
Bethel & Guilford Congs O	50
	$ 5 00

Peoria, Ill.

Martha M Nofsinger	$ 2 50
Harmony SS Ill	26 39
Goodfield Cong Ill	19 00
Willow Spgs Cong Ill	5 50
Metamora Sew Cir Ill	20 00
Lena Albrecht	2 00
Della Smith	1 00
East Bend Cong Ill	25 00
	$101 39

Portland, Oreg. Building Fund

Providence SS Pa	$ 12 00
Investment Interest	1 00
Ami Martin	50
Salem SS Ind	7 36
Yoder Cong Kan	13 75
Sharon SS Jr Earn Alta	39 30
Sharon Cong 100 shares Bldg Fd	25 00
Bethel Cong Ore	36 00
Rachel Mishler	1 00
Henry Ridhard	1 00
Freeport Cong Ill	25 00
	$161 91

Toronto, Ont.

Norman Sniders SS Cl	$ 13 48
St Jacobs Cong Ont	34 50
Blenheim Cong Ont	7 80
Blenheim SS Ont	6 50
Manasseh Bauman	2 00
	$ 64 28

Wichita, Kans.

Mt Zion Cong Mo	$ 50

Youngstown, Ohio

Invested Interest	$ 80 00
Bethel & Guilford Congs O	1 63
	$ 81 63
Total for City Missions	$1,461 10

CHARITABLE INSTITUTIONS

Illinois Home for the Aged

Eliza Stauffer	$ 45 50
Mrs J F Henning	60 00
Emma Cong Ind	30 00
Maple Grove Cong Pa	45 50
Endowment Interest	684 37
Metamora Cong Ill	27 81
Peter H Schertz	5 00
Middlebury Cong Ind	7 53
Elkhart Cong Ind	45 50
Carrie Leeds	34 66
P W Kennell	5 00
A King	5 00

Susan Garber	7 00
C W Imhoff	5 00
Lydia Smith	35 50
Mrs D Householder	5 00
F W Hops	26 00
Eleanor Ray	52 00
William Canby	26 00
Thressa Rapp	40 00
Mrs P M Groemy	14 00
Ezra Yordy	78 00
J M Kreider	1 00
Ben Imhoff	1 00
Miss Ray	32 20
J Ehresman	10 00
Tena Strubhar	5 00
Joseph Nafsiger	13 00
Chris Oyer	5 00
	$1,351 37

Orphans' Home, Ohio

Science Ridge SS Ill	$ 14 54
Endowment Interest	91 88
Investment Interest	9 00
Sonnenberg Sew Cir O	9 38
Pike SS O Jr Earnings	17 12
Lena and Ray Brunk	2 00
Saloma Spangler	1 13
J D Byler	10 00
Middlebury Cong Ind	6 00
Weaver Cong Pa	5 00
Rockton SS Pa	1 69
Scottdale Cong Pa	16 50
An invalid Sister Harrisonburg Va	1 00
Eli D Yoder	25 00
Special Support	$217 00
	$419 14

Children's Welfare Home, Kans.

Yoder SS Kan Jr Earn	$ 5 61
A Sister Pa	10 00
Bethel SS Jr Earn Mo	12 50
LaJunta SS Colo	7 00
Investment Interest	7 00
Pike SS Jr Earn O	17 13
Saloma Spangler	1 12
Lena and Ray Brunk	2 00
Thurman SS Jr Earn Colo	37 05
Lloyd Schultz	1 00
D B King	1 00
Leona Schrock	2 60
Penna Sew Cir Kan	3 00
Harper Sew Cir Kan	6 00
Manson Sew Cir Ia	5 50
Bethel Sew Cir Mo	10 00
Roseland Sew Cir Neb	10 00
Mt Zion Cong Mo	50
Berea Cong Mo	25
Sycamore Gr Sew Cir Mo	5 00
Milford Sew Cir Neb	52 75
S English Sew Cir Ia	5 00
Loma Kauffman	1 00
Special Support	149 25
	$352 26

Welfare Home Furnace

Daytonville SS Ia Jr Earn	$ 7 00
W Union SS Ia Jr Earn	98 92
	$105 92

Sanitarium, Colo.

Endowment Interest	$ 39 00
Investment Interest	75 00
Martha Wenger	1 50
Lydia Oyer	5 00
Litwiller Rental	20 00
Hospital Fees	741 05
	$881 55

La Junta Hospital

Lydia Oyer	$ 5 00
Hospital Fees	938 50
	$943 50

Orphans' Home School

Investment Interest	$ 11 80

Orphans' Home Hospital

Investment Interest	$ 31 20

Ill. Home for Aged—Elevator

Investment Interest	$ 8 19
A Friend	10 00
Bethel & Guilford Congs O	3 50
	$ 21 69

Millersville, Pa. Children's Home

Towamencin SS Pa	$ 43 00
Providence SS Pa	20 00
	$ 63 00
Total for Charitable Institutions	$4,181 43

OTHER FUNDS

Administration Expense

O O Miller	$ 12 00
Endowment Interest	250 00
Investment Interest	945 00
	$1,207 00

Aged and Disabled Missionaries

Endowment Interest	$200 00
Investment Interest	9 00
	$209 00

Bible Fund

Endowment Interest	$ 12 50

Russian Bible Fund

Investment Interest	$ 10 00

Church Building Fund

Endowment Interest	$ 15 00
Investment Interest	6 00
	$ 21 00

General District Funds

Coalridge Cong Mont	$ 32 88
Lake View Cong N D	3 75
Beulah Cong S Dak	5 76
Doylestown Cong Pa	60 00
Souderton Cong Pa	33 42
Providence Cong Pa	20 00
Deep Run Cong Pa	25 21
Skippack Cong Pa	20 00
Franconia Cong Pa	142 75
Hopewell Cong Ind	3 00
Clinton Fr Cong Ind	45 87
Shore Cong Ind	10 00
Leo Cong Ind	15 57
Clinton Br Cong Ind	12 96
Midland Cong Mich	8 40
Spg Valley SS Kan	20 00
Protection Cong Kan	4 00
Wichita Cong Kan	13 50
Crystal Spgs Cong Kan	8 72
Harper Cong Kan	13 25
White Hall Cong Mo	2 20
Cherry Box Cong Mo	4 75
Bethel Cong Mo	6 00
Mt Zion Cong Mo	6 50
Berea Cong Mo	25
LaJunta Cong Colo	13 00
Albany Cong Ore	18 89
Hopewell Cong Ore	2 12
Dist Miss Board Meet S W Pa Dist	11 25
Martinsburg Cong Pa	9 31
Weaver Cong Pa	5 00
Rockton SS Pa	1 70
Glade Cong Pa	2 97
Schellburg Cong Pa	5 00
	$587 89

Rural Missions

Endowment Interest	$ 2 50
Investment Interest	10 00
Mt Zion Cong Mo	13 50
Larned Cong Kan	15 00
Martinsburg Cong Pa	5 31
Casselman Cong Pa	3 00
Limon Cong Colo	2 00
Ft Wayne Cong Ind	15 00
Howard-Miami Cong Ind	23 54
Yellow Crk Cong Ind	24 00
Bowne Cong Mich	9 00
	$122 85

Evangelizing Fund

Endowment Interest	$137 50
Invested Interest	11 50
Sycamore Gr Cong Mo	11 04
Bethel Cong Mo	4 00
Mt Zion Cong Mo	1 75
Berea Cong Mo	50
	$166 29

Missionary Preparation

Investment Interest	$ 2 00

Symansma Fund

Endowment Fund	$117 50

Cornelius Pontius Fund

Investment Interest	$ 8 00

Limon, Colo. Church Fund

J C Byler	$ 25 00
LaJunta Cong Colo	227 75
	$252 75

Germany Evangelization

Gortner Union SS Md	$ 3 45

Personal

Contributors Ind-Mich Dist	$376 00

Maple Grove Church Fund

Leo Cong Ind	$ 38 00

Rural Evangel Fund

Ft Wayne-Leo SS Meeting Ind	$ 6 00

Christian Workers' Conf. Mo.-Kan. District

Penna Cong Kan	$ 20 35

Personal

Pleasant View Cong Okla	$ 20 06

S. W. Pa. Conference Fund

Stahl Cong Pa	$ 13 62
Scottdale Cong Pa	5 25
	$ 18 87

Eastern Old People's Home

Blough Cong Pa	$ 7 00
Scottdale Cong Pa	11 75
	$ 18 75

Mennonite Board of Ed.

Martinsburg Cong Pa	$ 4 50

Book and Tract Work

Scottdale Cong Pa	$ 4 00

S. W. Pa. S. S. Conf. Mis. Fund

Martinsburg SS Pa	$ 16 40
Thomas SS Pa	103 30
E Scottdale SS Pa	7 38
Blough SS Pa	8 25
Kaufman SS Pa	26 21
Stahl SS Pa	23 49
Springs Cong Pa	19 79
	$204 82
Total for Other Funds	$3,431 58

SUMMARY

Alta-Sask Dist Bd	$ 93 52
Canadian Treasurer	623 46
Dak-Mont Dist Bd	159 85
E Menn Bd M & C (Dec)	871 07
E M Bd M & C (Jan)	1088 11
Franconia Dist Bd	458 43
Ill Dist Bd	477 34
Ind-Mich Dist Bd	894 09
Ia-Neb Dist Bd	1139 02
Mo-Kan Dist Bd	1034 91
Ohio Dist Bd	766 75
Pac Coast Dist Bd	165 99
S W Pa Dist Bd	1036 88
Va (Mid Dist) Bd	175 87
Wash Co Md & Fr Co Pa Dist Bd	138 56
M B of M & C	13031 22
Total for January	$22,155 07

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

CONTRIBUTIONS

Mennonite Relief Commissioners for War Sufferers for the Month of January, 1925

General

Alpha SS Minn	$ 7 24
N J Roth	10 00
Amish near Belleville Pa	10 00
Salem SS Ind	22 48
Berea Cong Mo	25
Palmyra Cong Mo	12 50
	$ 62 47

Child Relief

Fairview SS Mich	
Class 8	$ 2 50
" 11	7 50
" 12	4 00
" 14	6 00
Alice Hershberger & others	2 50
William & Ella Landis	30 00
Science Ridge SS Jr Dep	30 00
Mt Clinton SS Va	35 50
Norman Hobbs Cl Ind	4 50
Shore SS Ind	33 48
Blough SS Pa	27 50
Mt Zion Cong Mo	4 71
	$189 19

Germany

Maple Grove SS Ind	$ 3 25
Mary Sommers SS Cl	5 50
J D Birky	5 00
Zion SS Cl 16 Ore	4 25
	$ 18 00

Near East

A Sister Ill	$ 3 50
Chestnut Ridge Cong O	70 00
Robert Miller	4 00
B F Yoder	2 00
Holly Grove SS Md	10 00
Sue F Landis	5 00
Trissel SS Va	10 00
Noah Schrock	10 00
Elmer Stoltzfus	12 50
	$127 00

Russia

S English Sew Cir Ia	$ 5 00
Belleville SS Cl 19 Pa	2 50
A Sister Smithville O	60 00
Mattawana SS Pa Cls 1 & 2	5 00
Sue F Landis	5 00
A Bro and Sister	9 00
Private individuals O	11 00
Belleville SS Y W Cl Pa	2 50
	$100 00

Siberia

Friends Pa	$ 35 00
A Bro & Sister	9 00
Sara A Lehman	10 00
Sonnenberg Sew Cir O	20 00
J D H	25 00
	$ 99 00

Russians in Mexico

A Brother Kan	$100 00
Total contributed for the Month	$ 1,370 69
Previously reported	678,552 62
	$679,923 31

Gratefully acknowledged and reported by Mennonite Board of Missions and Charities,
V. E. Reiff, Treas.
Elkhart, Ind.

GLEANINGS

One evening at our usual prayer meeting a strange young man entered. He stayed until the meeting ended and we then made inquiries as to who he was and from whence he came. He told us that he had come to Montevideo and had been searching for some place where the Gospel was preached. He said that back at his home he was one day walking by a stream when he saw a book lying in the water. He fished it out and it proved to be "Selected Portions From the Word of God" (published by the Bible House of Los Angeles). He took the book home and dried it and read it. He then wrote to an address given in it for more literature of the same kind and an "Underscored" Spanish Testament (also published by the Bible House of Los Angeles) and some tracts were sent to him, and his coming into our prayer meeting is the sequel. By conversations we had with him, it is evident that a work of grace has been done in his heart and it appears as if the Lord has saved his precious soul just by reading the Scriptures which fell into his hands in the way I have described. I know you will rejoice, as we do, and it will encourage your hearts,—we shall endeavor to keep in touch with him.—A. E. White, Montevideo, Uruguay.

The African and His Hymns.—From inquiries I have made, says a missionary in Central Africa, I believe village life is much more pure and morally clean than it used to be. Throughout our district the people are fond of hymn-singing, so in their work and play, and when they are resting, a great amount of singing is going on, so that all the people, whether they like it or not, hear something of the way of life in the hymns they are obliged to hear. The people often take a liking for a certain hymn, which they will sing at all times and in all places, it may be for several weeks, and then they will choose another. On one occasion the favorite was "Work, for the night is coming." When that was being sung at nine or ten at night one wondered when the night would begin!

It is sabbath evening. The services are over, the darkness has fallen, the long day closes. The missionary sits on the verandah after the torrid heat, enjoying the cool of the African night, when the sound of singing is borne to his ears. Lanterns gleam through the trees, and a body of young people pass by on their way to the township. It is the church choir, which, with the elders as their leaders, go out every Sunday night to sing hymns and preach the gospel in the streets of the neighboring villages.

He recalls how twelve years ago, when first he came to this district, the grownup people held aloof from him in the towns, and the children stood far-off, timid and afraid at the sight of a white man. Coaxing some of the little ones near to him, he taught them the simple words and tune of "Bia ma Jesus ubua" ("Come to Jesus just now"), while their seniors sat at a distance, making game of the white man and his foolish ways. Then he unrolled a picture of Jesus and told the tiny tots of the Good Master who loved little children.

And now? Now there go some of these same people singing, "Sinners, Jesus will receive," "Mighty to Save," "Lead, kindly Light," and other hymns that celebrate the Great Redemption. This singing is priceless. It is carrying the gospel into the hearts of the people.—J. M, in the "Record."

New Bible Translations

Seven more languages have been added to the list of tongues in which all or part of the Scriptures are now printed, making 558 in all. The latest translations include the following:

St. John in "Lur," a Nilotic tongue spoken by a quarter of a million people, living on the western shores of the Albert Nyanze in Belgian Congo. The New Testament printed in "Asu" for a Bantu tribe called the "Wapare," numbering 50,000, who live among the Pare mountains in Tanganyika Territory.

Genesis issued in the "Tonga" of Zambesi, for the benefit of the 100,000 Bantus between the Zambesi and Kafue rivers.

St. Luke translated into Bambara for the Sudanese natives in Upper Senegal.

St. Mark written in the Kaonde dialect spoken by 40,000 people in the southeast corner of the Belgian Congo and in Northern Rhodesia. This Gospel has also been published this year in the Chuan dialect of Miao for the Chinese of Yunnan.

Four Gospels have been translated into the Huanuco dialect of the Quechua language for the interior of Peru.

The Acts has been circulated in Arawak for British and Dutch Guiana; the entire New Testament published in "Dabida" for Kenya Colony, "Duala" in Cameroon, "Houailou" in French Caledonia and "Malu" in the Solomon Islands.—Selected.

Entering Afghanistan

Mr. and Mrs. D. M. Donaldson and Dr and Mrs. R. E. Hoffman of the East Persia Mission of the Presbyterian Church, U. S. A, recently cabled from Meshed that they were that day starting to open a mission station at Herat, Afghanistan. Afghans from the Meshed hospital, going back to their own country, have carried with them the Christian Gospel and, with Meshed who is favorably inclined toward the appointment of an Afghan consul and issuing passports to missionaries desiring to enter his long-closed country, there is prospect of a new land being entered for Christ. The entrance of this Presbyterian party marks the first missionary enterprise admitted to Afghanistan.—Missionary Review.

"A Crime Against Children."

The official Moscow daily, Izvestia, reports that two school teachers who joined in a funeral procession in honor of one of their number were placed on trial before "the comrades' tribunal," accused of "participating in a religious procession." Commenting on the verdict, which concluded with the words, "The comrades' tribunal brands the action with shame and dishonoring the entire union of teachers for an act directed against the children," the Christian Advocate says:

It is held to be the duty of the teacher to "fight religious prejudices," which, as interpreted in Russia, means religious beliefs. In taking part in the religious observance of a public funeral outside of school premises and not in school hours these teachers "committed a crime against the children." It is evidently not enough that a school teacher refrain from giving religious instruction in school or to school children. But the teacher must "actively practice in life" the decree separating Church and State. To participate in a religious procession is a crime. Does not this incident, which is not unusual, support the theory that the Soviet Government is aggressively fighting religion? As one of the vctims of its persecution in Siberia has characterized it, the Soviet policy of "freedom of religion" only amounts to "freedom from all religion."—Missionary Review.

A Lion and a Prayer Meeting

Missionary work in the Tanganyika Territory of East Africa is often beset by actual as well as figurative lions. Visiting one place, whose Mohammedan chief had asked for a teacher, Mr. R. Banks, a missionary, found that the inhabitants were fleeing from the lions which from time to time devastate that forest country. "We gathered in the open for evening prayers, and four times I had to break off because the men said that they heard the lion in the grass." One wonders how many people in our own country would attend a prayer meeting in such exciting conditions! —Missionary Review of the World.

Suffering by Chinese Christians

Representatives of the China Inland Mission have opportunities to see conditions in some of the provinces which other people do not realize. **China's Millions** reports some of these: The evangelist at one of the outstations of Kopu, in the province of Kwiechow, has been killed by bandits. From Tating, in the same province, Mr. J. H. Robinson, writes, that he continues to receive reports of the barbarity of robbers, the rapacity of officials, and of many persons being obliged to eat roots to avoid starvation. He adds: "As an example of the first, an evangelist writes about a church member who was hung by his wrists and burned with fire till he died, because a ransom of $600 was not forthcoming."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, MAR. 12, 1925 (Gospel Witness) Established 1905 No. 49

EDITORIAL

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Our Sunday school quarterlies for next quarter are being printed and some of them are being sent out. We hope to have them all completed to reach our Sunday schools by the last Sunday in this month. Is **your** order in?

The approach of spring should not only be the signal for greater activity in preparing for the spring crops but also greater activity in getting out increased attendance at church and Sunday school. Each year should mark a greater attendance than the year before.

There are two kinds of good preachers. The first are good, Christian men ordained to preach the Gospel of Christ. The second are talented speakers with magnetic personality, regardless of what may be their standing before God. When a man belongs to both first and second classes he is a power with God and men. When one belongs to the second class, and not to the first, he is one of the devil's handy men. When one belongs to the first class, and not to the second, he is after all filling the place that God intended him for, often accomplishing things that more talented men could not touch.

An essential to the real drawing power that grips our souls and makes us one with God is thus stated by a Christian worker who was meditating upon things worth while in the service of the Lord: "In all you may do for me with your training and knowledge—you may grip my mind and cause me to stop and think, but you can not draw me God-ward if the Holy Spirit has not given you something to say that He has prepared my heart to receive." In other words, the power of the Spirit must be in evidence before the power of speech or intellect can be of effective service in the cause of salvation.

Authority. — Many are drawing a comparison between the conflict of reformers against Catholics in Reformation times and the conflict of modernists against orthodoxy at the present time. They assert that it is all a question of authority; that like Luther, Calvin, Menno, and others who withstood the ecclesiastical authority of the Catholic Church in their day so the modernists simply withstand the ecclesiastical authority of the present time.

But they overlook one important point. Wycliffe, Huss, Luther, Calvin, Menno Simons, and others stood for the authority of the Bible as God's Word as being superior to the authority of the Catholic or any other church while the leaders of Modernism stand against the authority of the Bible. It is therefore a perversion of truth to say that men of the Mathews-Fosdick-Coe - Brown - Grant type are fighting the same battle that men of the Luther-Melancthon-Menno Simons type did 400 years ago; for the evangelical forces that stand for the maintenance of the supreme authority of Scripture as being above the authority of any class of men whether organized or unorganized is precisely that of the reformers in Reformation times.

The central point at issue is, "Do we believe the Bible (the whole of it) as being the Word of God and therefore of unquestionable authority? Before that question every individual or church must stand or fall, depending upon the attitude taken. So long as a church stands squarely on the Bible as God's Word, whoever resists that church resists God Himself.

PRESENT DAY ISSUES and HOW TO MEET THEM

V. Radicalism

A radical is one whose disposition and policy it is to bring about changes or reforms at a single sweep.

Radicalism may be associated with either right or wrong, depending (1) upon the cause espoused: (2) upon the circumstances which render hasty action either wise or otherwise.

God and man have use for radicals. While it is the gentle shower that makes things grow, it takes the electrical storm to clarify the atmosphere and to aid in getting things in shape for normal growth. While it takes steady nerves and balanced judgment to keep things right side up in time of storms, it also often takes quickness of perception and decisive action to save the day in such times. Where level-headed judgment and radicalism are found in the same man, it makes him all the more useful in the service of God and man.

The danger of radicalism is to be found in the fact that it is so liable to become mixed with error. Other things being equal, the automobile that runs sixty miles an hour is much more liable to be smashed in a wreck than is the machine that runs only about half or a third that fast. So radicalism, though in itself not wrong but useful, is much more liable to run into wreck and ruin than is a policy that is more conservative and deliberate. An expert driver may run his high-powered car and keep clear of accidents, but the trouble is that so many drivers are not experts. A keen-eyed, sharp-witted, vigilant, even-tempered, broad-minded, daring but cautious man may be a radical all his life and stay on the safe side of every issue he tackles; but because not many radicals can be thus described, most of them are noted for

their erratic makeup as well as their sterling qualities.

We have an illustration of the dangers confronting radicals of the highest type in the person of Elijah. He was no less radical when facing the hosts of sin on Mt. Carmel than when in the cave complaining that he was the only righteous man living. While on Mt. Carmel he was wholly on the side of the Lord and won a brilliant victory for God; in the cave he was overcome with gloomy thoughts and the whole world had gotten blue before his eyes. That was what made him say that he was the only righteous man left, when in fact, as the Lord reminded him, there were yet seven thousand men who had not bowed the knee to Baal. Was he a liar? Certainly not a wilful one. We believe that he was as thoroughly loyal and true to God in the cave as he had been on Carmel. But his gloomy vision had led him to mix truth with error, and God had to rebuke him and set him right before he returned to constructive, useful service.

A few more illustrations may serve to make clear what we mean:

1. A young man is thoroughly loyal, true, zealous for righteousness, grieved at the rapid progress of worldliness among professing Christians. He lives a clean, holy, upright life, rebukes sin, and lifts his voice in favor of "cleaning up" the Church according to Scripture. We all say, "Amen." The cleaning-up process does not proceed as rapidly a he thinks it ought to, and he loses patience. His impatience grows into bitterness, the bitterness results in habitual "knocking the Church," and a few years more finds him completely out of the church that he had once so nobly tried to help purify and build up.

2. A minister is noted for his sterling Christian qualities. He preaches the unadulterated Word. Men sound his praises, and the devil tells him what a wonderfully good man he is. He believes men and the devil that he is the best man in the whole community, and gradually gets around to the idea that unless the church is speedily cleaned up the whole cause is lost. Anxiety ripens into rebuke, rebuke into fault-finding, fault-finding into "knocking," and in a few years he finds himself knocked clear out of the Church.

3. A congregation is noted for its high state of spirituality. Almost without exception its members are devout, lovers of truth, consecrated, loyal to God and the Church. The devil tells them about their excellent qualities, and they stop to admire themselves. Inconsistencies creep in among them, and later on these inconsistencies lead members to become at variance with one another. The keener the conflict, the more acute the radicalism on both sides. Result: A congregation divided or destroyed (sometimes both) by radicalism. Right in itself, it was allowed to become mixed with error, and the mixture led to serious consequences.

All these illustrations have been drawn from life. Other illustrations would show similar results in other departments of life.

The world today is suffering from radicalism—not because radicalism is in itself wrong, but because it has become mixed with error and therefore radicals, on opposing sides, are waging warfare against one another. It is true in religious, social, industrial, and political life. Look where you will, and its deathly trail of wreck and ruin is to be seen! There is no reason to become panic-stricken about it, but we gain nothing by closing our eyes to facts. Hence the practical, timely question:

How Meet the Issue

1. "Let your moderation be known unto all men." One of the important things to remember is that "every man that striveth for the mastery is temperate in all things." It is the man that keeps cool-headed while other people get excited, that keeps his nerves when other people lose theirs, that holds his tongue while others let theirs fly, that never rides a hobby or goes to extremes in anything; it is that kind of a man who is usually found on the side of truth and safety and constructive righteousness.

2. "Prove all things; hold fast that which is good." Or, as Davy Crockett would put it, "Be sure you are right, and then go ahead." It pays to be deliberate. Search for truth; and having found it, stick to it. "Let him that thinketh he standeth, take heed lest he fall."

3. "Let this mind be in you, which was also in Christ Jesus...who made himself of no reputation." You are always in danger of losing yourself and losing your grip on others when the "big I" gets into prominence. Humility and modesty mean more than a mere point of doctrine. They constitute a jewel that is essential to shining in the kingdom of God, essential to being habitually right on important issues, essential to power with God and man. You never saw a real humble man who was irrationally radical. Self must be kept out of sight and the Word of God in its fulness engage our whole attention if we are to keep straight with the Lord and right-side-up before men.

4. "I have not shunned to declare unto you all the counsel of God," should be true of every preacher, superintendent, teacher, and parent. Many become unreasonably radical because they look so intently upon a part of the Gospel that they ignore the rest of it. That makes them hobby-riders and unbalanced doctrinaires. Holiness, baptism, liberal giving, plain dress, nonresistance, temperance, family worship, humility, nonconformity, charity, etc., are all Bible doctrines, all belong to Christian life and experience, and dare not be ignored; but it is possible to become so infatuated with any one of these as to underestimate the importance of the rest of Bible teachings—imagine ourselves to be all right because we are loyal to our own hobby. But we are not **all right** unless we are obedient to **all things** which our Lord commanded—and no one thing which He commanded should call forth our enthusiastic loyalty any more than any other thing taught in His Word. In this way only can we keep balanced in Christian thought and life and avoid falling into the snares of destructive radicalism. Let the whole-Gospel standard be maintained, and there will be an evenness to our life that makes our moderation known to all men.

5. "Let patience have her perfect work." Many people are goaded into radicalism by the unreasonableness of opposing radicals. Under such circumstances we are tempted to lose our patience and overstep the bounds of truth in paying our respects to adversaries. There is a saying, "Whom the gods would destroy, they first make mad." Patience is the balance wheel that keeps the loyal Christian straight with God and man. We can not afford to lose it, even under the most exasperating circumstances. For a perfect example of patience in the midst of rattling radicalism, look at the record of our Savior during the twenty-four hours preceding His crucifixion. For results, see His glorious resurrection and the ransom of millions of souls for a blessed eternity.

6. "If any of you lack wisdom, let him ask of God." Too many fail because they go only to the wise men of earth for their wisdom. Whoever goes by way of the Throne to arrive at his conclusions will not only keep in living touch with God and on the right side of living issues but will not be liable to be rash in his conclusions or methods.

7. "Let every man be swift to hear, slow to speak, slow to wrath." Reason: "The wrath of man worketh not the righteousness of God." The individual or church that keeps this advice and heeds this warning is usually free from inconsiderate, rash, unscriptural speech and actions.

8. "Obey God." Let us respond to this command in the spirit of the

scriptural admonitions that preceded it, and we will have an attitude like the Roman brethren who **"obeyed from the heart** that form of doctrine" delivered unto them. It includes obedience to ordinances and restrictions enjoined upon the Christian Church and its members, an adherence to the discipline of the Church as based upon the Gospel of Christ, a taking of God at His Word and putting it to practice in daily life. When ministers obey God in their daily home, social, and business life; in their religious life, preaching, and care of their flocks, it gives them a commanding influence over their members when they say to them: "Be ye followers of me, even as I also am of Christ." When members obey God in "submitting themselves one to another in the fear of God," in following their leaders in a life of true Christian piety and Bible holiness, a life of loyalty to God and the Church, it means freedom from anything and everything that makes radicalism a live issue. After all, the principle thing connected with Christian experience is to be Spirit-filled and Spirit-led, to live a life of obedience to God and unselfish service to God and fellow men. Let us strive to attain that standard, both as individuals and as churches, and all other issues will be made correspondingly lighter, while God will be glorified and souls saved for the eternal Kingdom.

GLORIFYING GOD

By O. M. W.

For the Gospel Herald.

> But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

There certainly is a meaning vastly beyond the comprehending power of the carnal mind, but thanks be to God, this victory is not to the carnally-minded person but to the soul quickened by the Spirit. I fear so often we fail to look up and behold the vast army that is present all about us on the mountain-side to deliver us.

When we think that we understand what is required of us, Satan may on an unguarded side attack us and doubt enters, even though by no means welcome. After all it remains, we have not been as watchful and prayerful as we should have been, and as we recall possibly recently how we felt burdened and in an unguarded moment took an attitude that manifested a lack of faith in God and His promise to care for His own; we then bitterly repented before God and have been forgiven. But the effects of the attitude still remain to remind us of our great need to undividedly give heed to His Word. It is then and only then that we can say with the apostle Paul, "Thanks be to God.....which giveth.....the victory....."

Visions of the field that we have had in the past are now partly obscured by clouds of doubt; when we failed to trust, failed to lay hold by faith. After all, we dare not think of excusing ourselves by this, but must again look for grace and mercy and strength to gain a clearer vision, else we are not growing spiritually but declining in spiritual life, which will in the end mean spiritual death.

In this day and age of science and culture, when man is going at such a high rate of speed, that, as is taught, there is no time to look into God's law but have invented to themselves ways and ideas to their own hurt and shame, it brings to us as followers of Him added responsibilities insomuch that we shall be a greater light, a greater preserving power (salt) to the world. Even though our corner may be ever so small, still we can brighten it right where we are. We should not forget the many duties that are ever near us, and while we are exercised in them the opportunity may come to shed our light afar.

When we think of the great work that is yet undone it makes us to tremble, wondering how anyone could dare to think of not being faithful and doing what they can in saving some, whatever our place may be, preaching, teaching, singing, in the home, wherever it be, being a child of Him we simply fill our place that God might be glorified.

"For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:20).

Wakarusa, Ind.

DIVINITY OF CHRIST

(Jno. 5:19-47)

The Jews understood, without a doubt, that Jesus Christ laid claim to divinity. His statements in their midst were such that they were not left in doubt. Neither did they understand it in the general sense in which we are invited to become the "sons of God," but rather that he claimed to be the "only begotten" of the Father, full of grace and truth. In John 5:18 R. V. "For this cause, therefore, the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God."

In our Scripture selection there are two divisions.

I. **Claims of Christ** (v. 19-29).

1. His perfect knowledge of all the work of God. (v. 20).

3. His possession of inherent life (v. 26), "As the Father has life in himself, even so gave he to the Son also to have life in himself."

4. The power of transmitting life, either by present quickening or by future resurrection (vv. 24-29). "He that heareth—believeth—hath eternal life—even as the Father hath life in himself, even so gave He to the Son also to have life in himself. Marvel not—dead—shall hear—Come forth—good—resurrection of life—evil—resurrection of damnation."

5. Judge over all, (vv. 22, 23, 27). "And hath given him authority to execute judgment also, because he is the Son of man."

II. **His Testimony to Divinity.** (vv. 30-47).

The Jew usually looked for two or three witnesses.

1. v. 33, "Ye have sent unto John and he hath borne witness unto the truth," and also note Matt. 21:23-27.

2. v. 39, "Ye search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me."

3. v. 46, "For had ye believed Moses, ye would have believed me: for he wrote of me: These three witnesses should have been accepted by the Jews, for they put great stress upon what the law and prophets had to say.

III. **Christ Selected Three Witnesses.**

v. 37, "The Father himself, which hath sent me, hath borne witness of me."

v. 36, "For the works which the Father hath given me to finish, the same works that I do, bear witness of me."

v. 43, "I am come in my Father's name." He did not bear witness of himself; but the Father, the works and the name in which he came bore witness to his divinity.

The Jews, in rejecting Jesus, went contrary to the light of the testimony of their three highest authorities and refused the threefold testimony of Jesus which was of equal if not greater authority. If all men would believe the testimonies of the word their hearts would melt. Infidelity is a condition of heart and not necessarily of the mind. Men do not want to accept Jesus, so they invent to themselves ways of damnation. Modernism, so called—is as old as the devil, and is clearly shown here.—Gospel Banner.

The Lord is my shepherd: I shall not want. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psa. 23:1, 6.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Feb. 2)

By Lillie F. Lantz

For the Gospel Herald.

Dear Brethren and Sisters: All glory, honor and praise be unto Him Who is ever mindful of His children and His work. We are entering the New Year with brighter hope and renewed courage to go on in His service.

Pehuajo.

Last week we had a refreshing rain, after which we replanted our garden with the hope of getting better results as a reward for our work.

It had been so dry that for some time the farmers had almost given up hope of receiving any harvest at all, notwithstanding that they replanted several times. It is too late now to get a full crop, so will be satisfied with whatever comes. The people like to have us sing "Showers of Blessing" at the meetings.

On Thursday the brethren made their weekly trip to Magdala, but came home disappointed as there were only a few children at the meeting. The cura (priest), hearing that we were going there and teaching the children, sent his helpers and then went himself; and after giving away some of the clothing and candy to the children, he warned them not to attend the "Protestant escuela" (school). We need your prayers, especially so that we may be able to win some of these for Christ.

Bro. Amos Swartzentruber preached on Saturday evening in Madero and Sunday evening in Pehuajo to attentive crowds, his theme being "Consecration."

This morning a widow who has four children came to the Mission asking if we could not pay her rent for her as she has to give up her room if she does not pay. Her husband died 6 months ago and she cannot work anything. A few minutes later another woman whose husband is in the hospital came asking for help of any kind, she has three children and had no place to go. As her mother had no room last night she went to the house of a friend who has only one room, and the two families slept as best they could. What shall we do with such cases, especially when they plead for a place where they can stay and have something to eat? We praise God and thank the brethren who have made it possible to help some in relieving the immediate necessities of the suffering poor.

Trenque Lauquen.

A good shower has brightened the atmosphere and encouraged all. The Bible Coach of the Evangelical Union (an English Missionary Society), has been here several days. On Tuesday evening at the Young People's Meeting the two men gave their testimonies and on Thursday evening Bro. Florentino Perez preached to an audience of over 100 persons. From Trenque Lauquen the Coach went to Carlos Tejedor.

Santa Rosa.

Bro. Luayza writes that it was very hot last week, until they also were blessed with a shower and afterward it became real cool. The attendance at the Sunday school was 45. In the evening the sermon subject was "God is not mocked." During the week five souls accepted Christ. Bro. Amadeo Cumbo states that he will be married to Sister Honoria Luengo of Carlos Casares in March. The programs for the Third Annual Conference of the Mennonite Church in the Argentine are ready for the printer. It will be held (D. V.) in Santa Rosa the 7th, 8th, and 9th of March, 1925. We hope that the brethren will pray that this conference may redound to the honor of the Lord and the spreading of His Word.

Carlos Casares.

News comes that the meetings were well attended. Tonight Bro. W. G. Lauver is going to Buenos Aires to meet the new missionaries, Bro. and Sister Rutt, who are expected to arrive tomorrow on the "American Legion." May their presence in the Argentine be a blessing and a help both to the missionaries and inhabitants in spreading the "glad tidings of salvation." Continue praying for the spiritual awakening in South America.

Pehuajo, F. C. O., Argentina.

OUR GOSPEL TOUR

(Feb. 24)

For the Gospel Herald.

The meetings at Pointers Creek Schoolhouse have been in progress since Wednesday, Feb. 18. We find a people here hungry for the truth; and though they belong to various denominations or to none at all, there is a general feeling that they are neglected. A free Gospel is appreciated. It is evident that before we can expect much response from the sinner, there must be a more definite stand among the believers here. This takes time in order to establish confidence and to impress Gospel truth. The work seems still more ripe than at Lane Church, where we last held meetings. We are constrained to believe that the solution of the problem is to supply a worker in this field who will regularly feed these people with the truth of God's Word in the spirit of the Master who taught, "Freely ye have received, freely give." We are praying for such a worker who may be willing to spend a life here and be a willing, faithful shepherd to a shepherdless people. We expect to close at this place tonight and move on southward. But we want this place visited again ere long and efforts continued.

Continue your prayers for this field.

In His service.

J. R. Shank and J. M. Kreider.

TWO EVENTFUL DAYS FOR OUR KANSAS CITY MISSIONS

By J. D. Mininger

For the Gospel Herald.

February 21 and 22, 1925, are two days long to be remembered in connection with the work of the Mennonite Gospel missions of Kansas City, Kans. The reason for this is because these dates mark the dedication of the new Mission building at 3701 Metropolitan Ave., Argentine, Kansas City, and also the ordination of a minister to assist in that capacity in the work of the missions.

The following program, previously prepared, was carried out; each person having an assignment, being present to take his part.

SATURDAY EVENING

7:30 Council Meeting Preparatory to Ordination services. Conducted by Joe C. Driver, Bishop in charge.

SUNDAY FORENOON

9:45 Bible School.
11:00 Dedicatory Services:
Devotional—Isaac G. Hartzler.
Dedication Sermon—Sanford C. Yoder.
Closing Remarks.
12:00 Benediction.

SUNDAY AFTERNOON

1:45 **The Mennonite Church.**
1 Her History—D. H Bender.
2 Her Ideals—S. C. Yoder.
3 Her Missionary Activities—L. J. Miller.
Closing Remarks.
4:00 Benediction.

SUNDAY EVENING

6:45 Song, Prayer and Praise Service.
7:45 Ordination Sermon—D. H. Bender.
Ordination Ceremony—By the Bishops present.
Closing Remarks.
9:00 Benediction.

The program is to be interspersed with special music by singers from out of town congregations.

Besides these there were present also Bro. J. F. Brunk and wife, who were the first ones to have charge of

the work here, also Sadie (Hartzler) Miller and Ella Zook, former workers in the missions. Then too, there were many other interested friends of the missions here from far and near to enjoy with us the spiritual feast before us.

Most of the special music for the day was furnished by brethren from Cass Co., Mo. Come again, brethren. At least six persons were present who attended the first Mennonite Sunday school held in Kansas City at the time when the Mission was opened at 200 So. 7th St., in April, 1905.

But WHAT MADE THE DAY'S WORK ESPECIALLY SACRED AND IMPRESSIVE WAS THE PRESENCE OF THE LORD HIMSELF! Much prayer had been offered in behalf of the work of these two days, and the Thursday evening previous a special prayer meeting was held for the purpose of imploring God's direct guidance in the work before us. How graciously He does answer prayer.

Bro. Joe C. Driver, the bishop in charge of this congregation, had the direct oversight of these meetings. It was very nice also to have with us Bro. Isaac G. Hartzler who practically never comes to Kansas City empty handed but leaves some token of interest either at the Children's Home or at the Mission or both. His trip this time was no exception.

The edifying sermons and addresses by Brethren L. J. Miller, D. H. Bender, and Sanford C. Yoder caused us to "thank God and take courage." Listening to the testimonies of present and former workers again confirmed us in the conviction that it pays to obey the still small voice of the Holy Spirit when He calls. And listening to the beautiful singing of the Welfare Home children meant to melt our hearts in a way that would be hard to describe. To listen to the testimonies of those who have been "saved by grace" thru the instrumentality of the missions was to get a taste of heaven below.

To see the souls respond to the invitation to "be reconciled to God" in the Sunday evening song, prayer, and praise service was to be reminded that "there is joy in heaven over one sinner that repents more than over ninety and nine that need no repentance."

At the closing service on Sunday evening Bishops Joe C. Driver, S. C. Yoder, and D. H. Bender laid their hands upon Bro. Rufus Horst (who had previously been chosen to this work), one of our faithful Sunday school superintendents, who was ordained to the ministry. That God may use him as an instrument in winning and building up many souls, is the prayer of many.

It is our sincere aim to so abide in Him that we may have His approval, delight in His love, be satisfied with His management of our lives, and thus be channels thru which His grace and love may flow out to many who are in bondage to sin and Satan.

Besides our daily needs we are looking to Him for $300.00 to pay the balance still due on the new Mission building just dedicated at Argentine.

Will you join us in prayer that this need may be speedily met, and that many souls may in heaven adore and worship God throughout eternity because of the work of the Mennonite Gospel missions in Kansas City?

Kansas City, Kans.

SOUTH IMPRESSIONS

By Paul Histand

For the Gospel Herald.

> The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.—Psa. 16:6.

My father having received calls from the South to come and preach the Gospel in these needy fields, and desiring someone to journey with him, feeling the leading of the Spirit I went along. The Lord blessed us with the best of health and supplied our needs by the way. Praise His name.

On Jan. 13, 2:13 P. M., we left our home town of Doylestown. Our first stopping place was at the Mission in Knoxville, Tenn. We arrived there Jan. 14. Preaching services at the Mission in the evening. We left there the next day for Gulfport, Miss., to visit the Gulf Haven colony near that place. We arrived there on Jan. 16. We were met at the depot by Bro. Walter Greenwood of the colony and Bro. Noah Brenneman of Ohio, who is in Mississippi for the winter; also Bro. Andrew Shenk of Missouri who has bishop oversight in this field and was conducting special services. We were taken to Long Beach for dinner at the home of Bro. Stemen Diller's who are also just there for the winter. In the afternoon we went to the colony, where preaching services were continued by Brethren Shenk and Histand until Wednesday, Jan. 21, when Bro. Shenk started on his homeward journey, stopping at a few places by the way. My father continued the services until Sunday, Jan. 25, at which time the ordinance of communion was observed, at the request of Bishop Shenk, who could not stay until this time.

There is a colony of about fifty members at this place. I believe they are useful in furthering the Gospel of Christ, tho Satan is not sleeping in the South either, yet their determination is to keep on fighting for Christ. Pray for this colony, as well as other places.

This is a nice rolling country, without a winter as we northern people are accustomed to. While we were there the climate was about like the month of May is here in eastern Pennsylvania. They do extensive trucking — such as, sweet potatoes, strawberries, cucumbers, beans—also cotton, rice, peaches and oranges are raised. There are still acres and acres of land idle, occupied by stumps.

We left Gulfport on Jan. 26 for Slidell, La., where there are four members of the Mennonite Church living. They moved there from Tennessee some years ago, and seldom hear a preacher of their own church. They very much appreciate anyone stopping with them. Father preached two evenings for them. Then on Jan. 28 we left for Allemands, La., where there are five native members of the Church. Sister Lizzie Wenger of Lancaster, Pa., is living there just now, which is indeed a great help to these people. They have been very much neglected since the brethren living there a few years ago moved away. These people are mostly French Catholic and are discouraged with Romish bondage. They very much enjoy hearing the Gospel, if given in a simple way. Seemingly they are waiting for some Christian Church to open a place of worship and receive them. One of the native members there said that he "believed that if the Mennonite Church would have opened a place of worship about five years ago, when our northern members were living there, that today the Mennonite Church would have one hundred members." This is a town of about eleven hundred people and only one small Catholic church and a colored church.

Dear brethren and sisters of the church of God, I earnestly beg of you to pray for these people. They are as sheep without a shepherd. Pray God that He will send some one to take charge of the work; that the Church will make it possible to build a house of worship. Pray, and then g-i-v-e if the way opens; then go if He calls **you.** This is only one of the may needy places in the South.

On Feb. 4 we left Allemands, starting homeward, stopping again one day at Slidell, La., then went to Knoxville, Tenn., where we staved until Feb. 11. The Lord be praised for the interest shown in the Mission there. A year ago it was my privilege to spend two months at this place, and I could see a big growth in the Sunday school since then—a larger audience and better conduct. It was also my privilege to witness

(Continued on next page)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HONOR FATHER AND MOTHER

By J. S. Shoemaker

For the Gospel Herald.

> God commanded, saying, Honor thy father and thy mother: and, He that curseth father or mother, let him die the death.—Matt. 15:4.

In reading the context of the foregoing scriptural quotation it is made clear that the scribes and Pharisees were criticising Christ's disciples for not keeping the traditions of the elders, in not washing their hands before eating. Those traditions were laws or precepts of men, and were handed down by word of mouth from generation to generation. They were (by many of the Jews) considered more vital and of greater authority than the Word of God. The scribes were the interpreters of those traditions, and thus could control the minds of the people. The object of the tradition relative to the eating of food with unwashed hands was to remove any ceremonial defilement that might have been unconsciously contracted in the intercourse of one's life.

Our Lord in calling the attention of those critics to the fallacy of their position asked them the question, "Why do ye also transgress the commandment of God by your tradition?" He cites them to God's command in reference to the honoring of father and mother, and how by their tradition they had, at least in part, annulled God's commands as recorded in Ex. 20:12; 21:17.

In Matt. 15:5, 6 our Lord clearly shows those traditionalists that they thru their traditions had made the Word of God "of none effect." But the command to honor father and mother, which was written by the finger of God on one of the tables of stone and handed down to the children of Israel for their observance, has never been annulled but confirmed by our Lord and Savior, and verified by the apostle Paul. See Eph. 6:2.

The honoring of father and mother does not only include respect, submission, obedience, and true filial regard toward them, but it also includes providing for their physical needs if they should be in want at any time. But the scribes and Pharisees had by their tradition taught that if children had consecrated as a gift to the Lord, to be used for the temple service, or for religious purposes, that which they should have used for the support of their parents in times of need, they would be released from such obligation, regardless as to how much the parents might be caused to suffer. Thus under the pretext of religion they nullified the law of God thru their traditions.

Sons and daughters who thus deal with their parents are not only guilty of disobeying the fifth commandment, but are in danger of suffering the penalty spoken of in Ex. 21:17, which reads as follows: "He that curseth his father or his mother, shall surely be put to death"—which, under the law, meant being executed or put to death for the violation of said law, but under the law of grace means eternal death if the sin is committed and not repented of. Those who speak ill of their parents, or wish them ill, or mockingly and tauntingly cast reflections upon them, or imprecate evil upon them in any way, whether in words or acts, are guilty of breaking God's law. According to the application that Jesus made of this law, we would conclude that simply withholding service or relief from parents when in need, would be practically bringing a curse upon them, which will eventually entail punishment upon the disobedient son or daughter, if not truly repented of.

A curse rested upon Ham and his posterity because he had failed to show proper respect to his father, even though his father was overtaken by a subtle temptation and may not have been conscious of Ham's disrespect at the time. Punishment was meted out to Jacob because he had deceived his father Isaac in securing the birthright which belonged to his brother Esau. A number of the sons of Jacob met with just punishment because of their deceptive statement to their father in reference to the fate of their brother Joseph. Absalom the son of king David met with a terrible fate because of the deception and rebellion manifested against his father.

If time and space would permit we might refer to many instances, in which God's Word has been verified, in the lives of sons and daughters who have dishonored their fathers and mothers, and were made to reap just what they had sown. How true the scriptural statement, "Whatsoever a man soweth, that shall he also reap!"

According to both human and divine laws obedience, respect, and honor are the just dues which children owe their parents at all times. These filial obligations apply to the children of every nation, kindred, tribe, and tongue. "Honor thy father and mother" is the only command in the decalogue that is followed with a definite promise, viz.: "That it may be well with thee, and that thou mayest live long on the earth" (Eph. 6:2, 3). Such a wonderful promise should be an incentive to every child, boy or girl, young man or maiden, or those who are older in years, to conduct themselves toward their parents in the most affectionate, respectful, submissive, and obedient manner possible, that thru the blessing of God (because of their obedient attitude toward their parents) their lives may be long and happy. The writer was intimately acquainted with an aged saint whom the Lord permitted to live three years beyond the century mark. As she neared the close of her earthly pilgrimage of five score years and three, she was asked by those who called to visit her, whether she could tell why her life had been spared so many, many years. She replied, "It is because the Lord has promised me long life, for He said, 'Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee,' and I never knowingly disobeyed my father and mother, hence He has kept His promise in giving me a life of many years."

Implicit, unquestioning, and cheerful obedience to the will of their parents is the highest duty of children, and is the best preparation for future allegiance to the divine laws which were given by God the Father, and the Lord Jesus Christ our Savior, for the governing of their lives in this world of sin and sorrow. Those children who are kind, respectful, obedient, and helpful to their parents are pursuing the course which will mean great blessings to themselves, their parents, the Church, and the world.

Dakota, Ill.

SOUTH IMPRESSIONS

(Continued from page 981)

the baptism of five precious souls at this place.

On Feb. 11 we left for our home. We arrived home on the 12th, well and happy. Glad to see all our loved ones again.

Now dear brethren and sisters, since it was my privilege to see this needy field, my heart just longs for them and I trust that yours will too. Isa. 63:5; Ex. 22:30; Isa. 59:16.

"Make me an intercessor,
One who can really pray,
One of the Lord's remembrances,
By night as well as day. Isa. 62:6, 7.

"Make me an intercessor,
Willing for deeper death;
Emptied, broken, then made anew,
And filled with living Breath. Ezek. 1:21.

"Make me an intercessor,
Hidden—unknown—set apart,
Thought little of by those around,
But satisfying Thine heart." Prov. 27:11.

Questions gladly answered.

Royersford, Pa.

Sunday School Lesson

Lesson for March 22, 1925—Luke 24:36-53

THE FORTY DAYS AND THE ASCENSION

Golden Text.—Ye are witnesses of these things.—Luke 24:48.

Lesson Story.—On one occasion, when the disciples were together, Jesus appeared in their midst, saying, "Peace be unto you." They were terrified at the sight, supposing it to be a spirit. But He quickly quieted their fears, calling attention to His hands and feet, reminding them that a spirit has no flesh and bones, as He had. He then called for meat, and further convinced them by eating a piece of broiled fish and a honeycomb. Next He reminded them that the things then happening were simply fulfillments of what the prophets had written of Him centuries before. "Then opened he their understanding, that they might understand the scriptures," informing them that He was called to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in His name among all nations, and that they were witnesses of these things. He then led them out as far as Bethany, and while He was blessing them He was carried heavenward and a cloud received Him out of their sight. They worshiped Him, returned to Jerusalem, and for ten days they were in the temple, "praising and blessing God."

Lesson Thoughts.—1. One of the sure things connected with true worship is that Jesus is always present when His disciples are together worshiping Him. He has assured us that "where two or three are gathered together in my name, there am I in the midst of them." Many people have little or no desire to attend public meetings unless they are assured that some drawing personality in the form of a noted preacher or singer is there. It is more important to be assured that Jesus Christ will be there. And this He most certainly will—if the worshipers have come together in His name.

2. Why were the disciples troubled? They were human, and had not yet received the anointing from on high. It was not until their eyes were opened to the Scriptures and they received the "power from on high" that they were blessed with a spiritual discernment of the Word. What was terrifying at that time became fulness of joy afterwards.

3. The disciples "believed not for joy." Like Jacob, they could hardly believe their eyes, for the things now being revealed to them were news "too good to be true." The overwhelming, overflowing experiences of Christian life and service are reserved for those who leave all and follow Jesus.

4. It is through worship—worship "in spirit and in truth"—that souls are led into the fulness of joy in the Christian service. It was because the disciples were together worshiping that Jesus appeared in their midst, blessing them with revelations which they had not been prepared to receive. It was because they repaired to the temple and there continued steadfastly in prayer and praise that the outpouring on the day of Pentecost came. It is the worship of God that brings God to the soul.

5. "Thus it behooved Christ to suffer." The world was lost in sin. There was but one way to deliver the sin-bound captives, and that was through the blood of Jesus. Gladly did He suffer; He laid down His life for us. As He said on another occasion, He **ought** to have suffered, although He had never done a single thing that merited punishment. So ought we to suffer if through this suffering the name of God will be glorified and souls delivered from sin. There never has been anything accomplished for the Lord but that somebody had to suffer to bring it about. God has decreed that the innocent should suffer for the guilty. As Christ laid down His life for us, so may we lay down our lives for His cause.

6. Here is the message of the cross: "Repentance and remission of sins." The farther we get away from that kind of a message, the less power there is in our preaching. Not willingness to unite with some church, but repentance for committed sins, is the message the world needs, though the average individual would rather listen to something flattering or entertaining. REPENTANCE was the message of John the Baptist, of the apostles, and ought to be our message today. The inspiring thing about such a message is that "remission of sins" always follows repentance. Not only this, but as our Savior went triumphantly to glory after delivering this message, so will the penitent sinner not only receive remission of sins here but in the fulness of time he will be transported to glory and share in the exaltation of Christ in eternity.—K.

Bible Meeting Topic

WORSHIPING GOD IN PSALMS, HYMNS, AND SPIRITUAL SONGS.—Eph. 5:18-20.

Topic for March 22

MOTTO

"I will sing with the Spirit, and I will sing with the understanding also."

MEDITATIONS ON THE TOPIC

I. The Worship Expressed by Singing.—Not all singing is in worship to God. But singing may be so directed that it expresses the emotions of the heart toward God. To direct singing in this way some points must be observed:

1. **The Melody** of the song must be such that would be the natural tone of reverence. Whether it be joy, or praise or thanksgiving, or triumph, or sorrow, it must be a tune that does not jar the emotions in expressing the sentiment. How often do we come in contact with a loud boastful voice in common conversation which repels us because of its blunt self-exaltation. Such a voice could not be expressive of our emotions of humble adoration and praise toward our Creator. When such a voice has been toned down by a broken heart and a contrite spirit there enters into it a melody which corresponds with the change. Any tone of voice which tends to serve the creature more than the Creator is not suited for worshipful singing.

2. **The Motive of the Song** largely determines the worshipfulness or unworshipfulness of it. Some sing simply for the sake of giving vent to an uncontrollable desire to make a noise. Some sing to pass away the time. Some sing to satisfy their ear for the musical sounds. Some sing to be in the crowd and to do as the others do. But to sing with a desire to express our thanks, or praise, or joy in the Lord, or our sentiments of devotion toward Him will fill our minds and tune our voices as no other motives can. Such motives will cause a composition of selection of words spiritual in their meaning and in harmony with God's Word. Sing songs for the glory of God.

II. The Text.—Eph. 5:18-20.—The filling of the Spirit is the first preparation for the speaking to ourselves in psalms, hymns and spiritual songs. The singing and making melody in the heart must go together if the songs will in any manner go out in worship to the creator.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text Word, **"Praise".**
2. Praising God in Singing.

For Young People
1. What Constitutes True Worship to God?
2. Making our Singing Spiritual.
3. Entering into the Worship in Song.

For Older People
1. Progress of Worship from the Old to the New Dispensation.

PERSONAL THOUGHT

Do we refresh our souls by worship when we sing songs? Then let all hearts prepare by richer experience within that the outward singing may fill others with the harmony divine within our souls.

SEED THOUGHTS

The sweetest song I ever heard was sung by a worshipful heart, when my own heart was in the spirit of worship. Its melody and its words and the gentleness of the voice of the singer were in one accord with the spiritual frame of our souls and lifted us upward to Him who gives us every perfect gift.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 12, 1925

Field Notes

Bro. Amos Gingerich and family of Versailles, Mo., have moved back to Kalona, Iowa, after a sixteen-year association with the Mt. Zion congregation near Versailles. Mt. Zion is loath to give them up, having appreciated our brother's ministry, but duty called him back to Iowa. He will serve as a minister in the East Union congregation.

According to present arragements, revival meetings will be started at the Mennonite mission in Columbia, Pa., on March 22, in charge of Bro. Jos. Boll of Lititz, Pa. M.

Baptismal services were held at the Oak Grove Church, near West Liberty, Ohio, March 1 at which time five precious souls were received into church fellowship. A.

Arrangements have been made for a series of meetings at Clear Spring, Md., to begin the latter part of this week, with Bro. J. W. Hess of Akron, Pa., in charge.

A recent letter from Harper, Kans., says: "Bro. Harry Diener of Yoder, Kans., expects to be with the Crystal Springs congregation March 8, the Lord willing, for baptismal service."

Bro. Harvey Friesner of Vistula, Ind., for many years a faithful minister in the Barker Street congregation, has passed to his eternal reward and was laid away on Sunday, March 1. Obituary notice later.

Bro. T. K. Hershey, missionary on furlough from South America, writes an illuminating article with reference to the needy in South America. The article will appear in the Gospel Herald next week, the Lord willing.

An interesting series of meetings is reported from Doylestown, Pa., where Bro. J. C. Clemens of Lansdale, Pa., was in charge. Souls were confessing Christ and the membership built up in Christ. The meetings were to have closed March 4.

Bro. S. C. Yoder of Goshen, Ind., spent the latter part of February in Kansas and Oklahoma, returning via Kalona, Iowa, where he spent Sunday, March 1, worshiping with the East Union congregation, of which flock he still retains bishop oversight.

Iowa-Nebraska Conference.—It has been decided to hold the next annual meeting of the Iowa-Nebraska Conference with the East Union Church near Kalona, Iowa, Sept. 2-4, or the week following the Mennonite General Conference at Eureka, Ill. Fuller announcement later.

Twenty baptized and thirteen reclaimed is recorded as one of the results of the revival meetings held some time ago at Pinto, Md., with Bro. John F. Grove as evangelist. It was indeed a "revival" for that congregation, and steps are being taken looking to the building of a house of worship. May the good work go on.

Bro. J. M. Kreider of Palmyra, Mo., who in company with Bro. J. R. Shank has spent a month or more in central Missouri, preaching the Word of God in neglected places, is expected home in time to fill the regular appointment at his home church next Sunday.

Bro. John Bontrager of Lancaster, N. Y., who in company with Mr. Wayne Hughes of his home community was visiting a number of places, stopped a day at the Publishing House last week. He assisted in the services at the Mennonite Church on Thursday evening and led the devotional services in the Publishing House on Friday morning.

In his Bible work in the Northwest this winter, Bro. J. C. Gingerich, Ulen, Minn., held Bible schools at the following places:

Guernsey, Sask., ten days.
Tofield, Alta., two weeks.
High River, Alta., two weeks.
Surrey, N. Dak., three weeks.

Brethren Isaiah Rosenberger and M. D. Stutzman assisted Bro. Gingerich in their respective fields.

Mennonite Board of Missions & Charities.—The date for the next annual meeting of the Mennonite Board of Missions & Charities has been definitely fixed, and Weavers Church near Harrisonburg, Va., chosen as the place for holding the meeting. Arrangements are for the two principal committees of the Board to meet May 1 and 2, the Relief Commission to meet on Saturday afternoon, May 2, a missionary meeting on Sunday, the regular Board meeting on Monday and Tuesday, closing on Tuesday evening, May 5.

Correspondence

Manheim, Ont.

(Latschar congregation)

Greetings in our Savior's Name:—On Saturday evening and Sunday, Feb. 7 and 8, we celebrated the quadricentennial anniversary of the founding of the Mennonite Church. The program was very interesting and the meetings were a great inspiration to us all. The nature of the program was largely historical. Brethren C. F. Derstine, Moses Shantz, Curtis Cressman, Oscar Burkholder, and Moses Brubacher gave us some very interesting and stirring talks. We also had short addresses by a number of young people on "One thing I appreciate of the Mennonite Church and One Contribution I want to Make to Her," and by older folks on "Interesting Reminiscences of the Mennonite Church in Ontario." Bro.

Menno Brubacher gave us an original poem. Another interesting feature of the program was the fact that all the hymns were by Mennonite writers.

We expect to have baptismal services shortly. There are under instruction eleven applicants who confessed their Savior at the meetings here and at Kitchener recently where Bro. C. F. Derstine held an evangelistic meeting. May the grace of God be with them in the life they have begun. May we all confidently trust in Him not only when the sun shines but also through the mist.

Feb. 25, 1925. L. H. Witmer.

Canton, Kans.

Greetings to the Readers of the Herald:—We have many reasons to be thankful to the Lord for the blessings He is giving us day by day. On the evening of Feb. 7 Bro. E. J. Berkey of Oronogo, Mo., began a series of meetings and continued for two weeks. The weather was favorable and the attendance good. We were richly blessed. There were a number of confessions and the brotherhood much encouraged.

Pray for us.

Feb. 27, 1925. Ella Landis.

Hydro, Okla.

Dear Herald Readers, Greetings:—We certainly have reasons to feel thankful to our heavenly Father for the many blessings He has been bestowing upon us.

Some time ago we again had the privilege of partaking of the communion and observe the commandment of feet washing.

Bro. Andrew Shenk of Oronogo, Mo., was with us for two weeks and conducted a series of meetings that we appreciated. Two souls confessed Christ and others made it known that they had failed to live as true as they might have.

Our Sunday school was also reorganized. Bros. Ben Slagell and Fred Swartzendruber were elected Supts., Sisters Florence Bryan and Mattie Swartzendruber were elected Secretaries.

We also have two souls back into church fellowship. May we pray for them that they may live true to God from henceforth. At present we are meeting in a school house to have our services while we are erecting a larger church building.

Health is fair. Weather is nice.

Feb. 28, 1925. Nora Eichelberger.

Bally, Pa.

Greetings of Love to all the Herald Readers:—We feel to praise God and tell you that eleven young souls, ranging in ages from 12 to 18 years, have come out on the Lord's side at this place and expressed their willingness to enter the fold of Jesus Christ. The class met for the first time today for instruction. We expect to have baptism in the forenoon of April 12. May they prove themselves true sons and daughters of God.

We are having regular Bible study meetings in the homes every two weeks—the evenings of the same day as we have our regular morning services at Bally since December last. They are interesting and helpful. We find it creates a greater interest in the study of the Bible among the young folks and older ones as well. Everybody welcome to attend. We invite everybody, especially visiting ministers, to visit our churches at Bally and Boyerstown. We appreciate their visits very much.

In His Service,

Elizabeth R. Kulp.

March 2, 1925.

Colorado Springs, Colo.

(Manitou congregation)

Greetings in the Master's Name:—We are made to rejoice especially at this time because the Lord has heard and answered our prayers, in behalf of some one as minister for this place. Bro. John Harnish and family of Peoria, Ill., are expecting to be with us during the coming summer months, the Lord willing. Pray for them and us that we may all strive together for the good of Christ's kingdom here.

We reorganized our Sisters' Sewing Circle Feb. 5, with fair attendance, deciding to meet first Thursday afternoon of each month.

The brethren, George and Noah Landis, stopped with us March 1, Bro. Noah preaching for us Sunday morning. Text, Heb. 3:13. Bro. George Landis preached in the evening. Text, Rom. 12:1. We were greatly encouraged by their messages for us, and appreciated their visit.

We extend a hearty invitation to any one to stop with us.

Pray for us, that we may all remain true and faithful.

March 3, 1925. Vina Blosser.

Linn, Mo.

Our meetings at the Pointer's Creek Schoolhouse closed on Feb. 24. There seemed a spirit of conviction present and about six persons who were Christians gave their expression before all that by the grace of God it is their purpose to follow Jesus in all things. More than a dozen asked to be remembered in prayer. Our conviction has been deepened that this work should be continued and we have announced that Bro. L. J. Miller will come with one of us to look further into the needs of this field. We are praying that some one may be found with sufficient experience with souls and sound in the faith, able to meet the errors of the day and filled with love for the shepherdless ones, willing to spend life in this field of opportunity.

We spent a night at the tie-camp with Bro. Allison Philips and family and held two services with them. Having made an appointment by letter near Vienna, Mo., we hastened on to that place Thursday evening, but found that our letter was late in reaching them and the weather being stormy, it was unfavorable to stop. We pushed on in our car till nightfall stopping in the town of St. James for the night. The following day was mostly spent on the road traveling toward Birch Tree. We reached the home of Bro. Ben Detwiler by 5 P. M. Here we talked over the Shannon Co. field and planned a number of appointments for the week. We hope to give a more full survey of the needs of this field when we have completed our work.

Continue to pray for the work at this place.

J. R. Shank and J. M. Kreider.

March 3, 1925.

AN EMPTY MESSAGE

A United States senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The senator asked the first man if he believed that the Bible was the word of God; the cleric smiled pityingly, and said that of course he did not in the crude and ordinary sense, and then he launched into a mass of vague metaphysical phrases. The senator asked the second man if he believed in the future life, and the reverend gentleman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The senator asked the third man, a pastor of an orthodox evangelical church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clerg men had themselves supplied abundant reasons why their audiences were so small. They had nothing to offer them but wind. The hungry sheep looked up and were not fed.—W. L. Phelps, in the Century Magazine.

Be careful for nothing; but in everything by prayer let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:6, 7.

Miscellaneous

BE STRONG

(Eph. 3:15, 16)

By Ammon G. Brubaker

For the Gospel Herald.

Be strong, young Christians,—daughters, sons—
You're named among the valiant ones;
Yea e'en with those of Joshua's band,
Who conq'ring marched thru Canaan's land.

Your foes more subtle are than theirs.
Not flesh and blood with sword and spears,
But oft a sinful wand'ring thought
Within your hearts with danger fraught.

Yea, cast ye from their dizzy heights
Imagination's daring flights,
And bring beneath your stern control
Base passions that subvert the soul.

Be strong, courageous, brave and true,
The're mighty fiends that threaten you,
"Ambition, envy, greed, and pride"—
Temptations lure on every side.

While flesh is weak, allurements strong,
With many conflicts fierce and long,
Oh, fear not, faint not, nor retreat,—
Your Captain ne'er has known defeat.

The Spirit's Sword, oh, wield it well,
That ev'ry flashing stroke may tell
Until each sinful, haughty thing,
Defeated, falls before your King.

Your cause is TRUTH; it e'er will stand,
'Tho "crushed to earth" by villains' hand,
'Twill "rise again" in God's own time,
His WORD, His TRUTH, your hope, and mine.

Mifflintown, Pa.

VINE AND BRANCHES

By Hattie F. Hollinger

For the Gospel Herald.

We think of Christ as speaking of Himself as a main stalk of the vine, while the believers are the branches. But Jesus says He is "the vine." We must remember that the vine includes all parts of the plant. To consider it we are like that of the body, in which is Christ Himself. The test of life in Christ is not leaves but actual fruit-bearing. He is all love and kindness as well as all justice. Let Christ live in you, and fruit must follow. Do not be a dead branch, but be a blessing to every one. The branches get their life from the vine or main stalk. So we Christians get our life from Jesus. He said that He is like the vine and His disciples were the branches. Jesus said, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." That means we must have Jesus in our hearts and lives if we want to live a life that bears fruit. To those who obey Jesus are the live branches of the vine, and they will bear fruit for the Master. Boys and girls may bear fruit for Jesus and be kind to every one. The fruit of the Spirit is faith, love, meekness, longsuffering, peace, etc. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:17). Jesus told His disciples what it meant and what the results would be if they abode in Him. Those who are willing to let Jesus use them, and are willing to subtract hindrances from their life that they may be used the better and be more fruitful, are the ones whom Jesus loves and admires. It is necessary for us to abide in Jesus, just as the branch of the grape-vine has to abide on the vine to be fruitful. Again, it is true that disciples can not bear fruit without the help of Jesus, because sin is too great in their life. They had to have the power that came from the Master, to be fruitful, and that they could not have unless they stayed close to their Master. What a sad fate for those who do not abide in Jesus! It means that they will be destroyed in everlasting fire.

The more the vines bear the better He is pleased with us. Jesus told them (Jno. 15:8), "Herein is my Father glorified, that ye bear much fruit." God is given much honor in bearing much fruit. Jesus was always a loving Master. When He had finished speaking about the vine and the branches, He prayed with them and for them, and asked that they might be kept from the evil of this world. And as God sent Christ into the world, so Christ sends His friends into the world to tell the story of His love.

Christ's prayer was not only for the eleven, but for all who love Him. We are so glad, for it means love for us all. All true disciples bear fruit as the result. Tying grapes on a dead vine will not make it live, nor will outward acts make a sinner live unto God. As in this life there are only two roads to travel, so in the life to come there are only two places where souls can spend eternity. Heaven is "a place" prepared for the people of God. It was prepared for us "from the foundation of the world." Faith will be rewarded, faith and works go hand in hand. "Every branch in me that beareth not fruit he taketh away." So let us be very careful in our life. Healthy fruit-bearing is kept up by being in union with with Christ, preserved by prayer and obedience on our part. Obedience of Christ to the Father was perfect. So must ours be. The Lord needs every one of us, needs all our power. Shall we in that day welcome Him as Lord, or dread Him as the one who judges in righteousness?

Jerusalem stands as a type of the heavenly home of the redeemed, and if we are attached to the true vine He will be in our midst, to encourage the disciples to remain faithful to Him and to bear fruit. Jesus told them of the Vine and the branches in His Kingdom. They knew just what was required for a grape-vine to be fruitful and how they took care of the vineyard. They also knew the methods used to fertilize the soil to make a vineyard more fruitful from year to year.

When Jesus talked to them about the vine and branches, He talked about something they were acquainted with and therefore they could understand what He wanted to teach them. Jesus told them how that the person who did not abide in Him should be cast forth as a branch but would be gathered up and burned.

Only those that are obedient to Jesus can bring forth much fruit. When the Spirit of God comes, He works in His own way. We must learn the lesson that we are not to mark out any channels for Him to work in, for He will work in His own way when He comes. Those who are God's children have the assurance. This is the battle field, and that over yonder, is the land of the wreath and the crown. The Spirit of Christ is a spirit of love, joy, peace, humility and meekness. By keeping God's commandments we honor and glorify Him.

There is but one vine through which the Christian gets his nourishment, to which the branches must be attached to get the light and life from heaven. To bear fruit it is necessary to be attached to the vine, to get our life from the Vine.

Another thought to remember is the fact that all fruit is borne by the branches. Therefore if a branch fails to bear fruit we know at once that it is dead, and we remove it at once.

"If ye love me, keep my commandments." The test of our love toward God is measured by our obedience to His commandments. A free man and a free woman in Christ will enjoy liberty in the Gospel of Christ. "Rejoice in the Lord alway; and again I say, Rejoice." The closer we live to our Master the more fruit we bear, and by keeping God's commandments we honor and glorify Him.

To abide in Christ is to remain just where we were the day we trusted in Him as our Savior, not losing faith in Him. There is only one way to heaven.

"Jesus, help me; I am weak;
Let me put my trust in Thee.
Teach me how and what to speak;
Loving Savior, care for me."

Narvon, Pa.

PREPARING FOR CHRISTIAN SERVICE

By Lois V. Stouffer

For the Gospel Herald.

When anyone wishes to take up a certain line of work, there always needs to be a preparation. The same is true in Christian service. We must be prepared for the work which is ours to do.

We think of Christians as being the only ones that can be used in the Lord's service with results. May we consider a few thoughts how God has made it possible for non-Christians to become Christians and by His help and their willingness to prepare them for service.

God has a work for each one of us, but there are some steps in life which must be taken before He can use us in active service. There are steps which the Lord has provided and which need the prayerful consideration of us all.

1. **The Call to Salvation.**

From this call no one is exempted. We hear the call coming from heaven, "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45: 22).

From this invitation we get two thoughts. (1) All people in every clime and age are included in this call. (2) This call is made by the only One who has the authority to make it and the power to make it good, and an acceptance of it is the only way to salvation.

Again, the voice of Jesus in Jno. 3:16. This is a reminder to us that He wants every one saved, and since He made such a great sacrifice we should cooperate with Him in this great work. By accepting the call to salvation we are helping that others may get the news.

There are a number of things to meet which God has laid down in His plan. We must have the cooperation of the Lord to meet these conditions. We must do our part. What we can not do, He does for us.

One of the first conditions we think of is faith. "Faith cometh by hearing, and hearing by the word of God." Without faith it is impossible to please God.

Then we think of repentance, which is a duty on our part. We must be sorry for our past sins, and forsake them.

Another condition to be met in justification which is promised upon condition of faith and repentance. "The pardoning grace of God applied to the heart, the cleansing power of the blood:" God will look upon man as being all-right.

Regeneration must also take place in the heart—born again, made anew, changed.

Then we think of those who come to God in faith, being born again. These are adopted from the family of Satan, so to speak, into the family of God. This is called adoption.

Then we have the atonement, Jesus Christ is the Lamb of God which taketh away the sin of the world, and by Him we have received the atonement.

Redemption, He redeemed us, bought us with a price.

Also we have conversion. Turning by the grace of God from sin to righteousness.

Then we need sanctification—dedication to the Lord, a cleaning up of the life, living no longer in sin. Every one needs to know that without holiness (sanctification) no man shall see God. It matters not how beautiful we may appear in the outward show, unless we are clean within the Master can not use us.

If we accept the call to salvation, and have met the conditions laid down for us, we will be ready with a fully consecrated life for

2. **The Call to Service.**

This call comes only on condition that we accept the call to salvation.

The words that came to Isaiah were, "Whom shall I send, and who will go for us?" These words came to him only after he had been cleansed.

The uppermost question in the mind of every Christian young man and woman should be, "How may I be best prepared to take advantage of the opportunities for service as they come to me, and be enabled to shoulder the responsibility placed upon me?" God alone can not prepare us. We must be willing to do our part. Neither can we of our own selves prepare ourselves for Christian service.

For instance, we look back over the life of Moses. We see how the Lord prepared him for Christian service. Moses was a young man with great earthly prospects. But the Lord changed his life from what he had expected. For forty years he was in the wilderness, giving all his time in preparation for the Lord's service.

I wonder sometimes if the Lord's way of preparing us is through trying and disagreeable experiences. But we do not always want to be patient and learn the lessons He means for us to learn. God is with us to supply the needed strength and courage to do any work which is sent to us.

Whatever work one engages in whether secular or religious, it is always best to be in the place where we fit the best at the time and place and service to be rendered. By taking care of the duties around us faithfully we will be pleasing to the Lord, and in due time if He has a special work for us will direct us to that special service. By following His guidance we will find what is of greatest value in His service through us and where and how He would have us labor.

One of the best things the Lord has to offer us in consecration and it should be much sought after that we may attain this valuable and much needed experience for Christian service.

Consecration is a positive command: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God" (Rom. 12:1, 2).

Leetonia, Ohio.

"HE KNOWETH OUR FRAME"

He knoweth our frame; he remembereth that we are dust.—Psa. 103:14.

Lord, is it wrong, this state of things?
I hardly know:
Each little bird its anthem sings;
I feel so low,
So restless, so disheartened, and so weary!
Life seems to me so desolate and dreary.

This body seems to drag me down:
I cannot see
The beautiful, unfading crown
Prepared for me.
Some of Thy children seem so full of light,
But as for me, my day is almost night!

I do believe it was for me
That Jesus died;
And heaven's door, I think I see,
Is opened wide;
I do believe that He will let me in,
And that His blood has cleansed me from my sin.

Oh why then should I feel afraid?
Is it not true,
My sins were all on Jesus laid,
And sorrows too?
Hath He not grace enough for all tomorrows?
For surely He hath borne our griefs and sorrows!

My Father! oh how sweet the name!
Art Thou not near?
Say, dost Thou pity me? or blame?
I long to hear!
Father, my Father! this is all my trust,
That Thou rememberest I am but dust!

Thou knowest well my frame, for Thou
Hast fashioned me:
The darkness all around me now
Is light to Thee!
Then take me by the hand, and lead me on,
Thy poor, blind child, until the night be gone.

Until the shadows flee away
Before the Sun,
And glorious, everlasting day
Shall have begun!
Meanwhile, in love and pity, lead Thou me,
For all my expectation is from Thee!

—Sel. by H. B. B.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

THE MORE ABUNDANT LIFE

By J. W. Hess

For the Gospel Herald.

TEXTS: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. 5:20.
I am come that they might have life, and that they might have it more abundantly.—Jno. 10:10.

Jesus knows how prone people are to compare themselves with their fellow men. This was especially true of the Pharisees. They loved to stand in the synagogues and in the corners of the streets, praying loud and long that they might be seen and heard of men. They made broad their phylacteries and enlarged the borders of their garments, that they might be admired by their fellow men. They went about in long robes, and loved salutations in the market places. They loved to make a display of their giving in times of public collections. But this desire to show off before men and appear better than other people is not altogether confined to the Pharisees. If we are not careful we will find ourselves following their example. We need to watch ourselves, keep our body under, practice constant, daily self-denial, that we may live wholly to the glory of God.

What we want to talk about at this time is the "more abundant" life. As Jesus said, "I am come that they might have life, and that they might have it more abundantly." In natural things we like to see people and the lower animals full of life. They are not normal if they are not. I do not keep my children indoors all the time and forbid them to work off their surplus energy. No; I tell them to get out of doors and take all the exercise they can get. I like to see them full of life, and then make good use of their energies. So it is in spiritual life. The fuller we are of it the better. When Christ talked of the "more abundant" life He meant a life that is overflowing with spiritual fervor, a life overflowing with love for God and man, overflowing with the love and grace and Spirit of the living God.

We haven't attained the abundant life until we have a longing to please God, to do those things that are pleasing in His sight. When we get to a place where we can feel a hungering and thirsting after righteousness, a longing to please our heavenly Father, then we have reached the place where the grace of God has filled our souls and where God can bless our lives. From such a life there flows out a constant stream of righteousness and peace and love, an abundant stream which serves as a benediction upon and uplift to others.

Here is a test by which we may know whether we are living the "more abundant" life: Do we always try to please God in all we do? Take the tobacco habit, for instance. If we are users of it, can we look God in the face and honestly say that this habit is pleasing in His sight? Or when women curl and fuss up their hair, or follow the foolish fashions of the world, can they honestly say to God that they are doing this because it is pleasing in His sight? So with all other habits which the flesh desires but which the Word of God forbids. When our whole life is measured by a longing desire to do those things only which are pleasing in His sight, it will mean the giving up of every unscriptural habit. It will mean a cleaning up in life which will make us shine in the kingdom of our God.

The abundant life is manifest in a worshipful life. Christ says to the woman at Jacob's well, "They that worship the Father must worship him in spirit and in truth, for the Father seeketh such to worship him." Hear the confession of the psalmist: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." In the worshipful soul there is a longing after God, a longing to live a life pleasing in His sight, a longing to be in His service, to magnify His name in faithfully witnessing and laboring for Him.

When we live the abundant life the same is manifest in our business life. The abundant life puts a man straight with God in business. Selfishness does not belong to the Christian. Paul tells the Romans to "provide things honest in the sight of all men." Does the world have a right to expect more of the Christian man than it does of a worldling? It most certainly does. The Christ life exceeds the selfish life in business, by looking also on the things of others. "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). This is a manifestation of the abundant life that Christ came to give needs to be lived out in daily life, taught by precept and example.

The abundant life is manifest in giving to the work of the Lord. "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9). This life will not seek to honor self, but the Lord. If the Lord's treasury would receive all the money that is used to honor self it would be full.

The abundant life is also made evident through persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

While this life is a life that will bring blessings to those who receive it, we also know that some will oppose even those who are enjoying this fulness of life. But "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast your name as evil, for the Son of man's sake" (Luke 6:22).

May we all remember that the only life that exceeds the life of Pharisees is the life in Christ, and the only righteousness that exceeds the Pharisees is the righteousness of **Jesus Christ in us**. May we seek this life and righteousness daily.

Akron, Pa.

HOW BEAR MUCH FRUIT

By Orpha Frey

For the Gospel Herald.

We as Christians, as branches of the True Vine, are all desirous to bear fruit—pure, large and wholesome fruit. As our Husbandman examines and prunes the vine we feel glad if upon our branch He finds clusters of fruit. But oh! perchance there should be no fruit there—we shrink and fear as He approaches to examine, for well we know that severance from the Vine shall be ours. We also fear if fruitlessness be ours because we have failed to fulfill the greatest purpose for which we were chosen. "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain."

In the natural vine ard as well as in this spiritual vineyard there are some branches which bear "fruit," others "more fruit," and still others, "much fruit." How can we bear much fruit?

We shall consider only two means through which we can bear much fruit or which will produce much fruit. The one in the first place is

an absolute essential to any fruit-bearing: "Abide in me, and I in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

More than an essential to fruit-bearing, abiding is the means through which "much fruit" can be borne. "He that abideth in me and I in him, the same bringeth forth much fruit." If the Vine is strong and healthy, which most truly this True Vine is, fruit-bearing is a natural consequence.

Then why do we have so many fruitless, indifferent Christians? Of course the only reasonable and logical conclusion is that there is not that abiding in the Vine and the Vine in them.

Another reason we don't bear more fruit is because there is not that purging process at work in our lives, "and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." But how does He purge? I beleve His greatest instrument for purging and pruning is found in the following verse: "Now ye are clean through the word which I have spoken unto you." His Word is life-giving. By accepting His Word we have a new and divine life imparted to us. Christ prays in His intercessory prayer: "Sanctify them through thy truth; thy word is truth."

David realized the cleansing and purging power of the Word when he said: "Thy word have I hid in my heart that I might not sin against thee." Paul, to the Ephesians, in speaking about the Christian Church, says: "That he might sanctify and cleanse it with the washing of water by the word."

That person who said, "Either this Book (the Bible) will keep me from sin, or sin will keep me from it," has spoken a vital truth—and, by the way, I believe that is a pretty good thing to place in the front of our Bibles; at least let us keep it in our minds and hearts—"Sin will keep me from the Word or the Word will keep me from sin."

Why is there sin in our hearts? Because the Word is absent. Why don't we bear more fruit? Because sin is there and sin will sever our connection with the Vine. "If I regard iniquity in my heart the Lord will not hear me."

The other means whereby we can bear much fruit, I believe, is prayer. In this vine chapter I believe this is one of the very great truths which Christ wanted to impress.

Let us look at the seventh and eighth verses: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." Also the sixteenth verse: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain: that whatsoever ye shall ask of the Father in my name He may give it to you." Notice the colon in the punctuation!

Prayer is the greatest means to fruit-bearing because: First — every Christian can pray. This is an office which each Christian can hold; a mission which each can fulfill and a ministry in which each can officiate. It is true, and has often been said, that we cannot all be ministers, for where would the layman be? If we were all orators who would make up the audience? Who would be the Sunday school class were we all teachers? How would the homeland be evangelized were we all foreign missionaries? etc.

But we can all **pray.** The sinner can pray but only can he utter, "Lord, be merciful to me a sinner." And that is the first prayer which each soul must offer. After we have sincerely prayed the prayer of a sinner then do we receive admission into this wonderful place of unlimited power—Prayer.

And this brings us to the second reason that prayer is the greatest means to fruit-bearing and that is—Because of its omnipotence, its all-powerfulness.

When the disciples were asked to heal the lunatic son and failed and upon asking Christ the reason for their powerlessness to do so, Jesus answered: "Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

Why do we say that prayer is all-powerful?

First, because of its source. It has its origin in Jesus Christ Himself. It is only through Christ's finished redemptive work that we have this privilege of prayer. It is only because of our Intercessor, Jesus Christ, that we have access to God.

And God who is all-powerful has given us access to His omnipotence through the ministry of prayer. And nothing shall be impossible to you, if of course the conditions of real prayer are met.

Second, prayer is all-powerful because one-third of the Trinity maketh intercession for us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Though we have the assurance of salvation and though there be nothing between us and God, yet at times we know not just how we ought to pray for that particular thing or person. It is then the Spirit intercedes for us.

Third, prayer is all-powerful because of God's promises concerning prayer. "Hath He said and shall He not do it? Hath He spoken and shall He not make it good?" "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified." "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." "If ye shall ask anything in my name I will **do it."**

Lastly, we believe there is power in prayer because we have proven it and thousands of other Christians have proven it. And this is the best assurance we can give as to the power of pra er if we have tested it out and proven it true. Pathetic is the condition of that person who has never experienced power in prayer!

Daniel prayed, and the lions' mouths were closed. The Church prayed for Peter, and the prison doors unlocked. Elijah prayed, and God withheld rain; again he prayed, and it rained. Paul and Silas prayed, and the prison was opened. Have I, have you had definite answers to prayer? Have we won souls to Jesus Christ through prayer and thus borne fruit for our Husbandman? Have we availed ourselves of this place of unlimited power?

"There is a place where Thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say 'Arise'
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord.
There is a place upon some distant shore
Where thou canst send the worker or the Word.
There is a place where God's resistless power
Responsive moves to thine insistent plea.
There is a place—a simple trusting place—
Where God Himself descends and fights for thee.
Where is that blessed place, dost thou ask where?
O soul, it is the secret place of prayer."

Wichita, Kans.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?—Eccl. 5:10, 11.

Hear, O Israel: the Lord our God is one Lord.—Deut. 6:4.

SPECIAL MEETINGS

For the Gospel Herald.

Waynesboro, Va.

On Dec. 27, 1924, an all day Sunday school meeting was held at Mountain View Church, which was enjoyed by all.

Organization:—Mod., J. B. Brydge; Chor., Abney Weaver; Secy., Edna A. Brydge.

Subjects Discussed:—**Duty of a Superintendent,** Jos. R. Driver; **Why Have a Sunday School?** Isaac Grove; **Life of Jesus,** by Primary Class, Ora Henderson, Teacher; **A Mother's Duty Toward the Sunday School,** Belle Brydge; **Recitations** by Ruth, Helen, Silas, Vance Withers and Melville Brydge; **What Constitutes a Good Sunday School?** Charlie Grove; **Remembrance,** L. W. Henderson; **Reading,** Bettie Brydge; **Miracles of Jesus,** Bedie Coffey; **Kings of Judah,** Marie Henderson; **What we can do to Increase our Sunday School for another Year?** Dellie A. Brydge; **Closing Discussion and Prayer.**

Many good thoughts were given that were backed up by Scripture references.

Secretary.

Albany, Oreg.

Report of Bible Conference held at Albany, Oreg., Dec. 22-28, 1924.

Instructors:—J. A. Heatwole, La Junta, Colo.; M. E. Brenneman, Albany, Oreg.

Subjects:—**Book Study, Inspiration of the Word, Regeneration, Worldly Amusements, Christ's Second Coming, Nonconformity to the World, Devotional Covering.**

Some Thoughts Presented:—Genesis is the Book of Beginnings: Heaven, Earth, Man, Woman, Sabbath, Marriage, Sin, Promise, Redemption, Sacrifice, Israel. Intermarriage with worldlings and catering to the fashions of the world brought on destruction by the flood, also God's promise of no flood again and covenant with Noah. Our bodies are very sacred. We are made in God's image and are the temple of the Holy Ghost. To go to law with brethren is always wrong and if the worldling will hail us to court we should merely tell the truth and then abide by results. All of us who are old enough to be accountable for our acts need Regeneration. If we are really converted and have entered God's kingdom the amusement question should not be hard to settle. Nothing is surer than the fact that Jesus is coming again, for God's Word says He is. We conform or become like what we hold as our ideal. Hence Christians are not conformed to this world. Both brethren and sisters should recognize God's teaching on the Devotional covering. 1 Cor. 11.

G. R. Bebb, Secy.

Albany, Oreg.

Report of Fifty-third Pacific Coast Mission Meeting held at the Fairview Church near Albany, Oreg., Oct. 4, 1924.

Organization:—Mods., C. I. Kropf, C. R. Gerig; Secys., E. Z. Yoder, A. D. Erb; Chors., Philip Roth, Bertha Heyerly.

Order of Program:—**Song Service; Devotion,** D. B. Kauffman; **Mission Sermon,** (I Cor. 1:18), Allan Good; **Mission as I see it; Ten Minute Talks on the Mission of the Missionary; Children's Meeting; Mission and Modernism; Gospel Sermon,** N. A. Lind.

Some Thoughts Given:—It is unsafe to disregard God's commands. Our commission as Christians is the preaching of the unsearchable riches of God. The Church needs more consecrated workers who observe the "all things." There is a great crisis facing the church at the present time because of the encroachments of modernism. Our mission is to help others.

A collection was taken for the Portland Mission, amounting to $33.89. Remembrances were extended to the sick who could not be present.

Secys.

Wakarusa, Ind.

Report of Bible Conference held at the Holdeman Mennonite Church near Wakarusa, Ind., Feb. 3-6, 1925.

Instructors:—D. D. Troyer, O. S. Hostetler.

Topics by Bro. Troyer: **Led by the Spirit of God; Evidences of the Christian Life: Restitution, Victory; Church Activities: Prayer and Fasting, Giving, Discipline; Sermons (I Cor. 10:12), (Gen. 18:25).**

Topics by Bro. Hostetler:—**Studies in Galatians; Sermons, (Heb. 10:23), Missionary Sermon; Evidences of Christian Life: Separation; Church Activity, Missionary.**

Some Thoughts Presented:—God directs the Church through the Holy Spirit. Paul worked with what he knew and gained more from God. The Golden Rule is the real spirit of Restitution. We can not expect to make progress in the Christian life if we do not make restitution. We gain the victory over self by crucifying the flesh and its lusts. The Church now, if ever, needs fasting and prayer. Separation from the world is one of the strong proofs that we are real Christians. The secret of the Christian life is abiding in Christ. Be a cheerful and regular giver. If we want to gain heaven we must live the overcoming life. We have power when we stand together in unity. The exercise of our talents will cause them to grow and develop. Missionary effort begins at home. It is not God's choice that any should be lost.

Secretary.

Metamora, Ill.

Report of the Seventieth Quarterly Sunday school meeting held at the Metamora, Ill., church, Jan. 11, 1925.

Organization:—Geo. Summer, Mod.; Will Schrock, Chor.; Pearl Smith, Secy.

Topics and Speakers:—**Retrospect of the Old Year and Prospect for the New,** Esther Studer; **Our Perfect Ideal,** Arthur Smith; **Influence is Invaluable, Make the Most of it,** A. L. Buzzard; **Opportunities are Open Doors, May we use Them to His Glory,** H. R. Schertz; **The Fruit of Faithfulness is a Joyful Reward,** Ezra Yordy.

The following officers were elected to serve for the coming year: Program Committee, Walter Zook, Walter Yoder, John Camp; Secy., Eva Camp.

Secretary.

FINANCIAL REPORT

For the Gospel Herald.

Receipts of Eastern Mennonite Board of Missions and Charities for February, 1925

Children's Home, Millersville, Pa.

Lebanon Co Congs	$ 6 00
East Petersburg Congs	114 00
	$120 00

Columbia, Pa. Mission

Ephrata Pa Y P M	$ 10 00

General Mission fund

Class No 9 New Danville S S	$ 15 00
No 8966 Pa	18 00
Two Sisters	15 00
Mt Pleasant Cong	13 35
Bosslers S S	30 46
Paradise Pa Cong & S S	152 30
Lost Creek S S	13 00
Mount Joy Pa S S	144 21
Kinzer Cong & S S	67 30
Landisville Pa S S	15 00
C B E Pa	25 00
Levi H Brubaker	4 00
	$512 62

German Children Relief

Christian S Fisher	$ 10 00

India Mission

Children Holly Grove S S	$ 11 00
No 9015 Pa	10 00
Landisville Pa S S	15 00
Landis Valley Cong	120 00
	$156 00

India Native Worker Support

East Petersburg Y M B C	$ 15 00
Manheim Bible Study Class	7 50
	$ 22 50

India Orphan Support

Susie C Hess Class	$ 30 00
Benj Keeners Class	14 00
Mary E Kreider & Emma Ranck Cl	30 00
Annie Resslers Class	26 00
Amos A Resslers Class	30 00
Anna Book Class	30 00
Park Book & Tobias D Kreider Cl	30 00
Margie Book & Susan Ranck Cl	28 00
Annie Hershey & Ida Snavely Cl	28 00
H E Denlinger S S Class	30 00
John Detra Class	11 00
Sunshine Class Mt Joy S S	28 00
	$315 00

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Widow Support

Susie C Hess Class	$ 20 00

India Native Teacher Support

Strasburg Pa S S	$ 42 00
Hettie Ranck	50 00
	$ 92 00

India Missionary Support

E Petersburg Sisters B C	$ 10 30

India Leper Church Building

No 8997 Pa	$135 00

Near East Relief

Lichtys S S	$ 59 96
Slate Hill S S	40 75
Anna Gish Class	5 00
Samuel Longeneckers Class	5 00
Anna L Longeneckers Class	2 50
Ada Garbers Class	5 00
E L Heiseys Class	5 00
Mens B C Elizabethtown	5 00
Barbara Mussers Class	5 00
Allen Gantz	2 00
David Garber	5 00
Alta Nunemaker	5 00
Hanover Pa Cong	53 00
No 9028 Pa	8 00
O O Amish Gap West Dis	100 00
Irvin Kraybill	5 00
Mrs Fannie Flory	5 00
	$316 21

Philadelphia Mission

Ephrata Y P M	$ 10 00

Russian Relief

Landisville Pa S S	$ 12 50
Agnes E Kauffman	1 30
A Bro & Sister Bowmansville	7 00
Children Holly Grove S S	11 00
Lauvers Cong	9 75
Cross Roads Cong	8 45
Lydia S Kettering	25 00
Landisville Pa S S	10 00
Lauvers Cong	6 23
Cross Roads Cong	10 17
Landisville Pa S S	7 50
	$108 90

South American Mission

Two Sisters	$ 15 00
Y P M Lititz Pa	25 00
	$ 40 00

South American Church Building Fund

Mrs Henry R Longenecker	$ 10 00
Ephrata Y P M	5 00
A Sister in Faith Stauffers Cong	10 00
	$ 25 00

S. A. Missionary Support

Strasburg Pa S S	$ 51 57
Maple Grove S S	17 33
Bosslers Cong	46 60
Goods Cong	20 00
	$135 50
Total for February	$2044 03

Gratefully acknowledged,
Eli G. Reist.

Married

Souder—Yedica.—On Jan. 14, 1925, at the home of Bro. Jacob Souder near Archbold, Ohio, Bro. Harry Souder and Sister Viola Yedcia were united in marriage by Bro. E. L. Frey. May peace and happiness attend them through life.

Beach—Snyder.—On Feb. 24, 1925, Bro. Otto Beach and Sister Lydia Snyder, both of the Zion congregation, Vestaburg, Mich., were united in marriage at the home of the officiating minister, Bro. Royal A. Buskirk. May God bless them through life.

Sommers—Lantz.—On Feb. 24, 1925, at the home of the officiating bishop, Bro. E. L. Frey, near Wauseon, O., Bro. Raymond Sommers and Sister Ella Lantz were united in marriage. May joy and happiness accompany them all through life.

Eberly—Amstutz.—Bro. Daniel J. Eberly and Sister Lina V. Amstutz, both of Dalton, Ohio, were united in marriage at the home of the officiating minister, Bro. I. W. Royer, on Feb. 21, 1925. May the blessings of heaven attend our brother and sister in all their labors in home and church.

Metzler—Weldy.—At the home of Bro. and Sister Martin Metzler near Wakarusa, Ind., their son, Ira, was married to Grace Marie, daughter of Bro. and Sister Ira Weldy, Bro. S. L. Weldy, uncle of the bride, officiating. Both are members of Holdeman congregation. May their life's pathway be one of peace and happiness.

Miller—Blank.—On Jan. 1, 1925, Bro. Otto J. Miller and Sister Anna M. Blank, both of the Millwood Church near Gap, Pa., were united in marriage by Bro. Jno. S. Mast at the Millwood Church. May God bless them through life.

Mast—Blank.—On Feb. 3, 1925, Bro. Levi H. Mast of Morgantown, Pa., and Sister Sadie R. Blank of Gap, Pa., were united in marriage by Bro. J. S. Mast at the Millwood Church. May God bless them through life.

Obituary

Fisher.—Ruth Eileen, daughter of Freeman and Nellie (Detweiler) Fisher, died Feb. 18, 1925; aged 9 m. 13 d. She had been sick about five days of pneumonia. God saw that nine months and thirteen days on this earth was long enough. God gave her to us and we humbly submit to His will. She leaves father, mother, three brothers (Lloyd, Dale, Joe Arthur), and one sister (Ruby). Funeral services were held Friday at South Union Church, near West Liberty, Ohio, with the brethren A. I. Yoder and Levi Plank officiating.

"Budded on earth to blossom in heaven."

Eby.—Susanna Eby passed peacefully away on the eve of Feb. 22, 1925, after spending one week in bed, due to the infirmities of age; aged 92 y. 4 m. 22 d. She was married three times and is survived by these children: Abram and Henry Hege, Mrs. David Lehman (with whom she had her home for the last twenty years), and these stepchildren: W. W. Hege, Elam Eby, Mrs. Frank Brunk, Amon and John Eby; also 24 grandchildren, 4 great-grandchildren, and many step-grandchildren and great-grandchildren. Funeral services and interment at the Marion Mennonite Church conducted by Bros. George Ernst and George Keener. Texts, Isaiah 60:20; Zechariah 14:7.

"Grandmother's chair is vacant,
Grandmother's voice is hushed;
Grandmother, thy toils are o'er,
Peacefully sleep 'neath the dust."
By a granddaughter.

Ressler.—Simon J. Ressler was born in Lancaster Co., Pa., Oct. 13, 1842; died Feb. 9, 1925; aged 83 y. 3 m. 27 d. He was married to Elizabeth Herr, who died 10 years ago. To this union were born 8 children, 7 of whom survive. He was the oldest of a family of 13 children, J. A. Ressler of Scottdale, Pa., being the youngest. He was a member of the Mennonite Church, having been janitor at Mechanics Grove Church for many years, and also an active worker in the Sunday school. Services at the house near Refton, Feb. 12, conducted by the brethren Frank Herr and Abram Metzler, and at New Providence Mennonite Church by Christian Brubaker and Abram Metzler. Text, I Thess. 4:17, 18.

"According to the Savior's call.
He has gone and left us all;
But we'll strive in peace and love
To meet him in that world above."
By his son, Aaron O. Ressler.

Smoker.—Omer Mast, son of Elam and Elizabeth (Mast) Smoker, Christiana, Pa., died Feb. 12, 1925; aged 10 m. 6 d. He leaves father, mother, one brother (Arthur), one sister (Pauline), two grandfathers, one grandmother, and one step-grandmother, one great-grandfather and grandmother, and a host of relatives and friends. Little Omer was a bright, loving little fellow with a smile for everyone. He took sick on Feb. 3 with pneumonia, which later turned into inflammation of the brain. He suffered the greatest agony for a week, scarcely sleeping any. God needed one more flower to bloom in His garden. Services at the house conducted by Bro. Amos Stoltzfus and at Millwood Church by Bro. John Stoltzfus and Bro. John Kennel. Interment in adjoining cemetery.

"Blessed Jesus, guide our erring footsteps,
As we tread the weary road;
That we'll meet our darling baby
In the heavenly land above."
By an aunt.

Roth.—Nicholas N. Roth was born in Fulton Co., Ohio, Feb. 9, 1850; died at his home north of Pettisville, Ohio, Feb. 11, 1925; aged 75 y. 2 d. His first marriage was with Catherine Grieser, who died after a short married life. His second marriage was with Catherine Roth. With her he shared the joys and sorrows of life for 45 years. To them were born 2 sons and 1 daughter (Samuel, Enos, and Anna). Bro. Roth was of a family of 5 sons and 4 daughters, of whom only one is now living. He leaves his aged, sorrowing wife, three children, three grandchildren, two foster-grandchildren, one sister, and many relatives and friends. Bro. Roth was a faithful and consistent member of the Amish Mennonite Church from his youth. Funeral services were held Feb. 15 at the Central A. M. Church, conducted by Eli Frey assisted by S. D. Grieser. Interment in Eckley Cemetery.

"Father, thou hast left us lonely,
Here thy loss we deeply feel;
But in God didst thou trust only,
He can all our sorrows heal."

Short.—Dora Ann Short was born July 17, 1898; died near Stryker, Ohio, Feb. 22, 1925; aged 26 y. 7 m. 5 d. Dora was the daughter of Bro. Menno and Sister Delilah Short. She was the second of a family of one son (Leland), and seven daughters (Elsie, Leona, Orliss, Viola, Evelyn, and Bernice). She was married to Bro. Eddie Short Jan. 31, 1918. Three sons were born to this union, of whom one is living (Hubert E.). She leaves her sorrowing husband, an only son, father and mother, one brother, six sisters, father in-law and mother-in-law, together with a host of relatives and friends. Sister Dora accepted Jesus as her personal Savior and was received by baptism in the Amish Mennonite Church, March 21, 1915. Dora's quiet and unassuming Christian disposition endeared her to all who knew her. Funeral services were held Feb. 25, at the Lockport Church, conducted by H. Rychener and E. L. Frey. Text, I Chron. 29:15; II Cor. 5:1. Interment in Lockport Cemetery.

"What is home without a mother?
What are all the joys we meet;
When her loving smiles no longer
Greets the coming of our feet?"

Herr.—Amanda R., widow of Benjamin F. Herr, Lancaster, Pa., died Feb. 24, 1925. She was born Nov. 2, 1848. She was aged 77 y. 3 m. 22 d. Her husband preced her to the other world 4 years ago. Three daughters survive: Alice, wife of Joseph M. Nissley; Mary, wife of Harry H. Brenneman; and Stella, wife of John M. Rutter. She has left us, never to return. No more shall we see her familiar figure sitting at her post of duty. No more shall she meet us with a smile. She was a faithful member of the Mennonite Church, served her Master early in life, and ever aimed to imitate His peaceful nature to the end. She was anxiously looking forward to her departure, but with submission waited for the Lord's appointed time. Shall we mourn at our loss? We shall not wish her back again, but we shall aim to meet her. The funeral services were conducted by Bro. Daniel Gish at the house and by Bros. Daniel Gish and John Mosemann at the church in Millersville. They spoke from Rev. 22:1-9. Their subject was heaven. This subject was much loved by the departed one. Her desire was ever to receive all the knowledge available relating to the heavenly bodies. A daughter.

Mullet.—Esther, infant daughter of Bro. and Sister David Mullet, of Bloomfield, Mont., fell asleep in Jesus Feb. 24; aged 1 m. 14 d. She leaves parents, 1 sister and 5 brothers. Services were conducted by L. S. Glick, of Minot, N. Dak., at the Red Top school house (usual place of worship). Interment in cemetery nearby.

"Only a little blossom,
Plucked for Heaven's shore,
Planted by the Master,
To bloom forevermore."

Short.—Ella Short (nee Short) was born Jan. 18, 1877, near Archbold, Ohio; died in Wauseon, Ohio, Feb. 11, 1925; aged 48 y. 24 d. She took sick on Saturday, Feb. 7, and on Monday she underwent an operation at the Wauseon Hospital, passing away on Wednesday night. She was united in marriage to Eli P. Short Dec. 29, 1896. To this union were born 9 children (Bertha, Charles, Wilbur, Orvil, Ilva, Elton, Dora, Nola and Rollin). Elton preceded mother in death about 18 years. She leaves husband, 4 daughters, 4 sons, 2 grandchildren, her aged father, step-mother, 2 brothers, 2 sisters, and a host of relatives and friends. Her mother, 2 sisters, and 3 brothers preceded her in death. In her youth she gave herself to Christ and joined the A. M. Church of which she remained a member until death. Funeral services were held Feb. 15 at the Central A. M. Church, near Archbold, Ohio, conducted by E. M. Slagle and S. D. Grieser. Texts, Psa. 17:15 and Matt. 6:20. Interment in the Lockport Cemetery..

"In the darkness of night
God's messenger came,
And gently released
Our mother from pain."

Petersheim.—Mary, wife of John K. Petersheim, was born Nov. 15, 1888; died at her home near Intercourse, Pa., Jan. 28, 1925; aged 36 y. 2 m. 13 d. She was sick eleven days of pneumonia. On Nov. 30, 1909, she was united in marriage to John K. Petersheim. Besides her sorrowing husband she leaves 3 children (Emma L., Enos S., and Isaac K.). She is also survived by her parents (Isaac K. and Rebecca Stoltzfus), 1 brother and four sisters. Mary united with the Old Order Amish Church in her girlhood and remained a faithful member until death. One of her greatest pleasures was to attend church services. She was an affectionate wife and mother and always had a smile for everybody, which smile she had on her face as she went into her grave. She will be missed by her wide circle of friends, but most of all in the home, which is now so dark without wife and mother. May the Lord bless and comfort those who so deeply mourn her loss. Services were held at the home by John B. Petersheim and Aaron Esh. Interment in the Beiler Cemetery near Ronks, Pa.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

Stutzman.—Dillon Dunner Stutzman was born near Westport, S. Dak., July 8, 1914; died Feb. 23, 1925; aged 10 y. 7 m. 21 d. He leaves father, mother, one sister, one brother, and a host of friends. His death was caused by scarlet fever. Private services at the house conducted by H. D. Clark. Interment in the Westport Cemetery.

"God has given, and He has taken,
Born on earth to bloom in heaven."

Lehman.—Mrs. Peter Lehman was born March 15, 1835; died Feb. 12, 1925; aged 89 y. 10 m. 27 d. She is survived by one son (Aaron, with whom she resided), thirteen grandchildren and one great-grandchild. Sister Lehman was a faithful member of the Stauffer Mennonite Church. In her declining years she had a desire to depart this life and be with Christ which is far better. Funeral services were conducted at her son's home and at Stauffer Mennonite Church near Bachmanville, Pa., Feb. 15, 1925, by Bishops Jno. Ebersole and Noah Risser. Text, Rev. 7: 13, 14.

Kauffman.—David D. Kauffman was born in Mifflin Co., Pa., Oct. 7, 1849; and quietly passed away at his home in Allensville, Pa., Dec. 10, 1925, after an illness of six months; aged 75 y. 2 m. 3 d. He was a faithful member of the Mennonite Church, a man of upright character, conscientious in his business relations toward his fellowman, and a kind husband and father. He is survived by his wife, one daughter (Ruth), one step-son (David Zook), one step-daughter (Mrs. Marion Esh), four brothers, four sisters and many relatives and friends. Funeral services were held in the Allensville A. M. church Dec. 13, conducted by Bros. J. B. Zook and E. H. Kanagy. Burial in the cemetery nearby.

"Sweetly sleeps dear father,
With loved ones gone before;
May we all prepare to meet him
On yonder peaceful shore."

Blough.—Annie Wingard Blough, beloved wife of Pre. L. A. Blough, of Holsopple, Pa., was born March 16, 1862; died of cancer in Memorial Hospital, Johnstown, Pa., Feb. 14, 1925; aged 62 y. 10 m. 28 d. She united with the Mennonite Church in 1881 and was a faithful member until death. She was married to L. A. Blough Jan. 2, 1881. To this union were born 10 children. Four preceded her to the better world. Wesley died Dec. 8, 1887; Bertha, Sept. 9, 1890; Sallie, Sept. 17, 1890; Ruth, Sept. 18, 1908. She is survived by a sorrowing husband and the following children: Polly, wife of Edward Thomas; Susie, wife of Sem K. Eash; Katie, wife of Homer Baer; Margaret, wife of Lawrence Speigle; and Elsie and Edith at home. She is also survived by 10 grandchildren, a step-mother, and the following brothers and sisters: Levi J. Wingard, Pre. Hiram Wingard, Elias Wingard, John Wingard, Christiana, wife of John Miller; Jennie, wife of Bishop William Graybill; Alice, wife of John Hummel; Emma, wife of Charles Fredericks; and Katie, at home. Sister Blough was always closely attached to and much interested in her family and the Church and will be much missed in the home for her kind counsel and help. But we humbly submit to God's will who knoweth what is best. Funeral services were conducted at the Blough Church on Feb. 16, by Bros. Jas. Saylor, S. G. Shetler and Harry C. Blough. Buried in cemetery near the church.

"Oh Mother, 'tis lonesome without you,
And sad is the weary way;
For life is not the same to us
Since you were called away."

ITEMS AND COMMENTS

Of the $45,000,000 contributed to the cause of missions during the year 1924, $40,000,000 is said to have been contributed by Americans.

According to latest statistics the total membership of churches in the United States has now reached 46,142,000, there being a gain of 366,336 members during the year 1924.

President Ebert, first President of the German republic, was laid away in the midst of appropriate ceremonies on March 5. Now that he is dead, his merits as an able executive are generally recognized, although some of his political enemies lacked the patience to wait until after his burial before attacking both him and his policies. It is commonly conceded that his place will be hard to fill.

On March 4 Calvin Coolidge and Charles G. Dawes were inaugurated President and Vice President of the United States for a term of four years. The ceremony was marked for unusual simplicity for an event of that kind, the inaugural address of President Coolidge was well received by the nation, and many good wishes for the incoming administration were heard on every hand. It is estimated that through the help of radios and telephones 50,000,000 people heard the inaugural address. Christian people should not neglect their privilege and duty to pray for their rulers.

That Christianity is making some headway among Jews in America is indicated by an invitation, by the Hebrew Christian Alliance of Chicago, to "Christians of all denominations" to unite with them in a communion service at the Moody Bible Institute on "Holy Thursday," April 9. While that kind of a communion is not in keeping with the idea of the communion service being a "common union" in one common faith, the fact that there are enough lineal descendants of Abraham in Chicago who have espoused faith in Jesus to form an association is encouraging.

Eastern Canada was visited by a severe earthquake at the beginning of this month that caused some loss of property and life and awakened a widespread uneasiness for fear that the shocks might be repeated. According to some who have made a study of such phenomena, we may expect these disturbances to be continued for some time in the eastern part of Canada and the United States. The prediction is based on the theory that the eastern part of the continent is slowly sinking while the western part is rising. One little touch of the Almighty can make the surface of the earth tremble and bring all the works of man to naught.

After a long period of uncertainty the soviet government of Russia has waived its opposition to religion and religious propagation, according to a statement from Dr. Ivan S. Prokhanoff, one of the vice-presidents of the Baptist World alliance, and a leading Russian Baptist, printed in the Baptist official organ of the northern Baptist convention. As a result of this change in sentiment a Baptist theological seminary has been established in Leningrad at which 48 students have enrolled. The government has also granted permission for the importation of Bibles and other religious literature and is now authorizing the printing of Bibles in Leningrad itself. Baptists are greatly encouraged over this larger liberty, because as recently as the summer of 1923 Mr. Prokhanoff was imprisoned by the government authorities on a charge in some way related to the opposition of certain Baptists towards compulsory military service.—News Item.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, MAR. 19, 1925 (Gospel Witness) Established 1905 No. 50

EDITORIAL

The Descent of Man.—An earnest minister was explaining to his congregation the deceitfulness of sin and the wiles of the devil. In telling about Satan transforming himself into an angel of light he said, "The devil is God's ape." It gave us a new idea about the theory of man—that is, fallen man—being a descendant of the ape.

Every minister should feel it his Christian duty to aid each member of his congregation to rise higher in the scale of spiritual life. At the same time, each member of his congregation should feel it a duty to share in the responsibility of making it possible for the minister to properly care for his flock. "Bear ye one another's burdens, and so fulfill the law of Christ."

Your summer's plans doubtless include a faithful looking after your financial interests, whether that be in the form of labor or business enterprise. They should also include a daily reading of the Bible and diligent help in building up your home congregation. If the weather is favorable to the taking of long drives to places of amusement, it is also favorable to taking short drives to the house of the Lord.

Bro. T. K. Hershey submits an interesting article on the needs (at the present time) of South America. We trust that his article may be read with interest and that many may be moved to contribute to the poor fund in that needy field. It will not only help to supply present needs but will also strengthen the bonds between the missionaries and the people with whom they labor. Send to the General Mission Treasurer, Bro. Vernon E. Reiff, Elkhart, Ind.

Are You Moving? Many people are, this time of the year. For what purpose? This strikes at the very heart of the proposition. The material side of life must not be lost sight of, yet no money consideration should ever be allowed to take us into environments that mar our usefulness in the service of God and man or put our young people at a disadvantage in spiritual life and service. Our Savior's advice and assurance, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," is good to follow, even in looking for new locations.

Meetings at Scottdale.—A very helpful series of meetings closed at the Scottdale Mennonite Church on Tuesday evening, March 10. The meetings were in charge of Bro. John W. Hess nearly all the time. One evening, because of the illness of Bro. J. W., the pulpit was occupied by Bro. E. D. Hess, and the last two evenings Bro. A. O. Histand delivered stirring messages. A number of young people stood up for Christ, some renewed their covenants, and the brotherhood was encouraged to press on with renewed zeal and consecration. The brethren spoke the Word with much grace, clearness, and power, and their efforts were appreciated by those of the home congregation. Bro. Hess left on Monday morning, March 9, and Bro. Histand (accompanied by Bro. Abram Gross, whose presence and help during the last few days of the meeting were also appreciated) left on Wednesday morning. They leave with the good will and the prayers of the members at Scottdale, who earnestly desire the prayers of the brotherhood at large in behalf of the work in both local congregation and Publishing House.

PRESENT DAY ISSUES and HOW TO MEET THEM

VI. World Evangelism

The work of Christ on earth may be thus briefly stated:

1. "He came to save his people from their sins."

2. He established His Gospel, indoctrinated His disciples, and trained them for leadership in the Church.

3. This accomplished, He commissioned them to "go ye into all the world, and preach the gospel to every creature."

4. He died for our sins, rose from the tomb, "shewed himself alive after his passion by many infallible proofs," and ascended to glory.

The great work of the Christian Church is to take Him at His word and, true to the Great Commission, serve Him in the beauty of holiness and make His Gospel known to the entire world.

Nearly nineteen hundred years have elapsed since this great commandment was given to the Church, and yet the greater part of the human family is not yet within hearing distance of the Gospel. This is due in part because fallen man "loves darkness rather than light," and partly because of the indifference of professing Christians.

We are sometimes reminded of the "four alls of the Great Commission:" (1) **All power**; (2) **All nations**; (3) **All things**; (4) **Alway.** The failure of the Church to evangelize the world, especially in this generation, may be attributed to the fact that these four alls are not recognized as they should be, on the part of professing Christians or churches. Drop out either one, and the command becomes of none effect.

1. Some acknowledge the Great Commission as a command, but lose sight of the declaration of power by our Savior. They pronounce the

evangelization of the world "impossible," and on this ground excuse themselves for not trying any harder than they do.

2. Then the vision of some is confined to their own kin, or community, or class of people—while the rest of the world gets only a passing notice. This short-sighted vision keeps men from recognizing that "God hath made of one blood all nations of men" and that He is "not willing that any should perish." Results: decaying churches; an unevangelized world.

3. Perhaps the most distressing fact is the failure of many of the most aggressive mission organizations and advocates to recognize that the Great Commission carries with it the command to "teach all nations .....to observe **all things whatsoever**" our Lord commanded us. The certainty of eternal damnation (except through Jesus Christ), the divinely appointed plan of salvation, the ordinances of the Lord's house, the holy life, the certainty of our Lord's return, and every other thing taught by our Savior belong to the true missionary message. And because many of these things are by many either repudiated or ignored there is great heathen darkness even in the midst of great missionary efforts. Well may the unfaithful messenger listen to this stinging rebuke from our Lord: "Why call ye me Lord, Lord, and do not the things which I say?"

4. Again, we fall short of Christian duty when we lose sight of the inference borne in the promise: "I am with you alway, even unto the end of the world." Whether you take this geographically or from the standpoint of time, it means that our Savior gives us assurance that He will be with His faithful ones to the end of the earth, to the end of time —that we have nothing to fear, but that we should keep up the work faithfully until everything has been done that can be done to bring the world to Christ, keep up the fight until the Master comes and bids us come up higher.

Such, in brief is God's commission to the Church. It is the program to which all the faithful ones in Christ Jesus are called, the impelling motive which should prompt our every effort in the service of our Lord. SALVATION being the great overshadowing issue before us, the important question confronting the Christian Church today is,

How Meet this Issue

1. **Personal salvation and consecration** come in for first consideration. We can not authoritatively speak of anything of which we have had no experience. Therefore, before we go out to proclaim "the glad tidings of salvation" let us first be sure that we have had that glad experience in our own souls. When Paul said that our Savior "gave himself for us" he virtually told the whole story of our Savior's earthly career. His whole life was wrapped up in the supreme task of saving His "people from their sins." That should be the supreme purpose of our lives. Our tongues, our intellects, our affections, our hands, our feet, our money, our influence, our all should be dedicated to the great task of winning as many souls as possible from sin and damnation, for Christ and glory. Whoever has an eye single to the glory of God, doing all things to His glory, is a first class missionary whom God uses and will continue to use in a place and in a way that will mean the greatest possible gain for the eternal Kingdom.

2. Closely akin to the thoughts brought out in the preceding paragraph, and as a natural consequence, is the matter of **loyalty to God and the Church.** "Whatsoever he saith unto you, do it." Loyalty to God means faith in His Word, an acceptance of the BOOK of which He is the Author ("All scripture is given by inspiration of God"), and faithful membership in the Church as instituted by Him for the well being of His people on earth. It is idle to think of efficient mission service without these essentials. Man's part in the work of putting the Great Commission into effect is embodied in the two expressions: "all nations," "all things whatsoever." Read I Tim. 4:16. No man who is not loyal to the Church, her doctrines, and her enterprises—no habitual critic of the Church and her conferences and her overseers and her institutions—can be of any practical service to the cause of Christ and the Church—unless or until he repents.

3. **Cultivate thrift.** This includes economy, industry, and sound business management. "Thrift," you remember, is just the opposite from "spendthrift." The margin between our income and expenses is not wide enough to insure an adequate support of the mission cause. So we need to cut down expenses. Many of our "modern conveniences" are luxuries rather than conveniences. There are five great billionaires in America — Pride, Carnal Pleasure, Strong Drink, Tobacco, Extravagance —levying an annual tribute of many billions of dollars, that ought not to be patronized by any Christian man or woman. Habits of industry, total abstinence from "the unnecessaries of life," sound business methods, and devotion to the cause of Christ will help fill the treasury of the Lord and make the evangelization of the world in this generation possible.

4. **Personal work,** beginning at home and adopting it as a perpetual habit, is another important factor in promoting the Lord's cause. There is a very close connection between personal work and personal consecration. When the soul is all aglow with the love of God and the burden for lost souls impels the Christian worker to be continually about his Father's business, it means more than mere formal membership in some church, more even than a perfunctory volunteering for mission work. The true missionary is a faithful, loyal, active worker at home, thus showing his fitness to serve his God and his church away from home. "The love of Christ constraineth us," was the secret of Paul's success as a personal worker.

5. **Preach the pure, unadulterated Word.** Even if the knowledge of Christ were carried to "every creature," it would still be the duty of every church adhering to the whole-Gospel faith to carry the whole-Gospel message to the ends of the world, so long as only part of the Gospel is proclaimed by some mission organizations.

6. **"Be ye not unequally yoked together with unbelievers"**—in mission work as well as in everything else. No man who is not a believer in all that the Bible teaches; that is, who does not believe that the Bible is authentic and reliable in its entirety from Genesis to Revelation, ought to be given any recognition as a religious teacher. Read Gal. 1:8, 9; II Jno. 10.

7. **"GO."** This means different things to different people. For some it means, go to work in your home community; others, go into some foreign field; others, go into some church institution; others, go get your pocket-book and make it possible for some one else to do active mission work; others, go train the young people for active service; others, go study your Bibles that you may the more efficiently work for the Master; others, "go home to thy friends, and tell them what great things the Lord hath done for thee." But whatever it means for **ME,** let none of us think for one moment that we are in any way excused from part of the responsibility to make Christ and His Gospel known to the whole world. The command is fixed; the place will be, if we are wholly given up to God and allow Him to locate us where He will.

8. "And the things that thou hast heard of me among many witnesses, the same commit thou to **faithful men,** who shall be **able to teach** others also."

OUR LORD'S RETURN

By J. S. Shoemaker

For the Gospel Herald.

What position should we as Christians take relative to the doctrine of Christ's second coming? C. B. H.

No true Christian will question as to whether the Lord Jesus Christ is coming again, because the Scriptures very clearly reveal that fact; but there seems to be a diversified opinion, even among sincere believers, as to the nature of His coming, and how and when He will come. A careful study of God's Word will make these points clear, except as to the exact date of His coming.

We shall as briefly as possible call attention to a number of Scripture quotations, which are but a few of the many inspired statements, which bear upon this vital subject.

1. **Christ's second coming is a settled fact.**

a. Christ Himself says so: "I will come again and receive you unto myself, that where I am ye may be also" (Jno. 14:3). (Also see Matt. 13:26; Lu. 9:26; Rev. 22:7, 20).

b. The angels declare the fact: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). (Note also what Jesus says relative to the nature of His coming in Matt. 24:30; Mark 13:26; Lu. 21:27; Rev. 1:7).

c. Paul emphasizes the same fact: "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). (See also Heb. 9:28; I Cor. 15:23; I Thess. 5:23; II Thess. 2:1.)

2. **He will come suddenly and unexpectedly.**

a. Like a thief: "Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments" (Rev. 16:15). (Also see I Thess. 5:1-4; Lu. 12:39, 40).

b. Like the lightning: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27; Lu. 17:24).

c. Like the flood, and the destruction of Sodom: "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:17). (Also see Lu. 17:26, 27; 27:30.)

3. **The day and hour of Christ's coming is unknown to both men and angels.**

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). (See also Mark 13:32; Acts 1:7.) Mark tells us that "neither the Son" knoweth the day and hour of His coming. This being true, how preposterous for any individual or religious sect to assert or take the position that they know the exact date of His coming. Both Russellites and Seventh Day Adventists have made themselves perfectly ridiculous in claiming to know the exact date of our Lord's second coming. There are others who are making an absurd display of their ignorance as to what the Bible teaches relative to the coming of that great event. Any preacher or teacher that attempts to fix the exact date of Christ's return not only makes a display of his ignorance but is discrediting the teaching of God's Word.

There are those who believe that the entire world must be evangelized before Jesus Christ will come again. They base their belief and arguments on what Jesus said, as recorded in Matt. 24:14 and Acts 1:8. Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" or, according to the R. V., it is to be preached to every individual upon the face of the earth before He returns, for there are millions of people now living who have the opportunity to hear the Gospel but willfully neglect and refuse to hear. The sentences, "all the world," "all the nations," and "the uttermost part of the earth," do not mean every individual in all the world, but all countries and nations on the earth. This has already taken place because the Gospel has been carried to every country and nation on this globe. In fact, it was already fulfilled in the apostolic age. Note what Paul says in Rom. 10:18: "But I say, have they not believed? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Paul makes very similar statements in his letter to the Colossians. See Col. 3:6, 23.

The Scriptures clearly state the fact, that preceding Christ's coming there will be a time of great apostasy, and of serious iniquities and great tribulation, which is at least in part described in II Thess. 1:7-10; 2:1-4. In II Tim. 3:1-5 Paul also very specifically describes the depraved condition of humanity in the last days, just preceding His coming.

It is certainly antiscriptural to either believe or teach that Christ's second coming is in the far distant future. We are frequently exhorted by both Christ and the apostle Paul to be watchful, looking, and being ready for our Lord's return. According to the inspired Word, that momentous event may take place at any moment, hence the great necessity to keep our garments clean, and our lamps trimmed and burning, that we may be ready to meet with rejoicing the glorious Bridegroom when He comes to claim His own. (See Lu. 12:35, 36; Matt. 25:13; 24:42, 44.)

Dakota, Ill.

Question Drawer

Is it ever the deacon's duty to preach? to make the regular announcements? to take charge of Sunday school elections, etc? If so, when? C. A. B.

The deacon is both the servant of the Lord, and of the church of which he is a member. It is his duty to be submissive to those who are called as overseers of the flock of God, and serve in any capacity of church work to which he may be appointed by said overseers, providing the nature of the authorization is in harmony with God's Word.

According to the "Minister's Manual" of the Mennonite Church, a brother being ordained to the office of deacon is authorized to assist in conducting church services in accordance with the instructions and teachings of the Gospel; the directions of conference, and the counsel of the Church, and in connection with his special duties as deacon, it is his duty in the absence of the minister to conduct the services "by reading, exhortation and prayer." If the deacon is qualified to preach and is authorized to do so, either by the Church or bishop in charge, it is his duty to help out along that line.

There is no scriptural command restricting deacons from preaching, or having charge of any other part of the religious service. On the other hand, we have no scriptural statement which would prove that it is the deacon's duty to preach; but if the deacon is authorized either by the Church or bishop in charge, to preach, make announcements, or have charge of any other line of work, he is not in any way usurping the duties of the minister or ministers. But if he should upon his own authority do work of that kind, he would be overstepping his mission. J. S. S.

"I have carefully and regularly perused these holy Scriptures, and am of the opinion that the volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer stains of poetry and eloquence, than could be collected within the same compass from all other books, in whatever age or language they may have been written."—Sir William Jones.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers, Greetings in the name of Jesus:—We are glad to report good interest in all our meetings. The Lord has wonderfully blessed us thus far this year. Five have been taken into Christian fellowship (three of this number with their mother were converted on Christmas evening.) Four have made a confession at the Mission and two in a prayer meeting. Also, quite a number of hands have been raised as a token of desired prayer. We feel sure that the Lord is with us. We solicit your prayers at all times.

At this writing spring is showing itself in many different ways. Buds on shrubs and vines have made their appearance. Blue birds, red birds and other birds are singing their songs of freedom.

Again, we ask an interest in your prayers in behalf of the work at this place.

Yours till He comes,
The workers.
Per C. D. Weaver.

La Junta, Colo.

(Mennonite Sanitarium)

To All Herald Readers, Greeting:—We praise God for His manifestation of power to fulfil His Word, "Your labor is not in vain in the Lord." We have received especial encouragement lately when souls were saved, some who were sent here greatly in need of help both physical and spiritual. We were thankful for the privilege of pointing them to the Great Healer and they gave evidence that He touched their hearts and cleansed them by His own precious blood. There are those who have said, "I will confess my transgressions unto the Lord and thou forgavest the iniquity of my sin." Pray for them that as they have received forgiveness of sins and physical strength they may be willing to make a full surrender of their lives to His service.

Pray for the workers. Pray that the Lord may direct the work to His honor and glory.

In His glad service,
March 6, 1925. The Workers.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers:—We are thankful to our heavenly Father for being able to report good health from this place again. After being quarantined for a little more than ten weeks, the "scarlet fever" card was removed on Feb. 13, at which time every heart was aglow.

Since the last report from this place, three children have been placed into homes and four returned to their father, which leaves us with 37 children at present.

Sister Ruth Miller of Indiana has returned to her home after assisting here in the work about three months.

Sister Martha Bixler of Orrville, Ohio, was here during the whole time that we were quarantined, faithfully helping out in the work—just at a time that help was needed. She too returned to her home again. Sister Anna Hartzler also came to help with the sewing a few weeks while the sickness was on, relieving those who were caring for the sick.

We are thankful for all the help that was given during this time, and God will add His blessing.

Sister Anna Harshberger of Johnstown, Pa., came last week to give her aid here as a worker, and our prayers shall continue that God may send faithful laborers into His vineyard. And we are glad to notice that God can always use, and will use those who are faithful.

This month marks the first quarter century of the existence of "The Mennonite Orphans' Home" at this place, after having been started a few years at another location. And during this 25 years there were 774 children admitted to the Home at this place, thirty-two having been admitted at the other location, making a total number of 806 children who were given shelter by this institution—some but a few days, while others were here as long as 13 years.

Four boys and four girls underwent an operation for tonsilitis this week here, and are getting along well now.

The time of the year is here when we hear folks talk about "a few months, then cometh seed time." Remembering what Jesus said to His disciples about the white fields awaiting harvest, we are made to think that He would say of a group of orphaned children: "Lift up your eyes and look on the soil, behold it is prepared all ready for seeding."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

L. L. Swartzentruber.
March 5, 1925.

Altoona, Pa.

(1614 8th Ave.)

We want to praise the Lord for the many blessings given us. Tuesday, Feb. 10, W. B. Stoddard of the National Christian Association gave us a talk on Anti-secrecy.

Feb. 23, the city observed Washington's Birthday as a holiday. Twenty-two of us spent the afternoon with the inmates of the Blair County Home, having services in the different wards. They appreciated the same.

Brethren A. O. Histand and Abram Gross of Doylestown, were present with us in services Friday evening, March 6. Bro. Histand instructed the applicants on the devotional covering before his sermon.

Sunday, March 8, was a day of rejoicing for the congregation of the Mission, when nine converts were received into the Church by water baptism and one by the right hand of fellowship—ages ranging from 8 to 63 years. The services were conducted by Bishop J. N. Durr and Deacon Albert Kauffman of the Martinsburg congregation. We ask an interest in your prayers in behalf of these souls.

On Monday and Tuesday evenings Bro. Daniel Raber, Aurora, Ohio, broke the bread of life to us.

The following visitors were here recently: Sisters Anna Yoder, Alice Hostetler, Leah Kaufman, Ruth Yoder, McVeytown; Martha Burkholder, Lancaster; Katherine, Lloyd, and Harold Yoder, Nappanee, Ind.; Jacob B. Wolgemuth and wife, Elizabethtown; C. A. Graybill, Irvin Stonerook and wife, Martinsburg.

Cash Value Clothing and Provisions

Chambersburg S. Circle	$ 2.50
Scottdale S. Circle	8.50
Lanc. Co. Sisters' S. Circle	19.85
Louisville, O., S. Circle	10.00
Marion, O., S. Circle	6.00
Hagerstown S. Circle	4.58
Cedar Grove S. Circle	7.00
Cross Roads & Lauvers S. Circle	17.00
Chestnut Hill Jr. S. Circle	4.00
Lititz S. Circle	17.00
L. H. Weaver	3.00
Michael Wertz	2.75
Martinsburg Cong.	6.00
Allensville Cong.	10.00
Belleville S. Circle	10.00
Lititz Jr. S. Circle	4.50
	$132.68

Cash Receipts for February

Allensville S. S.	$ 7.35
Martinsburg Cong.	5.25
Pleasant Grove Cong.	4.16
Glade Cong.	2.30
Springs Cong.	8.34
Kaufman Cong.	20.56
Scottdale Cong.	29.19
Milton Swartzentruber Del.	4.00
	$ 81.15

Auto Fund

Weavers Cong.	$ 5.00

For Furniture

Sister Katie Wingard's S. S. Class
Weavers Cong. $18.00

Many thanks for your support.
Pray for us.

Joseph M. Nissley.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Feb. 9)

By Lillie F. Lantz

For the Gospel Herald.

Dear Brethren and Sisters:—As we wrote last week's letter, Bro. Lauver was in Buenos Aires to meet the new missionaries, Bro. and Sister J. L. Rutt, who have arrived safely and somewhat tired over the long ride on the bosom of the mighty deep. The same day their things were looked over at the custom house and the next day, Wednesday, they went to Carlos Casares where on Thursday they were welcomed by the congregation of that town.

On Friday all the missionaries were at Pehuajo to welcome them and at the same time have an English service, a rare and very much appreciated blessing to all who have been on the field for some time. Some business was also disposed of during the day. And we must not forget the basket lunch which was partaken of at the noon hour, of course everybody was speaking English—for one day we did not speak much Spanish.

Certainly it was a day of rejoicing, altho Bro. Shank did have to change a tire tube at night on the way home to Trenque Lauquen, where they arrived about 10 P. M.

With the object of alleviating the suffering among the poor and at the same time giving respectable work to some young ladies in Trenque Lauquen, Sister Vera Hallman is buying material and making shirts, dusters, and other clothing and selling them at very low prices, thus helping the poor mothers secure some clothing for little money.

Sister Shank and little Pablito went to Carlos Casares last Tuesday and came to Pehuajo on Friday, staying over Sunday and enjoying a sermon by Bro. Juan J. Michelli, one of our promising young Argentina workers.

Paul Penzotti, agent of the American Bible Society in Buenos Aires, came to Carlos Casares on Saturday P. M., preached and explained the work of the Society on Saturday and Sunday evening, also talked in the two Sunday schools, and on this afternoon train arrived here.

Bro. Luayza writes that the owner of the hall where he holds meetings has asked him to vacate the same at his earliest convenience, as he has an offer for more rent. He seems worried about the result. If the hall is moved too often people will think that the Mission does not intend to stay and buy in the town.

The weather continues dry and hot, with quite a number of sunstrokes and many with very bad colds, altho the missionaries as a rule are all well and enjoying their work.

Pehuajo, F. C. O., Argentina.

WERE YOU MOVED?

By T. K. Hershey

For the Gospel Herald.

Several weeks ago some one reading an article from Argentina, S. A., was moved that his Sunday school should lift an offering toward helping the poor there who are being "hard struck," because of the unusually dry weather. He was so moved that he went to his Sunday school, and began to move others until pocket books were moved, pennies were moved out of the way and fifty cent pieces and dollars moved into the collection baskets until more than one hundred dollars were lifted for the poor in the Argentine. This marks the beginning of a POOR FUND for the relief of the many who come to our missionaries for help. Praise God for people who do not quench the Holy Spirit.

In the Argentine, there has for years been plenty and to spare. There are thousands of poor people, however, who live only from hand to mouth, with the result that when there is a shortage of crops like this last year, due to the unheard of dry weather, then thousands suffer for want of clothing and food.

Our missionaries write that they from their own personal allowances are actually keeping some poor people by giving them, daily, milk and bread. Because of the scarcity of food stuffs, that which remains, is extremely high in price. Just yesterday I received a letter from one of the missionaries on the field that "moved" me, a paragraph which says:—

"We have not received our allowance for January and February. We cannot understand why it comes so late. Very often our former allowance is all used up before the new ones come. The exchange is down to 2.47." That means that our brethren receive only 2.47 (pesos) for one American dollar, instead of 3.00 (pesos), as is often the case. Our brother then proceeds. "Think of paying from 15 to 20 cents U. S. cy., a lb., for beans, tomatoes and other vegetables. Meat has gone up as has nearly everything else. The loaves of bread are smaller, which means more money for bread. Now think, Bro. Hershey, of getting 65 pesos a month less than we did six months ago on our allowance, and then paying from fifty to one hundred percent more for what we consume, then you can understand our situation, and why we are anxious that our allowance checks should come."

Brother, Sister, has this moved you? How would you like to get $65.00 a month less than you are getting now and at the same time pay from fifty to one hundred percent more for what you consume?

I trust that more of our Sunday schools, young people's meetings, individuals, and churches will be moved to help swell this POOR FUND, now started, so that the thousands our brethren are working with might be cared for. We do not look upon conditions there as a "famine," but they are such that if our brethren would have a fund to draw from, hundreds of homes, and individuals could be reached for the Lord that cannot be reached in that Catholic country in any other way.

Since the need is apparent, and we have plenty and to spare, I trust this article will cause several hundred dollars to be moved into the POOR FUND started by one Sunday school in the home land. Are you moved? Will you try and move your Sunday school? Will it be the next one? Were you moved? Are you moved now?

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" Again I ask, Were you moved? Are you moved now? Will you be moved? Read again the text cited, I Jno. 3:17, then ask yourself the question, Have I been moved? Have I the love of God dwelling within me?—and you will be moved.

Elverson, Pa.

THANKS

For the Gospel Herald.

I again have the pleasure of acknowledging the receipt of a number of parcels of Sunday school picture cards. We are so glad for them, and the little village children who receive them appreciate them so much. I wish you could go with us into the village Sunday school that meets in the village street or, under a shade tree, or on the porch of someone's house, and see the children and how they listen to the Gospel story, and how anxiously they reach for the picture cards you have so kindly sent for them. Often these picture cards are the only pictures they have on the walls of their homes. Please continue to save and

send your cards. They will be a blessing and God will bless you.

Brought by J. A. Ressler, lot of pictures, Scottdale, Pa.
B. B. Stoltzfus, 1 pk. cards, Lima, Ohio.
Mrs. Lizzie Cossell, 1 pk. cards, East Petersburg, Pa.
No name, 1 pk. cards, Canada.
Floradale S. S., 1 pk. cards, Canada.
Harold Mourer, 1 pk. cards, Maximo, O.
Rachel Heatwole, 1 pk. cards, Waynesboro, Va.
Ida Lauver, 1 pk. cards, Mifflintown, Pa.
Earl R. Shank, 2 picture rolls, Greencastle, Pa.
Anna Hoover, 2 pks. cards, Goshen, Ind.
From Yellow Creek S. S., 1 pk. cards, Goshen, Ind.
Zion congregation, 1 pk. cards, Vestaburg, Mich.
Anna Shanty, 1 pk. cards, Hydro, Okla.
J. B. ——, 1 pk. cards, Manheim, Pa.
Sarah Hershberger, 1 pk. cards, Harrisonville Mo.
M. D. Steiner, 3 pks. cards, Ft. Wayne, Ind.
Anna H. Hershey, 1 pk. cards, New Holland, Pa.
Bowne S. S., 2 pks. cards, Clarksville, Mich.
Mrs. Ella Yoder, 1 pk. cards, New Paris, Ind.
Beach S. S., 1 pk. cards, Louisville, O.
D. A. Schneck, 11 pks. cards, Dalton, O.

Yours gratefully,
A. C. Brunk, Secretary,
American Mennonite Mission, Dhamtari, C. P., India.

HELP NEEDED

By Christian L. Zook

For the Gospel Herald.

Young men and women, consecrated to the Lord's service, are needed everywhere. A few weeks ago I was visiting at one of our missions. They put me in charge of a class of boys. One of them said, "We have a different teacher every Sunday." Those boys would learn more if they had a regular teacher. Then some brethren say they have "nothing to do." They do not comprehend the greatness of mission work. Others think they must go to some foreign field before they are doing work worth while. Brother, sister, visit the missions in your own community and lend a helping hand. In some they need more teachers, in others more money. All missions need your co-operation in prayer. Visit the missions, help with the gift that God has entrusted to you. To preach the Gospel to the whole world is a Gospel command. Matt. 28:18-20; Mark 16:15. There is work for all; there are excuses for none.

Columbia, Pa.

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested and richly productive of interest."—Goethe.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A GOOD MOTHER

By Geo. S. Keener

For the Gospel Herald.

Words cannot express what could be said about a good mother. Solomon has well said: "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.....She girdeth her loins with strength, and strengtheneth her arms.....She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.....She is not afraid of the snow for her household; for all her household are clothed with scarlet .....She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her" (Prov. 31:15-28).

God bless the good mothers of every home, those who have gone through trials and testings, sorrows and heart-aches, pain and labor, for the sake of caring for the home. For the joy that comes through doing her matronly duty she is willing to make great sacrifices. The good mother has no time to go from house to house, bearing gossip to the neighbors. But she does find time to care well for her own home and has at heart the highest interest of her husband and children. She has promised to stand by and help her husband and gladly she shares his joys and sorrows giving her love and comfort in health and sickness, in prosperity and adversity. For her the day is never too long nor the night too weary to spend in labors of love. She rises at midnight to see whether the children are all covered up and snug and warm. How quickly she responds to the first cry that comes from them, and then she hastens to supply their needs, no matter how tired she may be. And when strife arises between them she soon restores peace either through loving words or a gentle reproof.

Solomon says, "Whoso findeth a wife findeth a good thing." The good wife and mother is economical in her care of the household. She does not waste things, but saves all that she can in order to help pay off the debts on the home, if there are any, and save up for the times of sickness or adversity that come in every life. In this connection we might quote God's advice to the husband: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). "The heart of her husband doth safely trust in her, so that he shall have no need of spoil" (Prov. 31:11). The value of a godly mother can never be estimated or told.

Boys and girls, young men and young maidens, don't forget to respect your mother. You do not know how much time she spends in prayer in your behalf. And when you show a disposition to wander away from the path of right you have no idea how her heart aches and how she longs for the wandering son or daughter to come home. No task in the home is a burden to her, for whether it is mending or washing, cleaning or scrubbing, the love that is in her heart makes the toil seem light. She will save the last bit of food for the children and suffer herself rather than see her offspring go hungry. God has given her that heart of love for her children that is not equaled anywhere on earth.

The good mother will not get the fashion plates and consult the latest styles in making clothes for her children. She will not train her children so that when they grow up they will be so fascinated and steeped in the fashions of the world that they will cause anguish of heart for both parents and our beloved Church which stands for the simplicity of attire as taught in the Bible.

In closing I would say to all—mothers, fathers, and children—live a life that is pleasing to the Lord in all things. And especially to the children I would say, Do what you can for your mothers; show your love for them while they are present with you in this life. Be faithful in your service to them and to your God. Then when "life's little day" shall end for your mothers, as well as for yourselves, it may be appropriately said, "At evening time it shall be light" (Zech. 14:7).

Hagerstown, Md.

"For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species—always supporting and often leading the way. Its very presence, as a believed book, has rendered the nations emphatically a chosen race; and this, too, in exact proportion as it is more or less generally known and studied."—Coleridge.

Sunday School Lesson

Lesson for March 29, 1924.
REVIEW

Golden Text. — Jesus Christ the same yesterday, today, and forever. —Heb. 13:8.

Introductory.—Nearly all the lessons of this quarter are recitals of things that occurred during that eventful time in our Savior's life on earth known to us as "Passion Week." They begin with the triumphal entry of Christ into Jerusalem and end with His triumphant flight to glory. It was one succession of triumphs, although some of these events were considered as defeats at the time they occurred. And the greatest and most glorious of triumphs is that which was, at the time, considered the most ignominious of all defeats—the death on the cross. We shall endeavor to notice briefly these events as they occurred.

1. **Christ's Triumphal Entry.**—As Christ entered the city at the beginning of Passion Week He was received as a King. There was a great, shouting multitude that accompanied Him, acclaimed Him as the King, strewed His pathway with branches of palms and with garments, and His Kingly character was still further manifested in the marvelous way in which He cleansed the temple. But this part of His course was simply typical. He was indeed crowned; but it was with a crown of thorns, not with the crown of royalty. Here He is King of our hearts; by and by He will be the everlasting King of glory.

2. **The Last Judgment.**—In this lesson we have a recital of the eternal destiny of the righteous and of the unrighteous. We will be judged according to our records in this life, and eternity will mean for us either "the Kingdom" or "everlasting fire," depending upon what our attitude in this life is toward Christ the King of kings.

3. **The Lord's Supper.** — On the night of His betrayal Christ instituted what is usually called "the communion." He took the bread, afterwards the wine, gave to His disciples, as He had informed them that He was about to be killed and to set in a new order of affairs. The disciples did not understand at that time, but they understood later on. It was not until the "other Comforter" had come that they received the spiritual discernment of the Word and understood what Jesus meant.

5. **The Vine and the Branches.**—Christ used a very familiar illustration to get His disciples to understand the relationship between Him and the Father, and between them and the disciples. As the branch is to the vine, so are we to Christ. The unfruitful branches are cut off, and the fruitful ones are pruned, that they may bring forth more fruit.

6. **Christ's Intercessory Prayer.**—The prayer for Christ's disciples (John 17) will ever stand as a model prayer which all Christian people should study, and imitate. This prayer is illuminating, not only for its value as a prayer, but also because of the light it sheds upon our relationship with God and with the world.

7. **Jesus in Gethsemane.**—Another illuminating prayer. From this we gather a lesson, both from the record of Jesus, and of His disciples. No one can read this recital of His Gethsemane experience without loving our Savior more.

8. **Good Citizenship.**—This is the only lesson of the series that has no connection with the life of Christ during this trying part of His career on earth. Every one born of God and truly enlightened is a model citizen, both of this world and of the next—here as lights to the world, over yonder as shining forever in the light of God.

9. **Christ before Pilate.**—Christ on trial is to us a very important example. "Yea all that will live godly in this present world shall suffer persecution." Let us look to Christ as our example of how to act under such circumstances.

10. **The Savior on the Cross.**—Never did the light of Christ shine brighter than while hanging on the cross. It is our cross-life that makes us really shine for God. His record was perfect, even unto the end.

11. **Our Lord's Resurrection.** — Thank God, the scene is changed. Darkness has turned into day. Christ rose triumphant over every foe. And "as Christ rose from the dead by the glory of the Father, so may we also walk in newness of life."

12. **The Forty Days and the Ascension.**—After showing Himself "alive after his passion by many infallible proofs," and further instructing His disciples in their work, Christ was parted from them and ascended to glory. Our consolation is that He is coming again to receive His own. —K.

TRUST

By Lizzie Mengle

For the Gospel Herald.

The tiny flowers come peeping,
Up from the damp, cold sod,
Telling that, even while sleeping
They were kept by the hand of God.

Dark and drear was the winter,
And cold were the winds and rough,
But a kind and loving Father
Beheld when it was enough.

So He sent the warm, dazzling sunlight
And warmed up the cold, old earth,
And forth burst the beautiful blossoms,
Exactly like a new birth.

So He knows all His dear, chosen people
And never a storm can betide,
Or ever a wave overthrow them,
But Jesus is right by their side.

He'll help them and love them and cheer them,
All praises and glory be given.
"Fear not, I am with you," He tells them,
Until they are safe home in heaven.

Ephrata, Pa.

HE THAT BELIEVETH

By Rufus Buzzard

For the Gospel Herald.

"Whosoever believeth, that Jesus is Christ,
Is again born"—and sin doth deplore;
With his heart renewed,—willing, returning "To Love"
Has he entered Redemption's true door.
For Christ says, "Except a man be born again,
Can he ne'er see the Kingdom of God;"
And the glories awaiting, that him ecstacy bring,
As reward, for life's "narrow ways"—trod.

"Whosoe'er born of God is, doth not commit sin"
Their desires (carnal) changed in their heart;
Yea their hearts be o'erflowing, with an intense desire
With an ardor, God's proved—ne'er departs.
He can not, though, prevent the falling in sin
Or that Satan strives in him to dwell,
But after the new birth no sin pleaseth him,
Which he prays, by God's strength, to dispel.

He that is begotten of God keeps himself—
In heart, zealous, keeps free from sin;
He is careful to live day by day in life's path
While the Spirit of God dwells within.
Whatsoe'er of God born is, o'ercometh the world!
Yea its pleasures, and its carnal sins!
It no happiness finds, in those pleasures, condemned,
But it proves its yearned pleasures, it wins.

"We know we have passed on from death unto life,
Because for the brethren, we've love;"
While the world may its riches and ranks love and praise,
Richer joys us await from above.
While the Comforter we may have, as Christ's reward,
If we e'er His commandments obey,
And then, when He "the Shepherd of Life" shall appear,
Crowns receive we that fade not away.

But "straight is the gate and narrow the way"
That leads man to celestial delights;
Where God yearns all with bliss to eternally bless,
With that true "crown of righteousness" —bright.
And "wide is the gate, and broad is the way"
That men to destruction doth lead,
And there many doomed ones are entering, Alas!
Because they neglected God's warning to heed.

New Castle, Ind.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 19, 1925

Field Notes

The Rockhill and Towamencin congregations, Montgomery, Co., Pa., are contemplating to build new church houses this summer. C.

In the Feb. 26th number of Gospel Herald the correspondent from Johnstown, Pa., gave a list of speakers at the six weeks' Bible school at Stahl Church. The name of Bro. John E. Kauffman, Mattawana, Pa., should have been in the list.

Brethren A. O. Histand and Abram Gross of the Doylestown, Pa., congregation worshiped with the congregation at Masontown, Pa., on Sunday, March 8. Bro. Histand preached acceptable sermons both morning and evening.

Bro. T. K. Hershey, who conducted the continued meetings at Norristown Mission recently, in spending some time among the congregations in the Franconia Conference district. After March 23 his address will be Elverson, Pa., until further notice.

Brethren J. M. Kreider and J. R. Shank filled an appointment at a school house near Seymore, Mo., on Monday evening, March 10. There are two families of Mennonites living in that community.

Baptismal services were held at the Mennonite Gospel Mission, Altoona, Pa., on Sunday, March 8, with nine accessions to the Church by water baptism and one received by the right hand of fellowship. Services were in charge of Bishop J. N. Durr, Martinsburg, Pa. J. M. N.

Bro. Lloy A. Kniss and wife of Johnstown, Pa., have consented to take charge of the work at the Peoria, Ill., Mission during the absence of Bro. and Sister John L. Harnish who are taking a needed rest this summer in the mountains of Colorado.

The following dates have been selected for communion in a few congregations of the Franconia District:

Rockhill, Apr. 12.
Souderton, Apr. 19.
Towamencin, Apr. 26.
Plain, May 3.
Line Lexington, May 10.
Franconia, May 17.
Salford, May 24. C.

A Correction.—A recent item concerning the work at Pinto, Md., stated that twenty had recently been baptized and "thirteen reclaimed." We learn from an authoritative source that the word "reclaimed" was hardly applicable to the case. We can say with our brother who submits the information: "I rejoice in the revival, both in those who took up the Christian life and those who were revived in their relation to God."

Correspondence

Coalridge, Mont.

Dear Herald Readers:—We are truly thankful that the Lord has blessed us with a pleasant winter, which made attendance fair. It makes us feel grateful to the Maker when we commence to see the snow melt again, makes us think of spring which everyone is glad to see.

We haven't been having young people's meeting much this winter.

Health is pretty fair at present, which we are to be thankful for.

Remember us at this place in your prayers.

Gladys Harshbarger.

March 2, 1925.

Hubbard, Oreg.

The brethren, D. F. Shenk of Sheridan, Oreg., and H. A. Wolfer of Hubbard, Oreg., just completed a series of meetings Sunday evening, March 1, which consisted of 12 sermons and 9 Bible subject outlines. The meetings were held in a store building in Hubbard. As a result there were 6 conversions, one old man past 70 years.

We now understand more clearly what Jesus meant when He said, "Go ye therefore."

March 3, 1925. H.

Elverson, Pa.

Greetings of Love to all Herald Readers:—We have many reasons to thank the Lord the giver of all good and perfect gifts.

Sunday, March 1, we were privileged to have with us Bro. John L. Mast of Mifflin Co. At this time our hearts were made glad when a dear young soul again renewed his covenant with the Lord. Also two were received upon confession and two by letter. May God help them to be faithful, that they may be used where God wants them. May we ever glory in the cross of our Lord and Savior, Jesus Christ.

Health at present is fair.

March 5, 1925. A sister.

Doylestown, Pa.

Dear Herald Readers:—On Feb. 21, Bro. J. C. Clemens of Lansdale, Pa., came into our midst and labored in an evangelistic meeting till Mar. 4.

He preached the Word with power and very faithfully discussed the subjects assigned to him—of feet washing, devotional covering, modest apparel, and marriage—previous to some of his sermons.

Visible results are that the believers were strengthened and eight souls took their stand for Christ, at the meetings, and three more souls accepted their Savior in their homes.

Dear reader, will you join us in prayer that those who have started in the Christian life may become loyal Christian workers in Christ's vineyard, and that those who are still counting the cost may come while in the day of grace?

One soul had also accepted Christ before the meetings.

Mar. 6, 1925. A sister.

Cootes Store, Va.

(Bethel congregation)

Dear Herald Readers, Greetings:—We feel to praise God for this beautiful spring day—and for the privilege of meeting for worship and to hear Bro. A. G. Heishman of Harrisonburg preach to us from Phil. 2: 12. Dear readers, let us be faithful, seeing that the coming of the Lord draweth nigh.

We expect, if God wills, to open Sunday school the first of April. We

crave an interest in your prayers in the work at this place.

Hoping that this may find the Herald readers in the most holy faith, I remain,

Your Brother in Christ,
March 8, 1925. Dewey Emswiler.

Goshen, Ind.
(Goshen College)

In our Thursday evening devotional (March 5) Bro. I. W. Royer spoke inspiringly to the students on "The Overcoming Life." He spent a day with us at the College. We appreciate these visits of the brethren.

The students were glad to again welcome Bro. Yoder home March 3, after an extended trip west in church interests.

The Christian Workers' Band, which meets weekly, has been giving a series of programs, discussing the religions of the world and the peculiar challenge each brings to us as Christian workers. These programs strengthen convictions as to the needs, impress us that Christ is the only remedy to meet these needs, lead us to more intelligent and earnest prayer as well as preparation.

Minnie Swartzendruber.
March 8, 1925.

Ste. Elizabeth, Man.

Dear Herald Readers:—Last Sunday Bro. I. S. Mast of Ulen, Minn., was with us. He preached two interesting sermons for us. Services were held at the home of Bro. J. H. Byler's. The members of our flock were nearly all there. We certainly enjoyed these meetings and only wish we were privileged to hear more of God's Word preached to us.

We've had a pretty nice winter. The snow is leaving fast.

There are quite a few of the Russian Mennonites settling near here. We are glad to see them move in. We believe they will make good settlers for Canada. Will close, wishing you all God's richest blessings.

March 8, 1925. Fannie Stehman.

Orrville, Ohio

Greetings in His Name:—Bro. C. Z. Yoder was with us, favoring us with a sermon, and also a very inspiring talk on mission work among the mountain districts.

Bro. Heestand of Weilersville paid us a visit, preaching for us a very helpful sermon from the parable of the Good Shepherd.

There has been a junior chorus organized at this place, which is very encouraging. It is always inspiring to see so many young people active in the service. God bless our young people.

The sisters' sewing circle recently held an all day meeting at the home of Bro. and Sister I. W. Royer. The day was spent quilting. A program was also well rendered by the sisters present.

Our pastor I. W. Royer spent a few days the past week in Indiana, in the interest of the Sunday school work.

"Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." Surely it behooves us as God's children to let our light shine, that His glory may be manifested to those outside of Christ.

In His glad service,
March 9, 1925. Lena B. Fetter.

Oakside, Mo.

Dear Herald Readers:—We are thankful at this time that there are those who are willing to go. On two evenings recently, Bro. J. M. Kreider and J. R. Shank preached to us here in our little corner, and we are sure the Master did His part and was with us. We were glad for their presence (as well as others) for we feel they can join with us in our passion to see these people saved for eternity. Our task is large, full of opportunities, and laden with difficulties.

Oft times we wonder if we can do any good, or render the service God expects. But when I look over our goodly number, mostly young people, I think I hear the Master say, "Launch out into the deep"—and while failure is hushed, and encouraged by your prayers we would answer, "Nevertheless at Thy word, we will let down the net." Remember us at the Throne, for "Prayer does change things."

Yours in faith,
March 10, 1925. Sadie Carr.

Pond Bank, Pa.

Dear Herald Readers, Greetings of Love:—We feel like praising the Lord for His goodness to us, especially for the church at this place which stands for the true Gospel. We were encouraged by the attendance at Sunday school, 43 being present. It is much easier to get children to Sunday school than it is the older ones—thus the importance of remembering the Creator when we are young, when our hearts are tender and not hardened by sin. We t ust that the seed sown in these little children's hearts will spring up and bear much fruit for their Savior in years to come.

There has been quite a bit of sickness at this place this winter. We are glad spring is near. May it give us new zeal to work for Him who did so much for us.

In His Service,
Lydia Bumbaugh.
March 10, 1925.

Elizabethtown, Pa.

The program for Worker's Meeting of the Elizabethtown Sunday school to be held Thursday evening, Mar. 26, 1925:

Lesson for April 5, "The Blessing of Pentecost," Bro. Menno Stoner.

Lesson for April 12, "The Cripple at the Beautiful Gate," Bro. Simon Heistand.

Lesson for April 19, "Life in the Early Church," Bro. Hiram Stehman.

Lesson for April 26, "Stephen the First Martyr," Bro. Samuel Frey.

Anna Mae Miller.
Mar. 11, 1925. Ada E. Garber.

Ashley, Mich.

Herald Readers, Greeting:—We still have reason to praise God for His goodness to us. Bro. D. D. Troyer was here and preached for us Friday evening, Mar. 6. Saturday afternoon we met at the church house with a class of eight young converts. On Sunday morning Bro. Troyer received them into church fellowship by water baptism. On Sunday evening after Y. P. M., Bro. Troyer preached for us again. We enjoyed those meetings. We pray that God may give us grace to remain humble and that His blessings may continue to rest on the work at this place. Will the readers kindly remember us at the throne of grace?

March 11, 1925. Geo. H. Summer.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Since our last correspondence from this place our series of meetings closed here with favorable results, as noted elsewhere in this issue. We appreciated the messages from Brethren Hess and Histand. Altogether, the meetings lasted nearly three weeks.

B o. D. B. Raber of Aurora, Ohio, filled an appointment for us on Thursday evening, March 12. He had been in the state several months, filling appointments at places farther east.

Bro. L. H. Shank returned to his home on Tuesday, March 10, after about six months' visit among his children and friends in Ohio, Missouri, Kansas, Nebraska, and Colorado.

Bro. Milton Buzzard is spending some time with his home folks near Washington, Ill.

Sister Anna Miller of Springs, Pa., is spending some time here, the guest of Bro. C. B. Shoemaker and family.

March 13, 1925. Cor.

Miscellaneous

THE DUTY THAT'S NEAREST

Seek not for your duty in matters beyond you;
Don't question your conscience for what you should do;
Remember that always an answer is ready—
An answer that's easy and simple and true.
For surely this answer is always the clearest,
The duty to do is the one that is nearest.

Don't think you must search through the world for a duty,
You will always be able to find one at hand,
Do that, and the next you will find in due season,
No better performance can conscience demand,
So you will gain the approval that's dearest,
By always performing the duty that's nearest.

Ambition may whisper that duties are trivial
That lie in the scope of your daily home life—
Then what you should do is to conquer some kingdom;
But remember, yourself you must conquer through strife.
You will find you can best answer honor's demand
By doing the duty that's nearest at hand.

Little things are the best preparation for greater,
You can't do the last till you have done the first,
And of all the mistakes you may chance to fall into,
You will find that this error is one of the worst—
In trying to do what your pride may command,
Neglecting the duty that's nearest at hand.

If you first do the things that are closest around you,
The way will be cleared to go farther along,
Scorn nothing that comes in the shape of a duty,
And be sure in so doing you'll never go wrong.
Scorn nothing, not even a trifle the merest,
If only it comes as the duty that's nearest.—Sel. by Mary E. Guy.

OUR OPPORTUNITIES

By Edna McGee

For the Gospel Herald.

Our opportunities are not all alike. We each have our own peculiar opportunities to do good and to serve God, but obedience is a condition and obligation laid on all alike. No service, no matter how fine it may appear according to our own judgment, will be acceptable to God if it is carried out in a way that is not in accordance with God's commands. As Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."

In these days especially there is so much so-called serving the Lord that is entirely of self-will. The watchword of an earlier and purer church was, "Thus saith the Lord." The watchwords of a great part of the modern church are, "We believe," "We think," "We may well suppose," and also that great catchword, "expediency." This last word has had a long, hard life. It has been worked in season and out, by a certain class, for thousands of years. It was this word that Caiaphas the high priest used when he "gave council to the Jews that it was expedient that one man should die for the people."

The sons of Aaron were destroyed because they offered incense before the Lord in a way in which he commanded them not. Jesus said, "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

Jesus Himself lived in perfect obedience to the Father's will. Every word that He spoke and every deed that He performed was according as the Father commanded and because of this perfect obedience He was able to perfectly fulfill the purpose for which God sent Him into the world and our opportunities to serve God acceptably will depend on how perfectly we obey Him and fulfill all He has commanded.

We have only one revelation of God and that is the Bible, written by holy men of old as they were inspired by the Holy Spirit, and in this book we can find His will for our daily lives. We need not be in ignorance of God's will. The beginning of a life of strong convictions and definite usefulness in the Christian service may be traced to the work that Christ began and that the Holy Spirit is continuing today. "Then opened he their understanding, that they might understand the scriptures" (Luke 24:45).

Continued disobedience to God in our daily lives after we have been enlightened will spoil all our opportunities for service, and with His Word and the Holy Spirit for guidance there is no excuse for our being unenlightened. We are too prone to govern our daily lives by custom and expediency rather than by the will of God. What is customary and popular with the majority of the people may be entirely contrary to God's will. John Wesley was having a warm debate with his sister and to finally settle the argument he declared: "I tell you, sister, the voice of the people is the voice of God." And his sister mildly replied, "Yet it cried, 'Crucify him, Crucify him.'"

Sometimes our usefulness is spoiled by the things we think about. His instructions are, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things." If our own thoughts are right we can help to encourage right thinking in others. If we desire to be an influence for good and to stimulate righteous living, we should be careful to obey God in our speech else we may be the means of defeating the very good we wish to accomplish. We have careful instruction in regard to this. In Weymouth's translation we read: "Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers" (Eph. 4:29). "Avoid shameful and foolish talk and low jesting—they are all alike discreditable" (Eph. 5:4). Peter says: "He that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile."

We should also obey God as to our style of dress. He has commanded "that women adorn themselves in modest apparel with shamefacedness and sobriety" (I Tim. 2:9). How can a woman influence a man to be righteous when by her mode of dress she tempts him in the opposite direction? She will not only fail to be a good influence for sinners but may spoil the thought life of some good, conscientious Christian.

These incidents are enough to illustrate the fact that God has given us instruction as to His will for our daily lives that we may be a help and not a hindrance in the saving of souls and that we may have abundant opportunities to help in the upbuilding of his kingdom.

Should we not pray: "Create in me a clean heart, O God, and renew a right spirit within me. Then will I teach transgressors thy ways and sinners shall be converted unto thee."

La Junta, Colo.

There is no book like the Bible for excellent learning, wisdom and use.—Sir Matthew Hale.

IDEALS AND THEIR VALUE

By Carrie A. Kropf

For the Gospel Herald.

Among the ideal things in life to think about is forgetting "those things which are behind, and reaching forth unto those things which are before." We ought not to have confidence in the flesh, but put our full trust in Christ Jesus. We ought at all times to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Living an ideal Christian life means much. What is of more value than to live in an ideal Christian home while here on earth?

In Galations we have these words: "I have confidence in you through the Lord, that ye will be none otherwise minded, but he that troubleth you shall bear his judgment, whosoever he be. Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them." We believe that Moses lived an ideal life.

A man is not justified by the works of the law, but by the faith of Jesus Christ. For many who walk in a careless way in this life, do not realize the value of their time. When it is too late they are the enemies of the cross of Christ. In Rom. 8: 5 we read: "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit." Christ has permitted us to sit in heavenly places with the household of God. He will change our vile body that it may be fashioned like unto His glorious body. The greatness of His power to us who believe is surely wonderful. The last enemy that shall be destroyed is death, when God will subdue all things unto Himself. So it is necessary to try to live each day of our lives an ideal life for Christ.

Woodburn, Oreg.

SHALL WE HAVE RADIOS IN OUR HOMES?

By J. E. Kurtz

For the Gospel Herald.

In discussing this subject here it is not the writer's intentions to discredit the many legitimate uses of the radio in the activities of the business world, as in many lines of business it fills a place that nothing else could fill, and is a very useful asset; but the question is, What help or hindrance is the radio to the Mennonite Church and its members?

First, we must consider what we get on the radio. We get weather reports, stock markets, political speeches, baseball reports, results of prize fights, news of war and crime, scientific discoveries, popular music, jazz music, music to dance to, lectures on all subjects, programs of all kinds (some things that many members would not stop to listen to on the street comes into the homes for the entire family to listen to); we get missionary talks, and sermons preached by all classes of preachers (almost, except Mennonites).

Second, it is a peculiar coincident that since the advent of the radio so many people have discovered that they need the radio so that they can hear more sermons, when probably many of these people have not been regular attendants of Sunday services. Do they really want the sermons? or is it only a feeble excuse to get the radio? No doubt some of these people need sermons, but if they would go to our own services whenever opportunity afforded, and meditate on what they heard, the chances are that they would be better off spiritually at the end of the year without the radio.

But, if we would get sound Bible teachings as taught by the Holy Spirit on the fundamental doctrines of the Mennonite Church—such as teachings on Nonresistance, nonconformity, separation in business, politics, dress, walk and conduct of life, teachings on eternal punishment—or if the sermons we hear would make us more obedient to those that have the rule over us, THEN the radio would be a real help to us.

But the teachings we get on nonresistance, nonconformity, separation in business, teachings against lodges, life insurance, labor unions, farm organizations, the account of the creation of man, the virgin birth of Christ, His atonement on the cross, His bodily resurrection, His second coming—these subjects, if taught at all, are not taught in detail as the Mennonite Church teaches, believes, and practices them.

Some have told us that many of these things we do not get because the sermons we hear are "undenominational." That is not strange. If Satan can get us to accept the common popular teaching with all the error and erroneous doctrine thrown in, that is what he wants.

The idea that to be liberal in doctrine will win the world to Christ, is a delusion of the devil.

Some have said that there are many people in the rural fields, in the mountains and on the prairies that have never heard the Gospel, and great good can be accomplished by them hearing the Gospel. We do not contradict that statement; but the man in the Church would certainly be a very weak member who would try to justify himself in putting in a radio because some mountaineer once heard a sermon over the radio that he would not have heard otherwise.

Again, members have taken the position that as God has permitted man to make this great scientific discovery, and to put it into practical use, that the Church has no right to say that its members shall not install them. To such we will only refer to one line of scientific discoveries. There are many other lines. During our late war how many great scientific discoveries were made by which thousands of men were killed? Did God permit the discovery? Did He permit their successful use? Because God permitted the discovery and use of them was it right to use them?

The question of installing a radio is undoubtedly a Church question because of the results that we may expect, of homes and of children who grow up in homes where the radio is used to pass away all idle moments, and perhaps some moments that should be used to better advantage.

The Church has work enough to keep the Church pure and clean, without permitting any more questionable seed to be sown. It is the Church's duty to keep herself pure, and it is only reasonable to think that she shall say what shall come in or what shall stay out. We are fearful of the next generation if the present faithful conservative leaders and members do not act wisely and positively in keeping the Church pure. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

Harrisonburg, Va.

BREAKERS, NOT BUILDERS

Sel. by J. L. Lehman

Some Christians have never been "broke to work double." They cannot keep step with others—they must have their "own way" or they will not work at all. If their will is crossed they do not hesitate to make a split in the body of Christ. They will separate very friends without any thought of what it has cost someone who went before to build up an assembly. Indeed, we have known some of this kind who seem to delight in tearing to pieces and scattering the flock of God, all to satisfy a selfish ambition. These are not builders, they are breakers, and very often just bluffers. Paul had this class in mind when he said, "I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ." — The King's Business.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

THE STUMBLINGBLOCK

By Oscar Burkholder

For the Gospel Herald.

TEXT: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.—Psa. 1:1, 2.

A man said to me one time: "No one has any right to stumble at anything I do. It is his business to keep his own life clean, and not to be concerned about others' faults." It interested me very much how such a policy for a Christian man would accomplish anything in the Lord's vineyard. It has been my privilege to rub elbows with this brother a number of times during the past fifteen years and these are the results that are evident now. What will transpire in the next fifteen years I do not know. He has lost his influence in the Church and is no longer active. His children have all ruined their character and are today outcasts. And his philosophy has been completely reversed so that he is continually pointing to the faults of others, church members in particular. Today he is a stumblingblock to some believers and to many unbelievers.

Now there is a great deal of truth in "Mind your own business," but when it is the great business of winning souls for Jesus Christ it behooves each believer to live the kind of a life that will not hinder but will help souls into the kingdom. No matter how unfaithful a believer may be, that will be no excuse to offer God for not accepting salvation. Yet we dare not be loose in our Christian conduct and think that if others do point out and fall over our inconsistencies, that we are going to escape the responsibility of their destruction. Jesus said, "It is impossible but that offences will come, but woe unto him through whom they come."

On the other hand, the very best living Christian will be an offence sometimes. Even Jesus was an offence to the Jew, for it was prophesied of Him that He "shall be for a stone of stumbling and for a rock of offence to both houses of Israel." But it was not sin in Christ that caused the Jews to stumble, but their own unbelief. They expected earthly power and glory when Messiah came, and instead He brought salvation from sin, and a hope of an eternal spiritual kingdom. The Scriptures teach us then, that even if men stumble at the righteousness of Christ in man, the man in whom this righteousness is found is not guilty of any serious consequences that may befall the stumbling one. But it is when men fall because professing Christians persist in ungodliness, that the professor of righteousness is held responsible. May we then briefly consider the contrast in our text.

Three Things A Consistent Christian Will Not Do

In the first place, he will not accept the counsel of the ungodly, because he knows that the best evidence that wicked counsel has been sought and accepted is the walking in the ways of wickedness. Perhaps there is no stronger argument in the Old Testament against seeking counsel from men of the world who are familiar with, and enforce, civil law than this admonition from the psalmist. Now the civil laws of any land are not made, nor enforced, because of Christianity. But they do exist for the purpose of bringing to judgment the evil-doer. (Read Rom. 13.) It follows, then, that if there were no evil-doers there would be no need for civil law. Since the believer, consistent with the teachings and principles of our Lord and Master, is not affected by earthly laws—that is, he is governed by heavenly laws—it is quite evident that when professing Christians seek ungodly or worldly counsel they are stepping outside of their sphere, are rejecting the higher counsel of God, and are bringing discredit and many times disgrace upon the cause of Christ. I know a number of men who are today in an unsaved state because believers, in the Church, endeavored to settle disputes in the courts, instead of bearing all things in the spirit of love.

In the second instance, the believer will not stand, intentionally, in the way of sinners. To purposely prevent the progress of another is a downright act of meanness and a breach of the commandment of Jesus Christ, "Thou shalt love thy neighbor as thyself." In fact, it is a devilish act, because the devil's business from the beginning, and carried on today in a thousand cunning ways, is to prevent souls entering the kingdom of God. It must be the delight of the prince of this world to persuade some prominent church official to do something that deliberately hinders men accepting the call of Christ. There are several men in my acquaintance who are addicted to the tobacco habit. Young men, who are out of Christ, when asked why they do not surrender their lives to God, have repeatedly said, "I can't accept salvation if it will not rid a man of such a filthy habit." When the tobacco-user is confronted with this condition, and told that he is in the way of others accepting Christ, he endeavors to shift the responsibility, but this will not clear him in the sight of God. If only believers would realize the tremendous influence upon others that they exert by their deliberately satisfying the lust of the flesh, there would be a general crying to God for mercy.

The third admonition deals with a closer relation with this old world, that of sitting in the seat of the scornful. One time the writer, after a faithful endeavor to present the living Word, at the close of the service heard a brother say to a number of unsaved people, "He can preach that kind of stuff if he likes, but we'll do as we like anyway." Certainly, men who are not in harmony with the teachings of God will do as they like, and one of these things is to point the finger of scorn at the minister. But when such incidents do occur it shows that God's message is being placed before men, and they are made responsible for their own course in life. Yet the tragedy of such experiences is the fact that someone is hindering others from accepting the Gospel, and unless the unsaved accept Christ in spite of the stumblingblock, both must face punishment by a just and holy God.

How much better would it be for the believer's own spiritual enjoyment, for the salvation of others in his immediate neighborhood, and for his own strengthening, when tempted to gratify his own pleasure at the expense of preventing some soul's deliverance from sin, if his delight would be in God's Word, and his continual meditation in the secrets of this heavenly message. May we, with the psalmist, hide God's Word in our hearts, so that we may be free from the sin of preventing others enjoying the blessings of salvation in Christ Jesus, our Lord.

Breslau, Ont.

RELIEF NOTES

Conducted by Levi Mumaw

For the Gospel Herald.

As reported earlier thru these columns, the needs or the famine relief work of Russia and Siberia had been estimated at $5,500.00 a month for January, February, and March. The Central Committee was in position to send the full amount needed for the month of January but for the months of February and March only $4,000.00 was available for each of these two months. We do not know how many have been obliged to go without their daily rations because of this shortage in funds. We trust our people will continue their support for this work for the next three or four months until those who are in the famine districts may again gather of their own harvest for the daily needs of life.

The following extracts from a letter sent to the Mennonite Central Committee from Moscow under date of Feb. 12, 1925 will be of interest:

"Our work is going on in the usual way. The attitude of the Government continues to be very courteous. In Siberia the people have been rather slow in developing the constructive work which we require in connection with the feeding, but as we have the full sympathy and support of the government in carrying out our program I feel sure we shall be able to develop this successfully."

"Russia has had a strange winter. So far Petrograd has had only about two inches of snow. Moscow a little more but scarcely enough to make good sledding. In December there were several days of extreme cold—down to about 20 to 30 degrees Fahrenheit below zero but soon after Christmas it became very warm again. Sometimes there are drizzly days and very frequently the streets are slushy. On the other hand the Caucasus region which is usually warm and seldom has more than 5 degrees below freezing experienced a terrible cold wave on Christmas day and for some time following when the temperature within two days fell from above freezing to 10 to 20 degrees below zero which caused extreme suffering among the people because they are not prepared for cold winter weather and will also cause extremely heavy losses to the fruit growers. Although the winter came late in the Volga and Siberia districts there was a good snow fall at about Christmas time and since then the winter has been fairly normal."

* * *

A letter from Michael Horsch, Hellmansberg, Germany, acknowledges receipt of the last shipment of clothing which had been forwarded from Scottdale, Lancaster, and Souderton, Pa. He reports that the clothing is being distributed only among the most needy and that it will be a great blessing and help to these. He also advises us that he has been notified of a shipment of flour from Canada. This will be a welcome cargo and will be distributed in connection with the clothing distribution. Our brethren in Germany are very thankful for these gifts from America in behalf of the unfortunate sufferers in that country. While there are no real famine conditions there, the need among the poorer classes in the cities and mountainous districts is yet quite serious. Any funds given for this cause will serve a good purpose.

March 10, 1925.

FINANCIAL REPORT
Of the Mennonite Woman's Missionary Society for October, November, December, 1924

For the Gospel Herald.

Foreign Missionary Support Fund

General

Science Ridge S C Ill	$ 3 60	
Martins Creek S C O	6 28	
Bethel S C (Logan Co O)	7 50	
Salem S C O	10 95	$ 44 83

India General

Ont Sewing Circles		
Floradale	$25 00	
Wilmot A M	25 00	
Hageys	15 00	
Waterloo	15 00	
Shantz	17 00	
Markham	9 50	
Breslau	10 00	
Warners	10 00	
Kitchener	71 75	
Kitchener Dorcas	4 00	
Strasburg	4 00	
Selkirk	4 80	
Blenheim	4 00	215 05

Mary Good

Oak Grove Girls Cir (Wayne Co) O	$ 5 00	5 00

Ruth B. Miller

Bethel S C (Logan Co) O	$10 00	
Maple Grove S C Pa	20 00	
Mahoning & Columbiana S C O	80 00	
Walnut Creek S C O	40 00	
Zion Missionary Soc O	12 00	
Oak Grove Girls Circle (Wayne Co) O	5 00	
Logan Co S C O	31 05	198 05

S. A. Missionary

Logan Co O	$ 8 95	8 95

Bible Woman Fund

Vineland S C Ont	$ 8 00	8 00

S. A. Dispensary and Medical Work

Logan Co S C O	$ 1 25	
Mahoning & Columbiana S C O	16 95	
Martins Creek S C O	4 12	
Maple Grove S C Pa	1 95	24 27

S. A. Bible Readers

State S C Meeting Ill	$25 00	
Hopedale S C Ill	25 00	
Maple Grove S C Pa	1 65	
O Grove & Bethel S C O	3 85	
Sonnenberg Girls Cir O	15 00	70 50

Monthly Letter Fund

Holbrook S C Colo	$ 1 00	
Selkirk S C Ont	1 00	
St Jacobs S C Ont	1 00	
Blenheim S C Ont	1 00	4 00

India Medical

Logan Co S C O	$30 00	
Zion Missionary Society O	3 00	33 00

Building Fund (Girl's Primary School, Sundarganj, India)

S L Eby Cincinnatti O	$28 49	28 49

Expense Fund

Interest	$23 04	23 04

Thelma Marie Miller

Forks S C Ind	$ 7 50	7 50
Total		$670 68

Gratefully acknowledged,
Ruth A. Yoder, Gen. Treas.

SHEET MUSIC OF HEAVEN

(Spiritual Songs)

The new song book "Sheet Music of Heaven" (Spiritual Songs) by Clayton F. Derstine is in the hands of the printers and the work will be pushed to completion as rapidly as possible. In the editing and publishing of a book of this kind there are always a number of delays that have not been anticipated and Bro. Derstine has found this work no exception to this. We believe, however, that our patrons will be well repaid for the delay in the strengthened book through the additional efforts made in bringing it to the best possible production.

As the work is now laid out the book will contain about 350 pages. It is divided into 8 parts: first, lecture on Christian song—"Sheet Music of Heaven, the Mighty Triumphs of Sacred Song"; second, choice selections of spiritual songs comprising a choice list of the best present day songs and the well known songs of the past that have found a place in the hearts of every lover of music; third, responsive Bible readings and related songs; fourth, interesting notations for lovers of music and song; fifth, helpful notes in aid of better singing; sixth, junior song index; seventh, subject index; eighth, index of first lines.

The songs selected for the book show a careful consideration for the development of our evangelical faith in the Bible. We are sure the book will be welcomed as a generous contribution of new songs as well as the best of the old ones that have been in use for years. The book is especially adapted to home use and will also be used in all kinds of religious services. A sample copy will speak for itself.

Now will be a good time for the booking of your order. The orders will be held until it is ready and then filled consecutively as they have been received. The prices are as follows:

Extra durable Paper Binding

Single copies, postpaid	$ .75
Dozen copies, prepaid	7.50
100 copies, Not prepaid	50.00

Stiff Cloth Binding

Single copies, postpaid	$ 1.00
Dozen copies, prepaid	10.50
100 copies, Not prepaid	75.00

Address your order to
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

Married

Kauffman—Miller.—On Feb. 16, 1925, at the home of the officiating minister, Bro. Aaron Mast, Westover, Md., Bro. Maurice Kauffman and Sister Lulu Miller of Holly Grove congregation were united in holy marriage.

Beiler—Fisher.—On Sunday, Dec. 7, 1924, Bro. Jacob Beiler and Sister Anna Fisher, both of Lancaster Co., Pa., were united in the bonds of matrimony by Bro. Chr. L. King. May the Holy Spirit be to them an abiding Comforter.

Swartzendruber—Roth.—On March 3, 1925, at the home of the officiating bishop, Bro. Simon Gingerich near Wayland, Ia., occurred the marriage of Bro. Earl Swartzendruber and Sister Mary Roth both of Noble, Ia. May God abundantly bless them.

Beiler—Kauffman.—On Tuesday, Dec. 16, 1924, Bro. Christian Beiler and Sister Sadie Kauffman, both of Lancaster Co., Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Amos L. Kauffman,

by Bro. Chr. L. King. May God's blessings attend them thru life.

Ramer—Hartman. — At Dale Enterprise, Va., on March 4, 1925, at the home of the officiating bishop, Bro. L. J. Heatwole, uncle to the bride, J. David Ramer, of Duchess, Alta., a student at Eastern Mennonite School, and Irene S. Hartman were united in the bonds of matrimony.

Burkholder—Kornhaus.—On Mar. 5, 1925, at the home of the bride's parents Melvin Kornhaus of Burton City, O., Bro. Raymond F. Burkholder and Sister Esta Kornhaus were united in the holy bonds of matrimony, Bishop J. S. Gerig officiating. May the abundant blessing of the Lord be upon them.

Liechty—Miller.—On Feb. 26, 1925, at the home of the bride's parents, Bro. Amasa Miller's near Wayland, Iowa, occurred the marriage of their daughter, Sister Leona Miller, to Bro. Henry Liechty, Bro. Simon Gingerich officiating. May God's blessing attend them through life.

Kauffman—Fisher.—On Thursday, Dec. 4, 1924, Bro. Simeon S. Kauffman, and Sister Sarah K. Fisher, both of near Intercourse, Pa., were united in marriage at the home of the bride's mother, Mrs. Sarah K. Smoker, by Bro. Chr. L. King. May the blessings of the Most High attend them thru life.

Hoffman—Kuhns.—On Tuesday, Feb. 10, 1925, Bro. John Hoffman and Sister Mary Kuhns both of the Thurman, Colo., congregation, were united in marriage at the home of the bride's father, Bro. Henry Kuhns, Bro. N. M. Birky officiating. May God's blessings attend them thru life.

Blank—Stoltzfus. — On Tuesday, Dec. 9, 1924, Bro. John S. Blank and Sister Nancy K. Stoltzfus, both of near Leola, Pa., were united in holy matrimony at the home of the bride's parents, Bro. and Sister John A. Stoltzfus, by Bro. John Peachey. May they ever prove faithful in their united efforts in the Master's service.

Steckley—Taylor.—On Feb. 25, 1925, at the home of the bride's parents, Mr. and Mrs. Joe Taylor of Calgary, Alta., Bro. Alvin Roy Steckley of Carstairs and Sister Mary Lilly Taylor of Calgary were united in marriage. Bro. H. J. Harder officiated. The young couple expect to reside on their farm near Carstairs. May the Lord bless them.

Stauffer—Stoltzfus.—On Wednesday, Dec. 24, 1924, Bro. Peter Stauffer of Centreville, Mich., and Sister Amanda K. Stoltzfus, of near Intercourse, Pa., were united in marriage at the home of the officiating minister, Bro. Sanford B. Landis, Smoketown, Pa. May their life be in Him, who cares for His own.

Kolb—Ehst.—On March 3, 1925, Bro. Jacob F. Kolb of the Vincent congregation and Sister Clymea Ehst of the Bally congregation were united in the bonds of matrimony, at the home of the officiating bishop, Bro. Warren G. Bean, near Collegeville, Pa. May God's richest blessing go with them thru the journey of life.

Emmert—Lehman. — On March 1, 1925, Bro. Ivan Emmert and Sister Rolena Lehman, both members of the Hopewell Mennonite church near Hubbard, Oreg., were united in marriage, during the morning services, Bro. H. A. Wolfer officiating. May God's blessings and the joys of a real Christian home be theirs thru life.

Shank—Brubaker.—On March 8, 1925, at the Berea Mennonite Church near Birch Tree, Mo., Pre. John R. Shank of Carver, Mo., and Sister Clara M. Brubaker of Birch Tree, Mo., were united in marriage in the presence of the congregation by Bro. J. M. Kreider of Palmyra, Mo. May God's blessing rest upon them.

Obituary

Eshleman. — Harold Leroy Eshleman of Maugansville, Md., passed suddenly away on March 5, 1925, aged 14 y. 10 m. 22 d. He not only left behind, the affections and anxiety of a mother and family but the entire community—especially his schoolmates were shocked by his sudden departure, having had pneumonia only a few days. His kind, unassuming and innocent temperament won for him a large circle of playmates and friends; with an evidence of having entered the haven, just ahead of the storm. Burial at Reiffs Church on Sunday afternoon, the 8th, in the presence of a large assembly of friends. Services were conducted by C. R. Strite and John F. Grove. Text, II Kings 20:1.
C. R. S.

Guth.—Magdalena Albrecht was born near her late home in Flanagan, Ill., Feb. 26, 1925; aged 41 y. 5 m. 8 d. In her youth she accepted Christ as her personal Savior, united with the Mennonite Church, and remained a faithful member in her quiet and unassuming way until called up higher. On Jan. 14, 1894, she was united in holy matrimony with Peter L. Guth. They lived on a farm east of Flanagan until in the fall of 1923 when they moved into Flanagan. She leaves her sorrowing husband, a son (Arthur), a daughter (Clara Slagel), one grandson, two sisters, one nephew (to whom she was as a mother), six brothers, and numerous relatives and friends among whom she was highly esteemed. Funeral services were conducted Mar. 1, from the residence thence to the Church in Waldo, by Bro. D. W. Slagl and Bro. J. D. Hartzler. Interment in the Waldo Cemetery.

Troyer.—Mary Ellen Troyer, was born in Holmes Co., Ohio, July 14, 1862; died at her home in Johnson Co., Iowa, Feb. 26, 1925; aged 62 y. 7 m. 12 d. At the age of two years she came with the family to the state of Michigan (where they lived for 9 years) coming to Johnson Co., Iowa, and locating on what is known as the Troyer homestead, where she grew to womanhood and lived all her life. She united with the Mennonite Church in her youth, and was a faithful and consistent member until death. Her father, mother, two sisters and one brother have preceded her in death. There remain to mourn her death, two sisters and three brothers (Katie, Joseph, Mrs. Frank Snider, Ira, and Jacob), and a host of relatives and friends. The funeral was held Feb. 28, from the Evangelical Church, conducted by S. C. Yoder, Joe C. Brenneman, M. E. Shank, and D. J. Fisher. Burial in the Peter Miller Cemetery.

Ruby.—Barbara Bender, beloved wife of Nichlaus Ruby, was born Feb. 26, 1859, in Waterloo Co., Ont.; died Feb. 13, 1925, at her late home in Perth Co., Ont.; aged 65 y. 11 m. 18 d. She was married to Nichlaus Ruby Jan. 25, 1881. To this union were born 4 sons and 1 daughter. She leaves her sorrowing husband, 4 sons, 1 daughter, 6 grandchildren, 1 brother, 2 sisters, an aged aunt, and a host of friends and relatives. In her young years she accepted Jesus as her personal Savior, joined the A. Mennonite Church, and was faithful to the end. Sister Ruby was of a quiet disposition. Her devoted Christian life talked louder than her words. In her sickness she was patient, enjoyed to repeat scripture verses and sacred songs, and was desirous to go over yonder to her heavenly home. The funeral was held on Feb. 17. Services conducted at the home by Peter Zehr, and at the Poole A. Mennonite Church by Jacob R. Bender and Peter Boshart. Text, Psa. 8:5. Interment in the cemetery nearby. P. B.

Bixler.—Sister Eliza Nussbaum Bixler was born near Berne, Ind., Nov. 20, 1887, and moved with her parents to Wayne Co., O., 22 years ago. On Nov. 7, 1912, she was united in marriage with John J. Bixler. Eight children were born to this union, three of those have preceded her to the realms beyond. The last son was born Feb. 14, who died 6 days later of scarlet fever, of which disease the family had been stricken. On Feb. 23, the mother also died of the influenza; aged 37 y. 3 m. 3 d. Because of the quarantine a private funeral was held the 25th. Short services were held by Bro. C. N. Amstutz. Interment at the Swiss Mennonite cemetery, of which church she had been a faithful member. She leaves her sorrowing husband, 4 sons, 1 daughter, 1 step-son, 1 step-daughter, father, 5 brothers, 4 sisters, and a host of other relatives and friends to mourn her early departure. She was a kind and loving mother and will be greatly missed. The family has the sympathy of their many friends and neighbors.

Steiner.—Anna V. Steiner (nee Burkholder) was born Sept. 15, 1867; died Feb. 23, 1925; aged 57 y. 5 m. 8 d. She was united in marriage to Peter R. Steiner Apr. 1, 1900. To this union were born 3 daughters (Velma, Icie, and Eva), and 1 son (Dayton). She leaves her loving companion, four children, and four step-children (Clarence, Earl, Dillia, and Mrs. Sylvia Stauffer), two sisters (Mrs. D. J. Yoder and Mrs. M. J. Smucker), one brother (E. U. Burkholder), and a host of relatives and friends. Her parents, two brothers and three sisters preceded her in death. She united with the Amish Mennonites in early life and was a faithful worker until the Master saw fit to relieve her from her sufferings, which were intense. Services were conducted by the brethren Enos Hartzler, C. Z. Yoder, J. S. Gerig, and I. W. Royer from Jas. 5:11 and Heb. 2:3. Interment in the Oak Grove Cemetery.

"Mother, thou art sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling
Thou didst now thy crown obtain."

Rohrer.—Herman Jacob, son of Bro. John S. and Sister Susanna E. Rohrer, was born in Lancaster Co., Pa., Apr. 27, 1897; died Mar. 1, 1925; aged 27 y. 10 m. 2 d. Herman with a friend had been skating for about an hour on a pond near Media, Pa. They were coming off the ice when he tripped and fell, breaking the ice. He called for his companion to throw him a rail, but he sank before the boy could give him any asssitance. The body was recovered in less than an hour after the accident occurred. He leaves his parents and the following brothers and sisters: J. Hershey, Margie H., Esther (wife of Hiram Phenneger), John H., Susanna C., Enos H., Ruth A., and Henry E. Funeral services from his late home, Paradise, Pa., with further services at Hersheys Mennonite Church Mar. 5, conducted by Bro. J. B. Senger and Bro. C. M. Brackbill. Texts, Psa. 103:15, 16; I Cor. 13:12. Interment in adjoining cemetery.

"We miss thee from our home, dear Herman,
We miss thee from thy place.
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Fisher.—Martin H., son of Harry A. and Matilda Fisher, was born May 11, 1867. At the age of 21 he went to California, where he remained one year, then to New Mexico and after three years returned to Indiana. Here he engaged in farming until 1898, when

he moved to New Paris, Ind., and embarked in business with his brother and was connected with business activities here until the time of his death.

In 1892 he became a member of the Mennonite Church and of the Salem Congregation of which he remained a faithful member and in which at different times he occupied the places of S. S. Supt. and teacher. He was united in marriage to Viola Culp Aug. 2, 1896. He leaves his wife, a son (John) who lived with his parents, a daughter (Mrs. Don Musser), a step-son (Alpha Culp), five grandchildren, five brothers (Benjamin, Daniel, John, Andrew and Peter), a sister (Maggie Fisher), and many other relatives and friends. He died Feb. 16, 1925; aged 57 y. 9 m. 5 d. Funeral services were conducted by D. A. Yoder, J. W. Christophel, and Ray Yoder.

Landes—John T. Landes was born Feb. 13, 1868; died Feb. 23, 1923; aged 57 y. 10 d. He married Mary C. Tyson. To this union were born 11 children all of whom survive, as follows: Mamie wife of Abram Garges; Bertha, wife of Frank F. Reinford; Jacob, Harry, John, Christian, Stella, Florence, Anna, Alice, and Martha. Bro. Landes and his wife early joined the Mennonite Church and he has faithfully served as assistant as well as superintendent in the Sunday school, and was always trying to help for the welfare of the Church, and also exercised great pains to have his children in the vineyard of the Lord in which he saw them all join except the two younger ones, which we trust will follow. His wife died a little more than a year ago. Bro. Landes was a sufferer for 8 months from malignant cancer, yet he bore his disease in patience and in faith, trusting in the Lord. The bereaved children as well as the Church mourn their loss, yet our loss is his eternal gain. Funeral services were conducted Feb. 28, at the Upper Skippack Mennonite Church by Brethren Jesse Mack, Warren G. Bean, Henry Johnson, and Irvin T. Landes. Texts, I Sam. 20:18 (latter part); Phil. 1:23.

Hooley.—Simon P. Hooley was born near Smithville, Ohio, Nov. 19, 1864; died Feb. 18, 1925, at Goshen, Ind.; aged 60 y. 3 m. He was the son of David and Lydia (Zook) Hooley. When a young man he united with the Mennonite Church, remaining a faithful member until death. On Feb. 1, 1891, he was married to Martha Eash near LaGrange, Ind. To this union were born nine children (Mrs. Loie Cripe, Vernon J., Mrs. Clara Hershberger, Ora—who also met his death by accident at the age of four—Cletus J., Gertrude, Florence, Kenneth, and George). There are four grandchildren. He also leaves one sister (Mrs. Jemima Mast) and three brothers (Amandus, John, and George). While returning home from work on Wednesday evening he was struck and run over by an automobile. He died at 10:55 at the Goshen Hospital of injuries received from the accident. All that loving hands could do was of no avail. He was a loving husband and a kind father. He lived a quiet sincere life and was always willing to help when in need. He will be missed so much because of his affection, love and kindliness. His departure has caused a vacancy which never can be filled. Funeral services were held at the Forks Church Feb. 22, conducted by D. J. Johns and Silas Yoder. Text, Job 14:1-3. Interment in the Miller Cemetery in La Grange Co., Ind.

Hoover.—Catharine (Moyer) Hoover was born Feb. 23, 1849; died at her home near Selkirk, Ont., Mar. 1, 1925; aged 76 y. 6 d. On Dec. 22, 1869, she was united in marriage to Daniel Hoover, who died Dec. 9, 1918. To this union were born three daughters (Mrs. Milton Werner, Mrs. Ira Mannix, and Mrs. Eugene Yager), and two sons (Abram Erwin and Jacob M.). Besides these she leaves 13 grandchildren, five sisters, and one brother. She always enjoyed good health until two and a half years ago when she contracted diabetes—it seemed to follow an attack of La Grippe. During the past autumn she became weaker and spent three weeks in the Hamilton Hospital. In a few weeks after returning home, the disease weakened her heart; and although we so much wanted to keep her, it was the Lord's will to remove her to where there is no suffering. She was a member of the Mennonite Church in whose interests she was always concerned. Her place was never vacant in the church when she was able to attend. Funeral on Mar. 5, was conducted by Bro. S. F. Coffman. Text, I Cor. 2:9.

"Deep in our hearts lies a picture
Of a loved one laid to rest;
In memory's frame we will keep it
Because she was one of the best.
Friends may think we have forgotten
When at times they see us smile,
But they little know the heart-ache
That the smile hides all the while."

Good.—Mary, daughter of Bro. and Sister Amos C. Good, near New Hamburg, Ont., died Feb. 4, 1925; aged 1 y. 9 d. Little Mary had contracted a cold which developed into pneumonia. She was only sick a few days. She leaves father, mother, one brother (Edward), and three sisters (Martha, Nina, and Elma). Funeral services were conducted Feb. 6 at the home by Bro. Osias Cressman and at Bean's Church and cemetery by Bro. Curtis Cressman. Text, II Kings 4:26: "It is well."

"Heaven retaineth now our treasure,
Earth the lonely casket keeps,
And the sunbeams love to linger
Where our little darling sleeps."

By her aunt.

Kettering.—Bro. Samuel A. Kettering, Lebanon, Pa., was born in Lebanon Co., Pa., Nov. 24, 1843; died Jan. 17, 1925; aged 81 y. 1 m. 23 d. He was married to Amanda Light, and to this union were born a son and four daughters. He was preceded in death by his wife, his son, and a daughter. He leaves three daughters (Mrs. J. A. Herr, Mrs. Philip Fernsler, and Mrs. Clement Brubacher), 18 grandchildren, 10 great-grandchildren, a brother (Philip Kettering), and two sisters (Mrs. Ezra Wenger and Mrs. John Bachman). He was a member of the Mennonite Church and a trustee at Gingerich Church. Funeral was held with a short service at the home, and at Gingerich Church, conducted by Bishops N. H. Mack and David Westenberger.

Warfel.—Archibald Dunlap Warfel was born in Lancaster Co., Pa., July 21, 1857; died near Fentress, Va., Feb. 25, 1925; aged 67 y. 7 m. 4 d. He was married near Chilicothe, Ohio, May 13, 1883, to Fannie L. Miller, who with the following children and 14 grandchildren survive: Mrs. W. S. Tagg, Mrs. Wm. Bayne, Mrs. D. H. Wanner, Charles H., and Mrs. Ryland Matthews. He was a member of the Methodist Church from his youth. He was a man of settled convictions of right and wrong and even in the face of death did not shrink his duty. He was night-watchman at a mill near his home and the drinking and gambling interfered with his duties, which aroused the animosity of the other night-workmen (colored) and several nights later at 2 o'clock his life was snuffed out at their hands and the body thrown into the canal. The body was not recovered for three days—until one of the suspected men gave information which helped locate the body. At 1 o'clock he was seen going about his work singing. Funeral services were held in the Mennonite Church. Interment in cemetery adjoining. Services were conducted by Bro. Armistead of the Methodist Church and Bro. C. D. Bergey. Text, Jer. 5:30: "A wonderful and horrible thing is committed in the land." May his death accomplish what his life longed for—that our community be rid of the evils of lawlessness, especially of the propagation of the liquor traffic at the hands of socalled respectable white men.

Friesner.—Harvey Friesner was born Aug. 12, 1849, in Fairfield Co., Ohio; died Feb. 26, 1925, in Lima, Ohio; aged 75 y. 6 m. 14 d. When 16 years of age, he with his parents moved to Branch Co., Mich. On Dec. 26, 1867, he was united in marriage with Catherine Beery, who preceded him in death 18 years and 7 months. To this union were born 8 children, two of whom died in infancy. Surviving are three daughters (Nancy Kline, Mary Blosser, and Susie Miller), also three sons (William, John, and Daniel). There are also 19 grandchildren and 9 great-grandchildren, two brothers and three sisters. In 1892, he with his family moved to Elkhart Co., Ind. He left his home in Vistula on Feb. 5 to visit relatives and friends in Ohio. On Feb. 24, his children were called to his bedside, he having been stricken with paralysis. Although loving friends and children did all in their power, he never regained consciousness and peacefully fell asleep in Jesus, Feb. 26. Soon aftr marriage, he with his wife united with the Mennonite Church. About 47 years ago, he was ordained to the ministry and always remained true to the faith he had espoused in early life. On Feb. 27, short services were held in Lima, Ohio, at the home of Jesse Friesner, conducted by Bro. David Garber, after which the remains were taken to his home where funeral services were held Sunday afternoon at the Christian Church, conducted by Bro. D. D. Miller, assisted by Bro. J. S. Hartzler. Text, John 11:25, 26.

By his children.

Schmucker.—Daniel Schmucker of Maximo, Stark Co., Ohio, was born (in the home where he spent all the days of his natural life) Dec. 14, 1858; died Feb. 25, 1925; aged 66 y. 2 m. 11 d. At the age of 16 he accepted his Saviour and united with the Amish Mennonite Church at the Beech Church near Louisville, Ohio, in which church he remained a faithful, devoted member until death. On Dec. 6, 1883, he was united in marriage to Catherine Conrad. To this union were born 6 sons and 7 daughters (Mrs. C. N. Miller, Joseph, Mrs. Eli Linder, Mrs. A. D. Krabill, Noah, Ida, Susan, Mrs. Walter M. Conrad, Daniel C., Harmon, Howard, Mrs. Orrin D. Miller, and Harold). Joseph, Ida, and Harold, 4 grandchildren, 2 brothers, 1 sister, and his parents, preceded him in death. On May 13, 1888, he was ordained to the office of deacon and served in that capacity very acceptably for nearly 37 years. He always had a keen sense of right and justice. It was this same year that we organized our first Sunday school at the Beech Church and Bro. Schmucker and Bro. John Sommer (who died Aug. 27, 1915) were prominent in this organization. Both had many obstacles to meet and overcome, and both lived to see the fruits of their labors developed. He was a kind, loving husband and father, a good counsellor and a good provider. On Christmas day all the children and grandchildren spent a very pleasant day at home with their parents, little thinking that this would be the last Christmas day with their father and grandfather. He leaves a sorrowing wife, 4 sons, 6 daughters, 20 grandchildren, 1 brother and many relatives and friends to mourn his departure. Funeral services were held at the Beech A. M. Church near his home. Bro. J. S. Gerig preached the funeral sermon from Luke 2:29, 30, Bro. C. Z. Yoder, Eli B. Stoltzfus, I. W. Rower, O. N. Johns, and J. A. Leichty assisting. Burial was made in the adjoining cemetery. May God comfort the bereaved family.

ITEMS AND COMMENTS

As a result of the recent earthquake in the vicinity of Quebec, the 100-year old parish church of St. Urbain is being removed to make room for a new structure. This church withstood the earthquake of 1854, but the recent shock shattered it to an extent that it was decided to rebuild.

A discouraging report comes from Lisbon, Portugal. The percentage of illiterates is given at 78. Were it not for Brazil and the colonies, the book industry could scarcely survive. Books are said to be so high-priced that poor people are not able to buy them.

Chicago is reported to be in the grip of a highly contagious disease which to date has taken the lives of more than two hundred people. An even worse plague is that of the boot-legging craze which has gripped Chicago as well as a number of other large cities.

"Spiritual ignorance" is said by a Philadelphia minister to be the greatest U. S. menace at the present time. As a reflection upon the disregard for law he cited the fact that "out of 15,000 murders in this country last year there were only eighty-five convictions." We may expect disregard for laws of nations so long as there is a disregard for the laws of God.

The Geneva protocol, approved by the League of Nations Oct. 2, 1924, which provides for compulsory arbitration before the permanent court of international justice of disputes between members of the League, has received a decided setback through the opposition of Austen Chamberlain, spokesman for Great Britain. In Chamberlain's estimation, the proposed policy of compulsory arbitration would invite rather than outlaw war.

The death of Sun Yet Sun, China's first President after the fall of the Manchu dynasty, removed an important figure from this troubled nation. His failure to mould the states of China into a strong, unified nation is due in part to his own personal limitations, partly to the corruption of designing politicians, and partly to the fact that the people of China were not sufficiently enlightened for effective self-government.

The following newspaper extract carries with it more truth than the writer had evidently intended:

"If ever Christian nations adopt Christianity, they can cut expenses about 80 per cent."

Real Christianity, adopted by the nations, would establish an era of good will that would instantly abolish war. It would establish the Golden Rule, which would reduce the cost of domestic government to the minimum. But God's Word assures us that such a time will not come in this present dispensation. As far as our dreams dare go is that **churches** may adopt real Christianity.

MY ALL-IN-ALL

My precious Savior and my Lord,
Make me for Thee to shine,
A tiny little vessel here,
For Thou hast made me Thine.

My life, my ways, my hopes, my joys,
All flow from Thee to me,
There's naught that I would here desire
Like fellowship with Thee.

I gaze with ever fond delight
On Thee my hope and stay,
My highest bliss, my richest wealth,
My joy from day to day.

Thy Word sustains and feeds my soul
With Heavenly manna here,
It is a rich, exhaustless source,
And is for ever near.

No greater fact I here can know
Than knowing Thou art mine,
That by Thy Spirit and Thy Word
I have a life Divine

A life beyond the power of death,
In Christ my risen Head,
That makes me know with certainty
Heaven's golden street I'll tread.

—Thomas Somerville, in "Sunlight."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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S. E. Allgyer, Field Worker, West Liberty, Ohio
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundargani, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa. D. Stoner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th st., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Columbia.—(1907) 4th & Mill St., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin, Pastor.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Earl Miller, Supt., B. B. Stoltzfus, Pastor.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Supt.
Norristown,—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St., and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Supt.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

NOTICE

The Annual Meeting of the Eastern Mennonite Board of Missions and Charities will be held on March 24 and 25 in the Mennonite Church on East Chestnut St., Lancaster, Pa. All members of the Board are urged to be present, and all others are cordially invited to meet with us. Come and get acquainted with the work of your Board.

H. L. Herr, Secretary.

NOTICE

Of Annual Meeting of the Mennonite Board of Missions & Charities

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Harrisonburg, Va., May 1-6, 1925.

The Executive and Mission Committees will meet in joint session Friday morning, May 1, and continue to Saturday noon, May 2. Sunday is set aside as Missionary day and will be observed with appropriate services in the forenoon, followed by a program in the afternoon and evening.

The regular session of the Annual Meeting will begin Monday morning and continue until Tuesday evening.

All committees who will report to the Board are earnestly requested to submit same in writing.

The missionary meeting on Sunday and the meeting following on Monday and Tuesday are open to the public and all who have an interest in the Lord's work are cordially invited to be present.

D. D. Miller, President.
S. C. Yoder, Secretary.

THE HUMAN TONGUE IN JAMES

4. 5, 7 It is insignificant.
v. 6, 7. It is arrogant.
v. 6, 7. It is combustible.
v. 6. 7. It is iniquitous.
v. 6, 7. It is contaminating.
v. 6. It is contagious.
v. 8 It is inflammable.
v. 8. It is untamable.
v. 8. It is ungovernable.
v. 8. It is poisonous.
v. 8. It is overwhelming.
v. 9 It is hypocritical.

—Philologus.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 26, 1925 (Gospel Witness Established 1905) No. 52

EDITORIAL

Gospel Herald, Volume XVII.— Seventeen years ago the "Herald of Truth" of Elkhart, Ind., and "Gospel Witness" of Scottdale, Pa., were merged into one, under the name of Gospel Herald. This number of the Gospel Herald marks the completion of its seventeenth volume. The character and scope of the paper is evident from the table of contents printed in this issue.

What does the reader get by a year's subscription to this paper? The table of contents in this number is part answer. A further idea may be gathered from the following extract from an article by Bro. D. J. Miller, published in Jan. 15, 1925, number, summarizing some of the things which appeared in the Gospel Herald during the year 1924:

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What we shall be able to accomplish during the coming year is known to the Lord only. Our time and talents are in His hands. We are conscious of many shortcomings, but such as we are we shall endeavor to keep on His altar, to be used as He may see fit to direct. This is our aim:

We shall endeavor, as we have in the past, to do all within our power to advance the cause of Christ and the Church. The Bible is our text book, the Gospel our rule of life, the Mennonite Church our spiritual home while on earth, and a "Thus saith the Lord" always taken as the end of all controversy. So long as the Church continues to base its discipline on the Word of God we shall defend and promulgate it to the limit of our ability. Our ideal of service is to have a part in promoting the highest interests of each enterprise, institution, congregation, and individual member in the Church. Our prayer is answered and our feeble labors rewarded when we see the Gospel of Christ in its fulness carried "unto the uttermost part of the earth."

During the coming year we shall endeavor to turn the Gospel light upon every important issue before us, and to come as nearly as we can to covering the entire range of Christian doctrines in our discussions—either through articles or editorials, or both. Though it sometimes becomes necessary to enter the field of controversy, we shall endeavor at all times to live true to the Gospel standard of "speaking the truth in love."

We desire again to express our hearty appreciation for the way our Gospel Herald family has stood by us in their prayers and sympathy; in their contributions in the form of articles, Church news and helpful counsel, helping to extend our subscription list, etc., our correspondents and other contributors deserving especial mention. We ask your continued support and co-operation, looking forward to a stronger paper, a thousand new subscribers during the coming year—a general moving forward in the direction of a strengthened and more unified Church, a more earnest effort to extend the borders of Zion, a greater zeal in defending and promulgating Gospel truth and in gathering the lost into the Kingdom of our Lord.

'What hath God wrought!"

"Christ in you, the hope of glory."

Prove your love to God by obeying His Word.

Prove your devotion to the Bible by giving it preference above all other literature.

The opening of spring brings with it the opening of many opportunities —for good or for evil. Of course, you want to improve the former and spurn the latter.

Sowing and Reaping.— Don't be discouraged if the efforts put forth, which you are sure are inspired of the Holy Ghost, fail to yield immediately the results which you expected. The sowing is yours, the results belong to the Lord. He gives the seed through the Spirit. It may lie dormant for a long time. It may require much longsuffering and patience and watering with tears before there are any signs of visible results; but if it was good seed that was sown, we may well trust the harvest to the Lord of the harvest. "Cast thy bread upon the waters: for thou shalt find it after many days."

Sin.—Have you ever noticed the difference between man's conception of and the Bible teaching on sin? The Bible tells us that "All unrighteousness is sin;" that "Whatsoever is not of faith is sin;" that "Sin is the transgression of the law;" that "The thought of foolishness is sin;" that "To him that knoweth to do good, and doeth it not, to him it is sin." But men seem to think—if we may judge by their lives—that sin is anything unpopular, or consists in being found out.

Get the Bible view of the source, character, and results of sin (here and hereafter) and you are well on the way of having a horror for sin and a willingness to forsake it. It is sin that makes this world so awfully black, and only the grace of God and our forsaking of sin can save us from its awful results in eternity. "The wicked shall be turned into hell, and all the nations that forget God."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BELIEVER'S STANDING—JUSTIFICATION

By M. G. Gehman

For the Gospel Herald.

"Justification is an act of free grace by which God pardons the sinner, and accepts him as righteous, on account of the atonement of Christ." To be justified is to be declared free. No more guilty. That is what God, the Judge does to every true believer. He pronounces him free, not because of any goodness of our own, but by the merits of Jesus' blood. The believer takes his place behind the blood, God sees the blood applied, and passes him by as righteous—for He is "the justifier of him which believeth in Jesus."

As God beholds the sinner taking refuge in Christ by faith, "who was wounded for our transgressions and bruised for our iniquities," He accepts such a soul as child of His. Despite the former sinful life, the believer's standing is one of reconciliation. All of man's righteousness aside from God is, as the prophet says, like "filthy rags." It is only through the righteousness of Him "who was delivered for our offences and raised again for our justification" that we can enjoy this blessing.

The believer's standing is that of peace. His relation to the Father is that of a sweet communion. Like the earthly parent, he readily forgives his repenting and confessing child and receives him as though the wrong had never been done: so the sinner in true repentance and faith turns to God and is justified, that is "not guilty." All may enjoy this peace.

It is a lack of faith in the atoning work of Christ that accounts for the unhappy condition of many minds. The mind of Christ was peaceful and calm in the midst of turmoil and opposition. When we experience our justification, God does give to us this same calmness and peace in the measure we are able to receive it.

The atoning work of Christ is one of those deep and precious truths of God that we cannot now fully understand. How God, who is holy, pure, without sin, could be so interested in us, a race of hell deserving sinners and sacrifice for our salvation is indeed one of the wonderful things of the Bible. Some day when we shall no longer be in our earthly limitations we may be able to see how it was possible for God to love us so while we were yet sinners.

The important thing on our part is that we come, believing every word between the two lids of the Bible, thus laying hold on eternal life, and then put forth special efforts to preserve this faith in God. God is always true to His word. Where the standing is wrong it is because man has loved something else more than God. Our standing right, we can come boldly to the throne of grace with full assurance "that as far as the east is from the west, so far has he removed our transgressions from us" (Psa. 103:12). Those who are made free by Jesus "are free indeed"

So we see that the believer, as he stands before God, has no fears as to the future. Forbodings of eternal punishment do not disturb his peace of mind. He takes God at His word. He takes His word as supreme authority on all matters that pertain to time and eternity.

The sinner, inside or outside the Church, can never, as long as he continues in his sinful ways, be a partaker of the blessed assurance that goes with a sanctified and justified life. It is therefore the duty—and not only duty but the blessed privilege—of every believer to help to bring every soul to this blessed relationship with the father.

On reserving the faith the apostle Paul in the latter part of his life said, "I have kept the faith." This was the keynote of his Christian joy. It is the main source of all true and lasting happiness in our day. Let a believer grow indifferent and cold toward Christ and his Church, or renounce his faith in the "Only begotten Son of the living God," such a person's standing before God does not bring him happiness. For as God spake to the Hebrew believers in olden time so He speaks to us today. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord" (Heb. 10:25-29).

The above scripture should spur every believer on to remain faithful unto the end.

There are some things that go before justification. One of these is faith. "Without faith it is impossible to please him." Genuine faith always leads to repentance. And without repentance there can be no forgiveness, without forgiveness no justification. We may justify ourselves and one another, but unless God justifies, the curse is still resting upon the individual.

Denver, Pa.

SPIRITUAL LESSONS FROM THE EPISTLE TO THE PHILIPPIANS

By Jesse B. Martin

For the Gospel Herald.

I. Christians are Saints

Paul in writing to the Philippians, calls the Christians saints in Christ Jesus. What do we understand by the word saints? God speaks of His people, the ones redeemed through the blood of Christ, as a holy people. When He speaks of His saints in Christ Jesus He has reference to Christians saved through the blood.

In Paul's prayer (1:9-13 the Christians or saints are taught how they should live. Their love is to abound more and more, they are to be sincere and without offence, and be filled with the fruits of righteousness. The Philippians rejoiced in a salvation that had to be lived out. They were "to stand fast in one spirit with one mind, striving together for the faith of the gospel."

II. Christians are to be Separate from Unbelievers.

In chapter 2:5-11 we have a wonderful picture of Christ. Before Christ left heaven He was equal with God. We now see Him leaving His God position and taking on the form of a servant. Christ goes a step further and was made in the likeness of men. Is that the end of the picture? No; we see the dying Christ on the cross of humiliation. After this the scene of humiliation and seeming despair of the cross changes to one of exaltation and authority to the glory of God the Father.

With the scene of Christ coming out of heaven to the cross and from the cross back to His exalted place in heaven Paul again reminds the Christians of the absolute need of living separate from unbelievers and the world. They were to live separate from the world—"a crooked and perverse nation"—by doing things without murmuring and disputing, to be blameless and harmless, to be without rebuke. The result of the Christian living up to the principle of separation was that they were to

shine as lights and at the same time to hold forth the word of life to a crooked and sinful world.

III. **Christians and the Cross Experience.**

If there was a man that would have dared to glory in self it was Paul; but in the light of the cross his orthodox birth, his good training and culture, his keeping of the law (Eph. 3:3-6) had to be moved from the gain side of his life to the loss side. "But what things were gain to me, those I counted but loss for Christ." Among the all things of man which seem to be gain such as we read of in Philippians chapter three—good birth, culture, zealous in keeping the law, self-righteousness—will be counted loss after the experience of the regenerating power of the cross.

The cross experience changes our citizenship (Chap. 3:20, 21). We are not in our new country yet which is heaven; but our King, the Christ, is there and we belong there. The cross experience makes us look for our Savior. What will happen when the Christian's Christ will appear? A great change took place when our salvation was begun at the cross experience, but when Christ comes the final change shall be perfected. The Christian shall have his vile body changed like unto His glorious body. Oh! what a change that will be when we shall see heaven where we hold our citizenship, when we shall see the Savior who made the cross experience possible, when we shall have bodies fashioned like unto His glorious body.

IV. **Christians and a God of Requests.**

The Christian's God knows that His saints who are living a life of separation from the world, who are rejoicing in the cross experience, will meet up with perplexing problems and cares that they will not be able to solve. Does the Christian's God care? Chap. 4:5, 6: "The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." If we are burdened with a lost soul, if love does not always prevail in Church affairs, if our enemy is causing us anxiety, if we have personal difficulties in our lives, let us remember our God is at hand to hear and to answer our requests. Do we enjoy the peace of God? Are our hearts and minds filled with the peace through Jesus Christ? If this is not the case let us bring our requests to God, for He said that if we do, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia no church communicated with me as concerning giving and receiving, but ye only" (3:15). Paul had learned the lesson of "in whatsoever state I am, therewith to be content." Nevertheless he was grateful that they sent once and again unto his necessity. I think here is a lesson for the Christian to remember our faithful mission workers who are giving their very life blood in service and must depend on a God of requests for their necessities. We believe Paul was able to do better service in the mission field because he had people like the Philippian saints back of him to supply his needs. Are our pastors failing to do justice to their pastoral work because we fail to "communicate with them as concerning giving and receiving?" Paul in writing to the Philippians uses the striking term, "YE ONLY," when he writes about his earthly needs and the support they gave him. Can our missionaries and pastors include us in the "YE" who are helping to support them, or is it only a "YE ONLY" group that are helping them?

The Philippian epistle is running over with spiritual lessons for the saints. If we read and re-read it I am sure we can say, "My God shall supply all your (my) need according to his riches in glory by Christ Jesus." This epistle is full of supplies for our spiritual needs. If we as saints who live a life that is separate from the world and true to our cross experience, and we keep our God of requests in mind that the last verse in the Philippian letter will be a reality to us. "The grace of our Lord Jesus Christ be with you all. Amen."

Waterloo, Ont.

THE DEVOTIONAL COVERING

By W. O. Hobbs

For the Gospel Herald.

Will the Mennonite church maintain the wearing of the devotional covering in the future? or will she "let go," as some other denominations have let go of this and other Scripture teachings. My brother and sister, it will depend largely upon us as to the future of the church.

Dear sister, is the wearing of the devotional covering a privilege you have in Christ, or do you wear it because the Church says you must? It matters not which it may be, God holds you responsible for this portion of His Word as well as all the rest of it—it is all inspired of God. As you read and study I Cor. 11:2-16 you will agree with us, that as sisters you should be covered in your position before God as a child of His.

It may not be in question so much the devotional covering as a doctrinal teaching as when to wear it. We want to say first we believe with all our heart God has accepted the white cap, as passed upon by our church, as being in accord with I Cor. 11 if worn in the spirit of the chapter—the white cap or covering affords no comfort for warmth or coolness, summer or winter, and as such can be made nothing but a devotional covering, and answers to the satisfaction of God Himself.

We have known of sisters at funerals, wearing the bonnet without the covering, also some wearing dust caps at the table when blessing was asked, and some even with heads unbared at services of other denominations. Now judge in yourselves, is it right before God? The covering is right and God is pleased when worn in its place. The dust cap may be used in its place, and the head uncovered at times and not be wrong, but these will not answer for a devotional covering and God will not accept such as scriptural or right. Then where does this place us if we are guilty of these things mentioned here? First, we fall short of one of God's sacred principles. We displease Him in not being obedient to His word, and He cannot bless us as He would like to, and you and the church are losing power. "For this cause ought the woman to have power on her head, because of the angels" (I Cor. 11:10).

Now would it not pay to be watchful and careful for the Lord's sake, the church's sake, and last but not least for your own spiritual welfare in this, and the all things as well. Then, dear sister, ask God for grace to help you to be a faithful witness in the wearing of the devotional covering. Wear it at least while you are in prayer and at the table in the giving of thanks, or at church services or funerals, and wherever you may be that prayer is offered, in teaching or talking of the Word of God for without the wearing of it you cannot please God at the times and circumstances of which we have mentioned. Read I Cor. 11:2-16.

This may seem only for the sisters, but it becomes a duty of the church at large to see that these things are observed and followed as closely as possible. Fathers and husbands, it is your personal duty to encourage and strengthen the sisters, and to be in line with the Word.

In conclusion, we leave this for your meditation and prayer; do you not believe that our beloved church is losing at least the sacredness and weight of this particular portion of the Word of God through lack of teaching in the home, and possibly (though God forbid) in the pulpit?

Ft. Wayne, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 East Vine St.)

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psa. 34:8).

The Lord surely has been good to us. We realize that we cannot give Him due honor and praise.

The wonderful love that God had for us, in giving His only Son that through His death we might have life.

Because of painting the Chestnut Street Church inside, the regular services were held at the Mission over the 15th of this month—in the morning, also the Sunday school in the afternoon. The attendance at Sunday school is real good since the holidays.

Our children's meeting is well attended. Five of the class have memorized a verse for each of the letters of the alphabet. Many more had studied them. We found this very helpful to all.

On Tuesday evening, Feb. 24, Bro. D. B. Raber of Aurora, Ohio, was with us and preached. Text: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The sermon was very helpful and instructive. May the good Lord bless his labors with us, also his work in the West Virginia field, and may someone be moved by the Spirit of God to accompany him to this field of labor.

We still have a debt of several hundred dollars on the Mission. Anyone moved to help to lift this, I am sure the Lord will reward you for it. Also our tract fund is exhausted. Anyone wishing to help in this way, please mention tract fund.

May the Lord richly bless the Church to the saving of souls, is my prayer.

Yours till Jesus comes,
March 14, 1925. The Workers.
Per D. Stoner Krady.

Peoria, Ill.

(Garden St. and Western Ave.)

Greeting in the Master's Name:—At a recent meeting of the Executive Committee of the General Mission Board, the writer and family were granted a six-months' leave of absence, in order to give Sister Harnish a better opportunity to recover from her recent illness and operation. We appreciate very much this kind consideration given.

Since the church at Manitou, Colo., is without a minister, we have accepted an invitation from there to serve them in that capacity during the summer, expecting to leave for there some time in April.

Bro. Lloy A. Kniss and wife of Johnstown, Pa., who have been secured to take charge of the work at Peoria in our absence, arrived last evening. Thus they will have a better opportunity to get acquainted and accustomed to the work before we leave.

The attendance and interest in Sunday school and other services is keeping up real well. We were sorry to see Bros. Daniel and Walter Hooley, who had been working in the city and teaching in the Sunday school, leave to work on farms at Tiskilwa again this summer. We appreciated their assistance very much and hope they will be back again next winter. Bro. and Sister Amos Nafziger have moved to Morton, but still plan on coming in to services Sunday mornings and helping in the Sunday school.

We crave a continued interest in the prayers of all God's faithful, in behalf of Bro. Kniss and wife and Sister Ada Orendorff in the work here, and of ourselves that our stay with the Manitou congregation may be blessed of God.

With heartfelt appreciation for the co-operation and support received, we beg to remain,

Yours in the Master's glad service,
March 18, 1925. John L. Harnish.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greetings:—We are endeavoring to hold up this redeeming Christ to those who have not yet confessed Him. We ask your prayers, that we may have greater vision of sin and its result, of Christ the redeeming Savior, and that we may be more able to bring the Gospel of Jesus Christ to those yet in sin.

Quite a few people are out of work, work in factories being rather dull. There seems to be an increase in drunkenness at present.

Bro. Wilson Overholt of the Deep Run congregation filled his appointment here last Sunday, and on Monday evening, Bro. T. K. Hershey was with us again. He gave interesting items from South America, followed by a good Gospel message. A goodly number were in attendance.

One of our older sisters (Sister Hauf) has been sick for over two weeks. We miss her in the services, as she is a regular attendant in Sunday school and afternoon services. We visited her last evening and she seemed slightly improved.

Semi-annual council is announced for Sunday, March 29.

In His service,
March 20, 1925. J. Paul Graybill.

Eureka, Ill.

(Mennonite Home for the Aged)

Greetings to All Herald Readers:—As our fiscal year is coming to a close, so far as our reports to the Board for submission to the Annual Meeting are concerned, I wish to offer a few words of appreciation to the brotherhood in general; as a goodly number of our brethren have donated a number of things such as eatables, clothing, feed, landscaping the lawns, money for elevator and other improvements, and offerings for general purposes. For all this we want to say, God bless you for your interest, kindly visits, and substantial donations.

Considering the many different ailments that our people are afflicted with, we feel that God is dealing most graciously with us and that we are getting along reasonably well. We now have 21 inmates—15 women and 6 men. We still have room for 9 women and 7 men. We are glad that some of them are able to take care of the work in a small way.

One brother who had his arm broken last fall is still in the same condition. The bones do not seem to want to knit or heal, and he is suffering from several other causes.

In connection with our Sunday services we are now holding mid week prayer services which seem to be enjoyed by all in the Home. Some of the community brethren and sisters are with us in this work.

The Home is looking forward with pleasure to the time of the General Conference, to be held here during the last week in August. A great many people will get a chance to see the Home and visit with those who need much encouragement. There are hard surface roads coming to the grounds from several directions. Of these, more detailed accounts will be given in connection with the announcement for General Conference.

As our elevator fund is increasing slowly (and we do appreciate it so much) we are still open for funds, as we still need about $1800. It will be a great labor-saver. We do not expect to install it till we are certain we have enough money to pay for it.

We can not help but feel that a number of brethren have remembered us in prayer in the past, and we ask a continued interest in your prayers without ceasing.

Brethren, stand by the simple Gospel principles and the truth.

March 14, 1925. J. D. Smith, Supt.

Lima, Ohio
(825 N. Jefferson St.)

Dear Readers:—Greetings in the worthy name of Jesus. We are grateful to our heavenly Father for the blessings, both natural and spiritual, that He has bestowed upon us during the past few weeks. Bro. David Garber of Harrisonburg, Va., was with us, and beginning Feb. 10 he gave us a series of lectures on Mennonite Doctrine. The subjects treated were as follows: **The Bible, Its Four Pillars; The Fall of Man—Regeneration and Justification; The Holy Spirit, and the Relation of Spirit Baptism to Water Baptism; The Devotional Covering; Feet Washing—Humility; Church Loyalty; Nonresistance; Christ and the Lodges; Life Insurance;** and **Church and State.** These lectures were timely, interesting, and delivered in the power of the Spirit. An appreciative audience was present at each service. We feel very much strengthened in the faith because of his being with us.

Then on Feb. 25 (the time set for our revival meetings by Bro. Mininger, but on account of sickness he could not be with us) Bro. Garber again took up the work and continued the meetings until Sunday, March 8, when on account of pressing duties at home and the sickness of his son he was compelled to leave for his home in Virginia. We appreciate his labors for the Lord while with us, and are sure that he left with the good will and best wishes of all who were privileged to hear him. May he continue to preach the Word of God with power wherever he goes. The visible results of the meetings were nine confessions; one renewing his covenant with God and the Church. Pray for these souls that they may continue steadfast and that they may be willing to go all the way with Jesus.

The cash receipts for the month of February were as follows:

Plainview S. S., Ohio	$29.38
Lockport S. S., Ohio	14.25
	$43.63

We thank you for your support, and beg your continued interest for the work in prayers and in means.

In His glad service,
March 13, 1925. Earl Miller.

WEEKLY NEWS NOTES FROM SOUTH AMERICA
(Feb. 15)

By Lillie F. Lantz

For the Gospel Herald.

Pehuajo.

Last week all the Mission stations had the pleasure of having Bro. Paul Penzotti, secretary of the American Bible Society of Buenos Aires, with them for a few days. He gave some very interesting and inspiring talks concerning their colporteurs, and the good work they are doing in the Argentine.

On Thursday the usual trip was made to Magdala. All rejoiced to find the sick man, who had requested prayer the week before, very much better. They also visited the public library and were given permission to put in a Bible. Pray that all who shall read it will be convinced of their sins and their need of a personal Savior.

On Saturday Sister Anita Cavadore went with her brother Pablo to visit the interested ones in Madero, also reading the Bible to them.

Santa Rosa.

All are enjoying good health, in spite of the many sand storms and the extreme heat which they have had. They also have received a blessing thru Mr. Penzotti's visit.

Trenque Lauquen.

Bro. Shank reports of the refreshing rains they have had last week. All are well, and busy as usual.

Carlos Casares.

Bro. Juan Michelli was there on Tuesday to give Brother Rutt's their first Spanish lessons.

On Saturday the Brethren Lantz, Michelli, and Cuellas from Pehuajo were there to attend the wedding of Bro. Amadeo Cumbo to Sister Honoria Luengo. All seemed happy. On Monday the bridal couple went to Santa Rosa, where they are expecting to make their home, occupying a few rooms with Bro. Luayza's. Pray for them that they will be used in the work of the Lord. Bro. Cumbo is a talented young man.

Continue to pray for the work and all the workers, as Satan is not asleep by any means.

Pehuajo, F. C. O., Argentina.

THE SHANNON COUNTY MO., FIELD

By J. R Shank

For the Gospel Herald.

Bro. J. M. Kreider of Palmyra, Mo., and the writer spent the time from Friday, Feb. 27, to Tuesday, March 10, at Birch Tree and other points in Shannon Co. We had appointments at the Berea Church and at two school houses in the surrounding community. We also filled two appointments in a school house near Oakside, Mo., about 10 miles from the Berea Church, where Bro. and Sister Stanley Carr live.

From observations and inquiry we find this field a needy one that is not supplied with all the workers that would enable the brotherhood to do most effectual work. We wish to say that by the oversight of Bro. A. Shenk and his colaborers a very good interest has been held here, and we feel sure that the work would be still more helpful if there were a minister within reach who would be able to be on hand promptly at more than monthly appointments, and who could shepherd the brotherhood who have been standing as witnesses for our faith here for some years past. There are localities not far away where people do not have religious services and where patient efforts would no doubt be the means of reaching souls. A minister who is awake to missionary endeavor and has an adaptable gift to reach people of different circumstances and views, and who is so established as to maintain the standards of the Word of Truth as we uphold them as a church, would surely have an opportunity for spending his life in a good service in Shannon Co.

Our Mission Board has been endeavoring to send some one to fill monthly appointments for the Berea congregation. Bro. Andrew Shenk has the bishop oversight of the work, but lives too far to be in constant touch for pastoral work. This past winter there were no preaching appointments for three months. Such absence causes some to doubt the desire of our people to care for the work here. While this is not a true view of the real feelings of our brethren who have the work at heart, it only emphasizes the need of some plan to have a more constant effort with a closer touch with the people.

* * *

With the needs of so many fields before us after the efforts of a winter's work, it seems to us that some special effort should be put forth to locate some of our strong experienced workers in such places where they can do their best work in behalf of the people concerned.

Carver, Mo.

KNOCKING AT THE DOOR

Behold, I stand at the door and knock.—Rev. 3:20.

Behold a stranger at the door,
He gently knocks, has knocked before;
Has waited long, is waiting still,
You treat no other friend so ill.

O lovely attitude—He stands
With melting heart and laden hands;
O matchless kindness—and He shows
This matchless kindness to His foes.

But will He prove a friend indeed?
He will—the very Friend you need;
The friend of sinners; yes, 'tis He
With garments dyed on Calvary.

Rise! touched with gratitude divine,
Turn out His enemy, and thine,
That soul-destroying monster, sin,
And let that heavenly stranger in.

—Sel. by J. B. Weldy.

Sunday School Lesson

Lesson for April 5, 1925—Acts 2:36-47

THE BLESSING OF PENTECOST

Golden Text.—Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Introductory.—After Christ had directed His disciples to tarry at Jerusalem until they should be endued with power from on high, and then took His departure for glory, the disciples returned to Jerusalem and there continued steadfastly in prayer and worship until the eventful day recorded in this lesson. One of the things they did was to fill the vacancy in the apostleship caused by the falling away of Judas. When the day of Pentecost (the fiftieth day after the passover feast) finally came the disciples received the enduement of power. They were all filled with the Holy Ghost. God endowed them with a remarkable gift of tongues, which awakened the curiosity of the multitudes. Some sixteen (more or less) languages were represented there, yet all of them heard the disciples speak in their own native tongues. As usual, the Pharisees mocked; but Peter arose, and in the power of the Spirit preached a sermon which drove conviction home and three thousand souls were converted.

Lesson Thoughts.—1. We sometimes marvel at the hardness of some men's hearts in the presence of undoubted evidence of the presence of the Holy Spirit. Nothing that we have witnessed in recent times makes us marvel any more than the hypocrisy of Judas when our Lord informed the disciples that one of them should betray Him, or of the Pharisees when they heard the disciples speak in cloven tongues which made their speech understood by some sixteen or seventeen different nationalities. When Satan enters one's heart the voice of the Spirit is completely shut out.

2. Was the manifestation of the power of God in the cloven tongues used by the disciples the same as that manifested in modern tongues demonstrations? Compare Acts 2:1-12 with some modern demonstrations, and you have your answer. In the vicinity of Scottdale there are some six or eight languages represented. If some man should come and speak to them in cloven tongues, so that all would be astonished, saying, "How hear we every man in our own tongue, wherein we were born?" we would believe that such man possessed the same power which the disciples did. But no such instance is known in connection with any modern tongues movement.

3. Peter's sermon is a model of directness in putting truth that is well to follow. He wasted no time tickling the vanity of his hearers but told them directly that they were the murderers of Jesus of Nazareth. He offered no apology for defending one who hadn't enough influence to keep Himself off the gallows, but proved by the Scriptures that this same unpopular Jesus was "both Lord and Christ." In fact, he drove the truth home with such convincing directness that the multitude of sinners before him were convinced and convicted and began to cry for relief and pardon. He was literally putting to practice the commandment of Jesus that "repentance and remission of sins should be preached."

4. The burden of Peter's message was SALVATION. There was no effort to entertain the crowd, although the crowd was held spellbound. There was no attempt at oratory, although we believe that it was a masterful deliverance even from that standpoint. But ringing through the entire message was the appeal for salvation, reaching the climax in the appeal, "Save yourselves from this untoward generation." This appeal carried with it the exaltation of Christ and the repentance of all who had thus far failed to own Him—the two great essentials to every message of salvation.

5. Who were baptized? "They that gladly received his word." There was nothing said about being willing to submit to baptism or to have their names enrolled as church members. Having repented of their sins, these men were now ready to accept the message of salvation, which they did with gladness. There is in the experience of salvation a mingled feeling of sorrow for sin and gladness because of the deliverance from sin. No man who is converted to God wants to withstand a single commandment or requirement found in the Gospel of Christ.

6. This lesson also affords us an excellent opportunity to study the effects of salvation. There was no mere formal profession but a wholehearted acceptance of the Gospel and service of Christ. "Daily with one accord," they "continued steadfastly in the apostles' doctrine and fellowship." As we witness the zeal, joy, faithfulness, and fellowship of these people we are reminded of what Christ said on one occasion: "Go and do thou likewise."—K.

Bible Meeting Topic

SOWING, THE SPRING TIME OF LIFE.—Eccl. 11; Gal. 6:7-10.

Topic for April 5

MOTTO

"He that soweth to the Spirit, shall of the Spirit reap life everlasting"

MEDITATIONS ON THE TOPIC

1. **Youth's Time for Sowing.**—We think of the season of the year and readily understand that we must sow in the spring time if we would reap in the time for harvest and have food laid up in the seasons when nothing grows. So we think of life as having seasons in it. The season of youth is like the spring time. Maturer years are like the summer time. Old age is like the winter when we live on the stores that have been harvested from the sowing of spring time.

In youth the opportunity comes to sow good or bad seed. What is sown in youth will surely produce a harvest. It will bring joy or sorrow according to the nature of the seed. And it will bring much more than what has been sown. A proverb says, "He that soweth to the wind shall reap the whirl wind." Another proverb says, "He that soweth iniquity shall reap vanity." Our text from Galatians says, "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of he Spirit reap life everlasting." We want to make this last kind of sowing our motto, because it is the only kind that will be profitable and bring happiness in the end.

Another thought worthy of note is, that we should not get tired of our work. Many boys and girls have started out well in the early days of their youth who get weary in well doing toward the latter part of their spring time and spoiled much of the good work of former ears by sowing a lot of evil seeds in young manhood and womanhood that will bring them much sorrow and loss in time and eternity. Look well to your sowing. Select the best seed always. Sow it plentifully. Sow it without wearying. Sow no other kind. The harvest will be a time of rejoicing.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Sow."**
2. Good Seed.
3. Sowing in Younger Years for a Good Harvest.

For Older People

1. Reaping the Same Kind as Sown.

PERSONAL THOUGHT

Give me the best thoughts to think, and the best words to speak, and the best company to keep and the best work to do—something that will be pure and true and good and will bring glory to God and happiness to my fellow men for time and eternity.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 26, 1925

Field Notes

Bro. Earl Showalter and family have moved on the Sanitarium farm near La Junta, Colo., where Bro. Showalter is now in charge. H.

There are applicants under instruction at the Mennonite Gospel Mission, Reading, Pa., and will be received into fellowship in the near future. —G.

Fifteen precious souls were received into church fellowship by water baptism on Sunday, March 15, at the Bethel Church, West Liberty, Ohio, Bro. S. E. Allgyer officiating. Y.

The Lord willing, a series of meetings will begin at Strickler's Church near Middletown, Pa., on April 19, with Bro. John H. Mosemann in charge. All are welcome. L.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions & Charities, reports a total contribution of $13,714.70 for the month of February.

Mennonite Board of Education.—It has been decided to hold the next annual meeting of the Mennonite Board of Education at Goshen, Ind., on Thursday, June 11. Fuller announcement later.

Mission Meeting.—We are in receipt of a program for the fifty-fifth mission meeting to be held at the Albany, Oreg., Mennonite Church on Saturday, April 4. The evening program will be in the hands of the young people. We hope to hear of an interesting meeting.

Bro. William Landis was ordained a deacon in the Spring Valley Church near Canton, Kans., on Sunday, Mar. 15. Three brethren were in the lot. Bro. D. H. Bender had charge of the services. May God's abundant grace rest upon our brother in the performance of his duties.

Bro. D. G. Lapp of Roseland, Neb., was unable to attend the meeting of Executive Committee of our General Mission Board (of which he is a member) on account of the serious illness of his son Titus. We are hopeful of the early recovery of Bro. Titus.

Bro. Daniel D. Lesher, deacon in the Chambersburg Mennonite Church, answered the heavenly summons March 17. Funeral on Friday, the 20th. Bro. Lesher was a faithful servant of God and the Church, and his taking away is a distinct loss to his congregation, and the Church.

Bro. David Garber of Harrisonburg, Va., was called home from Lima, Ohio, after several months of arduous labor, by the sickness of his son. We are glad to hear of the son's improvement. Bro. Garber has been in the field almost continually during the past few years, doing faithful service.

Bro. C. F. Derstine and several others are arranging a trip, for the coming fall, among the small and scattered congregations in the southern states. He would appreciate addresses of brethren and automobile road information in those localities. Interested parties may write to him at Kitchener, Ont., 27 Krug St.

The Mennonite Hospital Committee—with Brethren H. R. Schertz, D. H. Bender, Aaron Loucks, and Allen H. Erb present—spent Monday, Mar. 16, in Wichita, Kans., looking after the prospects of locating a general hospital at that place. They later reported to the Executive Committee of the General Mission Board at Chicago on March 18.

This is conference week for Lancaster county. Tuesday and Wednesday are set apart for a mission meeting in Lancaster City, Wednesday is the time for the meeting of the bishops of the conference district to prepare the work of the conference, and Thursday is the time for conference at Rohrerstown Mennonite Church. May the Lord have His full way in all these meetings.

The Executive Committee of the General Mission Board met in Chicago, Ill., on Wednesday, March 18. Among other things it was decided to recommend that the General Hospital under consideration be located at La Junta, Colo., and a committee was appointed to draft plans and collect other data preparatory to submitting the matter for the consideration of the General Mission Board at its next meeting.

Communion dates are anounced in the bishop district of Brethren A. B. Herr and D. N. Lehman, Lancaster Co., Pa., as follows:

Byerland, April 12.
New Danville, April 19.
Rohrerstown, April 26.
Millersville, May 3.
Mountville, May 10.
Stony Brook, May 17.
Masonville, May 24.
Lancaster, May 31.
Columbia, May 31 (In the afternoon).

Baptismal services at Stony Brook March 20 and at New Danville April 5.

Bro. A. B. Kolb, well known to many of our readers, for many years an editor of "Herald of Truth" and prominent in the Mennonite Publishing Company at Elkhart, Ind., died in Logansville, Ind., Hospital on Sunday morning, March 15, and his body was laid away on Thursday, the 19th. He had been in failing health for a number of years. In former years he was prominently connected with the affairs of the Church, serving as President of the Mennonite Evangelizing and Benevolent Board previous to its merging with the Mennonite Board of Charitable Homes and Missions. May God comfort the bereaved.

Correspondence

Lake Charles, La.

Dear Herald Readers:—May God's richest blessings be upon you all. Bro. Andrew Shenk of Oronogo, Mo., was with us in January only a short while, but during this time he delivered a few forceful sermons. Through his messages and prayers not only our souls were strengthened but also the body of my afflicted wife. We praise the Lord for the good work, and also that our three boys gave their hearts to God. They were received by baptism, Bro. Shenk performing the ceremony. After the baptism followed communion and feet washing.

We ask the prayers of the saints for us few at this place, as we are only a little flock without a shepherd. May God send us a true shepherd, as the harvest is great and the laborers are few. We are always thankful to God when visitors come, if only for a short time. May God richly bless our aged Bro. Shenk and his family, as he is yet needed on the field.

Bro. and Sister A. Eby of Lancaster, Pa., stopped with us one Sunday on their touring trip. We enjoyed their short visit. May God protect them on their journey.

Remember us in your prayers.
March 10, 1925. Emanuel G. Leidig.

Protection, Kans.

Dear Herald Readers, Greeting:—Feb. 25 was the date at which time our revival meetings commenced, and continued until March 8, with Bro. H. J. King of Wichita, Kans., in charge. As a visible result these nine confessions. We feel assured that the good seed sown will bear much fruit. Meetings were well attended, with good interest. There were those who realized their condition but were not as yet ready to come over on the Lord's side. May God's people continue to pray that in some way those may be won for Christ. We crave an interest in the prayers of all God's people that the work at this place may continue to prosper.
March 12, 1925. Cor.

Brutus, Mich.

Dear Herald Readers:—We again have many reasons to thank our heavenly Father for the blessings He is showering on us in this new year.

Bro. Abe Riest of Alberta, came in our midst Dec. 12, and labored with us during the winter.

Attendance has not been so good this winter, on account of the mumps being around.

The meetings were held at Bro. Kauffman's this winter as the roads were so bad up the hill to the church house. But we are having them at the church house again.

Remember us at the throne of grace.
March 12, 1925. Cor.

Birch Tree, Mo.

(Berea congregation)

Dear Coworkers in God's Vineyard:—We have enjoyed a season of good things from God's Word the past week. The brethren, J. M. Kreider and J. R. Shank, were with us. They conducted meetings at several places, with good attention. Our work is going on with growing interest. We hope to see souls make the full surrender soon.

Bro. J. C. Driver preached for us the third Sunday in February. We look with pleasure to our monthly meetings. We have with us again the Detwiler brothers,—John, Samuel, and Albert—also their cousin, Paul Detwiler, of Cherry Box, Mo., which increases our number.
March 14, 1925. Cor.

Jonestown, Pa.

(Dohner's congregation)

Greetings of Love to the Herald Family:—We held our counsel meeting on March 8 and communion was announced to be held some time in May. We praise God for this privilege and are awaiting that time. Sunday school was reorganized as follows: Supts., John M. Shank and Martin E. Weaver; Chors., Mark Shank and Joe D. Wert.

On Sunday, March 29, we expect to hold our quarterly mission meeting at Gingerich's Church.

Health in general is good. Pray for the work in this part of the Lord's vineyard.

Yours for the Lord's cause,
March 17, 1925. M. E. W.

York, Pa.

(Stony Brook congregation)

Dear Herald Readers, Greeting:—We were glad to have Bro. J. C. Habecker with us and deliver a sermon to us on March 15, also to have two visiting brethren (Bro. J. C. Shotzberger and Bro. S. B. Nissley) on this date.

There will be seven applicants received into the Church by water baptism on March 29. Bro. D. N. Lehman of Millersville, Pa., is expected to be with us, the Lord willing.

The prayers of God's people in behalf of the work are desired.
March 19, 1925, Cor.

Chambersburg, Pa.

(Marion congregation)

Dear Herald Readers, Greetings:—The Sunday school at this place was reorganized on March 8, with the following results: Supts., Clarence Shank, Walter Lehman; Chors., J. E. Martin, Walter Lehman; Secys., Alice Lesher, Lydia Hess; Treas., J. I. Eshleman. Assignment for teachers for the coming year has not yet been made.

A weekly Bible study class is being held at the home of Bro. Charles Shank under the leadership of Bro. Irvin Lehman. The Book of Acts is the text book.

The Lord willing, Bro. J. W. Hess of Akron, Pa., will begin a series of meetings here on May 17. At this writing Bro. Hess is holding meetings at Clearspring, Md., at the close of which he will begin meetings at Cedar Grove.

Arrangements are being made for the annual Sunday school meeting to be held at this place on May 29 and 30. Among those whose names will appear on the program are Brethren J. W. Hess and J. S. Mast. Pray for these meetings and the work at this place. J. E. M.
March 20, 1925.

Kenmare, N. Dak.

Dear Herald Readers, Greetings:—Truly we have many things for which to be thankful.

The weather the past week was stormy and cold. At present the sun is shining brightly but we have quite a bit of snow.

We always have something for which to thank the Lord, who has promised never to leave nor forsake us. We were privileged to have a missionary meeting here Saturday evening, and Sunday forenoon and afternoon, March 14 and 15. Although the road conditions were such that no one could come from a distance in a car, there were six brethren and sisters here from Surrey and Coalridge, for whose help we were very glad. Bro. L. S. Glick of Surre preached two interesting sermons for us. Remember the work at this place in your prayers.

Lina Kauffman.

Scottdale, Pa.

To all Herald Readers, Greeting:—Bro. Levi Mumaw and wife, Sisters Lina Ressler and Martha and Anna Mumaw, and Bro. L. H. Shank are in Lancaster, Co., Pa., at this writing, expecting to attend a number of the public meetings there next week.

Sister Elizabeth Winsinger of of Mountville, formerly of this place, is here on a visit, the guest of Bro. and Sister Gamber.

Bro. Aaron Loucks returned home Thursday, after spending nearly a week in committee work in Kansas and Chicago. Cor.
March 21, 1925.

Our Weekly Sermon Message

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.... Feed the flock of God."

"SIR, WE WOULD SEE JESUS"

By Aaron C. Good

For the Gospel Herald.

TEXT: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.—Jno. 12:21.

Jesus was spending some time in the Bethany home whither He often resorted. Here they made Him a supper. Martha served. Lazarus (who had been raised from the dead) was one of them that sat at the table. Mary was not forgetful of this opportunity to show her love and devotion to her blessed Lord by anointing His feet with the costly ointment and wiping them with her hair.

Then the objection of Judas and his concern for the poor! There is always a Judas to hinder us from giving our best to the Master. Many of the Jews came, not for Jesus' sake only, but that they might see Lazarus. Again opposition came because many of the Jews believed on Jesus. At the feast Jesus is again the center of attraction and among the worshipers were some Greeks who gave expression of their desires in the words of our text, "Sir, **we** would see Jesus."

I. **Some are asking to see Jesus.**

We believe that today there are those who have a sincere desire to see Jesus. Seeing Jesus would mean a better life. Some time ago, during a series of meetings, we were in a home where there were several young girls that were not Christians. In the course of the conversation we asked if they did not have a desire to live a better life. To this question they sincerely answered in the affirmative. The life of the world is empty and fails to satisfy the innermost longing of the soul.

Seeing Jesus gives life a new meaning and Jesus offers to us the best. We come to the worthwhile things in life only as we come in touch with Jesus Christ.

II. **The Christian should show Jesus to the world.**

Here it was the privilege of Philip to point out his Lord to the Greeks. While we can not in an external way point the world to Jesus, there is still a larger avenue of service open to the Christian. Perhaps one of the greatest demands that the world is making of the Christian is **to see Jesus lived.** And, here friends, we believe we make our largest contribution to the cause of Christianity. Paul could say, "For to me to live is Christ" (living). The man of the world wants to see the Christian meeting the every-day problems. He wants to see the Christian—

(a) In Business Life. No one will deny the fact that there is a place for legitimate business in the life of a Christian. Jesus was a carpenter. Some of His disciples were fishermen and Paul was a tent-maker. In business as well as any other walk of life we should be what Jesus said Christians were: "The Light of the World."

Modern business conditions bring with them their problems and it is all the more needful that we remember that the world is asking to see Jesus in our business life. We are in an age of organizations and I believe it would be well, before we join any world organization, that we ask ourselves the question, What will be the world's interpretation of such affiliation?

Awhile ago, in conversation with a certain man, he said the farmers **must organize.** In reply we said, What will happen when everything and everybody is organized? He said, "Then there will be war." Isn't there a better way? We believe the Golden Rule plan is applicable in business as well as any other phase of the Christian's life and the Golden Rule plan would be better than commercial clubs, cooperative marketing companies, Farm Bureaus, Farm Blocs, or any other blocs or bureaus.

What the world is asking for today is "applied Christianity" in business life as well as—

(b) In Social Life. We often hear it said that we are social beings. That is true; but our social life too, needs directing. I would speak, especially, to our beloved young people of the Church, that in all of their social functions they might have that consciousness that there might be in their number one who in all seriousness would be asking to see Jesus.

All of our social activities should be on a decidedly Christian basis, for many times the Church is judged by the conduct of her young people. We have but one mission—"Sirs, we would see Jesus," socially, as well as—

(c) In our Home Life. We are no better Christians than we are Christians at home. Home life seems to be the test. I know of one man that said of another, "That man's home life won me to Christ." Do we find time to read God's Word? Do we find time to pray? Is there a place for real love one for the other, a willingness to sacrifice our own pleasures for the happiness of others? There are enough of heart-aches, burdens, sorrows, and tears without us being responsible for them.

I think of the story of the little girl who was a keen observer. The father was scolding and giving expression to his anger, in unkind words, to the wife and mother. After he left the house the little girl looked up into the face of her mother and said, "Mother, we made a big mistake when we married papa, didn't we?" There is a difference, brother. The greatest asset to the Christian Church is the Christian home. Our hearts are pained as we think of the home life of our nation today, but we are more concerned about the home life of our beloved church. Yes, the world is asking to see Jesus in our home life and, too,

(d) In our Church Life. You ask the world what kind of an individual a Christian ought to be and you will get it about correct—the Bible should be the Christian's rule of life. The world knows whether or not we are living true to the Word. The doctrines of the Bible should hold a very important place in our lives.

Especially is this true of the doctrines that distinguish us from the other denominations. If we believe in the doctrine of nonresistance we ought to exemplify it in our every-day church life. What does the world think of our plea for nonresistance in war time when we quarrel and jangle with our fellow church men in times of peace?

Isn't it rather inconsistent for us as members of the nonresistant faith not to be able to worship in the same church house? I hear the world saying, "How can I hear what you **say,** when that which you are **doing** is ringing in my ears?"

Brethren, isn't it about time, for the salvation of the Church, our young people, and the generations to follow, to obey the voice of Jesus, "Put up thy sword?"

Love will win when all other things fail. We must have love before our worship is acceptable. Love is the "Jesus Way." Have you tried it? But love cannot work until I have been **crucified.** Is **self** dead and Christ alive in your heart, brethren?

Seriously now, am I a Christian such as Jesus would have me be? Does the inquiring world see Jesus in my life? If the price is fasting and prayer let us pay the price. We believe in the simple life. Do our manner of living, our homes, our automobiles, our attire, all exemplify the same? Just now I hear the words of the wise man, "Oh, consistency, thou art a jewel."

"Sir, we would see Jesus."

Sterling, Ill.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

An important meeting of the Executive Committee of the Mennonite Colonization Board was held at Newton, Kans., March 11, 1925. Reports were received from the work in Mexico which indicated that the immigrants are being temporarily provided with the necessary means to get a new start in life. In this connection it will be well to remember that there is an opportunity to assist them in this early struggle for their new homes. A special plea is made for some assistance in the form of money to render temporary relief to those who are entirely destitute. It has been estimated that $200.00 a month is needed for this purpose.

In connection with the colonization work in Mexico, ways and means are being sought to give permanent aid to the new immigrants as they have reached their destination, and it is hoped that further announcements may be made soon giving a definite plan whereby general assistance can be given. The work of the Colonization Board will not only consider the needs in Mexico but in Canada as well.

The following extracts from the January Report of the work in Siberia will be of special interest. We are sure our sympathies go out for these unfortunate people. If they were not removed so far from us, it would be possible to help out in the present situation by sending clothing; but the expense of sending the clothing is too high. Our money spent for freight and transportation over seas, etc., can better be sent to our workers at Moscow for the purchase of cotton and wool from which clothing can be made in their communities.

Extract from the January Report, Siberia District

(Concerning Need for Clothing, Spinning and Weaving Industry.)

Slawgorod. February, 1925.

Need for Clothing.—The prevailing poverty is most readily noticeable from the condition of the clothing. Inadequate clothing often results in disease, vermin and death. There are many who in winter time do not leave their houses on account of insufficient clothing. Rheumatism is the order of the day. Of the 75 families which I visited there is not a single one that has a shirt for every member of the family. In 60 families there was no underclothing in the house; in 15 families some of the members had underwear. Bedclothing is not found among these people. All other clothing is in indescribable condition. Some have received pieces of clothing through a relief action undertaken by the Mennonites of Russia, but this is only as a drop in the bucket.

When a farming community has sunk to such a low level as the Mennonites of Siberia, great means and a determined will, or rather a dictatorship, are required to bring them financially to their feet again. Only then could things become normal again. The A. M. R. could do this work in Siberia, for their arrangements are accepted by the people, because after all the general impression is that this organization really seeks the people's welfare.

The 75 families have no beds at all. I visited a home that had practically no furniture. In a corner that is divided off, close to the stove there is some straw which serves the half-naked children for a bed. The fire is kept burning all night, because there is no bed-clothing. In another house I found two similar divisions, one for the children while in the other one a calf is kept. In another house, the home of a widow with a family, I saw only the woman of the house. Upon my question: "Where is your family?" the answer came: "Behind the stove" I found that the children, among them a girl of 18, were practically without clothing.

Through the spinning and weaving industry all who desire to do so are given the opportunity to get for themselves the goods for clothing. This however will not solve the question of underwear.

It is needless to say that a family like the last mentioned could not come out to a meeting of any kind.

As the representative and spokesman of the needy in Siberia I would ask that a definite sum be assigned for procuring bed-clothing and underwear. We have begun to help these people and the work should be carried on in a way to bring the desired results. One year has gone by and in this time I had the opportunity to become thoroughly acquainted with conditions and needs. The people know the A. M. R. as well as me, and I know the people. I know exactly wherein the needs consist and what must be done. To discontinue this work now would mean to turn after going half of the way. At the present time we can say that the foundation for a successful work has been laid. This is my opinion and conviction.

Spinning and Weaving Industry.—The results of our work in this direction in the month of December were not encouraging. The disinclination and prejudice of the people against this way of helping them to get the needed clothing gave little ground for hope. We did not think it best to compel any one to do such work.

After giving this question much consideration we published in every possible way that the A. M. R. would give every needy person the opportunity to get the goods needed for clothing. The A M R. would furnish wool. Those in need were invited to spin and weave the same. The goods would remain in the village and would be distributed among the poor. The A. M. R. would pay for all wool acquired for this purpose. This proposition was brought before the people everywhere. Some of the villages at once responded and bought wool which was promptly paid for by us. By the end of the year the greater number of the villages had taken up the matter and people were busy spinning and weaving.

We adopted the ruling that any village in which the people were not willing to spin wool, should no longer receive their rations. This ruling was carried out in the villages Alexanderkron, Halbstadt, Saratov and Reinfeld which remained obstinate. Again the villages Maleschewka, Choronoschoje, Silberfeld and Kleefeld do not have the spinning industry. They were in summer, 1924, stricken from our ration list for the reason that they refused to fulfill their duties toward the A. M. R.

We are awaiting a shipment of cotton which will be used for the same purpose. So far we have not succeeded in the attempt to set up a loom in every village. Our aim is to concentrate the work as much as possible in every village. The women who spin gather in a place arranged for this purpose.

We believe the final results of this work will surpass our expectations.

AMERICAN MENNONITE RELIEF,
J. A. Wittenberg,
District Representative Siberia District.
March 18, 1925.

Married

Rohr—Cassel.—On March 4, 1925, Bro. Samuel Rohr of Doylestown congregation and Sister Emma Cassel of Line Lexington congregation were united in marriage at the home of the officiating minister, Bro. Aaron N. Freed, Souderton, Pa. May God bless them through life.

Yoder—Hostetler.—On the evening of March 5, 1925, at the home of the officiating minister, Bro. D. J. Fisher near Kalona, Iowa, occurred the marriage of Homer J. Yoder to Anna Hostetler. May the Lord's choicest blessings accompany this union on their voyage on the matrimonial sea.

Miller—Metzler.—On Feb. 22, 1925, Bro. Vernon G. Miller of the Clinton Frame congregation, and Sister Rosa Anna Metzler of the Salem congregation Nappanee, Ind., were united in marriage by Bro. Ira S. Johns at the Salem Mennonite Church. May peace and happiness attend them through life.

Horning—Ackerman.—On Feb. 28, 1925, Bro. Avin Horning, son of Bro. and Sister Harry Horning, was united in marriage to Sister Anna Mae Ackerman, adopted daughter of Bro. and Sister Noah H. Mack, of New Holland, Pa., in whose home the wedding ceremony was performed, Bro. Mack officiating.

May joy and peace their lives attend,
All the way to their journey's end.

Moyer—Snyder.—Bro. Menno C. Moyer, of the Vineland congregation, Lincoln Co., Ont., and Sister Maggie Snyder of the Wanner congregation, Waterloo Co., Ont., were united in marriage at the home of the bride's parents, Bro. and Sister Levi Snyder near Hespeler, Ont., on March, 4, 1925, Bro. S. F. Coffman officiating. The immediate relatives were present to grace the occasion and to join in wishing them the blessing of the Lord in their wedded life. They will make their home with the Vineland congregation.

Obituary

Hardy.—Joseph Randoll Hardy was born in Pontiac, Mich., March 3, 1844; died near Chief, Mich., March 9, 1925; aged 82 y. 6 d. On Nov. 5, 1877, he was married to Esther C. McClellan at Pingall, Ont.; they moved to Manistee Co., Mich., in 1878. On July 13, 1924, he was received in the Mennonite Church upon confession of faith by Bro. J. K. Bixler. Funeral service at the home were conducted by Mr. Past, at the Mennonite Church by the home pastor. Text, Psa. 84:2.

Claude C. Culp.

Bair.—Harold A., son of Madge E. Bair, died March 11, 1925; aged 1 y. 3 m. 18 d.

He leaves his mother, grandparents, and many relatives and friends. Funeral held at the Cascade Church, Conducted by S. G. Shenk and G. H. Brunk. Text, Psa. 88:10.

"Little darling, you have left us
No more your steps we'll hear,
No more your smiling face we'll see;
But you cannot be forgotten
For your so dear to me."

Mother.

Mitschelen.—Kathryn Elizabeth, daughter of John and Mabel Mitschelen, Nappanee, Ind., died March 11, 1925; aged 1 y. 2 m. 21 d. Father, mother, 2 grandmothers, 1 grandfather, 2 great-grandparents mourn her departure. Jesus said, "Suffer the little children to come me, and forbid them not, for of such is the kingdom of God." Funeral services were held from North Main St. Mennonite Church, Nappanee, by J. N. Howard and J. H. McGowen. Text, Col. 3:1-6. Burial in Union Cemetery.

Shelly.—Bro. Michael H. Shelly was born in Lehigh, Co., Pa., Nov. 15, 1835; was married to Susanna Stauffer Oct. 11, 1863; died March 8, 1925; aged 89 y. 3 m. 21 d. He was a faithful member and pillar of the Swamp Mennonite Church near Shelly, Pa., where he was buried in the adjoining cemetery. His invalid wife, two sons, and one daughter survive. He was the fourth that death removed from the old homestead, while three succeeding generations by the name of Shelly reside there yet, being seven generations of one name.

Ebersole.—Chester Samuel, infant son of Bro. and Sister Samuel Ebersole, died at the Chambersburg Hospital March 9, 1925, after a brief illness, aged 5 m. 9 d. He is survived by his parents, three sisters, and a brother. The funeral was held at the Chambersburg Church in Franklin Co., Pa., Mar. 11, conducted by the brethren Jos. E. Lehman and W. W. Hege, from Isa. 40:11.

"Although a baby very small,
On earth he fell asleep,
To awake among the Shenerds' throng
Of little lambs and sheep."

Shrock.—Daniel G., son of D. D. and Susanna Shrock., was born near Sturgis, Mich., Sept. 8, 1861; died at Middlebury, Ind., Feb. 22, 1925, after six weeks suffering of cancer of the stomach. On Oct. 1, 1882, he was married to Catherine Erb, who died June 17, 1886. To this union were born two sons (Willis J. and Oscar S.) Both sons preceded him in death. On Aug. 29, 1886, he was married to Nancy Garber. To this union was born one daughter (Gertrude Bontrager.) Surviving him are his wife, daughter, four grand-children and two sisters. Funeral services were held Feb. 22, at the Clinton Brick Church, conducted by D. D. Miller and Silas Yoder. Interment in the adjoining cemetery.

Sherk—Sister Mary Sherk, widow of Bro. John Sherk of Welland Co., Ont., passed from this life at the home of one of her children in Buffalo, N. Y., Feb. 21, 1925. For over twenty years Sister Sherk has been deprived of the blessing of sight, but her spiritual understanding gave her the light which never fails. Her greatest delight was to be in the fellowship of believers, and to enjoy spiritual communion with them. She had passed her four-score years, found them to be labor and sorrow, and longed to be present with her Lord and the loved ones who have gone before. Her husband preceded her in death by twenty-three years. The funeral services were conducted in the Mennonite Church in Bertie Twp., Feb. 24, by S. F. Coffman. Text, John 14:1-2. The body was laid to rest in the family plot in the Bertie burying ground.

Hamsher.—Susan Weaver was born in Elkhart Co., Ind., Apr. 2, 1867; united in marriage with Levi Hamsher March 14, 1886. To this union was born one daughter (Mrs. Nellie Furney). In 1887 she united with the Mennonite Church, at the age of 20 years, remaining a member until death. A paralytic stroke deprived her of the use of her left side for 19 years. For the last six months she was confined to her bed, with much pain and suffering. She peacefully fell asleep, Nov. 27, 1924; aged 57 y. 7 m. 25 d. One daughter and her husband, 3 grand children (Mary, Elizabeth, and Helen Furney) one sister (Mrs Levi Chupp) mourn her departure. Their loss is her eternal agin. The funeral was held from North Main St. Mennonite Church, Nappanee, Ind., by D. J. Troyer and J. H. McGowen. Text, John 14:1-3. Burial in nion Cemetery.

Snider.—Lydia E. Bergey, beloved wife of John Snider, was born near Manheim, Ont., Aug. 9, 1862; died near German Mills, Ont., Jan. 30, 1925; aged 62 y. 5 m. 21 d. She had been ailing for several months with anaemia and nephritis, influenza being the immediate cause of her death. In Aug. 1903, she was united in marriage to John Snider, who is left to mourn her departure with 2 step-sons, and 8 grandchildren. She lived an exemplary Christian life and will long be remembered by those who knew her. The funeral was held from her late home near German Mills on Feb. 2, to the Weber Church for services and adjoining cemetery for burial. Services were conducted in the home by Bro. Moses Bowman and at the church by Bro. Manassah Hallman. Text, Mark 14:8.

"Soon we all must cross the river,
Greet those who have gone before.
Oh! what joy with them to gather
On that happy, blissful shore."

By a granddaughter.

Brubaker.—Jacob S. Brubaker was born in Snyder Co., Pa., Jan. 29, 1847; and quietly passed away at his home at Port Trevorton, Pa., Feb. 13, 1925; Aged 78 y. 15 d. He was a faithful member of the Mennonite Church, and a kind neighbor and father. He was married to Leah Musser about 51 years ago. To this union were born seven children. His companion and two children (Jacob and Benjamin) preceded him to the spirit world. He is survived by five children (Christian, Mrs. Phoebe Stahl, John, Michael and Maggie Runk), and 31 grandchildren. He was the last of nine children, and also the oldest member of the Susquehenna Church. His six oldest grandsons acted as pallbearers. Services were held at the Mennonite church Feb. 16, by Bros. Ammon Brubaker, and Wm. Graybill. Text, Prov. 14:32. Interment in cemetery near by.

"Sweetly sleeps dear father,
With loved ones gone before;
May we all prepare to meet him
On yonder peaceful shore."

Hoover.—Catharine Moyer Hoover was born in Haldimand Co., Ont., Feb. 23, 1849. She was united in marriage to Daniel Hoover of Rainham Twp., Dec. 22, 1867. He preceded her in death Dec. 9, 1918. All of their children (two sons and three daughters) survive their parents. Of a family of three sons and eight daughters, one brother and five sisters survive their deceased sister, who departed this life at the home of her daughter, Mrs. Minnie Mannix, near Selkirk, Ont., March, 1925, aged 76 y. 6 d. Sister Hoover has for many years been a faithful and earnest member of the Mennonite Church. She was interested in its work and progress, and enjoyed the fellowship and experience in the Christian life. Her hope in Christ was undaunted, and during her long illness and struggle against disease, her trust was in Him who alone is able to save, being resigned to His will, and waiting to depart when He called. She passed quietly away in the early hours of a Sunday morning to begin the enjoyment of her eternal Sabbath with her Lord. The funeral services were held on March 5, 1925, at the home and at the Rainham Church. The interment was made in the burying ground at Lake Erie. Services were conducted by S. F. Coffman, Text, I Cor. 2:9, 10.

Zook.—Menno S., son of Solomon and Elizabeth (Stutesman) Zook, was born in Wayne Co., Ohio, March 14, 1854; died at Fairview, Mich., March 1, 1925; aged 70 y. 11 m. 14 d. He was united in marriage to Mary M., daughter of Joseph and Lydia Yoder, at Barker St., Mich., in 1882. To this union were born three sons and one daughter. Two infant sons preceded him to the great beyond. He leaves his bereaved companion, one son (Chauncey) ond one daughter (Clara E. Toombs), 15 grandchildren, two great-grandchildren, three brothers, two sisters and nephew and nieces and many friends. One sister (Mary) preceded him only a few weeks. Funeral services were held March 4, 1925, at the Fairview Church by the Brethren Esch and Steiner. Text II Cor. 5:1. Interment in the cemetery near by. Although the home is lonely and his place is vacant, we have that home he is over yonder beckoning us to come. In his early manhood he united with the Mennonite Church, and his patience during his suffering for about three years of asthma and other ailments was a testimony to those around him, as he never complained much and was longing for the time to come to be relieved from this world of pain. He was conscious until the last and requested prayer and song service.

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, "Thy will be done."
Though cast down we're not forsaken,
Though afflicted not alone;
Thou didst give and Thou hast taken
Blessed Lord Thy will be done."

Lehman—Eli Y. Lehman was born in Mahoning Co., Ohio, May 3, 1849; died March 8, 1925 at his home in North Lima, O. Aged 75 y. 10 m. 5 d. Nearly 50 years ago he was united in marriage with Jennie Patterson, to which union three daughters were born, namely, Mrs. Oscar Elser, Mrs. Clark Whisler, and Mrs Jacob Stauffer. Twelve grandchildren, two of whom are dead, and three great grandchildren, together with three sisters and three brothers, remain to mourn the sudden departure of Bro. Lehman. About 47 years ago he with his companion united with the Mennonite Church, remaining true to this faith till removed by death. He seemed to realize of late that his days were rapidly approaching and expressed himself as ready to go to his heavenly home. He had been suffering from a complication of diseases during the winter, but had again recovered so that he was able to be up and about and attend to the duties of his home. On Sunday previous to his death, in face of rain he attended services at the North Lima Mennonite church, wishing to see the church which was recently remodeled. His was the first funeral to me held in it since the change was made. He was a successful farmer in his time, from which he retired to make his home in North Lima about twelve years ago. Brief funeral services were held at the home March 10, and at the North Lima Mennonite Church with interment at the Midway Cemetary. The services were in charge of the home ministers brethren A. J. Steiner and E. M. Detwiler. Text Matt. 24:44.

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